

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get Ayer's Sarsaparilla.

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Paimyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunucus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 89 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

Ayer's Sarsaparilla,

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Dr. J. C. Ayer & Co., Lowell, Mass.
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God's School.

One by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set,
Difficult, easy, short, or long,
And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duties within his powers,
And his task the thing that he needs to
know;
And many a time does the page grow dim,
And before tired eyes the hard words swim,
And the hours go by so slow, so slow.

Various ages are gathered there;
Flaxen ringlets and thin, gray hair
Alike fall over the lesson books;
And often the little ones laugh in glee
At the beautiful words the bright eyes see,
While the old sit silent with grave, sad
looks.

Skillful teachers assemble here,
Patiently labor, year by year,
Never mistake in their work was known;
Only the scholars, weary, vexed,
Idle, impatient, tired, perplexed,
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While care, experience, labor, pain,
Treasures of knowledge help us gain,
And conscience conducts the grand
review.

But patiently learning day by day,
We're longing to hear the Master say
That our school days here are done
And after the last long term shall pass
To be transferred to that upper class
In which the advanced work is begun.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson IV.—Oct. 28.
THE FALL OF JERICO.—Josh. 6: 1-16.

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

ORDERS FROM THE CAPTAIN OF THE LORD'S HOST.—Vers. 1-5. Joshua was apparently reconnoitering the city of Jericho to see what steps could be taken for its capture. The fortifications were strong; the Israelites were totally unprepared with means for breaking down such walls; the only way open to them seemed to be the slow one of a siege; but this would be a dangerous plan, for it would give time for all the nations of Canaan to combine in one grand attack upon the defenceless Israelites. Doubtless Joshua was praying to God for light upon this most difficult of questions, when suddenly there appeared to him one with a drawn sword in his hand. He declared himself to be the Captain of the host of the Lord,—not of the earthly armies alone or chiefly, but of all the hosts of heaven, the angels, the organized forces of nature, all spiritual powers and influences. "It would seem to have been the main purpose of this manifestation to give Joshua a sensible and vivid impression of his superior officer. To the day of his death, let him never be tempted to think of himself as at the head of the armies of Israel. Joshua's superior Officer now proceeds to show him what to do, and in what manner the city could be captured.

Now Jericho was straitly (closely) shut up. None went out, and none came in. It was so closely blockaded also by the Israelites from without, that there was no going out or coming in even to its own citizens. And the Lord: the Captain of the host of the Lord. See, I have given into thine hand. The victory was to be manifestly the gift of God. The great Captain proceeds to tell Joshua in what manner this victory should be obtained.

THIRTEEN PROCESSIONS AROUND THE CITY OF JERICO.—Vers. 6-14. Take up the ark of the covenant. The ark with its attendant priests was the central object of this strange procession. The worship of God, and obedience to God, whose commandments were in the ark, and the mercy and love of God as shown by the mercy-seat, were to be of the first importance even in worldly matters. Seven trumpets of rams' horns: those by which was made the announcement of the new civil year, and of the jubilee. This was not a matter of war, but of religion and of worship, and expressed dependence on God. These trumpets called attention to the ark and to God, the symbol of whose worship it was. Pass on, and compass the city: that is, go all around it. Let him that is armed pass on before the ark: as a guard of honor and of defence. The principal weapons were the sword, the bow, the spear, the sling, and the shield. As the procession was armed, the people of Jericho did not dare to attack it. With all their contempt of the peaceful procession, there must have mingled some fear, as they remembered the passage of the Jordan, and

saw the ark and the robed priests. And the rearward came after the ark. This rearward seems to have consisted of citizens, unarmed. There were 600,000 men capable of bearing arms, but probably only a selection from these went before the ark armed for war, and a large number followed without arms. The procession would then be as follows:—(a) First, in solemn procession, were to advance armed men; (b) Then would follow seven priests blowing continually, not the customary silver trumpets, but large horns; (c) Thus heralded, was to follow the ark of Jehovah borne by the priests; (d) Then were to follow "the rearward" of Israel, all in perfect silence. Ye shall not shout, nor make any noise... until the day I bid you shout. No sign of triumph was to be raised, no words of rejoicing over the foe. But in solemn, reverent silence, in meditation and silent prayer they were to move around the city. So they did six days. Doubtless the inhabitants of Jericho made themselves merry with this sight.

Object of this Plan of Attack. 1. To impress deeply upon the Israelites that it was the omnipotence and fidelity of Jehovah alone which could give into their hand this fortified city. 2. To exercise Israel in unconditional faith and patient trust in the power of God. 3. To show to the wicked inhabitants of Canaan that the victory was from the true God in behalf of his children, and thus to be an invitation to them to become his children, and worship and obey him. 4. The delay also afforded time for the news of this extraordinary proceeding to spread through all the country around.

THE FALL OF JERICO.—Vers. 15, 16. On the seventh day... compassed the city after the same manner seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. Seven circuits would be ten and a half hours. Allow a quarter of an hour for rest each time, added to ten and a half, makes twelve. The fall of the wall must have taken place near evening.

