#### MESSENGER CHRISTIAN THE

## The Christian Messenger. HALIFAX, N.S., JANUARY 20, 1875.

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## BIBLE LESSONS FOR 1875.

INTERNATIONAL SERIES. Heroes and Judges.

SUNDAY, January 24th, 1875 .- Preparation for Conquest .-- Joshua v. 9-15. B. C. 1451.

GOLDEN TEXT .- " Looking unto Jesus, the author and finisher of our faith." Hebrews xii. 2.

ANALYSIS .- 1. Reproach rolled away Ve. 9. 11. Renewal of Passover. Vs. 10. III. Eating old corn Vs. 11. IV. Cessation of manna. Vs. 12. V. Visit of the angel. Vs. 13-15.

HISTORICAL CONNECTION .- Matters of religion are to be attended to before business. For upward of a generation God's chosen people have been suffering his displeasure in the wilderness, the tokens of which have been the discontinuance of the rite that pledged them nationally to Jehovah, as also of the festival of the Passover, that reminder of divine deliverance from Egypt. Having now entered Canaan, God restores to them both rite and festival, the obser--vance of which anticipates the conquest.

Exposition .- Verse 9 .- This day have I rolled away the reproach of Egypt from off you. This reproach was doubtless that cast upon them by Egypt, which was in-

evil. Matthew zili. 33 is an exception. From Ruth ii. 14, etc., it seems that it was usual to eat " parched corn,"-grainwheat and barley. It is still in the East. Tristram thus describes the process as seen by himself: "A few sheaves of wheat were tossed on the fire, and as soon as the straw was consumed, the charred heads were dexterously swept from the embers on to a cloak spread on the ground. The women of the party then beat the ears and tossed them into the air till they were thoroughly winnowed, when the wheat was eaten without further preparation. The green ears had become half charred by the roasting, and there was a pleasant mingling of milky wheat and a fresh-crust flavor as we chewed the parched corn." In the selfsame day, "that very day." It was an important day as closing one era and beginning another-an epochal day. Verse 12 .- The manna ceased on the morrow, etc. This shows that up to this

time it had continued, as need required. Its continuance was a sign and a reminder that as yet they were not in possession of the promise, had not as theirs the land of plenty "flowing with milk and honey." It was a badge of destitution not less than of divine protection. See the statement in Ex. xvi. 35.

Verse 13 .- And it came to pass. This introduces the account of Joshua's interview with the angel, which extends to vi. 5. This account is the introduction to and explanation of Jericho's fall. Behold there stood a man over against him. The apdeed a sort of heavy weight or burden laid pearance was that of a man, though in . . . . . . . . . . . . . . . .

# Nouths' Department. WITH ALL YOUR MIGHT. If you've any task to do,

Let me whisper, friend, to you, Do it.

If you've anything to say, True and needed, yea or nay, Say it.

If you've anything to love, As a blessing from above, Love it.

If you've anything to give That another's joy may live, Give it.

If you know what torch to light, Guiding others through the night, Light it.

If you've any debt to pay, Rest you neither night nor day, Pay it.

If you've any joy to hold, Next your heart, lest it grow cold, Hold it.

If you've any grief to meet, At the loving Father's feet, Meet it.

If you're given light to see What a child of God should be, See it.

Whether life be bright or drear, There's a message sweet or clear Whispered down to every ear : Hear it.

gia named Midas. We know there was such a country, and it is described as being high table-land, abounding in corn and wine, and celebrated for its fine sheep and cattle. It is mentioned in the Bible, for St. Paul travelled over it twice, preaching the gospel. But this king-we are not so sure about him, but the story has been handed down from generation to generation about him. He was very fond of show and power. To have these he must have gold. One time Bacchus, who was god of wine, was having a great jubilee with his followers, when they missed Silenus ; he was Bacchus's tutor, and was very old now, and feeble with dissipation. While under the influence of wine he lost his way, and went into the kingdom of Phrygia, and was taken to the king. He made a great feast and kept him ten days, then he took him back to Bacchus, who was so grateful for the return of his foster-father that he told Midas he would grant him any wish he might request. Then what did the foolish king reply.

"Give me," says he-nor thought he asked too much, "That, with my body whatsoe'er I touch, Changed from the nature which it held of old, May be converted into yellow gold."

