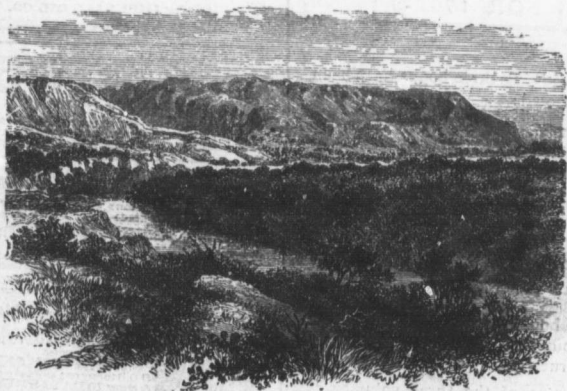


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Vol. 35

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 35

OCTOBER, 1902

No. 10

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"Occupy Till I Come."

BY M. CARRIE HAYWARD.

Luke xix. 13.

A sacred trust my Lord to me has given :
The pounds are His, to use them is my
task.
Whether 'neath skies all bright or tempest
riven
His service leads, it is not mine to ask ;
He tells me not how long the time shall be
Till He shall deem it best to call me
home :
I only hear Him saying unto me,
"Occupy thou until I come."

He does not say that I may choose my toil,
And only do the things that please me
best ;

Nor does He tell me when I've served
awhile,

That I may lay his armor by and rest ;
But He asks for calm endurance to the end,
Alike through joy or pain, through light
or gloom,

And promises to be my guide and friend,
So I must occupy until He come.

How dare I, then, enwrap the precious
pounds

In folds of uselessness, and lay aside !
On every side rich fields of toil abound,
Where they may be increased and glori-
fied.

I may not understand why He to me
Gives but perchance one talent, while to
some

He gives the five or ten, yet faithfully
Must I still occupy until He come.

Why should it matter whether one or ten,
Since all are His, and but a trust retained
To use for Him, until He come again
To see how much my toil for Him has
gained.

But it DOES matter whether I, at last,
Among the faithless meet a bitter doom,
Or hear Him say to me, "Well done ; thou
hast
Been faithful till I come."

Corinth, Ont.

Love never goes back because it hears
a lion roar.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, OCTOBER, 1902

Sunday School Extension

No subject comes before the General Conference, we think, of greater importance than that of Sunday School extension and Sunday School improvement. Under the force of this conviction we therefore prepared the memorial to that body which we print herewith. We know that the General Conference is deeply interested in Sunday School matters, and that our Sunday School interests will have received due consideration and wise direction. Let us address ourselves to carry out with renewed energy the plans that may be adopted. Let us remember that machinery in itself, even the most admirably constructed and adjusted, will prove ineffective without the motive power. The polished and glistening locomotive would stand forever still unless steam be generated and applied. So the propelling motive of love to God and love for souls is the only one that can transmute into energy

the best adaptations of our Sunday School machinery.

We must not lose sight of our individual responsibility, nor forget that it is the units that count. Long ago Nelson expressed in a sentence what is, we believe, the secret of Britain's success, "England expects every man to do his duty." So does our great Over-captain and Lord. Let the pole star of Duty shine before us, and following its gleam and steadfastly guiding our lives thereby, we shall not miss our providential way, nor fail of large achievements for the honor and glory of God and the welfare of man.

Methodist Magazine and Review for September.

Of timely interest in this number are an illustrated character study of Lord Salisbury, by Norman W. Cragg, and an article on Hatfield House, the home of the Cecils for three hundred years, with engravings. Also a study, with portrait, of Mr. Balfour, the new Premier. Other striking illustrated articles are, "Lying in State in Cairo," "Canadian Missions on Queen Charlotte Islands," "Sidney Lanier," by "Pastor Felix,"—a poet's study of a poet—and a clever story of Caristian trial and triumph, with five engravings, by Maude Pettitt. Dr. Carman writes on "Important Current Questions," W. Harrison on "The Mileage and Tonnage of the Universe," and Mrs. Doane has a bright Canadian story. Coronation Echoes, William Watson's and McLean Watts' Coronation Odes, etc., make up a strong number.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Already it is found that a dramshop depreciates the value of property for a radius of many blocks. Already it is found that the patron of a saloon is not worth much money in ordinary positions of service, and as for positions of trust, no man who touches liquor need aspire to fill them. Already the great railways have determined not to allow their workmen to drink, nor even to enter a place where liquor is sold. Will that beast of prey continue to swoop down upon our Canadian homes to get food for his offspring until his victims, hopeless of help from church or state, arise in desperation and wreak vengeance upon a common foe?

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SUNDAY SCHOOL EXTENSION

A MEMORIAL TO THE GENERAL CONFERENCE AND ITS
SUNDAY SCHOOL COMMITTEE

BY W. H. WITHROW,
Editor of the Sunday School Periodicals.

At a meeting of Methodist ministers and laymen held at the residence of Mr. A. E. Ames, Toronto, on the evening of August 22nd, Mr. J. W. Flavelle in the chair, the following resolution was adopted:

Moved by the Rev. Dr. Withrow, seconded by Mr. Chester D. Massey.

"In view of the vital relations of our Sunday School work to the growth of Methodism, resolved that this meeting endorses the idea of a strong advance movement in Sunday School extension, especially in the North-West."

Dr. Withrow was requested to send with this resolution a communication to the General Conference for reference to the Sunday School Committee on the need of such advance movement, with a statement of the grounds on which it was urged.

In compliance with this request, and in harmony with my own convictions, I take the liberty of asking the attention of the Conference and Sunday School Committee to a subject in which we are all profoundly interested, and to which I have given much and earnest consideration. I have put my thoughts in print that the members of the Conference and Sunday School Committee may the better examine them.

We all thank God for the great success he has given our Sunday School work in the past, for its remarkable development, and for the hallowed results of the labors of our great army of over 30,000 (33,296) faithful officers and teachers in conjunction with the still larger army of 272,566 Sunday School scholars. The spiritual results of this work cannot be weighed or tabulated, but we rejoice in the fact that nearly forty thousand of the scholars in our schools (39,374) have on profession of faith united with the church during the quadrennium—a more than ample compensation for all the labor of the workers in this most fruitful

garden of the Lord. To this must be added the moulding of so many thousands of lives in Christian culture and service.

THE PROBLEM TO BE FACED.

Through conditions which seem common to all the churches in the Old World and the New, there has been a relative decline in our Sunday School progress. In some other churches it is even more pronounced than in our own. No single factor can account for this result, but many causes conspire to bring it about. The lessened reverence for God's day and his house, the prevailing love of pleasure, the allurements of the trolley car and trolley park, of Sunday bicycling and pleasure driving, of sailing and rowing, the frequency of military and society parades on the Lord's day, the increase of summer vacation travel—all these have made sad inroads upon our Sunday Schools, and seriously menace their future.

AN EBB OF THE TIDE.

As a matter of fact, our Sunday School growth has not kept pace with the increase of our preaching appointments. That increase in the last two quadrenniums was 202, while that of our schools was only 174. During the two previous quadrenniums, however, when the adverse influences to which I have referred were not so largely operative, while the increase in the number of preaching places was 268, the increase in the number of our schools was more than twice as great, namely, 576.

The rate of increase in the number of scholars has also declined, the increases for the quadrennial periods since the first union of 1874 being as follows:

1878	19,754
1882	9,657
1883 (Year of 2nd Union)	44,423
1886 (Three-year period)	16,133
1890	35,765
1894	25,596
1898	17,783
1902	2,237

The increase in officers and teachers in quadrennial periods since the last union is as follows: In 1883, as a result of the union, that increase was 5,454; in 1886, three years later, it was 1,812; in 1890 it was 4,165; in 1894 it was 1,396; in 1898 it was 2,211; in 1902 it was 378.

The increase in schools for the same period is as follows:

1883	760
1886	(decrease) 32
1890	(increase) 298
1894	278
1898	97
1902	80

In all these respects it will be observed there is a progressive decline, and if the 12,174 enrolled in the Home Department, which is a somewhat loose organization, whose members do not really attend Sunday School, be not included in our total number of scholars, we would report a positive decline of nearly 10,000, (9,937). How to convert this decline into a grand advance is a problem of gravest import, which we must face, and by God's help solve.

IN ALL THE CHURCHES.

The ebb of the tide in Sunday School work is less marked in our own church than in other churches of this country. The triennial report of Sunday School statistics for the Denver Convention of last June gives the total number of Sunday Schools in Canada, Newfoundland and Labrador as 10,573, an increase of only 46 schools for the whole of British North America in three years. The previous triennium, however, reports an increase of 1,077 schools. From 1875 to 1899 there has been rapid progress—from 4,401 to 10,527, an average increase of 255 schools per year. At one time statistics showed that there were more Methodist Sunday Schools in the Province of Ontario than the schools of all other Protestant denominations combined. The growth in the other churches has removed that distinction.

ENCOURAGEMENTS.

There are many features of encouragement. Never was there so great devotion of work and money to our Sunday Schools as in the last quadrennium. Over half a million dollars (\$545,146) have been contributed for school purposes. In addition to this, \$97,391 have been raised in our schools for missions, Sunday School Aid, and other funds. Another encour-

agement is the increase of 490 schools, which are kept open all the year round. But there are still 761 schools, which are closed in winter, and 1,159 preaching appointments where there are no Methodist schools. In many of these there are doubtless union schools.

GROWTH OF LITERATURE.

The circulation of our Sunday School papers on the 31st of March, 1902, was 296,022, an increase during the quadrennium of 27,407, or over twelve times as great as the increase of scholars. The amount paid by schools for these papers during the quadrennium was \$233,057, an increase on the previous quadrennium of \$21,751. The policy of the House, however, is steadily to improve the character of our periodicals, even though the increased circulation do not bring increased margin of profits.

These were the figures at the close of our fiscal year, on the 31st of March. Since that date the circulation has so grown, chiefly by the opening of summer schools, that we are now, August 28th, printing an aggregate of 355,650 copies, an increase since March 31st of 59,648. Of Onward we are printing 45,000 copies per week, an increase of 6,007 on its winter issues.

The circulation of the bright and helpful League organ, the Epworth Era, so ably edited by the Rev. A. C. Crews, amounting to 5,165, is not included in the above aggregate. It will be seen that our church is keenly alive to the importance of circulating religious literature among our young people.

MARKED PROGRESS.

Although we have more than doubled our number of schools (from 1,512 in 1874 to 3,425 in 1902); and churches (from 1,506 in 1874 to 3,463 in 1902); and have nearly trebled the number of scholars (from 101,218 in 1874 to 272,566 in 1902); and church members (from 101,946 in 1874 to 291,895 in 1902); and the amount of missionary income (from \$117,940 in 1874 to \$306,429 in 1902); yet our church is not satisfied with past progress. God is calling us by his providence to larger service, to more strenuous effort, to grander opportunity.

We are face to face with a crisis in our national development. Now, as never before in the history of our country, is being fulfilled the vision of the seer—

"I hear the tread of pioneers,
Of nations yet to be,
The first low wash of waves, where yet
Shall roll the human sea."

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We must meet this emergency with faith and courage—with a consecrated audacity in humble reliance upon the grace and help of God.

HOW TO TURN THE TIDE.

Our Sunday School Aid Fund has been a most potent factor in our Sunday School growth in the past. Since its formation it has expended over \$50,000 in Sunday School extension. Still, so urgent were the claims for help that eight years ago it had overdrawn its income by over a thousand dollars. During the last two quadrenniums that overdraft has been paid, and from unavoidable causes it has not been able to devote so much money directly to Sunday School extension as before.

Largely by means of this Fund, 1,945 new schools in all have been organized increasing the number from 1,512 in 1874, to 3,425 in 1902, or more than double, and many hundreds of weak schools have been greatly helped.*

The income of our Sunday School Aid Fund for the last quadrennium was \$10,576, and schools receiving aid paid in part therefor \$4,183.91.

ONLY TWO PER CENT.

This fund needs to be greatly increased. An advance of only two per cent. on the over half a million dollars paid for school purposes (\$545,261), would double this income for the quadrennium, furnishing, together with its present income, a fund of over \$20,000, or say \$5,000 a year, for Sunday School extension. A grant of \$25.00, or less, will furnish books and papers for a year for a school of thirty to forty scholars. After a year they would probably become self-sustaining, and many of them would doubtless contribute part payment from the very beginning. This would make possible an increase of 800 schools during the next quadrennium instead of 80 schools as in the last one. There is no danger of overdoing this work, for we require 1,169 additional schools for the number of present preaching places which are without any Methodist school.

I have no present means for ascertaining the number of schools planted in Manitoba and the North-West by the aid

of this Fund, but I know that it very generously helped that Conference, and I remember that one of the ministers established eight schools in, I think, a single year. Many of the new schools will at first be held in private houses, or school houses, but out of many of these will soon grow a congregation and a church. What potent influences will the circulation of good reading exert in many isolated homes, and how many young lives will be brought to the Saviour and made a permanent blessing to themselves and to the church and to the world.

LOCAL INITIATIVE.

I deem it of the utmost importance to encourage local initiative by the offer of aid to every school which may be organized. I believe that under wide and wise co-operation and inspiration of pastors and Sunday School officers our schools in older Canada would rise to the needs of the present crisis, and send generous aid to their kinsfolk in New Ontario and the great North-West, and to the strangers within the gate, without lessening any other fund. With a Sunday School Aid Fund of about \$3,500 a year, and a less urgent need, 298 schools were established in one quadrennium, 278 in another, and many weak schools were greatly aided. Could any expenditure of so small an amount yield so rich results?

Few factors will be more important in meeting the religious needs of our country than the Sunday School. It is often the antecedent of the church—the germ from which it grows. The rapid growth of Methodism in the North-West has been greatly aided by the wide planting of Sunday Schools. The church that wins the children will gain the country. The aid of a most important lay agency can be thus secured for moulding its young life. Wherever a group of children can be gathered, and a loving heart found to teach them, a Sunday School should be begun. A devoted layman, Stephen Paxson, planted over twelve hundred Sunday Schools, with 60,000 scholars and teachers, in the great West of the United States, many of which have grown into vigorous churches. The church of tomorrow is in the school of to-day.

A SEPARATE SUNDAY SCHOOL BOARD.

In order more adequately to meet the crisis before us, and to follow promptly the leadings of divine providence, I venture to suggest—

1. That a central Sunday School Board be organized, with standing Sunday

*For the statistics published in this document we are indebted to the very full tabular reports published in the Epworth Era for August, 1902, and to Rev. Dr. Cornish's Statistical Report furnished the General Conference.

School committees in each Conference, after the analogy of the General Missionary Board and the Conference Missionary committees.

2. That this Board shall have authority to enter open doors of opportunity, to engage special Sunday School agents, or sub-agents, to adapt with flexibility varied means to the common end of promoting, extending, and improving our Sunday School work.

3. That a representative, or representatives, of the Missionary Board, of the Epworth League Board, and of the Book and Publishing Committee, all of which are so intimately related to Sunday School Extension, be associated with the Sunday School Board in its important work.

4. That this Board have authority to appeal to all the schools throughout our church for a Sunday School Aid Fund of not less than two per cent., and if possible of four per cent., of the amount raised for all Sunday School purposes, such fund to be used in planting new and helping weak schools.

A SPECIAL AGENCY.

The question of a special agency for carrying on this great work is one for General Conference initiative. The only difficulty will be that of providing ways and means. Our indefatigable Epworth League and Sunday School Secretary has accomplished marvels in his journeyings throughout the country, in the establishment and successful conduct of the Epworth Era, which he edits "on the wing," and in the supervision and inspiration given our important League interests. These are enough to engross the energies of any man. Under his vigorous administration the cost to the Sunday School Aid Fund has been very small—only about \$700 a year. If there were a special Sunday School agency, the cost to that fund would probably absorb the whole of its present income (\$2,840). One element in the past success of the Fund is that almost the entire givings of the schools were devoted directly to the planting of new, or helping of weak ones. If an agency were created, the S. S. Aid Fund should be at the least trebled.

There can be no question that a vigorous agent could be of incalculable benefit to this great forward movement. Yet the area to be covered is so vast that it is only by the simultaneous and hearty co-operation of the entire pastorate, that the work can be overtaken. The pastors, especially in the mission fields, and throughout the great North-West, are those

upon whom the chief dependence must be placed. They intimately know the field. They know its needs. They can stimulate local initiative. They can induce the scattered settlers to gather their children together in prairie cabin or barn, or school house, and assure them of liberal aid in planting a school. They can, where schools are already flourishing, encourage generous effort to plant them where they are so urgently needed.

If the policy of a special Sunday School agency should be adopted, the agent might, with great advantage, render important service to improved teaching by attending District Sunday School Conventions, holding teachers' institutes, establishing travelling or local libraries, introducing our Sunday School literature, and generally stimulating Sunday School interests. But the most important work in the present emergency is the planting of new schools in the new settlements.

SUNDAY SCHOOL IMPROVEMENT.

An urgent need of the times is still better teaching in the over three thousand (3,425) schools which we have. None are more conscious of this than the earnest souls who give their time, their toil, their best endeavor for the instruction of the children. The Toronto Conference recommends, as a means to this end, that the General Conference be memorialized to pass legislation empowering Annual Conferences to adopt a method, of which the essential features shall be as follows: "(1) A general curriculum of studies, harmonized, as far as possible, with the Normal Course, chosen for the purpose of instructing our teachers in teaching methods in the Word of God, and such other things as may seem desirable or possible; all from the point of view of our church. (2) Written examinations. (3) Diplomas. (4) Gradual introduction of this plan; with the ultimate object of equipping schools with certificated teachers."

The American Institute of Sacred Literature also provides special courses of Bible study and facilities for affiliation.

The Methodist Episcopal Church is organizing a People's College for

1. More thorough and efficient study of the Sunday School lessons.

2. The latest methods of Sunday School work.

3. Of general Biblical study.

4. Study of the principles of pedagogy and general normal work as applied to the Sunday School and other Bible schools.

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thority be given to the Sunday School Board or joint Epworth League and Sunday School Board to organize for our own church and country a similar plan of improved Bible study and Sunday School teaching.

HEART WORK.

But, after all, it is not technical, pedagogic skill which is so much needed as the warm and loving heart.

"It is the heart
That giveth grace to any art;
It is the heart and not the brain
That to the highest doth attain."

I have been unspeakably touched at seeing in the Black Belt of the Southern States poor, unlettered negroes, recently slaves, by the help of cheap lesson leaves, teaching little slave-born children the love of Jesus. Out of these feeble beginnings have grown hundreds of vigorous schools, congregations, and churches. The Sunday School best drilled on the books of the Bible, their order, their contents, their inner meaning, that I ever saw, was a negro school with negro teachers in the State of Georgia.

TRAVELLING LIBRARIES.

As a measure of economy and of increased usefulness, the policy of travelling libraries, both secular and religious, has been largely adopted in the United States. A wider and better selection of books can thus be brought to the lonely settlers on the prairies, to the mining and lumber camps, to the fishing village and backwoods cabin. Our Sunday Schools could thus accomplish far more fully and far better what has been attempted by Lady Aberdeen's beautiful association for furnishing reading for the pioneers.

The Toronto Conference makes the important suggestion:

"That wherever practicable, a circle of five schools unite, and each procure a library of one hundred books, each list of books being different from the other. Each school would hold a set of books for one year, and at the end of the year a general exchange would take place. In this way a greater variety of books could be procured for the different schools than in the present way. At the same time we would suggest that a part of each library be chosen with special reference to the needs of the teachers."

I hope that the Sunday School Committee and the General Conference will lend the weight of their influence to this helpful provision.

TEMPERANCE IN THE SCHOOLS.

I think that our splendid Sunday School organization could be more effectually used to inculcate strong temperance sentiment among our young people, to secure their early enrolment in a pledge of total abstinence, and to safeguard them against the traps and pit-falls which beset their young lives. The Sunday School Committee and the Conference, I am sure, will give their earnest consideration to this subject.

HOME DEPARTMENT

It is very gratifying that our schools report over 12,000 (12,174) members in the Home Department—many of them the prisoners of God's providence, the shut-ins, the infirm, and old, and sick, and those unable to be in the schools. This form of work will be especially useful in the settlements where it may be impossible to have schools. It will take the school into the homes, it will sweeten family life, and will, I am persuaded, greatly increase the interest in Bible study and in family religion, and will increase as well attendance at the school.

OF TRANSCENDENT IMPORTANCE.

Pardon, brethren, the length and urgency of this memorial. It is called forth by my sense of the transcendent importance of this department of our church work. I regard it as one of the church's most vital interests. All other interests will prosper as the schools prosper. It is from our schools that our future teachers and preachers, our League members, our best church workers and our future membership shall come. We must try to improve our Sunday School teaching, our lesson helps and Sunday School literature, to make them more evangelistic and instructive, and, above all, to gather all the children into the school, to retain the older scholars and graduate them into the League and church. Let us seek above all a quickening sense of responsibility and privilege and obligation of the entire pastorate, of all Sunday School workers, and of all who should be such. We must by the divine aid overcome the widely prevalent apathy and religious indifference by more schools, better teaching, more strenuous effort, more utter consecration, more earnest and importunate prayer.

I remain, dear brethren,

Your fellow worker,

W. H. Withrow.

APPENDIX.

We may learn much from the experience of the sister churches of the United States, which have had to grapple in the rapid growth of their own great west with the same problems which face us now. Their most successful agencies have been Sunday School Unions, analogous to our own S. S. Aid Fund.

THE METHODIST EPISCOPAL CHURCH

maintains a Sunday School Union for the founding of schools in needy neighborhoods, helping weak ones, and promoting Sunday School work. Its income in 1900 was \$21,727, its expenditure \$19,896. It aided by grants of books and periodicals during the year 308 schools. The church reports an increase in scholars in the last year of 20,106, and an increase in teachers of 2,370, but a decrease in schools of 102. In the Home Department are 64,470 scholars, and conversions in the schools during the year were 123,735.

THE METHODIST EPISCOPAL CHURCH, SOUTH,

continues to exhibit its old time fire and fervor in Sunday School work, church extension, and soul-saving. Its Year Book for 1902 records a million and a half members, an increase of 34,721; an increase of preachers of 66; an increase in Sunday Schools of 229½. What a half school is we don't exactly know, but without the half this a grand record for a single year; increase of Sunday School teachers, 2,087; with new church societies 219 and new charges 82. The only decreases are 165 Epworth Leagues and 5,037 Epworth League members and 169 local preachers.

THE CONGREGATIONAL CHURCH

exhibits marked energy in its Sunday School Missionary Department. This was organized in 1882 with one Sunday School missionary, but for the last five years it has employed in the field from 35 to 48 Sunday School Missionaries or State Superintendents. The income of this society in twenty years has increased from \$6,557 to nearly \$80,000. Some of this is from legacies. The schools contributed in 1898—the latest figures we have—\$21,100 to this fund. In eighteen years the society has organized about 8,000 Sunday Schools, in which have been gathered nearly 350,000 persons. In thirteen of these years 830 Congregational churches were organized out of these schools. The church publishes

Sunday School papers in eight different languages. In 1898 it had 1,599 mission schools, with 67,500 members, and a great impulse has been given to the Sunday School work through the activities of this society.

THE PRESBYTERIAN CHURCH

Too late to include in our memorial came the following figures from the Annual Report of the Sunday School and Publication Board of the Presbyterian Church in the United States, an octavo volume of 136 pages (we ought to have a similar report or Year Book in Canada):

Sunday School missionary work is carried on in thirty-one states and territories by ninety-seven missionaries. By their labors 773 new schools were organized last year, and 338 were reorganized, a total of 1,111, with an aggregate membership of 3,916 teachers and 35,944 scholars. There were under the care of the missionaries 2,134 mission Sunday Schools, 1,762 had no building of their own in which to assemble. This shows the distinctly pioneer character of this work—the very kind of work that we need to undertake in the North-West and New Ontario.

During the year sixty-six new churches were reported as growing out of these Sunday Schools, fifty-four of them Presbyterian churches. The value of grants of tracts, books and Bibles given these schools was \$6,663. This provided liberal grants of papers in several languages and 13,250 books, 4,975 Bibles and Testaments and 581 volumes sold. Besides these seventy-six barrels or boxes of clothing were sent to needy children and adults, a low estimate of which amounts to \$2,807. Our own Woman's Missionary Society is doing just this kind of work, and last year distributed over \$8,000 worth of such materials.

THE BAPTIST CHURCH OF THE UNITED STATES

is not centralized in its organization as some others, but its Publication Society is also a great Sunday School missionary organization. In the year 1901 it established 546 Sunday Schools, or in all during the seventy-eight years of its history, a total of 12,481. During the last year, 2,592 grants of papers and books were given; from the beginning, 21,383. In the same year 954 Sunday School Institutes were held; from the beginning, 12,964. The society employs also six chapel cars, which have organized 197 schools, 101 churches, secured 87 meeting houses, settled 91 pastors, and 10,000 persons have professed conversion through

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their services. It employs also 24 colporteur waggons. Its colporteurs have visited 77,412 homes.

This is a type of the aggressive Sunday School work which has been accomplished in the great Christian nation adjoining our own. Similar work is being carried on by the Methodist Episcopal Church South, and by many other branches of Methodism, by the several Presbyterian churches, by the Lutheran, Protestant Episcopal, Christian, and other denominations. Many of the Sunday School agents are laymen and in some cases devout women. A Canadian lady, Mrs. Sheffield, who formed in Toronto the Sunday School out of which has grown the magnificent Massey Mission, has rendered valuable service in Sunday School work in the New England States.

There lie before us vast possibilities of Sunday School extension. Let us seek to measure up to the magnitude of the opportunity which God, by his providence, is setting before us.