At the seventh time... Joshua said unto the people, Shout. Of course the shouting had no power to overthrow the stone walls; but it connected the people with the miracle in outward form to show that only as they were really connected with it by faith would the work be done for them. Then the walls fell down flat, and every man went up straight before him. They destroyed every person in the city, except Rahab and her family, burned up all that was combustible, devoted the silver and gold to the Lord's treasury, and thus completely swept the city out of existence.

By faith the walls of Jericho fell down. All the acts of Joshua and of the people were the fruit of faith. So by faith only will Christians conquer the world. So also will they conquer their own sinful hearts by faith through the silent power of the Holy Spirit. We should never be dismayed at any outward obstacle or hindrance in the way of God's kingdom.

THE JUSTICE AND LOVE OF GOD IN THE CONQUEST OF CANAAN.—(1) In reference to the Canaanites. Their destruction is always presented in Scripture as a judgment of God sent on them because of their wickedness. They had fallen into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious, and unnatural crimes the most defiling, were part and parcel of its observances. The heathenism of Palestine and Syria was so foul and degrading that there is no state, even at this time, which would not put it down, if necessary, by the severest penalties. Its spread to Rome was bewailed 1500 years later by the satirists of the day, as a calamity marking the utter decay of the times. Nor did they sin thus through ignorance. They were not a savage race, but among the more cultivated ones of the time. They had received repeated warnings and instructions, in the general Deluge, in the destruction of Sodom and Gomorrah, in the holy example of Abraham, Isaac, Jacob, and Melchizedek, and in the slow advance of Israel from Egypt to their borders, attended by miracles which caused them to tremble. God not only sent them these lessons, but he bore with them many centuries in patience, while they abused his grace. If God had not destroyed them they would have destroyed themselves by their own corruption, but not till they had injured many others by their example and influence. It is impossible to acknowledge God as the moral governor of the earth, and not to admit that it may be right, or even necessary, on occasions, for him to remove, summarily, from his dominions a mass of hopeless depravity, such as these nations had long been.

(II) In relation to the Israelites. It is objected that in commissioning the Israelites to exterminate the Canaanites, God sanctioned cruelty. But if it be sanctioning cruelty to direct a human agent to execute a lawful sentence against crime, then we elect officers to perform the same duty towards criminals. The solemn execution of the law, with an awful sense of the crime to be avenged, cannot produce such an evil effect. To employ the Israelites in the execution of the fearful sentence, was adapted to inspire them with horror of the crimes thus severely punished. Had not they been thus inspired with detestation of idolatry and its attendant immoralities, they would probably have sunk soon into the most degraded heathenism.

(III) In relation to mankind. If the Jews had failed, the world would have been lost. The true religion would have vanished, the mission of Christ would have been impossible. The Israelites fought not for themselves only, but for us. It has been well shown that the results of the discipline of the Jewish nation may be summed up in two points; a settled national belief in the unity and spirituality of God, and an acknowledgment of the paramount importance of purity, as a part of morality; and further, that these two ideas were cardinal points in the education of the world.

Illustration. Scientific illustrations of the fall of Jericho. Mrs. Sanford, in the New York Observer, suggests that "The fall of Jericho is no absurd story, no undignified foolery, no miracle, but a simple scientific fact. God knew the keynote of that wall; it was struck, and it fell." And she quotes a number of scientific illustrations from Professor Lovering of Harvard College, which are at least full of interest and suggestion, though by no means proving her theory, for the solid walls of a city are very different from a slender bridge, or the walls of a factory full of machinery. "All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size, and shape, as fixed as the fundamental note of a musical chord," and he proves it by illustrations, some of which are: "When the bridge at Colebrook Dale (the first iron bridge in the world), was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn, and told him to fiddle away to his hearts content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster, so as to put it out of time with the building. We have here the reason of the rule observed by marching armies when they cross a bridge, viz.: Stop the music, break step, and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. The celebrated engineer, Stephenson, has said there is not so much danger to a bridge when crowded with men and cattle as when men go in marching order. The Broughton bridge, near Manchester, gave way beneath the measured tread of only sixty men. A terrible disaster befell a battalion of French infantry while crossing the suspension bridge at Angiers, in France. Repeated orders were given the troops to break into sections, but in the hurry of the moment and in the rain, they disregarded the order, and the bridge, which was but twelve years old, and had been repaired the year before at a cost of \$7000, fell. Tyndal tells us that the Swiss muleteers tie up the bells of the mules, lest the tinkle bring an avalanche down. The breaking of a drinking glass by the human voice is a well-attested fact. A nightingale is said to kill by the power of his notes. If we enter the domain of music there is no end to these illustrations."—Professor Lovering.

By The Day or Job. Somebody tells about paying men \$1.25 a day last year for digging potatoes. Finding that it cost at the rate of six cents a bushel, he told the men he would pay them five cents per bushel to do the work. They took the job and dug and pitted one hundred bushels every day, quitting some times at four o'clock. They earned \$2.50 per day, and the employer saved \$1 per day. If it cost the men one dollar a day to live they made above expenses six times as much as before. There is nothing like a direct interest in the result of one's labor.



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