He had his wish, and started home He broke a branch from a tree as he walked along; behold, it turned to gold-then he touched a stone ; it turned to gold. He grew more excited as well as delighted ; he had only to lay a finger on any object, and it turned to gold. When he went into. his palace the pillars were shining gold, where he carclessly touched. Then in his

### WHAT A SPIDER CAN EAT.

Some of the smaller animals and insects are said to cat more than their own weight daily. If men ate after the same fashion, a famine would soon prevail, and the race must die out. An exchange compares a spider's daily diet with a man's :

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In order to test what a spider could do in the way of eating, we arose about daybreak one morning, to supply his fine web with a fly. At first, however, the spider did not come from his retreat, so we peeped among the leaves, and there discovered that an earwing had been caught, and was now being feasted on. The spider left the earwing, rolled up the fly, and at once returned to his "first course." This was at half-past five, A. M., in September. At seven, A. M., the earwing had been demolished, and the spider, after resting a little while, and probably enjoying a nap, came down for the fly, which he had finished at nine, A. M. A little after nine we supplied him with a daddy-long-legs, which was eaten by noon. At one o'clock a blow-fly was greedily seized, and with an appetite apparently no worse for his previous indulgence, he commenced on the blow-fly. During the day, and toward the evening, a great many small green flies, or what are properly termed midges, had been caught in the web; of these we counted one hundred and twenty, all dead, and fast prisoners in the spider's net. Soon after dark, provided with a lantern, we went to examine whether the spider was suffering at all from indigestion, or in any other way from his previous meals ;