We are sending thousands of harvesters to reap the golden grain of our western prairies. Let us pray the Lord of the harvest that he will send forth laborers to the ingathering of the more glorious harvest of souls in that great country.

Note.—“Christian Work” reports the Sunday School statistics of the principal English-speaking churches of the world as follows :

Methodists	6,961,529
Baptists	2,586,692
Presbyterians	3,087,713
Congregationalists	1,455,100

It will be observed that the Methodist Sunday School scholars are more than twice as many as those of any other Church. The Church that wins the children will gain the world.

It is encouraging to notice that the largest increases in the Sunday School world during the last triennium are in the states or provinces with the largest new territory. In Canada the increase of scholars in Ontario is 19,175, in Manitoba 10,291, in British Columbia 6,040, in Alberta 3,410. In the United States the largest increase is in the great State of Texas, 106,154; the next is in Pennsylvania, which is so thoroughly organized in Sunday School extension, here it is 104,807; the next is North Dakota, 78,281; the next is Washington, 44,573; the next is West Virginia, 34,618; the next Colorado, 30,109; the next Nebraska, 20,454;

the Indian territory, 19,940; Tennessee, 19,890. That is the way to build up statehood on the foundation of the Sunday School. The greatest decrease is in the State of New York with its large influx of foreigners, among whom should be planted many Sunday Schools. The falling off of scholars in this state in three years is 119,287, next is South Carolina with a decrease of 59,491. California reports a decrease of 26,878.

The Rev. W. Herridge, who has shown his deep interest in Sunday Schools by establishing for several years prizes at Victoria University of the annual value of \$40 for best students in Sunday School methods, writes in The Guardian of Sept. 3rd on Sunday School work, as follows :

“Why not commit the management of our Sunday School and Epworth League work to a committee composed of all the General Conference officers resident in Toronto, with the addition of any laymen or ministers who are well known as zealous experts in this business. This committee should be invested with large powers for action during the interval of the General Conferences. These eminent men, acting in concert, and giving the question the amount of thought its vast importance demands, would lift our Sunday School work to a higher plane of usefulness.”

This, it will be seen, is quite in the line of the suggestions of our memorial. He urges also increased improvement in our Sunday School teaching, that we get a firmer grip on the boys and retain them longer in the school; and the need of largely increased funds for developing Sunday School work.

We cross the prairie as of old
The pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free!

We go to plant her common schools
On distant prairie swells,
And give the Sabbaths of the wild
The music of her bells.

Upbearing, like the Ark of old,
The Bible in our van,
We go to test the truth of God
To meet the needs of man.

We'll tread the prairie as of old
Our fathers sailed the sea,
And make the West, as they the East,
The homestead of the free!

—Whittier.

Should the Country Sunday School Close in the Winter?

BY "SARTOR RESARTUS."

IN many of the outlying districts of our country the muddy roads of fall, the drifts of winter, and the slush and floods of spring form great impediments to travel.

Many of the Sunday Schools in these sections, despairing of regularity of attendance, make a practice of suspending the sessions during this period of uncertain weather. As was the case with the Israelites when they refused to go into the Promised Land, there are giants in the way of keeping open the Sunday School, giants of inconvenience, of small attendance and of discouragement. But it is the duty of Sabbath School workers, as it was the duty of the Hebrew children, to overcome these giants. And is it too much to expect that God will bless the workers who will continue His work even in the face of difficulties?

Martin Luther declared that he would go to Worms and defend himself against the accusation of heresy, even if there were as many devils in the town as there were tiles upon the house tops. And at Ladysmith, after the relieving force had arrived, General Sir George White made a speech to those who had supported him during the long siege, the climax of which was, "Thank God, we kept the flag flying."

This determination to overcome difficulties should actuate those who are laboring in God's cause, however humble their sphere of influence may be. We may rest assured that God is not unmindful of our efforts, because he made such a great sacrifice to save the souls of the very boys and girls with whom we are laboring. Little did William Savage foresee the results that his preaching in the presence of Elizabeth Fry would have. And great would be the surprise of the Moravian brethren who voyaged with John Wesley to America, if they knew the great results of the conversations which they held with that eminent man. "To make some human hearts a little wiser, manfuller, happier, more blessed, less accursed is a work for a god."

Our Lord Christ taught many of His greatest lessons to individuals. The "ones" of Christ's ministry should be very encouraging to discouraged workers. The rich, young ruler, the "woman of Samaria," Zac-

cheus and Nicodemus were objects of the Master's personal attention. True, there were, on some of these occasions, other persons standing by, and in one instance the message was not heeded. However, the fact remains that the all-loving Saviour had an interest in each soul; and those who wish to follow in His footsteps must not be disregarding of the opportunity which is afforded by even one child at Sunday School.

Shall it be a labor too humble, too undignified, or too trifling for us to ring the awakening bell in the corridors of the minds, be it only of a few children? What are we that we should say that the result will not be worth the effort?

When only a few children are gathered together what soul-stirring heart talks may take place between them and the teacher! Not many mischievous boys, not many distracting circumstances to occupy the attention of the "immortals" for whom Christ died. Teacher, make the most of your opportunity by impressing as deeply as possible upon the minds of the "two's" or "three's," those lessons which have the possibilities of eternal life within them.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

If your Sunday School, then, has not been kept open during the winter in the past, do you not think that by a little self-denial you can arrange for a forward movement in this respect? "Man is a bundle of habits," we are told, and undoubtedly the habit of attending the house of God will be more firmly fixed in the child's character if he attend for the whole year rather than for part of it. By keeping the machinery of the Sunday School in smooth working order during the stormy weather, the increased attendance incident upon the advent of spring is incorporated without any trouble or disorganization. But should the school be closed in winter, several of the precious Sundays of fine spring weather will have passed, before the attendance reaches the point at which it was when work ceased in the fall preceding. For it will take several weeks of announcing and visiting to resuscitate the interest which has been lying dormant during the winter.

Moreover, the long week nights when outdoor work is, of necessity, suspended, give opportunities for the study of the Sunday School lessons which cannot be had at seasons when out-door work occupies the atten-

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tions until late in the evenings. And the children will make an effort to get to the Sunday School on account of the periodicals and library books which aid so materially in pleasantly and profitably passing the stormy evenings. In the winter, there being no opportunities for walking through the fields, the drive to and from Sunday School, and the hour spent there in conversation with friends and in studying God's word form a very welcome change from the tedium of a day spent entirely in doors.

In concluding, let me say that sometimes the school building is, from its situation, particularly inaccessible in winter. This may be just the opportunity for some of my readers to show their interest in the cause of Christ by opening their homes once a week for the Sunday School. But whether in private or public building, we may be sure that God will bless the effort to sustain the winter Sunday School.

Concerning Conventions.

BY ALIQUIS.

IN one of Southey's little poems there is a quaint homely picture of an old man sitting at his cottage door in the sunset, after his day's work is over, telling his grandchildren about the great battle of Blenheim, which was fought just there in his young days when wondrous deeds were done. But though the listeners find the story interesting enough, they are not greatly awed or dazzled even by the name of Marlborough, or by the glories of his "famous victory." At length young Peterkin, a practical youth given to turning everything to account, breaks in with the pertinent inquiry, "And what good came of it at last?" to which the veteran can only answer vaguely and hesitatingly, "Why, that I cannot tell."

It may be that some enthusiastic attendant of conventions going home with heart aglow and much to say of who was there, and what was said, and what was done, may feel his ardor somewhat chilled by the quiet question of some cool matter-of-fact person who looks for tangible results in everything: "Well, and what's the good of it all?" and like old

Kasper, may have to reluctantly admit, "Why, that I cannot tell."

But might not one as well ask, "What is the good of social life anyway? Why not stay always at home and attend to your own affairs, keeping the dust off all the top shelves and the cobwebs out of every corner, instead of frittering away the time visiting your neighbors?" And why not? Because we are not placed here, one among many, just to "live for ourselves, for ourselves alone, for ourselves and none beside;" or even to live only "for those who love us," but for "the good that we can do" to all.

As a plant shut in from air and sunshine will grow dwarfed and stunted, and its leaves will shrivel and curl in upon themselves and its beauty and usefulness vanish, so a human soul shut in to itself from all kindly contact with others is apt to grow dwarfed and stunted, shrivelling and curling in upon itself and losing much of life's beauty and usefulness.

When we sit with friends around the fire-side we do not simply gossip, we grow. Our lives touch each other and expand and spread out in broader sympathies and interests. We find that others have much the same troubles and perplexities and difficulties to encounter as ourselves; but, perhaps, are bearing them more bravely and patiently, or have wiser, better ways than we of overcoming them, and we leave feeling more hopeful and courageous and better fitted to fight our own battles.

As on the pleasant autumn days all over the land, in county and district conventions, little bands of workers gather around the Sunday School desk, it is not for pleasant meeting and entertainment alone, but to help and be helped. So that the lonely teacher with his small class in a small school, getting disheartened at times and inclined to give it all up, will not feel so very much alone after all, finding himself side by side with others walking the same quiet way, and who with as great discouragements are still going cheerily on. The one who has been doing work slowly and laboriously, with waste of toil and time, may find that another has learned a better and easier way of doing just the same thing. And better ways of doing work is one of the things we want to learn from each other. We want to do more this year than last.

"The King's business requires haste," and we want to learn from the wise and experienced how best to do the best work in the least time. And from those who have long been doing faithful Sunday School work,

going on quietly through the years, while others grew faint or are turned aside, whose lives of "patient continuance in well doing" are in themselves an object lesson; we may learn many things; while the enthusiasm of the young, with their fresh hopeful hearts and eyes that see brightness everywhere, will cheer the weary toilers and infuse new vigor and variety into dull routine.

For the spirit of Sunday School work is the spirit of helpfulness, the spirit of him who is "an ever present help"; and in it, though we may often blunder sadly, and often make mistakes and get discouraged, still doing the best we can, we are very near to him who said "Suffer the little children to come unto me," and who counted anything which would cause those helpless little feet to stumble, an offence deep and awful.

In a world so full of stumbling stones and treacherous bogs, where so many fall and sink, we should try and guide the restless little feet in a safe way—in the firm path that leads upward to the hills of God—where so many false lights glimmer to turn the earnest young faces toward the light that falls from the throne, the still calm light that never wavers nor grows dim.

Though many a small convention may not result in anything remarkable, yet if hearts are made warmer and richer in sympathy, and we are helped to do even a little better the little things that are given us to do it is surely worth the while. They that loved the Lord spoke often one to another, and when a few of those who love him meet to speak to one another of the work they are trying to do for him, Jesus, though unseen, still surely appears in the midst, as to his disciples of old, saying, "Peace be unto you." To those in the twentieth century as to those in the first follows his command to "Go and teach" with the promise "Lo, I am with you."

Shall the Country Sunday School Close in Winter?

BY CAROLINE SHELDON.

THE superintendent of — Sunday School was much troubled. His school at its largest was small; the houses, like those in the parish of Chaucer's priest, were "ferre asonder," and in his locality heavy snowstorms are not uncommon during the winter season. The question in the

superintendent's mind was this, Should an effort be made this year to keep the Sunday School alive from December to April; or, as some suggested, should it be closed during the stormy season, and revived with the coming of spring?

Some, even of those most interested, favored closing; the superintendent and one teacher said "No." In a country where majorities rule, it would seem that the superintendent and the teacher were beaten. However, the superintendent believed that one, with God, made a majority, and, whether he or Mrs. Brown were the one counted, there was always the other for good measure.

Accordingly, he asked to be given a chance to try keeping the school open until the end of January. The children were enthusiastic, the teachers mostly doubtful, some of the older members indifferent, the superintendent and Mrs. Brown determined.

The first question to be met was that of getting the children to the school-house in stormy weather, when snow was deep, and winds blew, and the discouraged mercury shrank toward the bulb of the thermometer.

"The children go to school on weekdays in all but the very worst weather," reflected the superintendent. "Now, when the weather is not such as would keep them at home from the day school, it ought not to keep them away from the Sunday School. The men of the district take turns carrying the children to school. Can't they do the same thing for the Sunday School? Of course, they can. But will they? There are all the old stock excuses about men and horses working all the week, and needing rest on Sunday. Well, the same man wouldn't need to get his horses out more than two or three times during the course of the winter, unless the weather is uncommonly bad. I think I see a way."

The superintendent talked with Mrs. Brown. They made out a list of the farmers in the neighborhood who had children in the Sunday School, then they divided the list into two, each containing the names of the men to whom they should respectfully appeal for aid in taking the children to the school-house on Sundays when the weather should be too bad for walking. As usual, systematic effort won a victory.

Most of the farmers thought, "if the young ones wanted to go to Sunday School, something would have to be done about it." And this amounted to a consent. Then it was ascertained how many Sundays each man was willing to be responsible for; and it was found that, unless every Sunday be-

tween December 1st and March 31st should be stormy, transportation facilities were abundant.

The next problem was the heating of the school-house for Sunday use. While this was under consideration, an elderly man in the district, whose children had long since grown up and settled in homes of their own, but who still took a deep interest in everything relating to the children and young people, meeting the superintendent one morning on his way to the neighboring village, stopped long enough to say:

"George, I hear you need wood for Sundays over at the school-house. There's a lot of big hickory chips and small limbs over in my wood-lot. If some of the youngsters 'll come over of a Saturday, and pile 'em into the wood-sled, I'll haul 'em over for you. I think there'll be all you'll need for one winter."

The superintendent thanked his neighbor, and later in the day, meeting Mrs. Brown, told her of the offer.

"I'll take care of that," she said, "the Smith boys and Rob Johnson will be glad to go over and load the stuff on the sled."

Sunday School supplies were provided by the year; consequently, on that score, there was no need for special anxiety.

So much trouble having been expended in providing a comfortable place for the Sunday School, and means of bringing the children there, the next thing to be considered was how to make the children—and others—feel that it was worth while to come. The superintendent revived the by-gone and almost forgotten custom of memorizing Bible verses. Sometimes a psalm was assigned; sometimes the members of the school were requested to bring verses containing certain words, always with the proviso that the verses were to be recited from memory; sometimes the school was asked to turn to a certain chapter, and commit as many verses as possible in five minutes. Occasionally Mrs. Brown told a Bible story, omitting names of persons and places, leaving the children to fill the blanks as she paused, or guess the name of the hero when she had finished. Stencils were procured, and blackboard drawings made, illustrative of the lessons. One of the girls, whose maps were much praised by the teacher of the day school, made on cotton cloth in colored inks a map of Bible lands, and this served as the basis of an occasional lesson in scriptural geography. Doubtless a better map could have been bought, but as this one had been made by one of their number, all experienced a certain sense of proprietorship in it,

and found a charm in lessons from this map that would have been lacking under other circumstances.

Did the school remain open until spring? Indeed it did. Of course, there were Sundays when attendance was small because of stormy weather and hard colds; and when for any reason a scholar had remained at home one Sunday, it was always easy to do so again, but except in case of illness, he was never allowed to remain away a third Sunday without a reminder from somebody, usually effectual. The young men and women, for the most part indifferent at first, were ashamed, as one of them confessed, to stay at home "when the youngsters were so interested."

Early in April one of the fathers, who had at first come to bring the children, but had gradually moved nearer and nearer the Bible class, and finally into it, made this confession of faith:

"We've had a Sunday School in this district all winter, just because the superintendent and Mrs. Brown were determined we should, and went to work in a business-like way, just as they'd have done anything else, and stirred up the rest of us. The children have learned more Bible this winter than they ever did before in their lives. We've got a good start now; let's see if we can't do as good work all summer, even through hayin' and harvestin', an' next fall we shan't even think of askin' each other whether we shall keep the Sunday-school open through the winter. By that time it'll be a permanent institution.—S. S. Times.

Miss Fannie's Boys.

BY MINNA STANWOOD.

THEY were just such boys as you and I teach every Sunday. "Teach!"

We repeat that word to ourselves occasionally, keenly appreciating the humor of it. Well, Miss Fannie's boys were average boys. We all "teach" average boys.

When we hear the superintendent making his appeal for teachers, we get a certain conception of the "great need," and proceed to conjure up an array of respectable, well-dressed boys and girls waiting with more or less subdued anxiety for one who shall enlighten their young minds, and lead their timid feet in wisdom's ways. And when we are escorted to a class of girls who stop chat

tering long enough to accord us one supercilious stare, and then go on, or approach a scuffling of turbulent boys, who do not stop wrangling long enough to size us up, apparently, we are a trifle dazed. Evidently, they have no anxieties, and their talk is too big to suggest the need of enlightenment,—and timidity, hast thou a name to be among such as these? We speedily find our place: a barely tolerated nuisance, a curtailer of their liberties, a dampener of their joys. Clearly, we must show our necessity for being, or they will have none of us.

Miss Fannie's boys were like these—average boys. Not a bit like the boys we used to admire, and perchance weep over, in the literature of our youthful days, "appropriate for Sunday School libraries." They were twentieth-century boys, alive, well, rude. They may have been taught at home, that they should never interrupt a lady when she is speaking, but you would never have suspected it. Sweet mothers may have whispered that they must show reverence during prayer time, but that you would never have suspected, either.

Miss Fannie, knowing but little about teaching, and less about boys, thought within herself each Sunday afternoon, that she would give it up. They cared nothing about the lessons in the Quarterly, those boys. They cared only about "teams" and "clubs" and comparing "jobs." Seemingly, all Miss Fannie could do would be to try to achieve skill enough to poke a crumb down their throats, as it were, in the occasional little minute they stopped to take breath. Was this worth while? All the anxiety, the nervousness, the baffling sense of impotence,—were these not too much to stake on the possibility of that surreptitious crumb? What good was she doing? She was "holding the boys together" the superintendent assured her. That was something, in his opinion.

She held them together for three years. Then she was called home by the serious illness of her mother. A year passed before the sufferer was released, but in that year Miss Fannie learned much. She learned not only the ineffable sadness of life, but also the inestimable value of it.

When, at last she got back to the city, she went to the church to inquire about her class of boys. She found that they had not been held together. Robert, the eldest, attended church now and then, and in the Sunday School was accredited to the young men's Bible class. Fred was working for a plumber and was often thrown in the way of liquor. Jim had gone in with a loafing set.

Henry would laugh in your face if you asked him to go to church. He and Richard always made a day of it, Sunday—not bad, you know, but not precisely like Sunday school—oh, bicycling, boating. Robert didn't know everything; they were up to. Will was in New Mexico, railroading. Will had a good chance. He would be a rich man, some day, if he didn't slip up.

Didn't Robert think he could help her to get the boys together again just once? There was something very, very important that she wanted to say to them. She had only lately come to realize what an important thing it was. Didn't Robert think he could help her get the chance to speak to them just once?

Miss Fannie was so intense that she could scarcely keep her voice from trembling. There was the familiar gleam of frank amusement in big Robert's eyes as he looked at her. But it did not disconcert Miss Fannie now nor make her indignant. Instead, she laid an appealing hand on the arm of the tall youth, who a short year before had been just one of her boys, the boys she was "holding together." She said, earnestly: "I wanted to ask them, Robert,—I wanted to ask them if they wouldn't be Christians—if they wouldn't give their hearts to God. Oh, I must see them! They need the grace of God to keep them steady—safe!"

The amusement was gone from Robert's eyes now. But the ready, brusque voice replied: "It's too late for that now, Miss Fannie. You ought to done that when you had us. I often wondered why you didn't ask us. It mightn't have done any good. But it's no use to try now."

Miss Fannie knew that this was true. She shut her teeth upon the groan that seemed to force itself out of her very heart, and turned away. Oh, why hadn't she realized that those boys—noisy, rude, inattentive, dull, mischievous—were all too soon to face the problems of manhood? Why had she let them go forth unarmed? Perhaps it would not have made any difference. She could at least have done her part. But now,—Westminster Teacher.

Study some daily. Fifteen minutes daily is better than several hours put off "in a lump," to the end of the week. It takes time for the lesson to grow in your mind and heart. "Hothouse lessons," those that are hurried to maturity in a belated hour of study, are like hothouse fruits, fair to look at but wanting in flavor and fragrance.

Whatsoever He Saith, Do.

BY LLEWELLYN A. MORRISON.

"Jesus said, 'Take ye away the stone.'"

And still the Lord doth say,
As by that tomb of old,
Where youth and bloom were laid away
To slumber in the mould;
"Weep not! There is no death;
I have his reign o'erthrown.
Fear not the gruesome grave; have faith
And roll away the stone."

CHO.—Roll ye away the stone!
The heavenly powers impend,
Nor deed nor holy plan postpone;
Probations have an end.
Confide with all thy heart,
And righteous ways pursue,
Do with all diligence thy part,
Then Christ can all things do.

Roll, roll away the stone,
The stone of unbelief!
Let trust thy truce with fear atone,
And joy replace thy grief.
Who walk in faith and love
No darksome doubts condemn;
They find the perfect life above
He hath reserved for them.

Roll ye away the stone
Of base indifference!
Allegiance unto duty own
And serve with zeal intense.
Take up thy task to day,
Though blight and bloom be blent,
Let nothing hinder or delay
Its sure accomplishment.

And still the Lord doth teach,
As by that tomb he taught,
"We are united, each to each,
UNTIL our work is wrought;
Plan mightily for God,
Pray with desires aflame,
So shall thy grace send truth abroad
And glorify my name."
Toronto, 1902.

Temperance in Sabbath Schools.

FROM pulpits, platforms and press the
call goes forth for more education
along the line of total abstinence and
moral suasion.

Reasons given why the country is not ripe
for prohibition are that these very import-

ant phases of temperance work have been
neglected, the result of which is that the
consumption of alcoholic liquors has greatly
increased since 1899.

Is it not time that we look about for the
most practical and systematic means to com-
bat the alarming apathy and decline of tem-
perance sentiment that appears to prevail?

Under present conditions can we as a na-
tion hope to attain to the sober living which
Paul commends to the young men?

It is coming to be acknowledged by earn-
est thinkers that the Church must take the
lead in this question. The opinion of those
taking up the work is that there seems to be
no time any more for the young people to
band together for distinctly temperance
work. "Too many other meetings," etc.

We can never do without Sabbath Schools,
if we expect stalwart Christians. Why not
take advantage of the great massing of the
youth of the land in our Sabbath Schools
and use that as a factor to bring victory in
the coming campaign? The need of the
hour appears to be to bring temperance edu-
cation to the people wherever congregated.
This would create temperance sentiment in
the homes and arouse the consciences of the
voters, for it often occurs that when reaching
out for the child the parent is also in-
fluenced.

The liquor interest is organized, and if we
expect to combat it successfully we must
also organize. God has honored us by call-
ing us co-workers—let us use this God-given
privilege. We need the best talent of de-
voted men and women to cultivate conscience
upon this political and moral question.
Christians have tolerated the licensed liquor
traffic too long. We need the spirit of
Christ, who looked after the bodies as well
as the souls of men.

No spasmodic efforts or fine resolutions
will avail, nor even prayers, if we are not
practical.

It has been said: "Opportunity, with
ability, produces responsibility." We might
add "duty." An opportunity presents it-
self to Sabbath School workers which can-
not be found elsewhere. This "recruiting
station" or "drill ground" can do more
than all other societies working separately.

The organization is complete, from the
smallest hamlet to the largest city, compris-
ing nearly half a million in our province.
We have the four temperance lessons in the
year as a basis.

Why not unite to overthrow the greatest
foe of the Church? Let the Church move
forward as one great army for total abstin-
ence.

The Sabbath School has the children of the province in its hands to mould. Is it not wiser to send out an army of total abstainers than one indifferent to this great question? The youths in the Sabbath Schools will soon be the voters, and they cannot be ideal citizens unless they are educated to see the evil of intemperance.

It has been said that it takes a generation of education to regenerate society to a given thought. If so, had we not better begin to work through the youth, if the Christians of the future are to be strong for total abstinence and prohibition?

We need co-operative effort to make the subject popular, and we cannot have this without the Sabbath School workers.

The teacher comes in touch with each member of his class, knows something of the heredity and environment of each, and has an opportunity of teaching temperance with the authority of God's Word. The teacher has a matchless influence in educating the youth to keep pure the home of the soul, "The temple of the living God."

We have been overlooking this greatest avenue for gospel temperance education, though some schools have done noble work.

Let the movement not be confined to the children, but let it be as wide as the church, from the primary to the Bible class, to the officers, parents and friends. Many would join a church temperance society who would not join any other.

By all and any means let us have a total abstinence pledge-signing revival now. The children of to-day must furnish the drunkards of a very few years hence, and we will then be singing, "Throw out the life-line," when it would have been more prudent had we put up the guard-line before they became overwhelmed by the flowing tide of intemperance.

We have had a rude awakening to the necessity of temperance education of late. Many Sabbath School workers say they would adopt organized temperance work if they had a definite plan of procedure. A card to my address will bring a constitution and plan of work which has proved both practical and simple, and which can be used in any society or club.

With gratitude I have accepted the opportunity of bringing temperance in Sabbath Schools before your readers. Hoping that your efforts may bring forth a rich harvest.

(Mrs.) Sarah Secord,
Orillia, Ont.

Supt. Temperance in Sabbath Schools in
Provincial W. C. T. U.

—Pioneer.

The Battle is On.

BY REV. JOHN MORRISON.

The trumpet of war has been sounded in our land, the forces are being marshalled for the fight. Across the horizon of Ontario life the black battalions of King Alcohol are wheeling into formation of battle. Their weapons drip with the life blood of slain husbands and fathers, their black banners are crimson blotched with the heart drops of crushed out mothers and little children, whose lives have been torn away and their emaciated bodies laid in untimely graves. Following in the wake of these black battalions come the horrible camp followers, ghouls of poverty, crime and pestilence, while the tympanum of the ear human is jarred by the wails of misery, woe and death.

And to meet them ye hosts of the Almighty! Meet them with number for number, undivided force against undivided force, truth against falsehood, unassailable facts as opposed to fictitious fancies, righteousness and purity in deadly antagonism to greed and lust.

In every cyclone there is a storm centre, so in this Canadian prohibition fight the storm centre for 1902 is in Ontario, as this province has all the distilleries, most of the breweries and half the licensed dealers of the Dominion.

In battle the post of danger is the post of honor, so let us face bravely the day of our greatest victory, if we are prudent and do our duty; or greatest defeat, if we are negligent. December 4th will be that day. To the prohibition forces in Ontario it means either Stormberg and Magersfontein, the field of battle strewn with our dead and dying in the fight and the living forces in full retreat; or Paardeburg, with its splendid victory, prelude by its daring bayonet charge in the face of terrible odds, and followed by glorious memories of duty well performed.

Springfield, Ont. —Epworth Era

Our Country's Curse.

If one proposed to erect a powder mill, or a petroleum refinery, or a dynamite magazine in the centre of a populous district, and thereby endanger the lives and property of scores and hundreds of defenceless citizens, the protest would be immediate, hearty and

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effectual, for men do not always "await the law's delay" to adjust their wrongs when a common interest is threatened by a common foe. It is no argument against the legitimate use of gunpowder, firearms, dynamite or petroleum when we forbid the indiscriminate manufacture and sale of those dread explosives by irresponsible parties or when we withhold them from our unsuspecting children. Likewise it is not gainsaying the good offices of alcohol when we insist that it be applied to its higher purposes and not be peddled carelessly and irresponsibly throughout the community, to the consternation and imminent peril of guileless victims. Granted that in the arts, science and medicine alcohol is an agent of mercy and of good, shall we therefore convert that ready and helpful instrument into a scourge of woe, and place it in the hands of a thousand

heartless mercenaries and set them loose to make war upon us?

This horrible tribute to Moloch would be dreadful enough to contemplate if it were rendered at the free will of its victims, and with church and state standing before the grim altars of sacrifice in loud opposition. But what do we see? The state, for a small consideration, places the high seal of its approval upon the foul traffic, and the church prays for grace to endure the infamy, and then runs to the woods, lest her prayer should be answered. But if the church has not the courage to help settle the saloon problem as a problem of morals, and if the state refuse to treat it as a question of policy, it is possible that cold, calculating commercial interests may settle it as a matter of business.

LESSONS AND GOLDEN TEXTS—FOURTH QUARTER.

Studies in the Old Testament from Moses to Samuel.

LESSON 1. Oct. 5.—**JOSHUA ENCOURAGED.** Josh. 1: 1-11. *Commit vs. 8, 9.* (Read Josh. chs. 1, 2.) **GOLDEN TEXT:** Josh. 1: 9. Be strong and of a good courage.

2. Oct. 12.—**CROSSING THE JORDAN.** Josh. 3: 9-17. Study Josh. 3: 9 to 4: 7. *Commit vs. 15-17.* (Read Josh. 3: 1 to 5: 12.) **GOLDEN TEXT:** Isa. 43: 2. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.

3. Oct. 19.—**THE FALL OF JERICHO.** Josh. 6: 12-20. Study Josh. 6: 8-20. *Commit v. 20.* (Read Josh. 5: 13 to 11: 23.) **GOLDEN TEXT:** Heb. 11: 30. By faith the walls of Jericho fell down.

4. Oct. 26.—**JOSHUA AND CALER.** Josh. 14: 5-15. *Commit vs. 12-14.* (Read Josh. chs. 14, and Num. 14: 1-24.) **GOLDEN TEXT:** Josh. 14: 14. He wholly followed the Lord.

5. Nov. 2.—**CITIES OF REFUGE.** Josh. 20: 1-9. *Commit vs. 1-4.* (Read Psa. 46.) **GOLDEN TEXT:** Psa. 46: 1. God is our refuge and strength, a very present help in trouble.

6. Nov. 9.—**JOSHUA'S PARTING ADVICE.** Josh. 24: 14-25. *Commit vs. 14, 15.* (Read Josh. 21: 43 to 24: 33.) **GOLDEN TEXT:** Josh. 24: 15. Choose you this day whom ye will serve.

7. Nov. 16.—**THE TIME OF THE JUDGES.** Judg. 2: 7-16. Study Judg. 2: 7-19. *Commit vs. 18, 19.* (Read Judg. chs. 2-5.) **GOLDEN TEXT:** Psa. 107: 19. They cry unto the Lord in their trouble, and he saveth them out of their distresses.

LESSON 2. Nov. 23.—**WORLD'S TEMPERANCE LESSON.** Isa. 28: 1-7. Study Isa. 28: 1-13. *Commit v. 7.* (Read Isa. 28.) **GOLDEN TEXT:** Isa. 28: 7. They also have erred through wine.

8. Nov. 30.—**GIDRON AND THE THREE HUNDRED.** Judges 7: 1-8. Study Judg. 7: 1-8, 16-21. *Commit vs. 19-21.* **GOLDEN TEXT:** Ps. 118: 8. It is better to trust in the Lord than to put confidence in man.

10. Dec. 7.—**RUTH AND NAOMI.** Ruth 1: 16-22. *Commit vs. 16, 17.* (Read Ruth chs. 1-4.) **GOLDEN TEXT:** Rom. 12: 10. Be kindly affectioned one to another.

11. Dec. 14.—**THE BOY SAMUEL.** 1 Sam. 3: 6-14. Study 1 Sam. 3: 1-14. *Commit vs. 7-10.* (Read 1 Sam. chs. 1-3.) **GOLDEN TEXT:** 1 Sam. 3: 9. Speak, Lord; for thy servant heareth.

12. Dec. 21.—**SAMUEL THE JUDGE.** 1 Sam. 7: 2-13. *Commit vs. 8-10.* (Read 1 Sam. chs. 4, 7.) **GOLDEN TEXT:** 1 Sam. 7: 9. Prepare your hearts unto the Lord, and serve him only.

Or, **CHRISTMAS LESSON.** Luke 2: 8-20. *Commit vs. 10, 11.* (Read Isa. 9: 1-7; Heb. 1.) **GOLDEN TEXT:** Luke 2: 11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

13. Dec. 28.—**REVIEW.** *Commit the Golden Texts for the Quarter.* Read Lessons for the Quarter. **GOLDEN TEXT:** Psa. 90: 1. Lord, thou hast been our dwelling place in all generations.

ORDER OF SERVICES—FOURTH QUARTER.

OPENING SERVICE.

- I. SILENCE.
 II. RESPONSIVE SENTENCES. (Psa. 145, 8-10, 17-21.)
 SUPT. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
 SCHOOL. The Lord is good to all; and his tender mercies are over all his works.
 SUPT. All thy works shall praise thee, O Lord; and thy saints shall bless thee.
 SCHOOL. The Lord is righteous in all his ways, and holy in all his works.
 SUPT. The Lord is high unto all them that call upon him, to all that call upon him in truth.
 SCHOOL. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

- SUPT. The Lord preserveth all them that love him; but all the wicked will he destroy.
 SCHOOL. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.

- III. SINGING.
 IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
 V. PRAYER, followed by the Lord's Prayer in concert.
 VI. SINGING.

CLOSING SERVICE.

- I. SINGING.
 II. RESPONSIVE SENTENCES. (Psa. 34, 8, 10.)
 SUPT. O taste and see that the Lord is good.
 SCHOOL. Blessed is the man that trusteth in him.
 SUPT. Many are the afflictions of the righteous:
 SCHOOL. But the Lord delivereth him out of them all.

International Bible Lessons.

FOURTH QUARTER: STUDIES IN THE OLD TESTAMENT.

LESSON I. Joshua Encouraged.

[Oct. 5.]

GOLDEN TEXT. Be strong and of a good courage. Josh. 1. 9.

AUTHORIZED VERSION.

[Read Josh. chapters 1, 2.]

Josh. 1. 1-11. [Commit to memory verses 8, 9.]

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

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'ra-el.

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

4 From the wilderness and this Leb'a-non even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

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

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

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

10 Then Josh'u-a commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jor'dan, to go in to possess the land, which the LORD your God giveth you to possess it.

AMERICAN REVISED VERSION.*

1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. 6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Mo'ses my servant commanded thee; turn not from it to the right nor to the left, that thou mayest have good success whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying, 11 Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Oct. 5.]

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Time.—B. C. 1451 (*Usher*). **Place.**—The plains of Moab east of the Jordan.

Home Readings.

- M.* Joshua Encouraged. Josh. 1. 1-11.
Tu. Obedient people. Josh. 1. 12-18.
W. Moses encouraged. Exod. 3. 7-15.
Th. God's law to be read. Deut. 17. 14-20.
F. Be strong. Dan. 10. 10-21.
S. A good soldier. 2 Tim. 2. 1-15.
S. Strength from God. Psa. 27.

Lesson Hymns.

New Canadian Hymnal, No. 190.

Soldiers of Christ, arise,
 And put your armor on;
 Strong in the strength which God supplies
 Through his eternal Son.

New Canadian Hymnal, No. 188.

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?

New Canadian Hymnal, No. 196.

Brightly gleams our banner,
 Pointing to the sky,
 Waving wanderers onward
 To their home on high.

Questions for Senior Scholars.

1. *Joshua's Appointment to Leadership.*

- How is Moses spoken of in verse 1?
 Who gave Joshua his name?
 Who called Joshua to his office?
 Of what tribe was Joshua?
 What office did he hold under Moses?
 Where were the Israelites encamped when Joshua assumed command?
 What task was before Joshua?
 What river must be crossed in their march?
 What time of the year was it when they started toward the Jordan?

2. *The Promise to Joshua.*

- In what general terms does the Lord promise the land to Joshua?
 What were the boundaries of the promised land?
 In what words did the Lord assure him victory?
 How did the Lord assure Joshua of his abiding presence?

Questions for Intermediate Scholars.

- God Sending Joshua* (verses 1-4).
 What had become of Moses?
 Did Joshua know before that he would be Moses' successor?
 What had he done under Moses?
 On what mount had he been close to God?
 Did he wait for God's direct call?
 How long did the people mourn for Moses?
 To what office, then, was Joshua called?
- God Ever with Joshua* (verses 5-9).
 What wonderful promise is given him?
 How close would God be with him?
 What was required of Joshua always to be?
 What did God say about the commandments?
 What great mission was to be Joshua's?
 What must be done first before the land could be divided?
 How large a territory was promised?
 Did Joshua conquer all of this?
- Joshua Leading the People* (verses 10, 11).
 How soon would they cross?
 What were they to do at once?
 Were the Canaanites strong and warlike?
 What had the spies said about them in comparison with Israel?
 What did Joshua and Caleb report?

Questions for Younger Scholars.

- Where had Moses gone? *He had been called home to God.*
 How old was he? *One hundred and twenty years old.*
 Had he become weak? *No.*
 Where was he buried? *In a valley in the land of Moab.*
 Who buried him? *God and his holy angels.*
 To whom did the Lord then speak? *To Joshua.*
 What did he tell him to do? *To rise and go over Jordan with all the people.*
 What did he promise to give him? *Every place that the sole of his foot should tread upon.*
 What did he say to him three times?
GOLDEN TEXT.
 What did the Lord ask him to do? *To obey the law of Moses.*
 What else must he do? *Think about it and teach it to the people every day.*
 To whom besides Joshua does he say this?
To us.

The Lesson Catechism.

(For the entire school.)

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

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

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

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

5. What command as to his action in his new position did God give him? GOLDEN TEXT: *"Be strong,"* etc.

The Church Catechism.

78. What doth God accomplish in the providential government of the world through Christ? God, by his providential government of the world through Christ, cares for all his creatures and for all the children of men; proves their hearts and corrects them for their sins; answers their prayers; and makes all things work together for good to them that love him.

Romans 8. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

THE LESSON OUTLINE.

Joshua a Type of the Christian.

I. THE CHRISTIAN ENCOURAGED.

Be strong and of good courage. v. 6.

He hath said, I will never leave thee, nor forsake thee. Heb. 13. 5.

He careth for you. 1 Pet. 5. 7.

II. THE CHRISTIAN'S PROMISED LAND.

The land which I do give. v. 2.

He hath prepared for them a city. Heb. 11. 16.

Ye have in heaven a better and an enduring substance. Heb. 10. 34.

III. THE CHRISTIAN'S BOOK OF THE LAW.

This book of the law shall not depart out of thy mouth. v. 8.

Search the Scriptures. John 5. 39.

I will put my laws into their hearts, and in their minds will I write them. Heb. 10. 16.

IV. THE CHRISTIAN'S DIVINE COMPANION.

The Lord thy God is with thee. v. 9.

I will dwell in them, and walk in them. 2 Cor. 6. 16.

Lo, I am with you always. Matt. 28. 20.

EXPLANATORY NOTES.

This lesson has great historic interest, but even greater interest in its practical application. Joshua, probably now in his eighty-fifth year, at God's command undertakes a great work. In this he is divinely encouraged to perform his task (verses 1-5), and to be fitted for it (verses 6-9). As he needed strength so do we, and a good watchword for every Christian is our GOLDEN TEXT; or the words of Paul who, with the fullness of Gospel revelation, phrased the same truth for Timothy, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." For the teacher's own personal life this lesson presents much encouragement; each teacher should follow the ark of God with faith and courage. And similar opportunities and duties are presented to the pupil. Neither we nor our pupils have to conquer mighty nations in Jehovah's name, but every one of us has his allotted place in the great battlefield. We cannot too earnestly impress upon every one of our young people that if they are Christ's they must be at work for him. We must not only subdue the evil within us, but the evil about us. Just one thing was promised Joshua—God's presence: "I will be with thee." But having that he wanted nothing else; and we too may have it on the same conditions. These conditions, as our lesson will show, are three: That we conquer our inheritance; that we waver not—"turn not to the right hand or to the left;" and that we take as our guide God's word.

Verse 1. *The death of Moses* was, for the Hebrews, the beginning of a sad new calendar; subsequent events were naturally dated from it. We have a fine characterization of Moses's character and life, as well as of the sacred writer's point of view, in the phrase *the servant of the Lord* ["Jehovah"], a good title for any man. He might well have been called the Hebrew lawgiver, the father of the nation, the maker of its constitution, the founder of its hierarchy, the greatest of its prophets; but

none of these titles were so noble as "the servant of the Lord." We all may be Jehovah's servants as really as was Moses; and much more than servants. Paul says: "As many as are led by the Spirit of God, they are the sons of God." And our Saviour says, "Ye are my friends, if ye do whatsoever I command you." *Joshua the son of Nun* is a person already familiar to all attentive pupils. He was *Moses's minister*, or servant, famous as a warrior, and one of the faithful "spies," who

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traveled from Kadesh-barnea to inspect the land of Canaan. He was born in Egypt, and seems to have been about forty-five years old when the Israelites left that land. As Moses was the servant of the Lord, Joshua had been the servant of Moses. He now becomes his successor, and appropriately so. He who is faithful in the lower sphere of service in his turn takes the higher sphere.

2. *Moses my servant is dead.* The bereaved nation was now to learn the meaning of the later phrase, "Differences of administration, but the same Lord." The workers die, but the work goes on. *Therefore arise.* One man's failure, from whatever cause, is reason for other men's increased activity. *Go over this Jordan.* Surmount the nearest obstacle. "Do the next thing." *Thou, and all this people.* Leader and followers to be united by God's commission. *The land which I do give to them.* Given by God, not conquered by prowess nor earned by merit; as we ourselves are eternally saved by the free favor of God. *Children of Israel,* and therefore heirs to the promises made to Abraham, Isaac, and Jacob. They had not, indeed, been faithful to all the conditions on which these promises were based, but God's "property is always to have mercy."

3. *Every place that the sole of your foot shall tread upon, that have I given unto you.* "To you have I given it." This expansion of the promise, while making it immeasurably more valuable, brings a new condition. The land given must first be taken. The gift is not a gift until appropriated. So with divine grace offered to each human soul; it must be accepted to be "saving."

4. *From the wilderness (to the south of Palestine) and this Lebanon (the lofty range of mountains to the north), even unto the great river, the river Euphrates (about five hundred miles east of Palestine), all the land of the Hittites (presumably all the Palestinian part of the Hittite empire), and unto the great sea toward the going down of the sun (the Mediterranean, which bounds Palestine on the west), shall be your coast ["border"].* God gave more than Israel ever accepted. And so with us. How limited are all our religious attainments as compared with the rich offers of God! But "He is able to do exceeding abundantly above all that we ask or think."

5. *There shall not any man be able to stand before thee all the days of thy life.* Compare with this that other promise, "No weapon formed against thee shall prosper," and our Lord's words about faith as a grain of mustard

seed. Even in secular affairs we would be more successful if our courage and faith were greater. *As I was with Moses* (who was as evidently supported by God as any human being has ever been), *so I will be with thee.* The grace that gives must strengthen us to accept. It is all of God, and God is pledged to stand by those whom he appoints to a holy work. To us our Saviour says, "Lo, I am with you always." *I will not fail thee, nor forsake thee.* Tenderly and pathetically, by constant change of phraseology, Jehovah seeks to drive from his heart all fears.

6. *Be strong and of a good courage,* or heartfulness. Strong will is requisite to strong faith. God works best with those who are bravest and firmest. Joshua's courage is supported by a definite promise: *Unto this people shalt thou divide for an inheritance ["thou shalt cause this people to inherit"] the land, which I swear unto their fathers to give them.* The beautiful hills and valleys which with longing eyes he had seen forty years before, he soon was to partition among the tribes and clans of his beloved people.

7, 8. He is to be thus strong and very courageous for one special reason, to observe to do according to all the law. God's presence and grace, and human faith, and courage, and service, all depend upon the law of God, the word of God, which is the battery of spiritual power. The law that Joshua knew was that which Moses [God's] servant commanded; our law is contained in the "words of Jesus." *Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.* It was a good old phrase of the fathers: and mothers of our Church that "the Bible is the man of our counsel." How are we to use God's word? Talk about it, quote it, meditate upon it, obey it perfectly. Better directions for the Christian in most modern days cannot be given, nor a more applicable promise, than those contained in verse 8. God's word should be hidden in our hearts; it should not depart out of our mouths; it should be meditated upon day and night, that we may do according to all that is written therein. Then shall our way be prosperous, and we shall have good success.

9. *Be strong and of a good courage.* A repetition. Such words mean more to us than even to Joshua. We are to be strong in the grace that is in Christ Jesus, this grace communicated by the Spirit through the word. *The Lord ["Jehovah"] thy God is with thee whithersoever thou goest.* On condition, of

course, that thou goest only in the path that the Lord thy God directs.

10. At once *Joshua* obeyed by assuming command of the people and giving official direction to the officers.

11. *Pass through the host* ["midst of the camp"]. Send these orders through the divisions and subdivisions of the traveling nation, at once an army and a caravan. *Prepare your victuals*. Not only collect them, and

cook them, but so store and arrange them as to have complete and ready commissary supplies. *Within three days ye shall* ["ye are to"] *pass over this Jordan* which was then in a highly swollen and turbulent condition. These three days may have been days of doubt and despair to the skeptical and the faint-hearted; they were days of stirring industry, prayer, and faith to those who like *Joshua* believed in God, and were "strong and of good courage."

HOMILETICAL AND PRACTICAL NOTES.

Two very modern, twentieth-century words are found in this lesson—"prosperous," "success." It is a high order of prosperity, an extraordinary kind of success, which *Joshua* was encouraged to seek and which he was enabled to win. Some of the fundamental elements on which his success was founded are indicated in this opening lesson.

1. Before we note them it may be worth while to glance at the book of *Joshua*, the outlines of which are so simple and easily recalled that it would be a pity for any Bible student to fail to make them a part of his mental inheritance. Two brief terms sum up the contents of the book sufficiently for all practical purposes—*conquest, colonization*. The division runs midway in the twenty-four chapters, the first twelve telling the story of the conquest of Canaan, and the remainder of the work, chapters 13-24, giving the story of the colonization of the land—its partition among the conquering tribes. A more rigid analysis, it is supposed by some critics, would set off the two closing chapters by themselves as containing the farewell counsels of *Joshua*, and an account of his death and burial. Tradition refers its authorship to the man whose history it recounts, largely because of the words found in 24. 26—"And *Joshua* wrote these words in the book of the law of God." It has long been questioned, however, whether the phrase "these words" refer to the whole book or only to the covenant just recited. It may be added that in modern critical Bible study this book is joined with the Pentateuch, to which it is a supplement, the six books thus forming the Hexateuch, various questions as to structure, authorship, date of composition, and canonical history being considered as belonging to and running through the whole set. The book outlines the story of the children of Israel from the death of *Moses* to the death of *Joshua*. Having thus glanced at the book

as a whole, we are now ready to study the elements of *Joshua's* success and prosperity as suggested in the lesson before us.

2. One stands out on the surface: *Joshua had been a faithful subordinate*. He had had a long training as an apprentice, and that experience now stood him in good stead. Ever since the escape from Egypt, and probably during the months which prepared the people for their exodus, *Joshua* had been chief helper to *Moses*. Near the close of the book of Deuteronomy we read, "And *Joshua* the son of *Nun* was full of the spirit of wisdom; for *Moses* had laid his hand upon him." We opine that this saying does not refer simply to some public act of ordination whereby *Moses* had set apart his servant and minister for the task of leadership, but rather, in addition, to the larger service which *Moses* had rendered in choosing, guiding, disciplining, instructing, and helping to develop a man like *Joshua* for great things. At any rate, an ancient truth here finds apt illustration: He who would command with fitness and wisdom must first learn how to obey. Not until *Joshua* had been a subordinate for two score years was he allowed to step into the shoes of the commander in chief.

3. Further, *Joshua was encouraged and developed by the assurance that he had a mission assigned to him from Jehovah*. How stirring the call: "Moses is dead, . . . now, therefore, arise thou! Thou shalt cause the people to inherit the land." The inwrought and well-attested conviction that he had been raised up and providentially fitted for a special work; that he was in the exact place where the Almighty wanted him to be—a place of responsibility, of vicissitude and peril, of incessant privation; that he was being led by Providence in the path of duty—this conviction was indubitably a ground of confidence and courage. He had not run before he was sent; he had not answered before he was called; he had not

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aspired after Moses's place, nor attempted to supplant him, nor in any way proved faithless to his commander. He had done each day's duty as it came to him, patiently, faithfully, heroically, probably without ever stopping to think that he had the spirit of a hero; but through all that preliminary period the supreme responsibility rested on another man. Joshua may have had preparatory glimpses, premonitory suggestions or intuitions, that something higher was in store for him by and by, but he never showed it in his conduct. Now, however, he realized in his inmost soul that he was to lead, that God had summoned him to the front, that by a divine hand he had been put in command of the advancing hosts. This feeling must have given him foretokens of his final victory. Even in much smaller posts of responsibility, and in very humble places in life, the conviction in the heart, "I am just where my Father would have me be; this post which I occupy has been assigned me by him; this work which I am doing he has called me to do," is an inspiration, a joy, and a quickening factor of a prosperous career.

4. *One of the formative factors in a noble life, religious meditation, was urged upon this leader.* He was directed to study the book of the law, and to meditate therein day and night. As we read this direction we recall the description of the good man given in the first psalm, "His delight is in the law of Jehovah, and in his law doth he meditate day and night." We also call to mind the injunction of Paul to Timothy, "Think on these things; meditate on these things; give thyself wholly to them." Joshua had been leading and was to lead for years to come the strenuous life of a soldier; there opened before his vision a long and arduous career of danger and hardship, of marching, watching, and fighting; day and night he was to be "on the go," facing a savage, an alert, and a stout-hearted enemy. Hence, in view of the outward activities, the besetments, the distractions, and burdens which were to assail and oppress him constantly, there was all the greater need for him to take heed to his inner life; to cultivate the devotional spirit; to take time for meditation and secret prayer. The still small voice, the whispers of the Spirit, the wisdom which comes to the soul by means of quietness and composure, the shining of the inner light, the peace which abides in the heart which trusts and obeys—all this was assured to him in the word, "Thou shalt meditate in this book day and night." In obeying this command we may not go astray in picturing

Joshua often in the act and attitude of quiet reflection and earnest prayer. We may fancy him as going aside from the battlefield when the tug and the strain were over to hold communion with God; or seeking a place of solitude, an olive orchard, a vineyard, a wheat-field, a brookside, a wooded hilltop, where he could be alone with God, and where he could pour out his soul in prayer to the Almighty.

5. Another encouragement which was afforded to Joshua was the *divine command, Be strong and of a good courage.* He would doubtless need all the courage and strength that could possibly be secured, and the fact that God had *ordered* him to exercise these virtues was an extraordinary incitement toward their attainment. There is room in this connection for a sermon on "the duty of being strong," as suggested in the many divine commands which are found in the Scripture urging upon us that element of character. Four times in this chapter do the words occur, "Be strong and of a good courage." The exhortation reminds us of David's parting injunction to Solomon, "Be strong and show thyself a man," and of Hezekiah's similar words when the king of Assyria confronted Jerusalem; and of Paul's entreaty to the Ephesians, "Be strong in the Lord, and in the power of his might." We might also recall scores of passages in which God has quieted the alarms of his leaders and comforted his people by the command, "Fear not; be of good courage." The dangers and follies and failures into which weakness and fear inevitably lead the soul are here safeguarded away from us; or rather we are safeguarded against them by the divine commandment to be strong and brave. When God gives that direction to a human soul he puts along with the command supernatural resources of power and courage within its reach.