<ul> <li>TO NUCH GOLD.</li> <li>The white her proved. Egypt, here it is an ord densame in the here. Prevention is to be partial in the source of the intervention is to be partial in the source of the intervention. Goal farmer is the source of the intervention is to be partial intervention. Goal farmer is the source of the intervention is the source of the intervention. Goal farmer is the source of the intervention is the source of the intervention. Goal farmer is the source of the intervention is the source of the intervention. Goal farmer is the source of the intervention is the source of the intervention. The source of the intervention is the source of the intervention is the source of the intervention. The source of the intervention is the source of the intervention is the source of the intervention is the source of the intervention. The source of the intervention is the source of the intervention is</li></ul>		and kept on them by Jehovah thus far un-	fact the Eternal Son of God. Vs. 15 With	and the second sec	transport he ordered his slaves to prepare	instead, however, of being thus affected,
<ul> <li>There, hopd thry were led out into the set dot and is the in to the originate stands, dot further the set, as data stress state in the set, as data stress stress</li></ul>				TOO MUCH GOLD.		he was employed in rolling up together the
<ul> <li>widdresse to description is not bob, at the sense and that may near the impact of the sense of the sense work diam as near the impact of the sense o</li></ul>					and set before their happy lord ; but alas,	various little groon mideos mbich he the
<ul> <li>fraginers clausel, too's furvatie white we have a second, we tail by lood thy second is call any for the course of a dark period. The same second is a second, we tail by lood thy second is call any for the course of a dark period. The same second is call any for the course of the co</li></ul>				" Now name you must tell me an ambi-		warlous nette green midges, which he then
<ul> <li>The receive like labeling, but is an interplay error but consists. And surve cancel, but is the labeling and represents were and a version of the stress. He has bus has a mean stress were, set and out is labeling. It is a warrely and the constant were like and is mean the warely labeling and the stress were set and out is labeling. The same stress is a stress were set and out is labeling. It is a warrely and the constant were like and is labeling and the stress were set and the stress were se</li></ul>						
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And sure exceed, but the bid probability the stars and represents were and represents would be startered. "It is used as a rest of the starter	1					
<ul> <li>and reprodu would be uttered. "The back burst of services" and 'secondary is not been hand in the hand our has hand our has hand its hand our has hand." If he mayses has had back has had been haven has hand its are has had back has had been haven has had back had back has had back had back had back has had back had back has had back had back</li></ul>	-					eaten, for the web and its contents were
and reprode would be uttered, "they " and "goodense." He is just parsh for accred." Ex. ration of less than kills of the varse show to point in the last show to main the last of a kills of the varse show to point in the last of a kills of the last of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of a kills of the varse show to point in the last of the varse show to p						bundled up together. A slight rest of
<ul> <li>and reprode would be utterd, "they "severity" and "goodness." He is just iter and place are of her morp in the severity "and "goodness." He is just iter and place are of her morp in the severity at iter and the lange her morp is been morp in the severity there are an and a case, and had be thirty wight with right and the severity was rest to be add and the severity there are an and a case, and had be not severity there are an and a case in the severity of the severity was rest to be add and the severity of the severity severity at the severity of the severity severity</li></ul>		seemed to see; and so exultantly the taunt	quakes are his swords. He has both	He had his hand over his eyes, his elbow	is broken ;" he looked relieved.	about an hour was followed by the most in-
<ul> <li>perinh socurred<sup>11</sup>, Er, xtill, 121, Num.</li> <li>not is est than kind. If he avers so the divide a source of the law base of lobel or source of the law base of lobel or source of the law base of lobel or source of lobel or lobel or source of</li></ul>	in the	and reproach would be uttered, " they	"severity" and "goodness." He is just	resting on the arm of his chair. Minnie	" The king's cup was gold," said one of	dustrious web-making process, and before
<ul> <li>in: 13-10; Deut, iz, 28. They had been down horms a course, and lade for hirty-sign merey, not creatly, but rightours we written down for a good cight work for a g</li></ul>	ъ	perish accursed." Ex. xxxii, 12; Num.	not less than kind. If he saves so also	knew well enough he was playing " poe-	bis guests.	daybreak another web was ready to be need
<ul> <li>marker is curse, and had for thirty-sight ison. The analysis of the marker is the marker ison of the analysis of the marker ison of the analysis of the marker ison ison of the marker ison ison of the marker is</li></ul>		xiv. 13-16; Deut. ix. 28. They had been	dues ho punish. In him are wrath and	sum," so she had climbed up and curled	The king put it to his lips. Ah, the	in the same way Taking the relative size
<ul> <li>kadesh ber morig about as Nomaki.</li> <li>kadesh as merba ber about about</li></ul>		under a curse, and had for thirty-eight	mercy, not cruelty, but righteous retribu-	herself down for a good-night story. Her	wine was fluid gold as it ran from his	of the snider and of the greatures it ate
<ul> <li>Kadesh, bern noving aboat as Namda, exceedingly, the measure of their wicked, and palled a critor acide, and palled</li></ul>		years, from the day of the murmuring at	tion. The nations of Canaan were wicked	father laughed, "An ambitious story-1	mouth. Now he grows sick of his wish,	and applying this to a man it mould be