6. Finally, Joshua was encouraged by the assurance of *Jehovah's never-failing presence:* "As I was with Moses, so I will be with thee. Jehovah thy God is with thee whithersoever thou goest. I will not fail thee, nor forsake thee." This precious promise, given in substance and almost in the very same words, to all the great leaders of God's people in critical hours of need—to Abraham, Jacob, Joseph, Moses, David, Solomon, Isaiah, Jeremiah, Daniel—formed the basis of our Lord's commission to his disciples when he was about to ascend from the midst of them: "Lo, I am with you always, even unto the end of the world." How full of comfort and blessing this assurance must have been to Joshua! On the

march and in the battle; when counseling his officers or planning his campaigns; when directing a charge or when resting by the camp fire, during all the taxing years of his exigent life, he was able to realize the fulfillment of these wondrous words, and to find in them help and comfort for every trying hour. Even so may we find our Father's hand in the darkness, and know his voice in the storm, and hear him speak out of the cloud, and be able to say even in the valley of the shadow of death, "I will fear no evil: for thou art with me."

Thoughts for Young People.

COURAGE.

1. *The courage needed by the Christian is moral rather than animal.* Most men are strained during most of their lives, and sometimes tremendously strained; but our physical strain is not nearly so great nor so constant as our moral strain. It is moral strength and courage we most need. God gives his word of good cheer to Joshua and says it over three times, so that it may never be forgotten. We need to hear this cheering cry in the hour of confession, in the hour of temptation, in the hour of misfortune, in the hour of death (*Stalker*).

2. *God is the source of Christian courage.* The secret of strength is to have an enabling Friend forever near, perhaps unseen to others, but visible to us. Christ knows all the dangers that are before us. Our enemies are strong, and our problems great: a wicked heart, a tempting world, and an unknown future. But greater is He that is with us than they that are with them.

3. *Daily life is the field for exercise of Christian courage.* Strength and courage are needed at home every day, and with ourselves even before we meet the world at all. The critical part of the struggle is within. Strength and courage are needed in the Church among Christian people. They are especially needed when we go more fully into the world. We need courage to live honestly, to live simply, to speak frankly and boldly and charitably (*Raleigh*).

4. *Christian courage is fed by the revealed truth of God.* When the soul has found the flowing fountains of strength, and drinks of the same day by day, her courage day by day will be renewed. From no other source can true courage be supplied.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

In teaching this quarter's lessons we purpose to appeal to the love for the heroic on the part of our pupils. Read carefully the note at the end of the HINTS for Lesson II and the one at the end of HINTS for Lesson III.

For our general outline we will take the word "Heroes," and study and teach in accordance with the following scheme, which the teacher should master for each lesson, while he also should be prepared to substitute for it whatever will be suited for the demands of the teaching hour:

HISTORY.

ENVIRONMENT.

RECORD.

OBJECT ILLUSTRATIONS.

EMPHASIZED TRUTHS.

STUDY IN ADVANCE.

HISTORY.

It should be the aim of the teacher to so present an outline of the history of the times to which our various lessons relate that the pupils will realize that the events which they consider from week to week are parts of a connected whole, which show God's dealing with his ancient people. The following is suggested:

1. Recall the exodus from Egypt.

2. Review briefly the forty years' wandering, about which we studied during the last quarter.

3. Impress the fact that the Israelites are about to take possession of their new home.

ENVIRONMENT.

Time. It is very difficult to tell the exact date.

Place. Opposite Jericho, on the east of the Jordan.

RECORD.

Our Scripture record may be studied under four headings, as follows:

MOSES'

DEATH.
SUCCESSOR.
BOOK.
LORD.

1. *Moses' Death* (verses 1, 2). Ask the pupils to tell what they know about the death of Moses. In this connection review quickly the lesson for September 21. Show how the lessons of this quarter are linked to those of last quarter.

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2. *Moses' Successor* (verses 1-7). Ask: What was his name? his father's name? What do you know about him? (Recall the story of the "spies," lesson for August 24.) Who spake unto Joshua? What did he tell him to do? What did he promise? (Show on the map the places referred to in verse 4.) Have some one read aloud verses 5, 6, and 7 and explain what they mean. (Be careful not to spend too much time on these verses.)

3. *Moses' Book* (verse 8). As there are differences of opinion as to how much of what is now known as the Pentateuch, or the law of Moses, was included in this book, the teacher should carefully study the NOTES, so as to be prepared to state what the book was. Then ask: What were the people to do with this book? Why? What would be the result of their obeying the book?

4. *Moses' Lord* (verses 9-11). Who was Moses' Lord? What had he done for Moses? (verse 5.) What is promised for the Israelites? (verse 9.) What is he to give to them? (verse 11.)

OBJECT ILLUSTRATION.

Small imitations of the original Scripture scrolls are now quite common. If the teacher is able to procure one it will attract attention and add interest while talking about Moses' book. One could be made of heavy manilla paper.

EMPHASIZED TRUTH.

Have the Golden Text repeated by several. Ask: What encouragement had Joshua to be strong and courageous? Draw out the fact that God promised to be with him. Show how he was also with Moses. Give the pupils pencils and pads and ask each one to write the name of some biblical character with whom God was. Have these various names read, and ask the pupils to tell *how* God was with them. The teacher should have a reserve list in case the pupils fail to recall names. From the lessons studied last year the following names will suggest themselves: Abraham, Isaac, Jacob, Joseph. Other names are Samuel, David, Daniel, Stephen, and Paul. Finally, have all print and take home to be put in their Book of Old Testament Heroes:

GOD WAS WITH MOSES.
GOD WAS WITH JOSHUA.
WILL BE WITH ME,
 IF—

Try to have each one realize the conditions under which God will be with him or her.

STUDY IN ADVANCE.

Ask the pupils to find the answers to the following questions during the week, and to write questions and answers in their Book of Heroes:

1. Who were the people named in verse 10 of next Sunday's lesson?

2. What was the ark of the covenant? (Verse 11.)

3. What were the names of the twelve tribes of Israel?

Word for review lesson, "Encouragement."

By Way of Illustration.

BY JENNIE M. BINGHAM.

The way of faith. The Lord told Joshua that all the land he claimed should be his. Joshua believed the naked promise of God although the enemy was still in the land. God promises us many blessings, and on our part is required the step of faith which claims the blessing as our own. A Christian dreamed that he died and went to heaven. An angel conducted him through the palace beautiful. In one room there were a great number of packages neatly arranged. He noticed that each package bore his name and address. "What does this mean?" he asked. "These," said the angel, "are answers to your prayers. You prayed for these things. They were sent by a special messenger to your door, but as no one came to the door to take them they had to be returned." How many blessings God's own people lose by simply failing to take that which a loving Father holds out!—*The Transfigured Life.*

A difficult undertaking. Some men meet the difficulties of life, and, appalled by them, surrender; others, knowing that they must fight it through, doggedly take up their tasks. But Paul saw that difficulties were a necessary part of the work of a man, and greeted them with delight. He told the Corinthians, "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." "And," not "but." The adversaries did not limit and qualify the opportunity at Ephesus; they constituted it. Paul wasted no time in speculating as to why God did not make roses without thorns, or whether he could have made a better world, a world without difficulties and drawbacks; he simply saw that the hard things are here and sprang to get his share. He had an instinct that the man who got most of them would have the most glorious crown of accomplishment.

Need of courage. It was said of Cromwell that when he had gathered some raw troops, being much in doubt about their courage, he determined to put it to the test before employing them in actual service. He therefore placed a number of soldiers in ambush, in a wood through which he had occasion to lead his new regiment; and when these rushed out suddenly on the new recruits, all the timid among them turned and fled. These Cromwell sent to their homes, as unfit for his service, and so commenced the training of the men who became known to history as his "Ironsides."

Verse 8. "Meditate therein day and night." I visited Mr. Prang's famous chromo establishment, and saw the process of printing a picture of some public man. The first stone made hardly an impression upon the paper. The second and third stone showed no sign of change. The fifth and sixth showed only outlines of a man's head. The tenth, the man's face, chin, nose, and forehead, appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. So, carefully and prayerfully read the word of God—read the same chapter again and again—and the twenty-eighth time Christ Jesus will shine forth.—D. L. Moody.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Here is a crisis, requiring decision, courage, faith, action. Such crises often come to us. Three things are necessary to successfully meet them—strength, courage, obedience. Perhaps we should say obedience, courage, strength; for courage and strength grow out of obedience to the laws of God, natural and spiritual. "Then shalt thou make thy way prosperous, and then thou shalt have good success."

Moses is gone; great responsibilities fall upon Joshua. Possibly they came as a surprise to the young "minister," but not to God, who called him to the service. For years, as Moses's close attendant, he had been in training for this very hour. Joshua is not prominent in the wilderness journey; we catch only glimpses of him as Moses's faithful servant. I can well believe what a comfort and help he was to the great leader, burdened with cares. No one thought much about Joshua when he was absent forty days on Sinai. But his presence and help meant much to Moses while climbing those awful heights; and coming down, absorbed in the vision of those forty days, it was the alert ear of his faithful serv-

ant that first heard the sound of Israel's idolatrous revelry.

True and tested, Joshua was one of those sent to report the land, and his loyal obedience was shown in the firm assurance in the face of difficulties, "We are well able to possess it." Not circumstances, but God, was the backstay of his faithfulness and courage. No wonder he was promoted to leadership. It was according to God's law, "Thou hast been faithful over a few things, I will make thee ruler over many things." The spirit which says,

"Content to fill a little space
If thou be glorified,"

is the spirit destined to fill the larger space. It is not a matter of chance; "for promotion cometh not from the east, nor from the west, nor from the desert; God is the judge: he putteth down one and setteth up another" according to his own law of faithfulness in that which is least. Be patient; be true; do the thing at hand honestly and well. God has a plan for you; if his promotion (and if it is not his it is not worth having) comes not in this world it surely will in that fuller life where his servants serve him day and night in his temple. I love to think of the sweet surprises waiting for faithful, patient people whose lives are spent ministering to others who seem to be so much more important than themselves.

But there are other lessons here for us. Always there is a Jordan between present possessions and future possibilities. There lies your Canaan, an honorable career in any line of life you have chosen. Between it and you rolls the Jordan of a definite purpose, a decision, a training; something you must yourself do before you reach your ambition. Now therefore arise! go over this Jordan, whatever it is. Do you see in fair vision a truer, higher spiritual life? nearer communion with God; better fitness for service; power to conquer rather than be conquered by the spirit of the world around you? There is a Jordan for you to cross—some duty not fulfilled; some old score to be settled; some wrong righted; some sinful habit given up; a self-surrender made. Arise! go over this Jordan. You will never get into Canaan until it is crossed. "Gird up the loins of your mind;" obey; and "every spot that the soles of your feet shall tread upon shall be yours." How broad and beautiful is the possession, stretching toward the going down of the sun on the earthly side; and eye hath not seen its infinite reach beyond the eternal morning! Arise! let us go over. "Be

not afraid of the Lord the goest."

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Josh. 3. 9.

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The Teachers' Meeting.

Our Working Outline is: 1. The Command and the Promise; 2. The Condition; 3. Obedience. Contrast the official titles of Moses and Joshua as given in verse 1. Sketch Joshua's previous career. Sketch Joshua's training for command. Explain the Providence that removes Moses when he seems most needed. Define the "book of the law," and the conception of its observance with the possession of the land. Why are human means required if miracles are to be interposed? Define moral strength and courage. Study the conditions on which Joshua and the people were to be invincible. . . . This lesson presents as its doctrine God, faithful to his purpose and to his people. Comparative texts are: Exod. 3. 15; Jer. 32. 18; Deut. 33. 27; Num. 23. 19; 1 Sam. 15. 29; Psa. 33. 21; 1 Cor. 1. 9; Titus 1. 2.

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JOSHUA.—Deane, *Joshua: His Life and Times*. Meyer, *Joshua and the Land of Promise*. Thornley Smith, *The History of Joshua*. Groser, *Joshua and His Successors*. Maurice, *Patriarchs and Lawgivers*, page 305. Tuck, *Revelation by Character*, page 107. Geikie, *Old Testament Characters*, page 126. Blaikie, *Heroes of Israel*, page 448. Dods, *Israel's Iron Age*, page 1.

COURAGE.—Sedgwick, *Method of Ethics*, page 306. Paulsen, *System of Ethics*, pages 45, 69, sq., 484, sq., 495, sq. Mackenzie, *Manual of Ethics*, pages 212, 219. Crabb, *English Synonyms*.

SERMONS ON THE LESSON.

Verse 1.—Pitman, J. R., *Sermons*, vol. ii, page 46.

Verse 5.—*The Pulpit*, London, vol. vii, page 246.

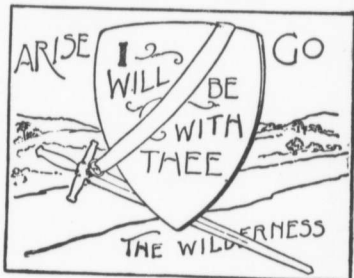
Verse 6.—Dwight, *Sermons*, vol. ii, page 536.

Verse 8.—Montfort, *Sermons for Silent Sabbaths*, page 280.

Verse 9.—Olyphant, *Christ our Life*, page 59.

Blackboard.

BY THOMAS G. ROGERS.



As the hosts of Israel approach the goal of their long pilgrimage, and before them lies the land of hope and promise, the Lord speaks to their newly appointed leader, giving again the assurance of his presence, the promise of a sure inheritance, and injunctions to observe the law. In this time of unusual duty and difficulty the responsibility of his task must have weighed heavily upon Joshua, and he was doubtless seeking the Lord when he appeared and spoke such words of encouragement and promise. For special need God gives special aid. We may meet our severest trial at the very moment we are about to realize the promise, and at such a time we have need to seek our Father and give heed to his words.

Coloring.—Shield and sword, white; land, light green; river, blue; lettering, yellow and purple.

LESSON II. Crossing the Jordan.

[Oct. 12.]

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.

AUTHORIZED VERSION.

[Study also Josh. 4. 1-7. Read Josh. 3. 1 to 5. 12.]
Josh. 3. 9-17. [Commit to memory verses 15-17.]

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

AMERICAN REVISED VERSION.*

9 And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God. 10 And Joshua said, Hereby ye shall know that the living God is among you, and

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

10 And Josh'u-a said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Can'naan-ites, and the Hittites, and the Hivites, and the Per'iz-zites, and the Gir'gash-shites, and the Am'or-ites, and the Jeb'u-sites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

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

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

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

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

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

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

that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite. 11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. 13 And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.

14 And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people; 15 and when they that bare the ark were come unto the Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water, (for the Jordan overfloweth all its banks all the time of harvest.) 16 that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho. 17 And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.

Time.—1451 B. C. (*Usher*). **Place.**—The river Jordan.

Home Readings.

- M.* Crossing the Jordan. Josh. 3, 1-13.
Tu. Crossing the Jordan. Josh. 3, 14 to 4, 7.
W. The memorial. Josh. 4, 8-18.
Th. The God of Elijah. 2 Kings 2, 1-14.
F. A memorial of mercy. Psa. 78, 1-16.
S. A song of praise. Psa. 114.
S. God's presence. Isa. 43, 1-11.

Lesson Hymns.

New Canadian Hymnal, No. 236.
 O'er Jordan's dark and stormy river
 Lies heaven's fair shore.

New Canadian Hymnal, No. 239.
 Shall we gather at the river,
 Where bright angel-feet have trod;
 With its crystal tide for ever
 Flowing by the throne of God.

New Canadian Hymnal, No. 254.
 There is a land of pure delight,
 Where saints immortal reign;
 Infinite day excludes the night,
 And pleasures banish pain.

Questions for Senior Scholars.

1. The Waters Divided.

- Where were the Israelites now encamped?
 What time of the year was it?
 Why did Joshua call the people together?
 What was the ark of the covenant?
 Who carried it?
 What was the condition of the river at this season?
 What did Joshua assure the people?
 What orders did he give them?
 Where did the priests with the ark of the covenant stand?

2. A Memorial Erected.

- Why were the twelve men selected?
 What orders did Joshua give them?
 What did Joshua intend to do with these stones?
 What purpose would they serve?
 From what spot were these stones to be taken?

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For a memorial of what would these stones always serve?

In what respect does this miracle resemble the crossing of the Red Sea?

Questions for Intermediate Scholars.

1. *Hearing God's Promise* (verses 9, 10).

Who was now Israel's leader?

Who had appointed him?

Was God with him as with Moses?

What name does Joshua give to God?

What nations were to be driven out?

Which of these were specially powerful?

Which occupied Jerusalem?

2. *Following the Ark* (verses 11-13).

What was to lead the march?

What was this ark?

What did it contain?

Who bore the ark before the people?

Of which tribe were the priests?

Where did the priests stop with the ark?

Why did it not go on over the river?

3. *Safe Over Jordan* (verses 14-17).

Do you think the wicked nations expected Israel to cross so soon?

Did only the soldiers of Israel cross?

Would they be able to retreat?

What do you think of their courage and faith?

What city was directly before them?

Can you find the place of the crossing on the map?

Questions for Younger Scholars.

Where was Joshua told to lead the people?

Over Jordan.

What did he tell the priests to do? *To take up the ark and pass over before the people.*

Of what was the ark a sign? *Of God's presence.*

What happened when the feet of the priests touched the water? *The waters parted before them.*

What did they cross Jordan upon? *Dry ground.*

Where did the priests stand while the people passed over? *In the midst of Jordan.*

What was brought up out of Jordan? *Twelve stones.*

Who brought them out? *Twelve men—one from each tribe.*

What were they called? *Memorial stones.*

Why did they make a monument of them? *That they might show them to their children, and keep in memory the Lord's goodness.*

The Lesson Catechism.

(For the entire school.)

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

2. By what was 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.*

5. What has been the voice of God to the world ever since? **GOLDEN TEXT:** "*When thou passest,*" etc.

The Church Catechism.

79. When will the Kingdom of Christ be consummated? The Kingdom of Christ will be consummated when, after the Gospel has been preached to all nations, and its glorious promises have been accomplished in the establishment of the reign of righteousness in the earth, Christ shall come again to judge the quick and the dead.

Matthew 24. 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

THE LESSON OUTLINE.

Memorial Stones.

I. WE SHOULD REMEMBER OUR SINFULNESS.

Remember not against us former iniquities. Psa. 79. 8.

Be not wroth very sore, O Lord, neither remember iniquity forever. Isa. 64. 9.

Remember from whence thou art fallen, and repent. Rev. 2. 5.

II. WE SHOULD REMEMBER GOD'S LAW.

Remember now thy Creator in the days of thy youth. Eccles. 12. 1.

The mercy of the Lord is from everlasting to everlasting to those that remember his commandments. Psa. 103. 17, 18.

I do remember my faults this day. Gen. 41. 9.

III. WE SHOULD REMEMBER GOD'S GRACE.

Remember that ye were without Christ, but now in Christ Jesus ye who sometimes were far off are made nigh. Eph. 2. 11-13.

I put thee in remembrance that thou stir up the gift of God which is in thee. 2 Tim. 1. 6.

I am he that blotteth out thy transgressions for mine own sake. Put me in remembrance. Isa. 43. 25, 26.

IV. WE SHOULD REMEMBER GOD'S HELP.

Remember by strength of hand the Lord brought you out. Exod. 13. 3.

Thou shalt well remember what the Lord thy God did. Deut. 7. 18.

Are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. 2 Pet. 1. 4. Bless the Lord, O my soul; and forget not all his benefits. Psa. 103. 2.

EXPLANATORY NOTES.

The commands of Joshua having been given (Josh. 1. 10-15), the people having taken the oath of allegiance (Josh. 1. 16-18), the spies having been sent to Jericho and having returned (Josh. 2), the preparations having been made for crossing the Jordan (Josh. 3. 1-13), we now watch the transfer of the entire nation across that river—a most difficult and dangerous undertaking. The passage of the Jordan became one of the most cherished memories of the Jewish nation in subsequent centuries. The Jordan has been popularly regarded as a type of death, and is abundantly alluded to in our hymnology, but the symbolism is not very happy. Our GOLDEN TEXT suggests a better teaching. "Waters" throughout Hebrew literature frequently symbolizes trial and affliction. We all have trial and affliction, and God leans out of heaven to assure us that he will be with us in sickness, pain, bereavement, poverty, disappointment, ill treatment, persecution. We are simply to move steadily onward; the ark of God stands between us and the engulfing waves.

Verse 9. *Joshua called the children of Israel to hear the words of the Lord* ["Jehovah"]. *Come hither* means "Come to order." The people were to follow every movement of the ark, keeping at a reverent distance from it. A special reason for their scrupulous obedience is given in verse 4: "Ye have not passed this way heretofore." (See THOUGHTS FOR YOUNG PEOPLE.) In verses 2-4 and elsewhere the usual manner of the delivery of Jehovah's messages is described. "Officers went through the host" and passed the command first to each group of chieftains, then down the twelve long tribal lines until each individual of the nation heard it.

10. Herby, by means of a miracle directly to be performed, was the presence of God to be proved, and his efficiency in giving victory. *The living God*, spiritual and unseen, but constantly present, was contrasted in the Hebrew mind with the carved gods of pagan nations. Their foes, *the Canaanites*, of the plains and the river valley; *the Hittites*, famous fighters; *the Hivites* and *Perizzites*, not so well known by Israel and therefore perhaps even more greatly dreaded; *the Gergashites*, east of the Jordan; *the Amorites* and *Jebusites*, mountaineers whose fortresses, like those of the Hittites, were difficult to be taken, all were to be driven out, *without fail* and forever.

11. The ark of the covenant. The sacred chest should be made familiar to every pupil. Its dreadful glories, its holy contents, especially the handwriting of God, its mercy seat—all symbolize for us the atoning Christ. To the ancient Hebrew the ark was the one visible sign of the invisible presence of God. When

the armies of Israel ranged themselves to follow in its wake they were following the leadership of the Lord of Hosts. This ark was to go *before* them into the *Jordan*. This river has terraced banks; and during most of the year flows in a narrow channel in the middle of its narrow valley. When the floods come and it "overflows its banks" the stream reaches from side to side of this subtopical valley, and becomes turbulent and headstrong and is very difficult to cross. The priests bearing the ark were to walk straight into the water, expecting a miracle to enable them to cross over.

12. The choice of *twelve men*, one from each of the *tribes of Israel*, is one of a series of constant indications of the unity of the nation. Everything was done to impress this unity upon the rising generations. The purpose of the selection of these men is given in Josh. 4. 1-7. They were to erect a monument of twelve stones as a memorial of the miracle.

13. Here is the definite promise of the marvel God was about to perform. The waters that had reached the place where the soles of the *feet of the priests* rested were to pour on their way to the Dead Sea; but the waters above that point should be *cut off* and *stand upon an heap*.

14. *When the people removed from their tents.* As the great encampment stirred itself for the march. To pass *over Jordan* is a symbol of conversion, by which we enter the spiritual life for its possession and for necessary conflicts. There is no other way to cross the Jordan of Decision and of Faith, or the Jordan of Death, but by the grace and purity and power of the Ark—which is Christ.

Joshua represent- ing. Le- Jesus an Sinai, f- looking Jesus.

15. *Do* an act of that the and acco- them.

16. *Do* Zaretan- *Do* tain. *Do* face of t- tween th- Jordan, host stre- 5, 6) as- people lo- ward. R- off, are t- behind it- by and b- min. Bu- goal of t- rushing r- that woul- foe on t- It is the- snows of

1. The *mediately* in it the urgent, an- who knew also how- victuals; ; Jordan." captain r- confidence, that the ti- rations ha- the "inert- serious b- grown gray- and compl- that his b- and not re- not set ou- the movem- arrayed ag- that if he

Joshua and the priests, and the Ark together, represented Christ in his work of Loving, Atoning, Leading, and Saving. Let us look to Jesus and fear nothing. Forget Egypt, forget Sinai, forget the way and the work of sin—looking only and always and trustingly upon Jesus.

15. *Dipped in the brim of the water.* What an act of faith was this! How did they know that the waters would recede? They believed, and according to their faith was it done to them.

16, 17. Concerning the city Adam and Zaretan not many geographical facts are certain. *Over right against Jericho.* In the very face of the foe. Describe the great plain between the "mountain wall" of Moab and the Jordan, covered with the tents of that vast host stretching in long lines (see Num. 24. 5, 6) as far as the eye can reach. Imagine the people looking with anxious expectation westward. Right before them, and only a few miles off, are the walls and towers of Jericho, and behind it the steep cliffs that bound what is by and by the hill country of Judah and Benjamin. But what is there between them and the goal of their hopes? If it were even but the rushing river in its winding and narrow bed, that would be a serious obstacle, with a resolute foe on the other side; but it is worse than that. It is the time of Jordan's overflow, the winter snows of Hermon having melted before the ad-

vancing spring, and a broad and turbid expanse of water bars further progress. "Had Moses been alive, they might have trusted to his experience and wisdom; but this new leader—they knew him not yet (see verse 6); and if their hearts fail them we cannot wonder at it. Then see them watching Joshua as, with a readiness and decision that command confidence, he gives the orders he has received from God. The ark, borne solemnly by the appointed priests, moves forward alone, in advance of the people (verse 4); can we not imagine the intense interest with which all eyes follow it? It is at the brink of the river; fearlessly the priests walk into the water; and then—! See, the stream has stopped short; the rushing torrent is held back on the right by an invisible Hand, as though it dashed against a solid wall; on it comes from the north, but only to be piled up in a continually rising heap. And the waters that had passed the spot—there they go to the left, unchecked, down toward the Dead Sea, leaving the channel dry behind them! Slowly the priests march into the very middle of the river bed; and there they stand firm under the towering wall of water, while the whole host crosses dry-shod. Do any tremble as they see the foaming mass threatening to engulf them? But the ark is there, the symbol of His presence in whom there is perfect safety." And before the symbol of Jehovah doubts and fears take flight.

HOMILETICAL AND PRACTICAL NOTES.

1. *The command which Joshua issued immediately after receiving his commission* had in it the right ring, the courageous, confident, urgent, and self-poised tone of a commander who knew exactly what he had set out to do and also how to perform it. "Prepare your victuals; for in three days you are to pass over Jordan." Here we have the spirit of a great captain revealed, the spirit of readiness, of confidence, of courage, of leadership. He felt that the time had come to move; all the preparations had been made; he was not detained by the "inertia of middle life," which is often a serious besetment of army officers who have grown gray in the service; he did not sit down and complain that his army needed shoes or that his horses, if he had any, were worn out and not ready for an active campaign; he did not set out to find reasons why he might delay the movement; he did not magnify the forces arrayed against him, or indicate his conviction that if he were to delay a while he might re-

cruit his ranks. All these excuses for a lack of enterprise and aggressiveness we have heard pleaded in our own time by military men. Joshua was free from these defects, and when the time was ripe he was ready to march, and he saw to it that the people were ready too. That is an element in his story which the student who wishes to find out the secret of his successful career should not overlook.

2. *Joshua made an early start and speedily brought the people, by removal of their camp across the valley half a dozen miles or more, face to face with the river which they had to cross.* It was a tactful thing for him to accustom them for a day or two to the surroundings in the midst of which their arduous tasks were to be begun. They were taken to the borders of the Jordan, whence they might look across to the other side and "view the landscape o'er," anticipating the victories to be won, and also the hardships to be assumed, and calling to mind the gracious promises which

were to be fulfilled in the immediate future in regard to the land that had been so long promised to them for a national inheritance. The energy and earnestness of the leader are indicated in the words which begin this third chapter: "And Joshua rose up early in the morning." The promptness, the vigor, and the restlessness of an experienced leader undergird the words, and make them expressive and suggestive.

3. We must not overlook at this point in Hebrew history, when the tribes are about to enter upon their long and difficult task of conquering the land of Canaan, the fact that just at this juncture they were ripe and ready for this work. They had unified by their common experiences in the wilderness; they had been undergoing a long course of tutelage in the primary truths of religion under Moses; they had grown hardy and heroic by their life of wandering; they had learned the use of arms and the arts of warfare by occasional conflicts with the tribes of the Sinaitic Peninsula and the warlike nations, Edom, Moab, Ammon, the Amorites, and others with whom they had been brought in contact, and they had become solidified and nationalized by the wise administration under which they had been guided and trained. At no other time in their history up to this point do they seem to have been really ready for the tug which was inevitable when they should actually measure their strength in conflict with their adversaries in Canaan. The law of the survival of the fittest had sloughed off the cowardly, recreant, weak, and unreliable elements—the camp followers, the laggards, and the cowards—and "the remnant," to use the favorite word of a later age, was made up of disciplined and well-trying material which furnished ready to Joshua's hands a thoroughly drilled and courageous army.

4. The crossing of the Jordan, apart from all the phenomena of the incident as described in the lesson, was one of the great turning points in Hebrew history. The river, in its topographical nature and relations, is a natural dividing line of an extraordinary sort. It cuts off the region on the east from the land of Canaan proper, almost as thoroughly as would a mountain wall. The stream is not navigable; it is shut in at many places from access by precipitous cliffs, or by dense ravines; its banks for miles are lined with masses of undergrowth; it has few fords, and its deep valley—called by the Arabs the Ghor—is a most distinctive feature of the region, which in its very nature and by virtue of all its naked character-

istics has won for itself, actually and typically, in poetry and in history, a fame beyond any other stream. "Not Jordan's stream nor death's cold flood" is but one of the citations out of many that might be recalled to indicate the hold which this river has taken upon the fancy of the world. The crossing of the Jordan, almost ever since the fact occurred, has been taken as the symbol of the transition from this world to that which is to come. It will be seen, therefore, by a glance at the topography of the region and by a little consideration of the situation as it confronted the Israelites, that the work which they undertook on this occasion was in a remarkable degree a critical one. They were passing out of their nomadic stage, leaving behind them their life of wandering, sloughing off their primitive habits, and emerging into a national life. To cross the Jordan, under the circumstances which now surrounded the people, was to assume new responsibilities and duties, to face new obligations, and to set out with a new destiny in view, such as had not up to this time been dreamed of, except perhaps by Moses and Joshua.

5. National and personal parallels of this event are not hard to find. The granting of Magna Charta, the growth of the Constitution, the victorious issue of the civil war, and the new birth of a national consciousness in connection with the war with Spain in 1588 are incidents in the life of Britain which are suggestive; more recently the extension of the parliamentary franchise, the consolidation of the colonies of the Southern Pacific into the Australian Commonwealth, and the similar work of consolidation out of which grew years ago the Dominion of Canada, are other typical events in the history of the British Empire. In the life of men and women, turning points which remind one of the crossing of the Jordan, are easily found. The starting out of a boy or girl to school, away from home, the hour of graduation, the time of conversion, the marriage-day, are incidents which mark off in a decisive way "the time past" of one's life from that which is to follow.

6. The symbolism of the ark of the covenant, borne by the priests, preceding the advancing people, must not be overlooked, signifying, as it did, the guidance and leadership of Jehovah. This action was not engaging in a forlorn and desperate venture on their own account; they were not laying out plans by their own wisdom; they were rather under divine surveillance and care. Their path into the new land,

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across the turbid and swollen stream which spread before them, was one in which their venturing feet were to be directed from on high. The lesson for us to learn is simple and clear: Be sure, in the emergent hours of choice and decision, those turning points of destiny, that you follow the direction of God. Be sure that he is leading you into the new life, and that in the midst of the company in which you travel, and in the midst of the new home which you enter, Jehovah is present as your Guide, Protector, and Friend. And, considering the Church as a whole, how vain and foolish are all her attempts at a Forward Movement, unless she carry with her the assurance of the presence and favor of her mighty Lord.

7. *The characteristics of the Almighty* were suggestively emphasized by Joshua in his address to the people. Jehovah is called "the living God," and the "Lord of all the earth." It was a time when they needed to realize the truths here made clear to their faith. Jehovah was no remote, unseeing, unheeding deity, but present with them, his attributes all alive, his power immediately in exercise, and all in their behalf exerted. What men need to-day is a living faith in a living God, whose wisdom and help are equal to all the emergencies which human need and duty involve. The other description of Jehovah stood in striking contrast with the belief in the local deities which were worshiped by the nations round about. The God of Israel was not confined to Sinai, or to the wilderness, or to Canaan, but his rule extended everywhere. He was to be honored as the Supreme Being, as Lord of all men and of all nations and of all worlds. This conception of the Almighty marked a new stage in the religious history of the race when it began to be accepted.

8. *The Golden Text for this lesson has in it the very heart of the event we have studied:* "When thou passest through the waters, I will be with thee." This promise, given to Israel in view of the dangers and assalments of the return from exile, the long journey over deserts and across rivers and mountains, did not exhaust its meaning when it was marvelously fulfilled in their experience. It is a pledge and an assurance of God's helpful presence with the soul in its emergencies of temptation, peril, sorrow, and want. The thought of God, the privilege of access to him in prayer, the proffered aids of his grace, the pledge of his personal presence in time of need—all this needs to be kept in mind and realized as one of the inestimable features of our heritage as believers.

Thoughts for Young People.

THE ARK OF GOD.

1. *A new path for Israel.* Immediately before the passage selected as our lesson Joshua's officers passed through the host of Israel commanding the people to organize themselves for the march in strict relation to the ark of God. Two thousand cubits of space were to be left between it and them, but wherever it was borne they were to follow, and the reason given was, "We have not passed this way heretofore."

2. *New paths for us all.* We are all continually entering upon new paths, though they often turn out to be old ones in a new form. We are always beginning new experiences, but differences are in the details, not in the general direction. Whether traveling south to Sinai or north to Kadesh, or back to Sinai again, or circling the Dead Sea, Israel was always on its road to the Lord's land, and so in a deep spiritual sense are we.

3. *New paths marked by the ark of God are safe.* If we have not passed this way heretofore, it is because the ark has not passed this way heretofore either. It makes human life a new thing to put God's ark before it. Let us use all "common sense," not only virtues; let us be wise and vigilant and prompt and courageous and gentle and hopeful. But let us take as the crown of our confidence the presence and leadership of the ark of God.

Teaching Hints for Intermediate Classes.

HISTORY.

Our lesson follows directly the lesson for last week.

ENVIRONMENT.

Time. The month of April, corresponding to our Easter.

Place. Same as for last lesson. Let the teacher be prepared to tell some important facts connected with the city of Jericho and the river Jordan.

The Encampment. Briefly picture to the class the two millions of Israelites.

The Promises. Recall the promises made by God concerning this land, and teach that these promises were now about to be fulfilled.

RECORD.

Let us consider our lesson story in connection with three pictures, with each of which the Jordan has to do.

EAST OF
WEST OF
CROSSING

THE JORDAN.

1. *East of the Jordan.* Point out the Jordan on the map, and picture the encampment of the Israelites on the east of the river. Ask: Who spoke to the people? (verse 9.) What did he tell them to do? What did he say the Lord would do? What was the ark of the covenant? How was it to go over Jordan?

2. *West of the Jordan.* Who dwelt on the west of the Jordan? (From a study of the NOTES be ready to tell concisely who these people were.) What was to be done to them? By whom?

3. *Crossing the Jordan.* Who went first over Jordan? What did they bear? What took place as they entered the waters? Where did they stand? How did the people pass over? What promise was fulfilled?

OBJECT ILLUSTRATION.

A small model of the ark may be purchased, or one may be made of wood or of cardboard for the occasion. While it may be used to increase interest in the lesson, the teacher should not fail to have the pupils understand that it was the visible symbol of the presence of the Almighty.

EMPHASIZED TRUTH.

Have some one read from his Book of Heroes the truth emphasized in connection with last week's lesson. Then teach that while the Christian has the promise of the presence of God he will have many difficulties to overcome, and must do his part if he wishes to have God's presence and help. Recall the names of those mentioned in connection with the emphasized truth of last week's lesson, and show how God's presence was with them, not to keep them from difficulties but to help them in difficulties. This is a truth that many mature Christians have failed to grasp, and one which our young people must learn early if they are to be saved from much bitter disappointment. Have all print:

AS THE ISRAELITES CROSSED THE
JORDAN,
SO WILL I FACE MY DIFFICULTIES
WITH GOD'S HELP.

STUDY IN ADVANCE.

Ask the pupils to write in their books all the facts that they can learn about Jericho,

and to read during the week the eleventh chapter of Hebrews.

Word for review lesson, "Jordan."

NOTE.

In order to have the review as delightful and as profitable as it ought to be, preparation for it must be begun with the first lesson of the quarter and continued in connection with every lesson studied. Tell the pupils that on review Sunday we intend to erect an arch to the Old Testament heroes about whom we study in the various lessons of the quarter; that on the bases of the arch we are to have the names of the books of the Bible from which our lessons are taken, and on the columns thereof the names of the heroes about whom we study. We are also to select a review word for each lesson, which on review Sunday will help to recall that lesson. We are also to review the EMPHASIZED TRUTH of each lesson on the last Sunday of the quarter. From time to time make sure that the pupils have preserved these emphasized truths and the review word which should be printed in the Book of Heroes in connection with each lesson. (See note at end of HINTS for next lesson.)

By Way of Illustration.

Verse 9. Joshua had no word of his own to speak. He was only a mouthpiece for God's word. Like John the Baptist, who called himself a voice, such was Joshua. A successful evangelist said: "I am only the Lord's errand boy delivering the things which the Master directs. It is delightful to carry no responsibility and to feel no burden. If one does not like his message, I say, 'You must settle with the head of the house. I am only the errand boy;' and I go on to my next work."

Marching orders. God ever desires his people to be moving forward. The attainments of yesterday do not satisfy him. And why should they? Is the wise father satisfied when his boy has learned the multiplication table, and does he say to him, "Well, my boy, now you need not study any more"? No more is our heavenly Father ever satisfied with our past achievements, but presses us on to make a more complete conquest of the land which he wishes us to possess. Our tendency is to follow the example of Israel and rest content with that which is far short of what we might enjoy. Look at any church and see how many members there are who are longing for some higher

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spiritual life, and are anxious for the chance to make some greater sacrifice. God calls us out of the lower to the higher. Were Abraham, Samuel, David, Peter, Matthew, Luther, Wesley, Moody called "up" or "down"? As they have gone out of the worldly life, into the higher life of service, have they been richer and happier, or poorer and more miserable? And how will it be with you if God calls you to go out of selfishness and worldliness into a larger life of consecration?—A. F. Schaeffer.

"The priests before the people." Certainly the priests and Christian ministers should set the example of going before in any hazardous undertaking. What shall we say of those whose idea of Hebrew priesthood and of Christian ministry has been that of a mere office, that of men ordained to perform certain mechanical functions, in whom personal character and example signify nothing? Ministers as the leaders of the people should be foremost in zeal, in self-denial, in victory over the world, flesh, and devil. What should we think of an army where the officers counted it enough to see to the drill of the men, and in the hour of battle confined themselves to mere mechanical duties, and were outstripped in self-denial and courage by the commonest of their soldiers? Happy the church where the minister leads the battle!—W. G. Btaikie.

"As the feet of the priests that bare the ark were dipped in the brim." That is the way the Lord builds roads for his children. He never builds a bridge of faith except under the feet of the faith-filled traveler. If God built the bridge a rod ahead it wouldn't be a bridge of faith. That which is of *sight* is not of *faith*. There is a self-opening gate which is sometimes used on country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it it won't open. But if he will drive right at it his wagon-wheels press the springs below the roadway and the gate swings back to let him through. He must push right on, however, at the closed gate, or it will continue closed. This gate does not work entirely well in practice, because it isn't the Lord's patent. But its plan illustrates the way to pass every barrier on the road of duty. Just go ahead, and it won't be there!

Heart Talks on the Lesson.

Sweet, precious lesson is this of a covenant-keeping God. Why these wilderness pilgrims should come to Jordan when it overflowed all its banks and was unusually difficult to cross,

who shall say? Did God so plan for them? Or was it because they had been disobedient, rebellious, unbelieving, so that now there was no easier way than this to get to Canaan? The lesson is the same for us in either case. Whether through no fault of their own, or through their own misguided ways, here they were, facing a great difficulty, a danger that looked overwhelming. But they were God's chosen people; he had a purpose of blessing for them; he is ever mindful of his covenant. So, never minding *why* they are at Jordan at this most difficult time of the year, he provides the way to get them safely through.

Into the turbulent waters before them went the ark of the covenant. "When thou passest through the waters, I will be with thee." What, Lord Jesus, through the waters of my own mistakes and follies? "Fear thou not, for I have redeemed thee; I have called thee by my name; thou art mine." O, troubled soul, come near and hear the words of the Lord, your God; come near in prayer; come near in faith; come near in humble trust, and behold the ark of the covenant of the Lord of all the earth, Jesus, passeth before you into any Jordan you may have to cross. Only be very reverent. Do not presume upon his deliverance without obeying his commands. There was a space kept between the people and the ark so that they might plainly see its leading, for this was a new experience and they needed special guidance. "Impatient heart, be still." Wait on the Lord.

And it came to pass that the waters which came down from above, and those that came down toward the sea of the plain were cut off, and the people passed over. No matter from what direction the threatening troubles come, the Lord of all the earth may be safely trusted to manage them in the interests of all who follow him.

"What ailed thee, O thou Jordan, that thou wast driven back?" (Psa. 114. 5.) So the world wonders how Christians pass victoriously through sorrows that sweep others from faith's foundations. The feet of the priests that bore the ark stood firm in the midst of Jordan. We who are Christ's are made "priests unto him." We bear him before the eyes of the world. They do not see him, but they do see whether we stand firm in threatening Jordans. If we falter, if we fail in word or look or spirit to prove that we pass victoriously through temptation or trial how shall they believe in the God whom we so dishonor?

Safely over Jordan; twelve stones of re-

membrane and of gratitude were set up where all could see. And in the place where the feet of the priests stood, in the midst of Jordan covered by its waves, twelve other stones were laid. What outward sign have we given of deliverance in trial? What thank offering, that others may see our recognition of the divine Hand? And in the secret of our heart, where only God sees, have we put the memorial of a new consecration, a truer service, a more self-denying love? —

The Teachers' Meeting.

Our Working Outline is: 1. The Promise, verses 9-13; 2. The Fulfillment, verses 14-17; 3. Additional Study Verses. The Memorial, Josh. 4. 1-7. . . . The lesson shows us the great army moving (1) *onward*, (2) *into* the river, and (3) *through* the river. . . . 1. The preparation of the people; 2. The cooperation of God and man in all miracles; 3. Why were the Israelites taken across the river where it was deepest and broadest? 4. The ark of the covenant—lessons from its use in this passage. 5. The meaning of the passage of the nation "over right against Jericho," a strongly fortified city. 6. Why the Canaanites did not resist the passage.

Library References.

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v, chaps. i-iv. Merivale, *History of the Romans*, chap. xiv. Xerxes crossing the Hellespont, Grote, *History of Greece*, vol. v, page 29, sq. The Goths crossing the Danube, Gibbon, *Decline and Fall*, chap. x. Hodgkin, *Italy and Her Invaders*, vol. i, chap. iii.

SERMON ON THE LESSON.

Verse 17.—*The Homilist*, vol. iii, page 334.

Blackboard.



The miraculous passage of Jordan has been the type of experiences common to all, when by gracious and providential means the Lord has wrought deliverance for his people in times of perplexity and doubt. To those whose faith is centered in God the most harassing of life's circumstances can excite no dread, for they know he who leads them will keep his covenant word, and nothing shall "happen" to their hurt. The miracle was not simply a test of faith, but a means for increasing their confidence in divine guidance and protection. The Israelites were thus singularly prepared for the severe conflicts that were to precede the full possession of Canaan.

Coloring.—Water, blue touched with white; ark, cream and yellow; phrases, red.

LESSON III. The Fall of Jericho.

[Oct. 19.]

GOLDEN TEXT. By faith the walls of Jericho fell down. Heb. 11. 30.

AUTHORIZED VERSION.

[Study also verses 8-11. Read Josh. 5. 13 to 11. 23.]

Josh. 6. 12-20.

[Commit to memory verse 20.]

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

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went

AMERICAN REVISED VERSION.*

12 And Joshua rose early in the morning, and the priests took up the ark of Jehovah. 13 And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the

* The American Revision, copyright 1901, by Thomas Nelson & Son.

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on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

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

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

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

17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Ra'hah the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Is'ra-el a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

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

Time.—B. C. 1451 (*Usher*). **Places.**—Gilgal, Jericho.

Home Readings.

M. The divine Captain. Josh. 5. 10 to 6. 7.

Tu. The Fall of Jericho. Josh. 6. 8-20.

W. Destruction of Jericho. Josh. 6. 21-27.

Th. Judgment against idolaters. Deut. 7. 1-10.

F. Trust in God. 2 Chron. 14. 8-15.

S. Not by might. 2 Chron. 20. 14-25.

S. A song of praise. Isa. 25.

Lesson Hymns.

oct 19

New Canadian Hymnal, No. 143.

Oh, for a faith that will not shrink,
Though pressed by every foe!
That will not tremble on the brink
Of any earthly woe.

New Canadian Hymnal, No. 138.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

trumpets, and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. 14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city. 17 And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. 18 But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. 19 But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah. 20 So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

New Canadian Hymnal, No. 194.

With our colors waving bright in the blaze of Gospel light

We are marshalled on the world's great field.

Questions for Senior Scholars.

1. *A People's Diligence and Obedience.*

To what city of Canaan had the Israelites come?

What order of march was observed by the Israelites in going around the city?

For how many days did they compass it?

How often did they march around the seventh day?

Upon what signal were the people to shout?

What was the promise given to them?

Where was the ark of the covenant carried?

2. *The City Cursed and the Spoil Consecrated.*

Who were to be spared among the inhabitants of Jericho?

Why was this mercy shown to her?

In what way did Rahab afterward become illustrious in the history of Israel?

What was to be done with the spoils of victory?

Upon what signal did the walls fall?

To what extent did the Israelites carry the work of destruction?

Why was the destruction of the city necessary for the success of the plans of Israel?

Why were the Israelites forbidden to take any of the spoils of the city for themselves?

Questions for Intermediate Scholars.

1. *Compassing Jericho in Faith* (verses 12-15).

How many priests went before the ark?

Did they blow trumpets the first six days?

How often did they compass the city daily?

Had the Israelites any appliances for battering down great walls?

What arms of war had they?

What would marching around the city mean?

When was the victory to come?

2. *Shouting Victory in Faith* (verses 16-19).

Was there any sign of the walls falling when they shouted?

Was it, therefore, purely an act of faith?

Who was to be saved from Jericho?

What act of faith had she performed?

What sign of her faith could be seen?

Is faith necessary before God's blessings?

On what do we base it?

3. *The Achievements of Faith* (verse 20).

What occurred when the people shouted?

What were they to do then?

What was to be done with all the goods and property in Jericho?

Had God given Jericho time to repent?

How many seasons of mercy for Jericho can you mention?

What proof of God's power with Israel had Jericho known before this?

How many of them repented?

Questions for Younger Scholars.

Where were the Israelites now? *In the land of Canaan.*

What did they begin to eat? *The fruit and grain of the land.*

What had the Lord told them to do? *To conquer their enemies.*

Who were their first enemies? *The king and the people of Jericho.*

What way did they take? *The Lord's way.*
What did they do the first day? *They walked once around the city.*

Who went with them? *Priests with trumpets, and with the ark.*

What did the ark mean? *The Lord's presence.*

How often did they walk around the city? *Once every day for six days.*

What way did they take? *The Lord's way.*
What did they do on the seventh day? *They went around seven times.*

Then what did Joshua say? *"Shout!"*
Why? *Because the Lord had given them the city.*

What happened then? *The walls fell flat.*
What did they do then? *They took the city.*

The Lesson Catechism.

(For the entire school.)

1. Who marched in silence around the hostile city of Jericho for six days? *The priests, with the ark of God, and armed men.*

2. How many times did they march around it on the seventh day? *Seven times.*

3. At the end of the last march what was the entire army ordered to do? *"Shout; for the Lord hath given you the city."*

4. What was the result? *Jericho was overthrown by the power of God.*

5. What is the GOLDEN TEXT? *"By faith,"* etc.

The Church Catechism.

80. How shall all men be brought to the judgment? At the coming of Christ all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation.

John 5. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Revelation 20. 12, 13. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

THE LESSON OUTLINE.

The Power of God.

I. OMNIPOTENCE.

Ah Lord God! there is nothing too hard for thee. Jer. 32. 17.

With God all things are possible. Matt. 19. 26.

The Lord God omnipotent reigneth. Rev. 19. 6.

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II. MANIFESTED BY THE INCARNATE WORD.

All power is given unto me in heaven and in earth. Matt. 28. 18.

Christ the power of God and the wisdom of God. 1 Cor. 1. 24.

III. MANIFESTED BY THE WRITTEN WORD.

Is not my word like a fire? saith the Lord; and like a hammer? Jer. 23. 29.

The word of God is quick, and powerful, and sharper than any two-edged sword; a discernor of the thoughts and intents of the heart. Heb. 4. 12.

Thy word hath quickened me. Psa. 119. 50.

IV. PROMISE TO CHRISTIANS.

Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1. 8.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21. 22.

They that wait upon the Lord shall renew their strength. Isa. 40. 31.

V. RECEIVED BY CHRISTIANS.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Tim. 1. 7.

I can do all things through Christ which strengtheneth me. Phil. 4. 13.

EXPLANATORY NOTES.

A very interesting introduction to the story of the fall of Jericho is Joshua's vision of the captain of the host of Jehovah. God prescribed the manner of the capture of Jericho and promised its divine conquest. Our lesson to-day, avoiding the repetitions of the text in earlier verses, gives the story of the overthrow of the city, which was "devoted," condemned to complete destruction. Jericho meanwhile had planned for defense. It was "straitly shut up because of the children of Israel: none went out, and none came in." Every incident of the overthrow is of historic interest and of symbolic importance.

Verse 12. *Joshua rose early.* He had important work before him, and with him in the nature of things there could be no distinction between secular and sacred tasks; nor should there be with us. The ideal of the Gospel is to gather heavenly atmosphere around earthly endeavors. *In the morning.* So should we begin each day with God. *The priests took up the ark of the Lord.* Obeying Joshua's command previously given. This earliest act of the day may symbolize to us morning prayer, the seeking of God's presence and protection, and power on the day's duties.

13. *Seven priests bearing seven trumpets of rams' horns* [or cornets] for seven days marched around the city, and the seventh day did the same thing seven times. The sacredness of the number seven comes to notice often in our study of the Bible. It showed that God and man were united in this work. There is hardly a religion on earth that does not hold the number THREE as sacred to divinity, while the simplest beginnings of science in all civilization mark FOUR as peculiarly representative of human life and earthly conditions. For example, we have the four so-called elements—air, earth, fire, water; the four points of the compass—north, south, east, and west; the four winds of heaven; the four corners of the earth; and such phrases as "a square man." The sum of three and four is SEVEN. All this seems farfetched to us, but when Jericho was captured the world was in its kindergarten age,

and dwelt in the realm of types and symbols, and the Hebrew besieger as well as the beleaguered garrison would perfectly well understand the symbolism of seven. "The trumpets" were curved. The word used for them may mean that they were actually made of rams' horns, but it became the name of a metal instrument shaped like a horn. *Went on continually, and blew.* Their activity might seem aimless to skeptics within the wall, but it must have been profoundly impressive. *The armed men went before them.* The warriors generally. *The rearward came after* ["went"]. "The rearward," says Espin, "was merely a detachment, and not a substantial portion of the host, and was told off, perhaps, from the tribes of Dan (compare Num. 10. 25) to close the procession and guard the ark from behind." The order, therefore, was first the main body of warriors, then the seven priests, then the ark, and then the rearguard. The silence of the march, broken only by the blast of the trumpets, must have been fearfully impressive.