<ul> <li>awailing the death of the arm-baring mass full. The time had come when the death of the same further served from the section of the conference mass of</li></ul>	Ja.	Kadesh, been moving about as Nomads.	exceedingly, the measure of their wicked-	don't understand." he pinched her pink	of his nower. He is atraid of starving,	and applying the to a man, it would be
<ul> <li>meme who were twenty years of and or bolicese had code to sanite, hier difference its and of holicese had need to sanite, hier difference its and of holicese had been were higher of its outbould not the minister of God as emphatically as the Order and All time work of councils in holicese had him work of councils in holices had him work of council him work of him work of him work of him work of him him him him him him him him him him</li></ul>		amaiting the death of the arms hearing	ness full The time had come when the	abook and pulled a curl one side, then the	so he confesses his fully to Bacohus, and	somewhat as follows: At daybreak, a
<ul> <li>match is large Egypt. Num, siv. The passes of lock as mathemat issists upon the restributive passes reasoning as the state is large of lock as mathematically as the difference of lock as mathematical solutions. The state is large of lock as mathematical solutions of lock as mathematical as the state is large of lock as mathematical as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as the state is large of lock as mathematical as larg</li></ul>	**************************************	awaiting the death of the arms bearing	hand of holiners had need to smith the	cheek, and punce a currout blac, then the	have him to take heak his gift Beachus	small alligator was eaten; at seven, A.M.,
<ul> <li>Passover was celebrated at Sinal (Num. is let of God as emphatically as the Old is is the sould out the was the out of concursed to sould the sould out the sound the sound out the sound the sou</li></ul>		men who were twenty years old and up-	hand of holiness had need to suite, the	other, and after two or three bor cleepy	begs him to take okek mis gitt. Dacende	a lamb; at nine, A. M., a young came-
<ul> <li>is. 1-5); and why should not the minital setament. Read Matthew xxiii, 13-50;</li> <li>ise tab; a proper setament of the setament of</li></ul>	7				Dade him wash in the river Pactolus; when	leopard ; at one o'clock, a sheep ; and dur-
<ul> <li>decremony of circumclion, be performed also protected as the reader of the twork of coopured which with Joshua we now enter, come to an equally close relation to the covenant. Doubles they were seordinate, having the which with Joshua we now enter, come to a foldinate of the same of the two bits work of a same of the sa</li></ul>		Passover was celebrated at Sinal (Num.	justice of God as emphatically as the Old	enough to say-	he did, all the sand turned to gold; he	ing the night, one hundred and twenty
ake 7 The two were escaliants, having were threached of this work of conquestor an equally close relation to the correct methods. The proof of the key were both continued till the passage of Jordan, and to the suppended in the than ware nearest that the suppended in the that of promise, and is conquest that of reprose the sign of field station of a soft and the suppended in the land of promise, and is conquest the second the name for fitteen or twenty years, it would that be avent of the state of the soft are the suppended in the second the ses		ix. $1-5$ ), and why should not the initial	Testament. Read Matthew xxiii. 13-39;	"Why, you know, papa, what that	hated the sight of it, so much so that he	larks. This, we believe, would be a very
ake 7 The two were escaliants, having were threached of this work of conquestor an equally close relation to the correct methods. The proof of the key were both continued till the passage of Jordan, and to the suppended in the than ware nearest that the suppended in the that of promise, and is conquest that of reprose the sign of field station of a soft and the suppended in the land of promise, and is conquest the second the name for fitteen or twenty years, it would that be avent of the state of the soft are the suppended in the second the ses		ceremony of circumcision be performed	Rom. ii; Rev. vi-xx. We must at the	means ; it's a story that isn't true-it's all	would not let his people gather it, so it	fair allowance for one man during twenty-
<ul> <li>an equally close relations to the overeants.</li> <li>which with Jobba we now enter, come to Duoblese they were both continues are and full view of this two-fold segret.</li> <li>Do blese they were both continues are and full view of this two-fold segret.</li> <li>Construction of the overeants.</li> <li>Jordian, and both resumed.</li> <li>of God, this completeness and balance of his character. Joshua sent anto Aim. Noti will try, my pass.".</li> <li>Of and reproved, bas is and to reproved, bas is and to reproved, bas is and to reproved, and the over and relation restored. They were salredy in fit to be the leader of larsel at this in the land of provises and its conquest as a search of the two-fold in the street. The second at the conting poolets, mak about from the fitted with second at the conting poolets, mak about from the fitted with second at the control of a solid reproved.</li> <li>of the place is called Gildgal (the Gilgal, this 'host'' was not simply larsel, the place retained the mane for fitteen or twenty anglio host. 1 King zrit.</li> <li>Verse 10.—Encamped in Gilgal. This 'host'' was not simply larsel, the about for grite and mode adding the point is contine as goid the context in the control of a solid reproved.</li> <li>Werk state, the proves of the load's trans the large is solid (the fittee or the control of a solid reproved.</li> <li>Werk state, the nord of proves at simply larsel, the table solid is the solid of the large the relation of the control of the large the relation of a solid reproves.</li> <li>Werk state, solid bale, goid bale, goid bale, goid bale, goid how solid be wore; the control of the large the relation of a solid reproves.</li> <li>Werk state, solid bale, goid b</li></ul>		also? The two were ce-ordinate, having	very threshold of this work of conquest on	'splained in one of the Rollo Books you	was washed away. The gold had not	four hours ; and could we find one gifted
Doublies they were both continued till the value at fail is wold this two-fold aspect iii the passage of Jordan, and both resurced at Gligal. By this renewal God is said to respect the the value of is character. Joshus sent unto him. Not at form Israel that old reproach, be- mant relation resorced. They were already in the hand of promise, and its conquest. Was assured to them. Wherefore the name of the place is called Gligal [the Gligal, that is, the rolling] unto this dear that is concern the four they continued there in month when they Grit was only the tenth day of the month when they fast encamped in r. 19. Nerse 10Encamped in Gligal. This here means that they continued there in month when they fast encamped in the second is constant. The fast mass the second is constant. The fast mass the is dot of the Lord." Ex. 311, 4.1. It was rathe fast month when they continued there in is preseded and introduced the Passorer as sever, day fastistal. On the origin and the second constant is preseded and introduced the Passorer as sever, at fast fast, sum ax strill meass fast the fast fast is fast fast fast fast fast fast fast fas		an equally close relation to the covenant.	which with Joshua we now enter, come to	read me."	made him happy but a very short time."	with such an annetite and such a dispetion
Kadeh murmuring, both then suspended of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said rait of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said rait of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said rait of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said rait of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said rait of God, this completeness and balanced if the passage of Jordan, and both resumed at Gligal. By this renewal God is said to rait so any the save as seven by the passage of the seven as mask that the both and seven us passage that for the place is called Gligal (the Gligal, the false is conditions as god moth were fore that and the god in result the god in the false or in the save the place restained the god in the save the place is called Gligal (the Gligal, the save the place restained the save theory maneled). So in the commo phrese "the place restained the passage save theory maneled is called the place is called Gligal (the based theory in presence of the Supreme Head ot the place is called Gligal, the hash as they continued there in they continue there on the fourt's passage the save theory maneled in the contrained theory in presence of the Supreme Head ot the place is called the place is called the place is called the place is called theory in the most' was not state they continue there on the save theory maneled in they continue they contrave theory in the save the save they god at the place is called theory is the save they for the maneled theory is th		Doubtless they were both continued till the	a clear and full view of this two-fold aspect	" Oh, you mean fictitious ; you must be	"Oh papa," exclaimed Minnie, "I'll	we can readily comprehend how he might
<ul> <li>till the passege of Jordan, and both resund fairs ranked, out do is easi to a spet suspecting who be was. Here was is yet suspecting who be was. Here was was shown by Joshua at the bade of leadel at the bade of leadel at the leader of leadel at the inf. It to be the leader of leadel at the inf. It to be the leader of leadel at the is, ther colling was the sage. It has a subset, the suspect is that was a leader was the leader of the loader. The fact was, here has susced to the name for filters or the same leadel is called "the same leader of the loader" at this standards was the was the leader of the leader</li></ul>		Kadesh murmuring, both then suspended	of God, this completeness and balance of	careful when you use long words or you	never, never wish for anything to be gold	spin five miles of web without killing him-
<ul> <li>at Gligal. By this renewal God is said to as yet suspecting who he was. Here was a subset find the super state of the subset is called Gildard to prove the subset is the stream of the base was seven day fastival. On which side art thou?</li> <li>bit did y to prove the subset is called Gildard to prove the subset is the stream of the base was seven day fastival. On the continued there is called Gildard. This is nearly gases the seven day fastival. On the continued there is called first was only the tenth day of the month when they first consamped in the faster day of the month at even, the faster day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, day fastival. On its origin and has god they save the state day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, they fast consample day of the month at even, they fast consample day of the save the day of the month when they fast consample day of the save the consample day of the save they fast consample day of the save the fast my Lord, etc. Joshus fall ont the save the save the save day of the save the day of the save the save at the save the save at the save the save the save day of the save the save the save day of the save the save at the save the save the save the save at the save the save</li></ul>		till the passage of Jordan, and both resumed	his character. Joshua went unto him. Not	will trip, my puss."	again; then I couldn't eat grandma's	self, provided he possessed the possesser
<ul> <li>roll off from Israel that old reproach, be- cause thus renewed it was the sign and seal that the ban was removed, and the over- in the land of promise, and its conquest was assured to the Meed for the leader of lareal at that in the ounsing pookets, sat about fave arries? The question of a soldier, bravel, was assured to the Wile digit [the Gilgal, that is, the rolling] which is any. If the most is conquest was assured to the source of the Lord" Ex. xii. 4.1 It was rather here means that they continued there in comp, for it was only the tent day of the most when they fare concented. It is soldier. Source of the Suprew hield in the common phrase "the Lord" Support, they fare means that they continued there in comp, for it was only the tent day of the mant at even. "Passover" here is work that areas. "Passover" here of the passover is the Suprew hield in the common phrase "the Lord" Support here was called in the dual to be sold to a soldier, was his only the month at even. "Passover" here of the passover" here is the sold of the Suprew Bland is the common phrase "the Lord" Support the sold of the Suprew Bland in the common phrase "the Lord" Support the solution the solution of the solution the is the solution the solution the solution the solution the is the solution the fourteent hag of the month at even. "Passover" here is aven, day festival. On its origin and har seven, day festival. On its origin and har seven, day festival. Support which is as the factor to be solution the so</li></ul>		at Gilgal. By this renewal God is said to	as yet suspecting who he was. Here was	" Ves. that's it-fictitious. I mean	doughnuts, or mamma's orange cake, or	machinere