14. *The second day they compassed the city once, and returned into the camp.* They did as they were told the first day, and now the second day, and so they did six days. One day's work at a time. Let us not be overzealous to press on God's plans beyond God's point. Let us learn when to stop. The forbearance and perseverance of their conduct through these six days was a wholesome discipline.

15. *On the seventh day.* The Sabbath.

They rose early about the dawning of the day. For they have seven times their ordinary work to do. On the fanciful estimate that Jericho had a compass of an hour's journey, a calculation has been made which would give for the seven circuits ten and a half hours, or with proper resting times twelve hours. This would make the fall of the wall of which we are directed to read take place near evening when the Sabbath was over. *That day they compassed the city seven times.* The moderate practice of six days made practicable the special labor of the seventh day. Let us learn to do our little at a time well and persistently that we may be ready for heavier duties when demanded.

16. Shout. Silence has its place and so hath shouting. Let us repress or express our emotions subject to the divine order. Notice that the people shouted on the strength of faith, for the walls had not fallen when they shouted. Let us seek faith of the true sort that does not rest on sight or feeling, but on the simple word of God.

17. The city shall be accursed ["devoted"]. For its sin, long-continued and incurable. God is a God of justice. *Rahab the harlot* was no saint. Her moral life had been no better, if no worse, than that of her neighbors, nevertheless there was an infinity of difference between the character of Jericho and the character of

Rahab, for when the opportunity to believe and choose was given her, she believed, chose God, and was safe; they chose to fight for their depravity (Heb. 11. 31). Because of the promise made to her on account of her friendliness to the Hebrew spies *she and all that are with her in the house* are now safe.

18, 19. The accursed thing, that is, the thing devoted to God, must not be touched by the conquering Hebrews; if they took it, then they themselves would be accursed and *the camp of Israel made a curse.* Verse 19 continues directions for the commanding of the treasures of the city.

20. The program was carried out. *The people shouted when the priests blew with the trumpets, and the wall fell down flat* by a miracle, so that *the people went up into the city, every man straight before him.* Each for himself, right over the prostrate wall, and *they took the city.* God said, "I have given thee Jericho," yet they must take it. Let us receive and appropriate the gift so freely offered us of God. Our lusts, tastes, habits, opinions, prejudices are so many Jerichos to be overthrown. To secure this result is very difficult. No human power is adequate. Let us accept the salvation of God by faith in Jesus Christ. Let us remember that victory is easy enough when we simply obey God's command and believe his promise.

HOMILETICAL AND PRACTICAL NOTES.

1. *Jericho, the frontier fortress of the land of Canaan,* stood in the onward path of the Israelites, six miles from the Jordan, a fortified city, and a famous stronghold of the foe. Should the advancing army leave it in their rear they would give immediate advantage to their opponents, affording to them the opportunity at any time of assailing them from the east. Their very first duty was to tackle this frowning fortress. The region around it for miles was a garden spot. For ages this section was celebrated for its spices, sugar cane, balsams, fig trees, palm trees, and other tropical growths and products. Of all the surrounding district it was the center and the market, and so it continued to be in succeeding centuries, barring the periods when it was temporarily overthrown and in ruins. Many interesting incidents of Old Testament history centered here; and in the New Testament the healing of blind Bartimæus and the conversion of Zacchæus by our Lord during his visit to the place give it prominence in the Gospel history. This City of Palm

Trees, full of riches, and commanding the roads in various directions, was an obstacle that must be faced and overcome. The army could not move forward and leave this stronghold behind them. But with this fortress in its grasp it possessed the key to the land. Hence we may see the critical character of the work which was before them when they laid siege to the city of Jericho and shut it up so "straitly" that no one could go in or out of the place.

2. *Two preliminary incidents* contained in the record had a vital relation to the capture of the city. The first was the *reconsecration of the people of God* and the renewal of their covenant with him. With all due solemnity and by the observance of the most sacred rites of the law this duty was performed. His aid was invoked, and their lives were devoted afresh to him, with due acknowledgments of the mercies he had shown in bringing them out of the wilderness and into the borders of the promised land. Can we not see here a lesson for us in our own time? Is there a hard duty laid upon

us? Are new vistas before us? Are very first lives to be we offer before us the *theop* revelation man with appropriate presence who was peculiar is akin to was called tion which opening a trative ex are to be great lea impressio and more them.

3. The *this recent cal moment* He was warrior's tion, survival of attack, of approval of the pro thus far, army was a task w was an h and praye anxieties Messenger angel rep least some ing—with promise o Lord app said to h thee." A to the so lence, poi ger and presence I toiling le descended whom der open. Th God's opp

us? Are there difficult things to be done? Are new vistas of conflict and temptation opening before our eyes? Then in view of them the very first thing to be done is to rededicate our lives to God and implore his acceptance of what we offer, and his help in the tasks that are set before us? The second incident to be noted was the *theophany granted to Joshua*, the vision and revelation of divine succor in the form of a man with a sword in hand. This was a most appropriate form in which God revealed his presence and his help to his waiting servant, who was to be, and indeed had been, in a peculiar sense Jehovah's warrior. This scene is akin to the vision which Isaiah had when he was called to be a prophet, and to the revelation which was made to Moses at Horeb at the opening of his mediatorial mission. Other illustrative examples of the principle here embodied are to be found in Scripture—the principle that great leaders need a new vision of God, a new impression of his majesty and grace, when new and more difficult labors are devolved upon them.

3. The fact needs to be kept in mind that *this revelation was given to Joshua at a critical moment, in a time of perplexity and need.* He was in front of Jericho, studying with a warrior's anxiety and insight the military situation, surveying the walls of the city, the points of attack, the means of access, and the methods of approach, trying to solve some of the phases of the problem presented to him. He had never, thus far, tried to attack a fortified city; his army was confronting a spectacle and expecting a task wholly strange and new to them. It was an hour of perplexity and anxiety, of deep and prayerful concern. And in the midst of his anxieties the vision is granted a heavenly Messenger—the Son of God in human form, an angel representing Jehovah's ministry, or at least some form of revelation of the Divine Being—with directions for the campaign, with promise of help, with words of cheer. So our Lord appeared to Paul more than once and said to him, "Fear not, Paul, for I am with thee." And so the voice of Jehovah, speaking to the solicitous soul, quieting inward turbulence, pointing out the pathway through danger and difficulty, has been heard, and his presence has been felt by many a forlorn and toiling leader, on whom new problems have descended with overwhelming force, and before whom desperate battles have been about to open. The old proverb, "Man's extremity is God's opportunity," here is freshly embodied.

4. *A lesson concerning patience and self-*

restraint was afforded in the instructions given to the leader and through him to the waiting and expectant people. There were to be six days of silent marching, of hushed and reverent circumambulation round about the city. No voice of jeering at the foe, of exultance over him or of premature rejoicing, was to be heard. No sound was to be heard except the sound of the jubilee trumpets borne by the seven priests who preceded the ark of the covenant. Patience was thus tested; expectation was awakened; wonderment and fear were doubtless excited on the part of the foe; and we may infer that prayer was evoked for the help of Jehovah in the time of need now upon them. Doubtless also this was a test of the faith of the leader and of the nation. God had said, "I have given the city into thy hands," and for six days a school of waiting, of expectancy, of trustfulness, of desire, of intercession, was conducted as the strange procession wound its course round the city walls on its daily march. A quaint old writer suggests in this connection: "We must not be depressed if no signs of progress appear, if after having compassed the city six days and six times on the seventh day all appear as usual. We must patiently wait God's time, and when he announces the hour of triumph, and not till then, we may rejoice that our enemies are in our power." Often, indeed, it is God's plan for his people "to wait in patience and obedience when fussy enterprise would seem more effective." When in a crisis we are prompted and tempted to cry out in depression, discouragement, impatience, and despair,

"O, why these years of waiting here,
These ages of delay?"

then we need to learn the old lesson that "with God a thousand years are but as one day," and that we must not only work but quietly wait for his salvation.

5. *The walls of Jericho were insecure defenses* against the faith and courage and devotion of the Hebrews. The inhabitants of the "fenced city" doubtless felt safe within their shelter, surrounded by walls of stone, although reports of the prowess of the besieging army and strange tales of the work done by Jehovah had reached them from afar. But when they saw no battering ram brought into play against their gates, no weapons wielded, no signs of attack, and no warlike approach, they must have been relieved. But how defenseless these deluded people really were, even though

shielded and guarded behind their strongholds of rock. In God's own good time and in his own way they found out how weak and helpless they were when at last they stood face to face against "the thick bosses of Jehovah's buckler." May we not here discern a lesson good for all after ages? How vain is great wealth, even though it may be trusted in as a stronghold and a tower and a rock of defense, when a visitation of sorrow, of temptation, of loss, of disaster, threatens the soul? How empty of all resources are the forces of wickedness and injustice when the Almighty makes inquisition for blood? Half a century ago, for example, human slavery was mightily entrenched in America. Legal sanctions of the strongest sort, political power long enthroned, deeply rooted domestic habits and social ties of an apparently invincible order, vigorous interpretations of Scripture, which sought to make the system a vital part of God's government of the human race, military forces in vast and threatening array—all these were the sanctions, the "walls of Jericho," which were trusted in as the impregnable and everlasting protections of God and man thrown about the sacred institution. Yet in four or five years they all melted away at the breath of the Lord, and vanished with the system itself like a horrible vision of the night. Shall it not be so, again and again, with many another hoary iniquity?

6. *The impression made by this first victory of the Israelites* was written indelibly on the age in which it occurred, and finds record again and again in later times. Psalmist and prophet appeal to it as an exhibition of almighty power exercised in behalf of the Lord's own people, and the author of the Epistle to the Hebrews writes his conviction and belief in the wonderful eleventh chapter of that production: "By faith the walls of Jericho fell down after they had been compassed about seven days." This first great triumph gave testimony to the advancing hosts, as well as to the enemy, that the Almighty was directing their campaign, that he was the source of their confidence, and that their "expectation" was to be from him.

7. *False systems of speculation, vile and ancient forms of error*, vast schemes of idolatry, deeply rooted forms of tyranny and oppression, vices that are world-wide in their sway, iniquitous traffics, pride and unbelief that defy God and have no regard for man—all these confront us to-day. Will they not all fall down at God's bidding? Never again will exactly the same tactics or the same method be required or used as in the case of Jericho, but still at

God's bidding and under his sovereign leadership his people will at last gain the victory over all these defiant and boasting foes.

Thoughts for Young People.

THE CAPTAIN OF THE LORD'S HOSTS.

To Abraham, a wanderer and sojourner, God manifested himself as a wayfaring man; to Jacob, anxious and threatened, he showed himself a comforter; to Joshua, a soldier in command, "the captain of the Lord's hosts."

1. *God enters human souls through familiar passages.* The followers of Christ are the Lord's hosts. A host in every sense of the word, an army because of numbers, of unity, and of order. The Divine Captain is Christ by the order of God, by the sanction of the law, by the suffrages of the army. He plans the campaign, he requires unquestioned obedience to his authority, he furnishes his soldiers with miraculous power.

2. *All Christians are members of the army of the Lord.* When Joshua looked forward into the future he did not see victory or defeat, but he saw to his immeasurable comfort and relief that the forces which he led were not his forces merely, but the forces of the Lord, and that they were homelost in the hands of the Lord.

3. *The homeliest virtues are the most needed.* The message that Joshua received from the captain of the Lord's host was not some revealed mystery, as might be expected, but a plain and familiar admonition to have a right temper, a right spirit, to be dutiful, to be reverent, and to be loyal to the divine vision.

Teaching Hints for Intermediate Classes.

HISTORY.

Connect this lesson with the last one by referring briefly to the

1. Twelve memorial stones. Explain by whom only they were put into the river bed.
2. Encampment of the Israelites on the west of the Jordan.

ENVIRONMENT.

Time. Shortly after the last lesson, in the month of April. The year is uncertain.

Place. A plain on the west side of the Jordan in which were Gilgal and Jericho.

Keynotes. There are on record many interesting facts concerning what is called the keynote of a building, a bridge, an avalanche, etc., which will be interesting to the teacher, but

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which should not be introduced into the class except in answer to questions, because there is danger of neglecting to teach that God manifested his power in the overthrow of Jericho.

RECORD.

This is a specimen of the lessons which we have occasionally, in teaching which it is best for the teacher to give the lesson pictures first and to question on them afterward. A careful study of the text will enable one to present vividly a series of eight pictures:

1. *The first day.* Picture the armed men going on before the priests bearing the silver trumpets before the ark, which was followed by the rear guard. The trumpets were blown by the priests as they went.

2. *The second day.* Just the same as the preceding day.

3. *The third day.* For this and the following three days the picture is exactly the same as for the preceding days. Let them be repeated for the sake of the impression to be made.

4. *The fourth day.*

5. *The fifth day.*

6. *The sixth day.*

7. *The seventh day.* Now the picture changes. Instead of marching around the city once, as on the preceding days, the priests compass it seven times. When they blew their trumpets, at the word from Joshua, the people gave a great shout and the walls of the city fell flat.

8. *The city.* Picture it first with the walls standing, then with the walls down, and finally in the hands of the Israelites.

OBJECT ILLUSTRATION.

A rams' horn may be used to appeal to the eye, while the teacher shows how the Lord put his power into it. Other objects that the Lord used in the hands of the men may be referred to, for example, Moses's rod, Gideon's pitchers, Shamgar's ox-goad, David's pebbles, the lad's five loaves and fishes.

EMPHASIZED TRUTHS.

Ask: How many read during the week the eleventh chapter of Hebrews? What is its chief teaching? Talk about the faith. Have the Golden Text repeated. Show how true faith and works go together. Have the emphasized truths of Lessons I and II read from the Book of Heroes, and ask the pupils to print and afterward put into their books the following:

LORD, GIVE ME FAITH,
THAT LIKE JOSHUA AT JERICO
I MAY OVERCOME DIFFICULTIES.

STUDY IN ADVANCE.

Ask the pupils to write in their Book of Heroes all they can learn about Caleb. Review word, "Jericho."

NOTE.

Intermediates delight in the heroic. There is no reason why the heroic in this quarter's lesson should not be made to appeal to them so that not only will their study be a great pleasure to them, but, what is of more importance, so that they shall learn the truth which God intends the records of his dealings with his people of old to teach.

With this dual object in view—the interest of the pupils in the teaching and the impressing of the truths to be learned—provide for each pupil a small thin blank book (four by three inches is a good size) on the outside cover of which have them print at home with black ink in large letters:

BOOK OF OLD TESTAMENT HEROES

Have reserved in each book at least two pages for each lesson. On the first page, and on as many more as may be necessary, have the pupils write each week *before* the lesson the results of their home study of the lesson. On the last page reserved for each lesson have them print at home *after* the lesson study the EMPHASIZED TRUTH, the review word, and anything that they are to note especially. Have this Book of Heroes brought to class on each Sunday, and refer to it as frequently as possible. Each pupil should print the EMPHASIZED TRUTH in the class on a card or piece of paper and should afterward copy it in his or her book at home.

By Way of Illustration.

The strange attack. When we are divinely led to any course of action we are to advance to it promptly, even though the means at our disposal appear utterly inadequate. The resources of infinite power avail for that service. Who should have supposed that the fishermen of Galilee would in the end triumph over all the might of kings and rulers, over all the influence of priesthoods and systems or worship enshrined in the traditions of centuries? The secret lay in the promise of Jesus—"Lo, I am with you." When Carey on his shoemaker's bench contemplated the evangelization of India there was as great a gulf between the end and the apparent means as when the priests blew with their rams' horns round the walls of Jericho. But Carey felt it to be a divine com-

mand and, Joshua-like, set himself to obey it, leaving to God, from whom it came, to furnish the power by which it was to be done.—*The Expositor's Bible.*

"*The wall fell down flat.*" When we work in accordance with God's will, even though our visible success is hardly appreciable, yet good work is done. Sometimes in a single day God does the work of a thousand years. The reformation of the Church in the Middle Ages—how little progress it seemed to make during weary centuries, and even when victory seemed to be drawing nigh, how thoroughly was it arrested by the martyrdom of Huss and Jerome and the extinction of the light of Wyclif in England and the suppression of the Lollards in Scotland! But when Luther appeared and nailed his theses to the door of the Wittenberg church, in one hour the church was struck as with an earthquake and half of the proud structure fell. The conflict with American slavery—how slowly it advanced for many a year, till in the midst of the great civil war the President signed a certain proclamation, and in one moment American slavery received its deathblow!

"*Every man straight before him.*" Men can do good work for God just where they are. We often wish we were somewhere else, where possibly the work would be harder. God has put us before this particular part of the Jericho of evil which he has asked us to assail. "If I were a minister, it would be my business to fight evil," said a business man. "If I were a business man," answered the minister, "I would have an influence in the business world which I covet, and people would know that I fought evil not because it was a part of my profession, but because it is the duty of every good man." If we do our best where we are it will appear in the end that we really had something to do in the overthrow of evil.

"*By faith the walls of Jericho fell down.*" Men sometimes laugh at faith as though it were a feeble thing, when in fact it is one of the great forces of the world. By faith Columbus crossed the ocean, not knowing whither he went. By faith Cyrus Field planned and perfected the Atlantic cable, while all men laughed at him and called him visionary. By faith our forefathers crossed the deep, seeking a country where they could freely worship their God. By faith Edison toiled on, seeking new discoveries in his science, not sure of the issue of his efforts. All these wrought with faith, and so worked wonders. Without faith the world would come to a standstill. Faith in the promises of God has led to the establishment of mission-

ary work all over the world. Faith leads men and women to go from home and friends to preach the truth to those in darkest Africa. Faith leads the city missionary to go to the most remote spots in London or New York, and to believe that he can bring light and purity there. And God rewards this faith and we have what we call "modern miracles" in the redemption of men and communities.

Heart Talks on the Lesson.

Over Jordan, into Canaan, and what now? Rest? Ease? Never a battle? Never a difficulty? Not so, indeed; fighting there was, plenty of it, for there were giants to conquer, walled cities to be possessed, and the kings of that country would not yield their territory without a struggle. But for Israel it was victory and conquest every time except at Ai, where they cherished sin among themselves. When that was put away, after a long, strong battle every inhabitant was destroyed and Ai was burned to a desolation. God promised to give them every place the soles of their feet should tread upon, and he kept his word. He says too that the saints of the Most High shall possess the kingdom, and the saints shall judge the world. He will keep his word forever.

Over your own Jordan, the decision by which you passed out of your old life of self and sin into the new life in Christ, what then? Never a temptation, a hardship, a fight with any foe of your soul? O no! The fight has but begun; for when you lived in careless indifference, out of sympathy with God and goodness, you yielded to your soul's enemies and let them carry you captive. Now you have seen the riches of Canaan. There is an awakening of your soul's desire for the better things. You know there are for you possessions of righteousness, godliness, love, patience, meekness, power to serve, victory over faults of character which look hateful to you since you have seen the loveliness of Jesus. These blessings are assured to you as fully as Jericho was given to Joshua, but not unless you do your part toward taking possession. The territory of the pure and blessed life belongs to God, and he has promised to give it to you; but Satan will fight hard to keep you from it. The Christian life is a paradox. In one sense it is the only life of quietness and peace; in another it is a warfare in which we must endure hardness as good soldiers of Jesus Christ. The Christian warfare is unlike any other. Paul calls it "the good fight of faith."

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I think this story of Jericho illustrates his meaning.

In the first place we see it is not Joshua nor the people, but the Lord Jesus who is leader and conqueror. Before even Joshua attempted to take Jericho he had a personal meeting with him, recognized him as leader, and asked with reverent humility, "What saith my Lord unto his servant?" This is the first step toward victory. Have you, in the beginning of your Christian life, seen Jesus face to face? Have you taken him as your leader? Do you each day ask, and wait to hear, what saith the Lord unto his servant?

As the march toward Jericho advances, in the midst of the host is the ark of the covenant; he who led them over the Jordan is still their wisdom and strength. "Without me ye can do nothing." "I can do all things through Christ." Having Jesus as leader, counselor, dwelling within us, victory is sure. We have only to obey and trust. Obey fully, without question. Seven days they compassed Jericho with the ark of the Lord, and on the seventh day seven times. Seven is the number of completion. And when they had simply and faithfully obeyed the instructions the Lord had given, not discouraged nor stopping short of anything he had commanded, the wall fell down flat and they took the city.

This is the good fight of faith. Jesus our Leader; Jesus our Guide; Jesus our Counselor; Jesus our Companion; Jesus in the midst of our life, the center and the moving force of all; then with loyal obedience to his word to meet trial, temptation, and difficulty, and to find that in all these things we are more than conquerors through him.

The Teachers' Meeting.

Our Working Outline is: 1. The Silent March; 2. The Curse; 3. The Consummation. We are to consider the strength of Jericho, the lack of military engineering on the part of Israel, and the consequent necessity of this miracle, and its moral necessity also. . . . The reason of the doom of the Canaanites, the moral of the story of Rahab, the symbolism of the priests going before. . . . A very careful study should be made of the overthrow. Why were the Hebrews forbidden to take spoils and on what peril? Heb. 11. 30 gives us the real instrument that overthrew the walls. There is one grand condition in God's interposition of man. Name

it. The silence enjoined at one point, and the shout at another, are suggestive.

Library References.

THE FALL OF JERICO.—Smith, *Historical Geography of the Holy Land*, page 268. Keene, *Among the Holy Places*, chap. x. Wilson, *In Bible Lands*, pages 178-180. Deane, *Joshua*, page 36. Liddon, *University Sermons*, vol. ii, page 222.

RAHAB.—Stanley, *Jewish Church*, vol. i, page 263. Kittell, *History of the Hebrews*, vol. i, page 283. Ewald, *History of Israel*, vol. ii, page 247. Spurgeon, *Sermons*, Third Series, page 269. Banks, *Great Sinners of the Bible*, page 206.

No other sermons than those noted above appear on the lesson.

Blackboard.



A great pile of broken and scattered masonry was the result of Israel's siege against the walled city of their enemies. We are told the victory was that of faith, and the triumph was indeed the reward and outcome of that seven days' march, with silence and persistent adherence to the plans which Joshua had commanded them to follow. Every circuit of the doomed stronghold was a cord of faith, and however its inhabitants may have misjudged its strength the seventh round demolished every wall and tower. Even in our later day God is willing to confound mighty things with weak, and vain things with simple, but he has made human faith a necessary condition, and requires our cooperation.

Coloring.—Circles, white; name, red; horn, cream; words, light and dark blue combined.

LESSON IV. Joshua and Caleb.

[Oct. 26.]

GOLDEN TEXT. He wholly followed the Lord. Josh. 14. 14.

AUTHORIZED VERSION.

AMERICAN REVISED VERSION.*

[Read Josh. 14; Num. 14. 1-24.]

Josh. 14. 5-15. [Commit to memory verses 12-14.]

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

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

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

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

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

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

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

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

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

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

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

Time.—B. C. 1445 or 1444 (Usher).

Places.—Gilgal, about fifteen miles north of Jerusalem. Hebron, one of the oldest cities of the world.

Home Readings.

M. Joshua and Caleb. Josh. 14. 5-15.

Tu. Promise for Caleb. Deut. 1. 19-36.

W. Blessing of godliness. Psa. 112.

Th. Reward of the upright. Psa. 18. 19-30.

F. Confidence in God. Psa. 37. 1-11.

5 As Jehovah commanded Moses, so the children of Israel did; and they divided the land.

6 Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. 7 Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. 9 And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed Jehovah my God. 10 And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness; and now, lo, I am this day fourscore and five years old. 11 As yet I am as strong this day as I was in the day that Moses sent me:

as my strength was then, even so is my strength now, for war, and to go out and to come in. 12 Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou hearest in that day how the Anakim were there, and the cities great and fortified; it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13 And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. 14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite, unto this day; because that he wholly followed Jehovah, the God of Israel. 15 Now the name of Hebron beforetime was Kirjath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

15 Now the name of Hebron beforetime was Kirjath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

S. A righteous man's inheritance. Psa. 37. 27-40.

S. Reward of true followers. Mark 10. 23-31.

Lesson Hymns.

New Canadian Hymnal, No. 195.

Stand up! stand up for Jesus!

Ye soldiers of the cross!

Lift high his royal banner;

It must not suffer loss.

*The American Revision, copyright 1901, by Thomas Nelson & Sons.

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New Canadian Hymnal, No. 192.

Sound the battle-cry!
See! the foe is nigh;
Raise the standard high for the Lord;
Gird your armor on:
Stand firm, every one;
Rest your cause upon his holy word.

New Canadian Hymnal, No. 193.

Onward, Christian soldiers,
Marching as to war,
Looking unto Jesus,
Who is gone before!

Questions for Senior Scholars.

1. *Caleb's Review of His Life.*

Upon whose authority did Israel take possession of Canaan?

Into how many parts was the land divided among them?

When was the division commenced?

To what did Moses appoint Caleb and Joshua at Kadesh-barnea?

How old was Caleb at the time?

What distinguished Caleb from the ten who reported against going into the land?

2. *Caleb's Request.*

How old was Caleb when he made his request of Joshua?

How long was it since he acted as a spy for Moses?

How does he describe his physical condition?

How does he show the spirit of a true warrior?

For what did he ask Joshua?

When had he visited Hebron before?

Questions for Intermediate Scholars.

1. *Caleb's Story of his Faithfulness* (verses 5-9).

Of what tribe was Caleb?

What office did Moses give him?

How did he perform his duties?

What was the nature of his report?

Who stood with him in courage and faith?

Which did the people follow?

What became of that people?

How long before this time did all this occur?

2. *Caleb Promised a Great Reward* (verses 10, 11).

Who promised it to him?