cause thus renowed it was the sign and scal that the ban was removed, and the core- mant relation externed. Wherefore the name of the place is called Gildge [the Gilgat. This here means that they continued there is mont when they first encamped in Gilgat. This mont when they first encamped iv. 10. Kept the Passoer on the fourteenth day off the month at even. "Passoer on the fourteenth day off the month at even. "Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer is the Passoer is the Passoer on the fourteenth day off thes month at even. "Passoer is the Passoer is the Passoer on the fourteenth day off the month at even. "Passoer is the Passoer is the Passoer is the Passoer is the Passoer is the fails monthese for the fails the fails for the fails the sourd day. "Tree 13.— Loose tilly should is the passe tote. The not follows the passe seven, day festival. On its origin and have	···· ·	roll off from Israel that old reproach, be-	valor such as was shown by Joshua at	something that didn't happen, you know."	Bridget's cookies."	macunary.
that the ban was removed, and the core- nant relation restored. They were already in the land of promise, and its conquest was assured to them. Wherefore the name of the place is called Gilgal [the Gilgal, that is, the rolling] unto this agy. If the place retained the name filteen or twent, years, it would thus be secure permanently. Verse 10.—Encamped in Gilgal. This month when they first encamped i. N.9. Kept the Pascoer on the fourietenth day of the month at even. "Pascoer" new for the secure in the Supergue Head of the secure, aly first						
<ul> <li>nant relation restored. They were already in the land of promise, and its conquert was assured to them. <i>M-kerefore then alsed.</i></li> <li><i>in the counting pockets, est about from an electron of the land of promise, and its conquert was assured to them. <i>M-kerefore then alsed.</i></i></li> <li><i>in the counting pockets, est about from alsed.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about from the flows of the land.</i></li> <li><i>in the counting pockets, est about for the flows of the land.</i></li> <li><i>in the counting pockets, est about for the flow for the flow flow all the solution of the land.</i></li> <li><i>in the counting pockets, est about for the flows of the land.</i></li> <li><i>in the counting pockets, est about for the flows of the land.</i></li> <li><i>in the counting pockets, est about for the flow flow all the fl</i></li></ul>						A DIDIE BIDOTH
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<ul> <li>was assured to them. Wherefore the name of the place is called Gilgal [the Gilgal, that is, the rolling] unto this any. If the place retained the name for fitteen or twenty years, it would thus be secure permanently. Verse 10.—Encamped in Gilgal. This "host" was not simply lerael is called "the heavenly angelic host. 1 Kings xxii.</li> <li>Werse 10.—Encamped in Gilgal. This "host" was not place retained the name for fitteen or twenty years, it would thus be secure permanently. Not of the Lord"s people, though larael is called "the heavenly angelic host. 1 Kings xxii.</li> <li>Werse 10.—Encamped in Gilgal. This "host" was not place retained the reard and for the Lord"s people, though larael is called "the heavenly angelic host. 1 Kings xxii.</li> <li>So in the common plarse "the Lord is people, though larael is called "the heavenly angelic host. 1 Kings xxii.</li> <li>So in the common plarse "the Lord is face to the earth and if worship. Valor matched by piety What saith my Lord, etc. Joshua is now shoes, etc. The max fait my Lord, etc. Joshua is now shoes, etc. The seven, day festival. On its origin and law seven, day festival. On its origin and law seven, day festival. Con its origin and law seven. "As festival. And Joshua dida. Prome, killing seven, day festival. Con its origin and law seven, day festival. Con its origin and law seven. day festival. And Joshua dida. Prome, killing seven. day festival. Con its origin and law seven. day fest</li></ul>						
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<ul> <li>b) that is, the rolling] unto this addy. If the Grigal, that is, the rolling ] unto this addy. If the birsh is for the Lord's host.</li> <li>b) the since is called Grigal [the Grigal, the place retained for filteen or twenty years, it would thus be secure permanently. Verse 10.—Encamped in Gilgal. This the beavenly angelie host.</li> <li>b) the twe secure permanently. Verse 10.—Encamped in Gilgal. This the beavenly angelie host.</li> <li>c) the beavenly angelie host.</li> <li>c) the since is called of the Lord's "Ex.xii. 41. It was rather the beavenly angelie host.</li> <li>c) the beavenly angelie host.</li> <li>c) the common phrase "the Lord's people, though Israel is called the beavenly angelie host.</li> <li>c) the beavenly angelie host.</li> <li>c) the common phrase "the Lord's people, though Israel is called the beavenly angelie host.</li> <li>c) the beavenly angelie host.</li> <li>c) the month at even. "Passover" here of course means the Passover on the fourisent day of the month at even. "Passover" here of course means the Passover" here of course means the Passover and here presence of the Supreme Head of the army. He now aske orders. "Verse 16.—Lords they shoes, etc. The solution of the Lord's beaver the presence of the Supreme Head of the army. He now aske orders. "Verse 16.—Lords thy shoes, etc. The usual token of respect and reverence in the save orders. "Verse 16.—Lords thy shoes, etc. The holy shoes, etc. The hore para sentel a down we were playing viii."</li> <li>c) the total total and here we were playing viii."</li> <li>d) the conduct the parase and the condition of the Lord's here head, so here parase couldn's see here head, so here parase could find the mas the fill to us as the king Midas were the shoeld to us as the king Midas were the shoeld to us as the king Midas the mas the fill to us as the king Midas the mas the life of the fill the the fill to the shoeld the shoeld to the shoeld the shoeld the shoeld the s</li></ul>						the following little story in the Sunday
place retained the name for filteen or twenty years, it would thus be secure permanently. Verse 10.—Encamped in Gilgal. This here means that they continued there in comp, for it was only the tenth day of the month at even. "Passover" here to course means the Passover" here to preceded and introduced the Passover as seven, day festival. On its origin and law see Ex. xii ; Lev. xxiii. 4-8; Num. xxviii. * Compare the follows the preceded and introduced the Passover as seven, day festival. On its origin and law see Ex. xii ; Lev. xxiii. 4-8; Num. xxviii.	e.					School Times :
place retained the name for liteen or liteen o	1.					About forty years ago, a Christian man
<ul> <li>years, it would thus be seeder permanently.</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>Nosi of the Lord." Ex. xii. 41. It was rather</li> <li>No and every hing i lad was gold over.</li> <li>On the fourisenth day of the</li> <li>No and every hing i had was gold ?"</li> <li>Wat saith my Lord, etc. Joshua is now</li> <li>No and every hing i had was gold ?"</li> <li>I guess "—Mineie smild and tropped</li> <li>No and every hing i had was gold ?"</li> <li>I guess I. and waiting for his breakfast,</li> <li>No and every hing i had was gold ?"</li> <li>I guess I. and waiting for his breakfast,</li> <li>No and every hing i had was gold ?"</li> <li>I guess I. and waiting for his breakfast,</li> <li>No and every hing i had was gold ?"</li> <li>I guess I. and valuable time in vain wishes, for</li> <li>No no, papa ! Bible first '</li> <li>Bible first, papa !"</li> <li>No, no, papa ! Bible first '</li> <li>Bible first, papa !"</li> <li>Then her para sentched a dozen kises</li></ul>						
<i>Verse 10.—Excamped in Gigal.</i> This here means that they continued there in camp, for it was only the tenth day of the camp, for it was only the tenth day of the month when they first encamped. iv. 19. <i>Kept the Passover</i> " here of course means the Passover" here of course means the Passover" here of course means the Passover" here of seven, day festival. On its origin and law see Ex, xiii; Lev, xxiii. 4-8; Num. xxviii.						by him; playing on the floor, was his only
here means that they continued there in camp, for it was only the tenth day of the month when they first encamped. iv. 19. Kept the Passover on the fourteenth day of the month at even. "Passover" here of course means the Pascohal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii ; Lev. xxiii. 4-8; Num. xxviii.		Verse 10Encamped in Gilgal. This	the heavenly angelic host. 1 Kings xxii.	hear over and over. " Didn't I hear my	"Yes, my daughter ; but to return to	
amp, for it was only the tenth day of the month when they first encamped. iv. 19. <i>Kept the Passover on the fourteenth day of</i> <i>the month at even.</i> "Passover" here of course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii ; Lev. xxiii. 4-8; Num. xxviii.		here means that they continued there in	19. So in the common phrase " the Lord	little daughter, a while ago, at her play	our story. I wish you to remember it was	in the morning The danks month had not
month when they first encamped. iv. 19. Kept the Passover on the fourteenth day of the month at even. "Passover" here of course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii ; Lev. xxiii. 4-8; Num. xxviii.		camp, for it was only the tenth day of the	[Jehovah] of hosts." Compare Ps. cxlviii.	saying, 'I wish I had a gold dress and	what you asked for, a fictitious story,	
Kept the Passover on the fourteenth day of the month at even. "Passover" here of course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii. Kept the Passover on the fourteenth day of the month at even. "Passover" here of ourse means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii.		month when they first encamped. iv. 19	2. Josnua jen on mis jace to the curth and	and doll and dishes cold hed cold room	, though like many of those old stories and	0
the month at even. "Passover" here of course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii.		Kept the Passover on the fourteenth day of	What south my Lord ato Joshus is now	and everything I had was gold '?"		in any boy one menter wood up the datay
course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii. Seven day festival. Con its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii. Course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii. Course means the Paschal Supper which preceded and introduced the Passover as a seven, day festival. On its origin and law seven, day festival. On its origin and law seven day festival. On its orig			t in presence of the Supreme Head of the	"I guess "-Minnie smiled and dropped		haber to read. The boy at once climoing
preceded and introduced the Passover as a seven, day festival. On its origin and law see Ex. xii; Lev. xxiii. 4-8; Num. xxviii.	"a .					I ah meo me tah, engeoned away me haper,
seven, day restival. On its origin and law East. And Joshua did so. Prompt, will- Weeks that, when we were playing visit." them as bateful to us as the king Midas That lesson, taught by a little child, was see Ex. xii; Lev. xxiii. 4-8; Num. xxviii. ing, perfect obedience. Then follows the Then her para snatched a dozen kisses did his gold."- Squid Scotch, in The In-			Verse 15Loose thy shoes, etc. The	dimples th I among I was talling Nalli	a many times if gratified we should find	exclaiming, "No, no, papa ! Bible first !
see Ex. xii ; Lev. xxiii. 4-8 ; Num. xxviii. ing, perfect obedience. Then tollows the Then her para snatched a dozen kisses did his gold."- Squid Scotch, in The In- probably a turning-point in the life of thet			usual token of respect and reverence in the	aimples. "I guess I was terring richt	them as heteful to us as the him Mide	
	11. 1		L'ASL. ALACE SUSMERE ave SU. A LOMPS, WITH			Ause ressou, saugue oy a meno cumu, was
man. Death soon came and rudely tore						probably a turning-point in the life of that
		10-20; Deut. XVI. 1-8. In the plains of	It could not be given till there was readi	from her solt cheek and red lips before h	e lersor.	man. Death soon came and rudely tore