Where was Moses then?

What became of Moses afterward?

On what ground was the promise made?

What were the fine traits of Caleb's character?

What was his attitude toward God?

3. *Caleb's Last Great Conquest* (verses 12-15).
Was the city Caleb wanted then in Joshua's possession?

What warlike people held it?

Did Joshua boast of ability to conquer them?

In whom did he fully trust?

Was he successful in his efforts?

To which tribe did Caleb belong?

In what part of the land was Joshua's portion?

Questions for Younger Scholars.

Who sent spies into Canaan? *Moses.*

How many did he send? *Twelve.*

What did ten of them say? *That they were afraid of the giants there.*

Who were not afraid? *Caleb and Joshua.*

In whom did they trust? *In God.*

What did Joshua do afterward? *He led Israel into Canaan.*

Who came with him? *Caleb.*

What became of the ten spies? *They died in the wilderness.*

What did Joshua do with the land of Canaan? *He divided it.*

Of what did Caleb remind him? *Of Moses's promise to him.*

What did Joshua do? *He gave Caleb what he asked for.*

What did Caleb want? *Hebron.*

What do you know about Hebron? (Draw several answers from the class.)

The Lesson Catechism.

(For the entire school.)

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

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

3. Why did Moses promise Caleb an inheritance? GOLDEN TEXT: "*He wholly,*" etc.

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

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

The Church Catechism.

81. How shall all men be judged? All men shall be judged according to the deeds done in the body, and as responsible for the privileges which they have enjoyed in this life.

Matthew 11. 23, 24. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done

in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

2 Corinthians v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

THE LESSON OUTLINE.

The Earthly and the Heavenly Canaan.

I. THE EARTHLY LAND OF PROMISE.

A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. Deut. 8. 7-9.

The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. Deut. 11. 12.

II. THE CONDITIONS OF THE PROMISE.

If the Lord delight in us, then he will bring

us into this land, and give it us. Num. 14. 8.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. 3. 13.

III. THE BETTER COUNTRY.

They desire a better country, that is, an heavenly: wherefore God hath prepared for them a city. Heb. 11. 16.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. 1. 4.

IV. THE CELESTIAL CITY.

Here we have no continuing city, but we seek one to come. Heb. 13. 14.

I saw the holy city, new Jerusalem, coming down from God out of heaven. Rev. 21. 2.

EXPLANATORY NOTES.

This lesson presents a touching picture. In all the Hebrew nation there are only two old men, two who were of age when they left Egypt—Joshua the leader, and Caleb the hero of this lesson. And the one now gives to the other the very city which forty-five years ago they two had reconnoitered with the other ten spies, when they two alone believed in the power of Jehovah to give it to Israel. It is a noble illustration of human rectitude and of divine faithfulness.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

But when had Caleb begun to serve God? Long before hoary hairs adorned his temples. While he was yet a young man in oriental estimation, he was not afraid to stand all but alone amid faithless companions and an enraged crowd. This is the story of his reward, but it is not reward for a godly old age, but rather for a godly life from youth up.

Verse 5. Divided the land. This was done as the Lord commanded Moses. Great care was taken that the division should be a fair one. Five tribes were already provided for. Reuben, Gad, and half of Manasseh had surrendered their claims to a share of Canaan in order to take the rich pasturages of Gilead and Bashan. Judah, Ephraim, and the other half of Manasseh had received separate allotments. But now the rest of the land had been carefully surveyed and divided into seven equal parts (not equal in size, but in value) by men who, not knowing to whom each part should go, had no temptation to partiality. Then the parts were distributed by lot—not by chance, however, for

"the whole disposing" was of the Lord (Prov. 16. 33). The impressive words of Joshua (Josh. 18. 3) show that much still depended on the people themselves. They had conquered the greater part of the country, but strong cities and extensive districts remained in the hands of the Canaanites, and the division could not be complete until all had been subdued. God said to each tribe, "Here is your possession," but if that tribe had not courage enough to take that position, whose fault was it if that tribe failed badly? Caleb, on behalf of the tribe of Judah, and especially of his own family, asks for a legal claim to the territory already promised him as a reward for his con-

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spacious faithfulness, receives it, and conquers the stronghold of Hebron.

6. The children of Judah accompanied Caleb to indorse his request because, (1) As an official appointee to divide the land he did not wish to hold private conference with Joshua for his own welfare; (2) Possibly he was of Edomite origin (see below) and not an original Israelite; and if so he would prize the people's recognition; (3) They all honored Caleb, and, therefore, seconded his proper request. *Gilgal*. Not the *Gilgal* by the Jordan, but the one among the mountains. Now probably *Jiljilich*, fifteen miles north of Jerusalem, seven north and west of Ai, and fourteen south of Gerizim. Commanding a magnificent and extended prospect. Possibly the headquarters of the ark until removed to Shiloh. Like Othniel, *Caleb*, here called the son of *Jephunnah the Kenazite*, was a "son" or descendant of Kenaz (Num. 32. 12; Josh. 15. 17). He was "given a part among the children of Judah," as though he were not actually one of them (Josh. 15. 13), and in the fourteenth verse of this lesson it is significantly mentioned that he "followed the Lord God of Israel," as if he were a foreigner by birth but a proselyte incorporated into the tribe of Judah. *Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnca*. Two old men with a pleasant memory of a mission forty-five years before—a memory that had grown sweeter with every passing year. True service and a true spirit remain in the soul a perpetual delight. What was thus said by divine authorization is given in verse 9. It has been impressively suggested that "the length of Caleb's life, and his reward, which is here studied, and his name, which has been handed down from generation to generation, were all the result of one day's faithfulness. Had he supported the faithless spies, even had he held his peace and said nothing, he would have died in the wilderness, have never possessed any of the soil of Canaan, have been as little to us as Shammua, Igal, and Palti, his comrades in the search of the land. In like manner, when a sudden temptation comes to us, let us reflect: This may be the turning point of my destiny; on my words or acts now may depend the whole course of my future life, yea, and my place in eternity."

7. Forty years old. Caleb was about thirty-eight at the exodus, forty at the sending of the spies, seventy-eight at the entrance into Canaan, and at this time eighty-five. *In mine heart*. He went to *espy*, and brought back the view his

faith had given. So, after all, it is not so much with our eyes as with our hearts that we see. The cowardly heart foresees defeat, while the confident heart presages victory. Cowardice passes from mere weakness into sin when it arises from ignoring the power and friendship of God. Confidence is transformed into holy faith when it rests not on one's self, but on the invisible God, as when Paul said, "I can do all things through Christ who strengtheneth me."

8. Caleb's brethren that went up with him had been bitterly opposed to him but he mentions them with charity and tenderness, although his view of their faults has not changed. To discourage another person is an awful responsibility for any one to take. The faint-hearted spies little knew the full measure of their influence when they *made the heart of the people melt. I wholly followed the Lord my God*. This declaration was not improper for Caleb to make. The Lord had said so. Caleb acknowledged it to God's glory. See Acts 23. 1.

10. The Lord hath kept me alive, as he said. Continuing life was necessary to the fulfillment of God's promise. *Fourscore and five years old*. See note on verse 7.

12. Give me this mountain. This is a request of Joshua to pass over to Caleb the legal right to a property which had been promised him, and which he proposes now to conquer. *The Anakims* were warriors of great size and probably exaggerated prowess. Their cities were great and fenced, that is, fortified, so as to make them dangerous threats to the neighboring Israelites, but Caleb says, *If so be the Lord will be with me, then I shall be able to drive them out*. In the spirit of Paul, "I can do all things through Christ who strengtheneth me."

13. Hebron. A beautiful city in the plain of Mamre. Precious associations. Consult Gen. 23. 2-19; Judg. 1. 10. It is now called *El Khalil* (the friend). Population nearly 8,000. A delightful place, old, oriental, fertile.

14. Wholly followed the Lord. Caleb did not "halt between two opinions." He did not try to "serve two masters." He decided and acted. He "conferred not with flesh and blood." This spirit was the secret of Caleb's life. "Entire devotion destroys fear and gives patience and industry. Entire devotion keeps a man young and strong (verse 11); holy men never grow old. Entire devotion gives force and value to God's promise (verse 9). Entire devotion does not seek release from struggle and toil; Caleb asked for Hebron because it was a hard place. Entire devotion gives faith for the future."

HOMILETICAL AND PRACTICAL NOTES.

1. *Joshua and Caleb were twin spirits*, closely bound by many ties in the service of Jehovah and of his people. For many years they had wrought together under Moses, in the toils and perils and wanderings of the wilderness; perhaps their friendship had begun during their slave life in Egypt; while during the seven years which at the date of this lesson had elapsed since the crossing of the Jordan, although one had been the head of the army and the other his chief subordinate, they were still true yokefellows. They remind us of David and Jonathan, of Peter and John, of Paul and Luke, of Luther and Melancthon, of Wesley and Fletcher, of Roberts and Kitchener, of Moody and Sankey, each the counterpart and helper of the other in a lifetime of faithful co-operation and toil. Here they appear before us with their hoary heads a crown of glory, the very type of vigorous, noble and heroic age, and they serve to remind us at the outset of the fact that the picture gallery of aged saints to be found in the Bible, including Abraham, Jacob, Moses, Simeon, Anna and other attractive figures, is an inspiration and significant array.

2. Among all these men and women of Scripture, dignified and sainted because of their honorable old age, there is to be found *no character more attractive or noble than that of Caleb, the lifelong companion of Joshua*. In this lesson he appears at the age of eighty-five, but instead of being decrepit and senile he presents a magnificent instance of physical and intellectual manhood, in its prime, having now at last come to maturity. After thirty-eight years spent as a slave in Egypt, and forty-seven years of campaigning, he is still a vigorous, stalwart, and commanding figure, his enthusiasm unquenched, his energies most vigorous, his blood still unchilled, still in the van of the army and asking only the chance to do and dare heroic things for the honor of the King. The secret of this courage and vigor and unyielding vim is to be found in the declaration that he "had wholly followed the Lord, the God of Israel." No half-hearted spirit could have developed such a man; no lukewarm faith, no wavering purpose, could have created such a record as that which he is credited with. We cannot understand him, nor can we appreciate his greatness, unless we note at least in brief the earlier glimpses which are afforded of his life.

3. *Caleb first appears in the Scripture history* in connection with the sending forth of

the spies into the land of Canaan (Num. chapters 13 and 14.) This incident took place about two years after the exodus, when the Hebrew hosts were at Kadesh-barnea, the southern gateway to the land. Two of the twelve spies selected were Joshua and Caleb; the other ten brought back the story of the difficulties and dangers which in their view made it impossible for the Israelites to conquer the land. The people were panic-stricken before the picture which these ten timid and halting men drew of a land swarming with fierce and mailed warriors, abounding in fenced cities, and amply supplied with warlike stores. In that crisis a hero appeared, Caleb, who had seen all that the other explorers had noted, but who had discerned something besides—the almighty power of God, and the word of promise which had pledged this land to Israel. With courage he confronted the multitude, crying out, "Let us go up at once and possess the land, for we are well able to overcome it." Thus when this man first emerges from among his fellows he comes forth as a man of convictions, of decision, of courage, and of enterprise. He was not willing to follow a multitude to do evil; he had strength to stand by his convictions in the face of mob violence and imminent death.

4. *We mistake the case, however, if we fancy that this man suddenly flowered out into these noble endowments*. He had before this been recognized as a commanding character in the tribe of Judah; for years we may not question but that he had been a faithful and devout worker in the land of bondage; and when Moses appeared Caleb was one to be trusted by the leader. His habit, as evinced in manhood, must have been early formed and strenuously cherished, the habit of cleaving to God fully. He did not trim nor hedge nor sneak out of duty nor veer about with each change of the wind. He was no time-server, noting the whims and humoring the caprices and falling in with the prejudices of the multitude. He sought to find out what was right, and then set out to do that right thing regardless of danger. As a man who followed the Lord fully he could not be allured or bullied, driven or frightened aside from the straight path of duty. He stayed himself on God's word and thus became one of the heroes of the earth. Because of the conduct of Caleb and Joshua on this occasion they were singled out as fit to enter the land of promise, while their cowardly and recreant fellows dropped out and perished by the way.

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5. During that expedition of the spies Caleb had noted a stronghold at Hebron, occupied by men of gigantic stature, whose fortress topped a mountain cliff. All about was a lovely landscape, with inviting fields of grain, vineyards, and olive orchards. It was the choicest location of the southland and captivated the warrior's eye. Close by the fortress the spies gathered the grapes of Eshcol and studied the resources of the country, and even then Caleb said to himself: "That is the place I want for my home. If I live to get through the war and am alive when my people conquer the land of Canaan I would like that fortress of Hebron for my part of the inheritance." And ever since, although forty-five years had gone by, he had kept that vision before him. But during these years that fortress had remained invincible. The armies of Israel had marched in triumph from Beer-sheba to Dan, and only a few cities or fortresses of the Canaanites remained to defy the invader's power. But among these still stood the fortress at Hebron. There the giants still continued to reign. Now, when peace was about to smile on the land Caleb comes into the presence of Joshua—not to ask to be retired, nor to ask for a pension, not to claim a furlough, but to plead for a chance to do the most difficult thing that yet remained to be done, the task to achieve the task which thus far through seven or eight years of terrific fighting the armies of Israel had failed to do—reduce and capture the fortress of Hebron! Hear him as we paraphrase his request: "Joshua, all I ask is an opportunity to whip those sons of Anak and clean out their fortress. I said forty-five years ago that it could be done; I am now eighty-five years old, but I am good for several battles yet. By God's mercy I am as strong to-day as I was when Moses sent me to spy out the land. Now, therefore, give me this mountain at Hebron. Give me authority to take that hill and whip the sons of Anak and I am ready to do it this day. That is the only favor I have to ask of you or of the nation—the chance to capture that fortress and drive out the heathen who have held it, lo, these many years."

6. This request was granted and Caleb was as good as his word. He, with his troops, captured the city and fortress of Hebron, and there he spent his remnant of days. Not far from Hebron is a water course, the *Wady el Kulab*, which in the opinion of some noted scholars perpetuates the belief that in this neighborhood was the home of Caleb. The final achievement, as thus embodied in history, and

as picturesquely narrated in the lesson, may be taken as an instance of a dream of youth realized after long struggles and trials in ripe manhood. Thus Milton set out while yet in his teens to write a great poem and after a long and trying period of trial and struggle his purpose was consummated in old age. Thus, also, Schliemann in his teens, strangely moved by the "Iliad," resolved that when he had money enough he would dig in the Trojan region for the foundations of ancient Troy; and in later years he fulfilled his boyhood's ambition and dream.

7. *The Anakim are many in our own time;* there are "fenced cities" and strong fortresses of sin on every side. The example of Caleb ought to suggest to us that the chief honor that the Master can bestow upon us, in youth, manhood, or age, is the task of doing great things for him. The greatest of opportunities is the opportunity to do something worth while in his service; and Caleb's plea that his reward for all that he had done might be the chance to do something greater than he had yet attempted is a spectacle which should awaken new zeal and arouse new energy in many a fainting heart. Let us seek to follow the Lord fully, keep in mind his provisions of mercy and his pledges concerning our inheritance; let us say to ourselves as we start out in our work, "It may be that Jehovah will be with me; then I can drive out the Anakim," and surely, incited by this kindling example, our lives even unto old age will be fruitful in heroic activities and full of blessing to all about us.

Thoughts for Young People.

THE CONQUEST OF THE LAND.

1. *God is the real disposer of events.* The burden of the book of Joshua, the lesson it would teach an Israelite, and which it ought to teach us, is that God is the real disposer of events, and that the Israelites triumphed simply because God had determined that they should triumph.

2. *God rewards and punishes.* We cannot say much with full understanding of the Hebrew people whom the Israelites destroyed, but we know this, that they polluted the earth by abominable crime and wickedness, and that their overthrow was an act of divine vengeance. We know further that the Israelites never mistook it for anything else. They saw sin punished, and when they too forsook God's law they also suffered. God governs the world;

he takes the land from one and gives it to another. He causes even the wickedness and folly of man to work out his great desires.

3. *The conquest was divine.* Viewed geographically and statistically the conquest was perhaps slow, but there is another point of view from which it might be studied. Canaan might still lurk in the mountain fastnesses. There remained here, perhaps, a fortified city, an unconquered city, but there were haunting voices that hung about the national heart. There were mysterious lights which seemed to stream down from a sunset heaven, which touched the old stem of their history, and opened long lanes into the dark vistas of the future. Strengthened by the promise of God, cheered by the declarations of prophecy, animated by miracles the people of Israel eventually "took the whole land" for God.

Teaching Hints for Intermediate Classes.

HISTORY.

Read the connection between this lesson and the one for last week, so as to be able to present the thread of the story in a concise and interesting manner.

ENVIRONMENT.

Time. About seven years after the fall of Jericho.

Places. Gilgal, Joshua's capital, and Hebron, given to Caleb as his inheritance.

RECORD.

We will crystallize our thought and our teaching around three persons named in the lesson text:

1. *Moses.* Have a pupil turn to Num. 35, 2, and another to Josh. 21, 1, 2, and read aloud these verses. Have others read verse 5 and verse 9 of the lesson, and show how this lesson contains a part of the record of the fulfillment of Moses's words.

2. *Caleb.* Point out on the map Kadesh-barnea and question the class to ascertain what they remember of the story of the spies (Lesson VIII, last quarter). Have several of the pupils read what they have written concerning Caleb, and supply all omissions. Now have the pupils turn to the lesson text and answer therefrom. What was the name of Caleb's father? How old was Caleb at this time? (Compare verses 7 to 10.) What can you say about his strength? (verse 11.) What had been his attitude toward God? (verse 8.) What

had Moses promised to him? (verse 9.) Why? For what did he ask? (verse 12.)

3. *Joshua.* What did Joshua do to Caleb? What did he give him? (Point out Hebron on the map.) What was the former name of this place?

OBJECT ILLUSTRATION.

If a deed of a piece of property can be secured it may be brought to the class and its value explained. Then the teacher should emphasize the fact that the promises of God are far more valuable than any deed ever written.

EMPHASIZED TRUTH.

After speaking of God's promise to Caleb concerning his inheritance and the latter's faithfulness to the Lord and his activity in struggling for his promised possession, ask: Has the Lord promised any inheritance to you? Lead the pupils to speak of eternal life through Jesus Christ, and explain what that includes for time and eternity. When they have a reasonably clear conception of what is offered through Jesus Christ, ask: What must one do in order to receive one's inheritance? While many answers may be given, they may all be summed up in the three words, "Trust and obey." When this is understood have all print:

AS CALEB TRUSTED AND STROVE
FOR HIS INHERITANCE,
SO WILL I FOR MINE.

STUDY IN ADVANCE.

Ask the pupils to draw in their Book of Heroes an outline map of the Promised Land, and to write thereon in their proper places the names of the cities of refuge.

Review word, "Inheritance."

By Way of Illustration.

Verse 6. "Thou knowest the thing that the Lord spake concerning me and concerning thee." If you would have another do right, either in a matter which concerns you, or in one which concerns himself, there is a great gain in bringing him to realize that it is a thing which God wants him to do. If you tell a man that you want him to do this or that the matter seems to be wholly between him and you; but if you can bring him to see that God wants it done you thereby lift it above the plane of mere personal interest and moment. This is the case if it be a matter of justice or fairness toward yourself that is in controversy. It is none the

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less true if it be a matter affecting the man's own spiritual welfare. Remind him that he knows that God wants this of him, and you have brought the strongest pressure possible upon him as a man.

"I wholly followed the Lord." Caleb illustrates the immense difference between a full and partial following of God. It is the difference between the river and the sea. Both are water, and the river is useful in smaller services. The sea is something more than mere water, for it is infinite; and as we gaze upon it a sense of its immeasurableness comes over us as never is the case when we behold the river. You cannot measure a wholly following servant of God, and you can too easily take the dimensions of a half-and-half Christian. You come to form an idea of about how much money he will give to a needy cause, and what pleasures and business he will surrender to help revival efforts. But take a Caleb and you cannot tell what divine energies are locked up within him to come forth when needed. He easily carries a great ironclad or any other great undertaking. Millions perish in the wilderness, two enter Canaan. The two wholly followed the Lord.—*E. N. Packard.*

Verse 12. There is something singularly touching in Caleb's asking as a favor what was really a most hazardous but important service to the nation. Rough though these Hebrew soldiers were, they were capable of the most chivalrous acts. There can be no higher act of courtesy than to treat as a favor to yourself what is really a great service to another. There is nothing we admire more than a soldier volunteering for the most hazardous and difficult of posts. In the spiritual warfare we do not lack instances of the same spirit. We recall Captain Allan Gardiner choosing Tierra del Fuego as his mission sphere just because the people were so ferocious, the climate so repulsive, and the work so difficult that no one else was likely to take it up. We think of the second band who went out after Gardiner and his companions had been starved to death, and of the third detachment after the second had been massacred, who were moved simply by the consideration that the case was so desperate. Or we think of Livingstone begging the directors of the London Missionary Society wherever they send him to be sure that it was "Forward," turning aside from the easier mission stations to grapple with the barbarian where he had never begun to be tamed. We think of many a young missionary turning away from the comfortable life which he might lead at home that he may go where

the need is greatest and the fight is hottest, and so render to his Master the greatest possible service.—*W. G. Blaikie.*

Heart Talks on the Lesson.

The fellowships of youth formed in fellowship with God are the joy of old age. We drift away from school friends and college chums if there has been no special heart tie to bind us; but if we have prayed together, and learned to love God together, years do not separate us, for spiritual bonds are eternal.

Caleb was young and Joshua in the prime of manhood when they stood together as firm believers, although their associates were ready to stone them for it. Now they recall that experience with the pleasure of mutual understanding. How sweet are the memories of a Christian old age, contrasted with the recollections of a life spent out of harmony with the will of God! I was talking with a beautiful woman long past eighty, whose life-story was like a walk through an old-fashioned flower garden. Many a sharp thorn was on the roses, and some flowers had been smitten at the roots, but it was full of fragrance and beauty and showed so plainly the Gardener's care. It is blessed to recall "the thing which the Lord hath said concerning me and thee." But these joys must be planted early. Are you putting such seed in your heart for the happiness of later years?

Caleb is a noble example of the courage of faith, the fearlessness of faith, the cheerfulness of faith, and the reward of faith. He was a young man, with the optimistic eyes of youth, when he brought back the cheerful report from Canaan. Other young men went with him to spy out the land, but their enthusiasm failed in the face of difficulties. Even the young men shall utterly fail; but they that wait on the Lord renew their strength. This is the sort of young people wanted now, to meet the problems and the opportunities of this present age. The enthusiasm of youth with the faith that believes God without question is the spirit that says "we are well able to possess it," whatever the difficulty or the opportunity. So too is needed now the fearlessness of faith, to say as Caleb said exactly as he believed in the presence of those who differed from him. He had convictions, and he stood by them. It is pitiful to see a Christian silent and afraid to speak in the midst of a company not the least ashamed or afraid to ex-

press their minds against the Bible, the Church, or any question of morals and religion.

Cheerfulness is characteristic of the faith that wholly believes God. Eighty-five years of age—grand old man he was, never to say the former days were better than these! "No, no; he said, "It takes hard work to drive out the Anakims, but I feel the fire of youth within me when I remember that the Lord will be with me as he has said; therefore give me this mountain, for with the Lord I can take it just as well as some little easy place down in the plain." And faith had its reward. Caleb possessed Hebron, one of the oldest cities of the world, because he believed the Lord his God in a way that influenced his life, and made him a brave, true, thorough-going, vigorous man, not afraid of Anakims nor of mountains. He was not a perfect man; he probably had faults and disagreeable qualities, as most human beings of strong character have. But he kept faith with God, believed, trusted, and acted accordingly.

May the Holy Spirit teach us this lesson. May we have the faith which cries "Give me this mountain"—this mountain of self; make me victor! this mountain of disappointment; let me tread upon it and from its summit see higher heights beyond! this mountain of responsibility; give it to me for thy glory! this mountain of mysterious providences; let it not overwhelm me, but let me possess it, through faith in the Lord my God.

"Because thy promise I believe,
O Lamb of God, I come,"

to take all thou hast to give me in the life that now is and in that which is to come.

The Teachers' Meeting.

Our Working Outline is: 1. Wholly Following the Lord, verses 5-9; 2. The Reward of Faith, verses 10-15. . . . Observe the scope and spirit of the promise here referred to (Num. 14. 24). Study the meaning of "even so is my strength now for war." . . . The recognition of God in all man's personal affairs. . . . The agreement of a man's record of himself with God's record of him. . . . The vindication of Caleb against a possible charge of official fraud as one of the commissioners to divide the land. . . . Joshua's personal knowledge of the justice of Caleb's claim. . . . What may those expect in the end who for the right endure slander, envy, jealousy, and personal violence?

Library References.

CALEB.—Guthrie, *Studies of Character*, page 157. Driver, *Literature of the Old Testament*, pages 58, 77, 103. Hill, *Companion Characters*, page 97. Tuck, *Revelation of Character*, page 122. Ewald, *History of Israel*, vol. ii, page 285, sq. Kittell, *History of the Hebrews* (Index). Driver, *Deuteronomy*, page 25. Moore, *Judges*, page 30.

GILGAL.—Stanley, *History of the Jewish Church*, vol. i, page 258. *Bibliotheca Sacra*, 1843, page 492. Kittell, *History of the Hebrews* (Index). Ewald, *History of Israel* (Index).

SERMONS ON THE LESSON.

There appear to be no sermons on this lesson. There is room for a good one on the fourteenth verse with the subject "The Reward of Honesty and Loyalty." The last clause of the fifteenth verse provides a text for a peace sermon.

Blackboard.