	Jericho. Remember that Jericho' was at	It could not be given till there was readi-	proceeded. " Does my little girl think she		man. Death soon came and rudely ton
	at much hand an affaha mallan of the Tonday	Dess to receive it. So it is now and ever :	would be any happier if everything she	· · · · · · · · · · · · · · · · · · ·	away the sweet little preacher; but hi
	in the plain, and Gilgal was thus on the	- ne that doeth chait adow.	had was gold ?"		morning sermon was never forgotten. Th
	plain a little to the east of Jericho. iv. 19.	What the message given was will appear	"N-no; but it would be nice," she	servants' care," saith one, " the child and	
	Verse 11They did eat of the old corn	next week.	faltered.	the child's clothes." It will be a poor ex-	
, ·.	of the land. " Corn " here, as currently	the second se	"Well, I think I will tell you not only	cuse for the servant to say, at his master's	
	in the Bible, means grain. It is specially	QUESTIONS	an ambitious "-	return, "Sir, here are all the child's	
	noted that it was " of the land," because	tians treat Israel while in the wilderness? Was this "the reproach" rolled away?	" Fictitious, papa. I remember now,"	clothes, neat and clean, but the child is	
	this was the earnest of the fulfillment of	What rite had been discontinued in the	said Minnie.	lost !" Much so with the account that	
	their long fond hope that here they were to	wilderness ? What is the meaning of	"Well, not only a fictitious story, but a	many will give to God of their souls and	
	live. This land was to be theirs. On the	Gilgal ?	classical one; you are so fond of long	bodies at the great day. " Lord, here is	
	morrow after the Passover. In the Heb-	Vs. 10, What did the festival of the		my body; I was very grateful for it; I	
	rew idiom, " the morrow of the Passover."	a regine tes commences and a manual standard	"What's classical?"	neglected nothing that belonged to its con-	
	It would seem to be on the fifteenth of the	had it been observed since leaving Egypt? Where was its first observance after the		tent and welfare ; but as for my soul, that	
	month, as it is in Numbers xxxiii, 3. But	A A Marken in 1 A Wheeld	"I supposed you would ask, so I have my answer ready. It means the best	10 1000 BUG CASE AWAY INTEVEL. A WORE INTERE	than this-he practised its precepts.
.0	from Lev. xxiii. 10-14, it seems that on the	Paul call Jeans 2 1 Corinthiana v 7		care and thought about it !"-Flavel.	The gentleman referred to was the we
	sixteenth, " the morrow alter the Sabbath"	Vs. 12. Wby did the manna cease?	writers. It used to apply only to the Greeks and Romans, who are considered		known locomotive-engine builder, Matthi
		I AA LIELED AANVE IN WEVACTS TOLE PTIC TURDE PLUTE I			W. Baldwin, of Philadelphia. Would n
		Exodus xvi. 3, 4. What bread is everlast-	the best models of fine writing ; now it in-	by the Central road yesterday morning,	the shilds and it Dible finet 17 he am a
	fifteentb); a burnt offering of the flour of				
	the grain of that year was to be presented,	and the second of the first and down factor to	those well versed in ancient languages,	depot and about thirty hackmen shouting	
	and that not until then was it lawful for the people to eat of the grain. Unleavened	heavens annoas ?	those who write the most pure, correct,	"Hack " at them. The man took it all as	
a	cakes and parched corn. Unleavened cakes	Va 14 In what do me see Joshusta		a high compliment, and turning to the old	
		TOACTORIOO 1		woman he said : " I tell you, mother, they	
	were eaten all through the feast, including the evening of the fifteenth. Ex. xii. 8.	T DA A.V. ALL WLADE LAID VINUAIUMUU I	Nom I am coing to tall you a your old	think we are something great, or they'd	
	But the unleavened loaves and cakes eater	Abridged from the Hantist Teacher	store written by one of these classical	never had all these carriages down here to	falsehood being laid on the sand, if
*				meet us. I wonder how they knew we was	examine its foundations you cause it
	before the sixteenth were not to be made of	new contract of the second state of the second	authors.		
	the new grain. Leaven is the emblem of	1 1 1 1 1 2 - 2V.	"There was once a great king in Phry-	I commente	Sall.