"Caleb" was a golden-lettered name, for behind it was a faultless record of devoted service to God and his fellows. His life is an example of constancy and whole-hearted purpose in all he undertook, and especially in connection with his prospecting tour through Canaan forty-five years before, when his characteristic honesty and courage obtained for him the promise of Hebron as an inheritance. He had won his reward by faith, and now by patience he was to possess it. May we with equal merit and assurance claim the place prepared for us in the Canaan that lies beyond the wilderness of this world!

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Primary Teachers' Department.

Primary Notes.

The Golden Text chains provide an admirable way of having children learn the Golden Texts. They are printed in strips of rather stiff, colored paper—assorted colors—gummed on one end. Week by week the child learns his text and attaches it on a link to his ever-lengthening chain. The children might print or write the text themselves if the teacher should furnish them with the strips of paper. These chains makes pretty decorations either for the home or for the Sunday School room.

ALL primary workers and lovers of the work must rejoice that a separate course for the children under six years has at last received the official sanction of the Lesson Committee.

THE Primary Summer Schools—never so numerous, so helpful, and so well attended as this season—have introduced new and higher ideals to many teachers. Many will return to their work and, finding the old discouraging conditions still in full force, will be tempted to lower the ideal. Do not allow it! Aim at the best, and something will be gained if not all that you desire.

It is most refreshing to the spirit to look in upon a gathering of primary Sunday school teachers assembled for mutual help and uplift. So intent, so kindly, so self-forgetful, so eager for the best are they in aim and spirit one can but feel that the spirit of the little child is "in the midst." In the service of love the reward is reaped in the everyday inflow of the spirit of Him who took the little children in his arms and blessed them.

Dotty's Cradle Roll.

BY ALICE M. GUERNSEY.

"PLEASE, Mrs. Graham, here are some flowers for the baby, and may I have her for my Cradle Roll?" The little voice was very prim and proper thus far, but the laughing eyes broke the spell. "We're going to have a picnic, all the babies and the—O, I can't say it—the little-est teenti-est ones, you know, an' 'course you'll want your baby to come."

Mrs. Graham smiled back into the sweet blue

eyes that were lifted to hers so earnestly, and said:

"I think you'll have to tell me more about the Cradle Roll, Dotty. Is it a part of the kindergarten?"

"O no! Why, don't you know about Sunday school?" There were real puzzle wrinkles between the blue eyes now.

"Yes, I know about Sunday school, Dotty Dimple." (She didn't, though; at least, she didn't know very much about it.) "But babies don't go to Sunday school. What would they do with my baby in her long white dress in a Sunday school class, I'd like to know?"

"But she could come when she was big enough, and you could tell her all about it, so she'd be in a hurry to come. You see," and the voice dropped almost to a whisper, "Gertie knows two new babies, and Helen knows three, and they're going to get them, and I don't know only just this one, and I sha'n't have any if she can't belong to my Cradle Roll."

"Of course you shall have baby for your Cradle Roll, Dotty. But you'll have to tell me all about it, so I shall know what to do."

"Yes'm; I'll tell you some other time. I want to tell Gertie and Helen now that I've got my baby. You don't care if I run off quick, do you, Mrs. Graham?"

"Not if you'll run back quick," was the smiling reply, but the child was too far away to hear it.

The blessed baby, six weeks old that June day, lay in her carriage sleeping in supreme content, and the thoughts of the happy mother sped on into the future. Some day her own little girl would be blithe and bonny as the blue-eyed, golden-haired little maiden who had just left her. Would she, too, ask for names for her Cradle Roll? Would she be in Sunday school? Why, of course—and yet—somehow Mrs. Graham's thoughts did not flow quite smoothly here. She had been a Sunday school scholar—and so had John—but those days seemed so long ago. It had been easy to drift away—a few rainy Sundays, a few absences from home, a Sunday excursion or two, "just for the fresh air that John really needed"—and the ties were broken even before their marriage. And after the home was made they had been so busy enjoying it—she and John—that church and Sunday school were crowded out.

What was it Dotty said? "You'll tell her all about it." What should she, what *could* she, tell this dimpled baby?

Mrs. Graham was still thinking of these things when her husband came home. Over the dinner table she told him of Dotty's call, prefacing her story with the somewhat startling remark:

"The babe is already a 'jiner,' John."

"What!" cried Mr. Graham, looking up in bewilderment.

"She belongs to Dotty Dimple's Cradle Roll, and I've promised to tell her all about it, as soon as she is big enough. No, it's not kindergarten. It seems they have a new-fashioned attachment to the Sunday school over at Grace Church that takes in the babies."

"Sunday school, eh? I declare, I've almost forgotten there is such an institution."

"I suspect there are several forgotten things we shall have to recall for baby's sake," was Mrs. Graham's reply.

The little newcomer was one link in a blessed chain that the All-Father was fashioning. You and I would not have found the next link in a tenement house over on the East Side. It was a "far cry" from the beautiful Graham home to the attic room in which Mrs. Phelan and her two boys lived. But the distance was bridged, as so many chasms are crossed, by the necessity for stout arms, on the one side, and the equal need of work for a stout heart and willing hands, on the other. Mrs. Phelan's laundering was as good as the best, and she delighted in "doing up" the dainty garments of the new baby.

"Shure, ma'am, an' it's just no work at all to iron the pretty little dresses. An' what's that, ma'am? The baby be a-goin' to a picnic? Shure an' ye don't mean it, ma'am, an' she only two months old, the darlin'."

"It's a baby's picnic," laughed Mrs. Graham. "The mothers and the babies meet on the church lawn, and the mothers have ice cream, I believe, while the babies get the fresh air. You see the babies belong to the Cradle Roll of the Sunday school."

"An' is it the Sunday school yez a-talkin' about? Well, ma'am, I'm that glad yer baby kin go. There's me Ted an' Mike that's a-teasin' me every blessed Sunday that comes, an' I has ter keep 'em ter home, though me heart aches ter do it."

"Why must you keep them at home, Mrs. Phelan?" asked Mrs. Graham, in genuine sympathy. The hand of a little child had already opened to the young mother doors of possi-

bility and of communion of which she had never dreamed before.

"They hasn't any cloes fit to wear, ma'am, an' it does cost so much fer the bread an' praties they eats that I can't get them any, no-how. We're Protestants, ma'am, an' the childers used ter go ter Sunday school whin the fether was alive. But whin he died, an' we moved over ter the East Side, there was only strangers 'round, an' nobody ter care, ma'am."

"But I care, Mrs. Phelan, and you are not going to make my baby's dresses so clean and sweet while your little boys have to stay at home from Sunday school. I can fix things better than that."

And "fix" them she did, and there was no happier boys than Ted and Mike in the mission school the next Sunday. And so another link was forged.

Fair Dotty Dimple was not the only messenger from Grace Church Sunday School who found her way to the Graham home. Of course the superintendent of the Cradle Roll Department soon followed her small solicitor, bringing flowers for the little one and a cordial welcome into the group of Sunday school babies. Grace Church workers had the "gift of continuance," and no business firm soliciting patronage is more wisely persistent than were they. The pastor and the pastor's wife called, of course, and sunny-faced Mrs. Wilbor, of the Lookout Committee of the Guild, herself a proud young mother, won her way at once to the happy mother-heart. But the Sunday school, though beginning with the Cradle Roll, had no intention of stopping there. Mrs. Hamlin called in the evening, the better to find both heads of the family at home. There was little need of introduction. "Your baby is on our Cradle Roll" told the story. Really, the word "our" was beginning to have a familiar sound, and the step from the Cradle Roll to the Home Department was a very short one. Almost before they knew it, Mr. and Mrs. Graham had promised to take up the home study of the Sunday school lessons, and with this and the baby they were quite sure to become regular Sunday school attendants when the wee maiden was a little older.

I wish I could tell you about the other members of Dotty's Cradle Roll, and of the links in the rapidly lengthening chain that meant so much of happiness and blessing. But, after all, the story is summed up in the dear old words of promise, "A little child shall lead them."

[It is the open teaching

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Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

THE TEN COMMANDMENTS.

Lesson I.

Why should we obey God?

Why? Because God is our heavenly Father and knows all things. If he knows all things he must know just what is the best thing for us to do; and if he is the all-loving Father he cannot be unkind. Besides all this he made us, and knows just what he made us to be and do.

When your papa looks at you he thinks, "My little child is just beginning to walk through the life that I have been walking through for many years. I have made many mistakes that I would not like my child to make, for these things bring sorrow. I will tell my child what he must do, and what he must not do while he is young, so that he may take the right path and be happy and good."

If your papa, who is not nearly as wise and loving as God, would say this, should not the All-Wise and the All-Loving tell his children what they should do, and what they should not do? Yes, and so he has. He gave ten commands to help us to love God and our neighbor, and next week we shall begin to put each one in a little verse and tell you about it.

Lesson II.

"Thou shalt have no gods but me."

When, on a Sunday morning you go to the house of God with your mamma, do you see God there? Not as you see the minister in the pulpit, for we cannot see God with our natural eyes. We may think loving thoughts of him, and pray to him, and then we see him with the eyes of our spirit, but we cannot see him as we see one another.

Long, long ago, when the world was young, the people longed to see the god they worshiped, and many made images of the god and set them up so that they could see and pray to them.

The children of Abraham, who was the "friend of God," knew that there was but one true God, and they worshiped him, offering sacrifices, but they made no image of him. God wanted to keep this alive in their hearts, and he gave them, with others, the commandment to have no other gods besides him. Then they became the keepers of the truth about the one God, and when he came to the Jews in a human form to be the Saviour of the world, he still taught them that God is one, though showing himself to us as more. And so we have

this great truth as the Jews had it, only that in the Christian Church we worship the one God, who comes still nearer to us through Jesus our Lord, and the Holy Spirit our Comforter.

Lesson III.

"Before no idol bend the knee."

God knew always that he wanted the people he had made to be temples for his Holy Spirit, when they should worship him in spirit and in truth, but it took a long time for the great world-child—the human race—to grow up to understand what spirit is.

A child wishes to see with its eyes in order to know, and so the races of men that are not yet grown up make images that are named for some god that they worship, and to these they bow down and make offerings.

God knew to do this would destroy the true idea of God in the hearts of his children, so he told them that they must not do it. He knew that they needed to see something, for they were yet children in mind, so he gave them the pillar of cloud and fire to lead them through the wilderness, and often came in the form of an angel to speak to them. He did miracles among them, and allowed them worship by sacrifices, so that they could see the smoke rising up to God, as they thought, with their prayers, but they could not worship an idol. Have we only idols now? Yes. Think what they are.

Lesson IV.

"Take not the name of God in vain."

Everyone must have something greater, holier than himself to help him to be good. Our Jewish fathers always had the thought of God before them. One of his names was so holy that they never spoke it, but other names they could speak if they spoke them in love and reverence.

God knew that there would be some even among his own people who would care nothing for his name, and that they would speak it carelessly, and swear by it when angry. He knew that they would soon lose all sense of their heavenly Father, and go back to idol worship, so he gave them a command about the holy name, that they should hold it sacred. So the Jews first, and then both Jews and Christians, have taught their children that they must not take God's name in vain.

A little boy who had given his heart to God said when he heard another boy swear, "I felt as if something sharp was sticking into me." It was the hurt of a tender heart that loved God and honored his Holy Name.

International Bible Lessons.

FOURTH QUARTER.

LESSON I. (October 5.)

JOSHUA ENCOURAGED. Josh. 1. 1-11.

GOLDEN TEXT: "Be strong and of a good courage." Josh. 1. 9.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. A talk about courage: the soldier's courage to face the enemy, bear wounds, and take the dangerous night march or picket duty; the explorer's courage in taking long journeys in the midst of great difficulties,

leading on to the courage of those who dare to do right no matter what happens. Impress thought that the heart must be strong or the hands will not be. Courage comes from believing with all the heart in the thing one tries to do, in the leader one has. A heart with no faith is a coward's heart, and cowards never do anything that is worth doing. Teach GOLDEN TEXT.

The lessons this quarter show how the men we are to hear about needed courage and strength, and how they got them from God. We can't go to all the places we shall learn of, but each week we will take a thought-journey, ever so far, and with our minds we will visit the places and the persons told about in the lesson. We shall have to think very hard, and keep our minds from being filled with other things in order to do this. Then, we must bring something back with us from each journey. We will write these thoughts, week by week, on what we will call guideboards. You know that guideboards are often set up along the way to tell people how and where to go. They give guidance or direction. The thoughts we shall write on our guideboards will be the kind that will help us and show us what to do and how to live day by day. (These little guideboards can be made beforehand, lettered, and brought to the class. They may be pinned on the blackboard—being made of cardboard—or, fastened to tiny flag-

sticks, may be stuck into holes in thin pieces of wood prepared for the purpose.)

Now stop to sing with bowed heads the little hymn-verse for this quarter. Tune 368, Canadian Hymnal.

O holy Saviour! Friend unseen,
Since on thine arm thou bid'st me lean,
Help me throughout life's changing scene,
By faith to cling to thee!

The thought-journey. To-day we travel in thought away back to the land of Canaan and the Jordan River. Draw bare outline of map of Palestine, and week by week put down places, reviewing constantly. Picture the Jordan at high water, with no bridge to get across. Make children feel that they are standing on the bank, gazing across to the Promised Land, with wilderness behind them.

Persons. Joshua is the principal person we visit to-day. He was one of the spies who brought a good report forty years before. He was Moses's minister, or helper. He was now captain of all the people in Moses's place, for Moses had died on Mount Nebo and God had buried him. Joshua was to lead the people into Canaan. Try to make even the youngest feel as if they were standing beside Joshua and feeling with him what a great work was before him and how great his need of help. Then picture the people, a great multitude with women and children, with cattle and goods. How were they all to get across, and what would they do when on the other side? But there is still one great Person to be mentioned, One who spoke words of comfort and courage to Joshua—the Lord God, who was really the Leader of all. What did God tell him? Three things (write): To be strong and of a good courage, to do as God told him, and to think day and night about God's word. If we had heard God's wonderful voice as he spoke to Joshua, wouldn't we have remembered always? He speaks to us now in the Bible, and shall we not remember?

Guideboard: Be strong. Picture the hope, faith, and courage on Joshua's face, and how the people too trusted God, and how they went about preparing to cross over, getting ready food and all things. We have as good reason to be strong as they. Little ones need strength. God has it; he will give it.

Thoughts for teacher. Difficulties like Jordan's overflowing banks may confront us in our work. It is not impossible nor unlikely.

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But our God can make a way through and he will. It is not courage that looks back over rivers crossed and floods behind us, but which faces difficulties with confidence and trusts the Power that can take us "through the flood on foot" while yet the river rolls before.



LESSON II. (October 12.)

CROSSING THE JORDAN. Josh. 3. 9-17.

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.

Primary Notes.



Introductory. Most children have taken a journey; most are familiar with a river, a bridge, a boat. Make this the point of contact, and develop the thought that if the place to reach lies across the river we

must cross the water in some way, and if we are strangers to the place and the way a guide is necessary, some one who knows what we do not. If a good guide promises to go with us and get us safely across, we may trust him, and go on, though we do not know the way. But we must have one with us whom we can trust and follow.

Thought journey. Picture again the trip taken last week to the bank of the Jordan. Have child point out river on map. The people have not been in camp there three nights. See them, a great company, men, women, children. Any babies there do you suppose? How are they all to cross? Look at the river! How

high the water is—flowing over the banks, and no bridge nor boat! Look at the people! Are they troubled? The promised land is on the other side. They must cross. Are they frightened? No, they have a promise of a Guide. Look for the leader. What is his name? Joshua. And God said to him, "I will be with thee." Long afterward God said the same thing to the prophet Isaiah, to tell to everyone, and it is our Golden Text to-day. (Repeat.)

We will take the big letter P (make it) to stand for the people and the things we wish to talk about. First, something was given to the Priests to do. (Write word after the P.) The priests were the ministers of God and ought to lead the rest. They were to take the ark (describe briefly what it was and held) and step into the river. Need they be afraid? No, there was the Promise (write) "I will be with thee." What happened then? God opened a Path (write) through the water.

What next? Let us try to feel that we are in the very place now, watching. We will make another big P on the board to help us remember three more things. First, we have the People. There they were, waiting to cross. How were they to get over? Follow the priests. But wasn't it dangerous? No. There was the promise "I will be with thee." (Repeat.) Now we see the people Passing over Jordan. (Write.) Through that flood they went on foot, and on dry ground too. Think of that! But God, who could pile up the waters when the priests stepped in, could make a dry path too. It was not even muddy, and the people passed over with dry shoes. Why? There was the promise "I will be with thee."

But they were told to do something. Twelve men were to take each of them a stone on his shoulder from the middle of Jordan (Can you see how they picked them up?) and carry them to the bank. There they were to put them together to make a monument, which is a memory stone, and forever after, when children asked, "What mean ye by these stones?" the story was to be told of that wonderful crossing of the Jordan with God as Guide so that the waters did not overflow them. We will write "Putting up a monument" and our two P's will tell all the story, thus:

PRIESTS.
PROMISE.
PATH.

PEOPLE.
PASSING OVER JORDAN.
PUTTING UP MONUMENT.

Guideboard: "God is with us." Bring home the thought that no matter how sin or trouble may seem to us like a bridgeless river. God will

take us through everything, for he is with us everywhere and always. He will guide and direct us if we trust in him.

Thought for teachers. Let us learn our own lesson of pence from this passage. No matter how often we may be confronted with the swollen river of difficulties, if God means that we shall cross to the other side he will open a path and we shall go over dry-shod. "He keepeth the feet of his saints." As he was with Moses, and with Joshua, he will be with us.



LESSON III. (October 19.)

THE FALL OF JERICO. Josh. 6. 8-20.

GOLDEN TEXT: "By faith the walls of Jericho fell down." Heb. 11. 30.

Primary Notes.



Introductory. The best beginning is with the review. Ask question after question whose answer shall inevitably be the sentence "I will be with thee," the promise of God to his people. In spite of this promise, all sorts of troubles come. Does that prove that God is not there? O, no! No matter how many hard things there are, God is with us to help us out. Last Sunday there was a river to cross without bridge or boat, and now we are to hear about a high wall. How many ever saw a wall?

Talk about the strength of a wall, too high and too hard to climb, and too strong for any hands to beat down. Let us see where such a

wall may be found. To do this we must take our

Thought journey. We must leave the river now and march on from the place of crossing. (Show map. Let a child point out the crossing place and follow the journey to Jericho.) Jericho was afterward called the city of palm trees. Jesus often went there when he came to earth. Now it was a heathen city with enemies to God's people living there, at the time our thoughts go back to when Joshua led the Israelites up to it.

The city had strong walls. How were God's people to get in? They had no cannon to fire, no clubs that would beat down the walls, they could not climb over, nor break a way through. Look at them! How helpless they are! But are they, really? If they trust to their own power they are, but who is with them? Who is it that is strong to help? Whom may they trust now?

God's command. These people cannot beat down the walls, but they can do what God commands. The ten commandments are not all. God is always giving us rules and commands, telling us what to do. Rams' horns were not hard to get, and trumpets made of these horns were easy to find and to blow. Seven priests could blow these trumpets when they were told to, and the people could march. They could do this without talking, too, and they could do it every day.

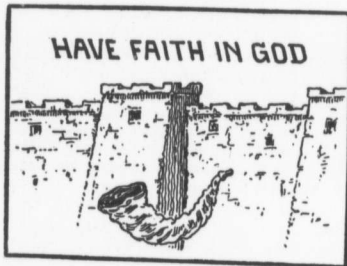
Now picture the gathering of the men and the march around Jericho.

The people trusted and obeyed. It was not enough to say, "Yes, we believe that those walls will fall," and then sit down to watch. They must march, and the trumpets must sound. Make square for Jericho, compass it with a line for first day's march, and so on till on the seventh seven lines are drawn. Six times around that day would not do if God said seven. If they trusted they would obey. They could not see how or why it was worth while to do all this marching and trumpeting, but they could trust and obey. God knew. And what he promised he would do. They had nothing to batter down the walls, but they could have faith in God.

The fall of Jericho. This is the title of the lesson. Describe the events of that wonderful last day, the march, the shout the falling walls, the taking of the city—all through faith. The people trusted and obeyed. Drill on Golden Text.

Guideboard: *Have faith in God.* There may be high walls of sin and trouble, just as there may be rivers of trouble. Illustrate from child-life. Have faith in God, trust and obey, and he will do what you can't. He will carry you through.

Thought for teachers. Childhood's trust is proverbial, but we need to direct the confiding spirit to the unseen Saviour. The child has faith in those he knows. Lead him to know Jesus, that he may trust him.



LESSON IV. (October 26.)

JOSHUA AND CALEB. Josh. 14. 5-15.

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

Primary Notes.

Introductory. As the guideboard thoughts all have something to do with the Golden Texts, it will be well if one has a picture roll, or room on the board to keep all the texts, to draw line under suggestive word in each

one connected with the lesson thought, as "faith" in the last one, and "wholly followed" in this one. This will be a little memory help for review.

Begin this lesson with talk about a soldier. Whom does he follow? His captain. What does he follow? His flag. Will any flag do? No, it must be his own country's flag. "What is that man doing? He hasn't a gun and is not fighting," asked a child, seeing picture of colorbearer in front of troops. "Ah, but he bears the flag and they all follow that." To

run away from the flag is to be a coward and not a true soldier. It must be followed, no matter where it is carried by the captain's orders, and no matter how often the soldiers are commanded to march. One can't follow it a little while, or a little way. It must be always and everywhere.

Thought journey. Trace the journey again from the other side Jordan across the river, to Jericho and now to Gilgal, where a very important matter kept the people at this time. The land was to be divided, and each was to have his share. Now take a thought journey farther back to Kadesh-barnea (see map) and look at those twelve men starting out. See them go into Canaan to the brook Eschol, cut down the bunch of grapes, and bear it back between two after they have seen the land and the people. Listen as they tell their story. What do ten of them say about the land? What do two say to encourage the discouraged people?

Give names of these two, Joshua and Caleb. Where are they now? Here in Gilgal. Joshua is captain now, and leader. Caleb is asking for his share of the land. Where are the ten? Where are all the people who murmured, were frightened and faithless and said, "Let us go back, we can't take the land?" All gone, and these people are their children. Why were they sent back to wander and die in the wilderness? They did not wholly trust and follow the Lord. But here is one who did, and he is speaking. What is his name? Caleb. He knows in his heart that he has always tried to follow wholly, not partly, either part of the time or part of the way.

Now, what is to be

Caleb's reward? He has done a hard thing, and to reward him he is to be given another very hard thing. He asks for it. He is so brave and strong and full of trust that he wants it. He asks for the mountain where the giant Anakim are found. (Explain.) He is not afraid to fight them. He trusts God. So Hebron is given to Caleb, with all those fierce, strong Anakim, for he says if God is with him he can drive them out. And so it is.

Guideboard: *Follow God wholly.* The heart should follow, the feet should follow, and the hands and lips, ears and eyes, all do what our Lord Jesus, our Captain, wants of them. He must have all the heart, not a little corner. He must be followed always, not an hour on Sunday. It must be whole following, not half following. We must not be afraid of anything.



We must have faith in God. Let us put it on the board with a big F.

FOLLOW,
FEARLESSLY,
FAITHFULLY,
FOREVER.

This is following wholly.

Thought for teachers. Are we willing to ask for "the mountain with the Anakim" for our inheritance? Are we following wholly, so that we are ready to "undertake great things for God" as well as do little things greatly? Christ's hard tasks are proofs of honor and opportunity, of royal confidence, when he lays them upon us, or makes us willing to ask and undertake them.



Whisper Songs for October.

FIRST LESSON.

"Be strong and of good courage;"
It is our Captain's word.
No enemy shall conquer
The children of the Lord.

SECOND LESSON.

"Fear not, for I am with you;"
It is our Captain's word.
Across the floods he opens
A pathway to the Lord.

THIRD LESSON.

By faith the fathers shouted
Around a city wall;
It fell, and so forever
By faith shall evil fall.

FOURTH LESSON.

O, to be true and faithful,
To wholly follow thee,
That where thou art forever
Thy little ones may be.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

Teacher. Enter into his gates with thanksgiving, and into his courts with praise.

Class. Be thankful unto him, and bless his name.

All. For this God is our God forever and ever. He will be our guide even unto death.

SINGING.

WHISPER PRAYER.

"Gentle Saviour, God of love,
Hear us from thy throne above,
While we meet to praise thee here
In our Sunday school so dear.
"May the lesson taught to-day,
Find us ready to obey.
Make us what we ought to be,
Draw thy little lambs to thee."

Teacher. O come, let us worship and bow down: let us kneel before the Lord our maker.

PRAYER. (Closing with the Lord's Prayer.)

GIVING SONG. (Followed by offering.)

RECITATION.

"There's not a child so small and weak,
But has his little cross to take;
His little work of love and praise,
That he may do for Jesus' sake."

T. God loveth a cheerful giver.

C. Freely ye have received; freely give.

All. It is more blessed to give than to receive.

ADDITIONAL LESSON.

QUIETING EXERCISE.

"We will raise our hands together,
We will all sit down together,
We will mind the rule of the Sunday school,

And all rise up together.

"We will raise our hands together,
We will fold our arms together,
We will mind the rule of the Sunday school,

And all sit down together.

"We will sit up straight together,
We will place our feet together,
We will mind the rule of the Sunday school,

And—all—keep—still—together."

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Father, come to every heart;
Go thou with us as we go,
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You will bring it back with you.

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That you don't know what you're worth,
And that you are slyly planning
Just to buy the whole blamed earth.

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On the sun and moon and stars,
And that in your inside pocket
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"Don't buy heaven, Mister Morgan;
Please don't, Pierpont, for you know
If you push us off this planet
We must have some place to go."

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I ain't quite made up my mind;
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