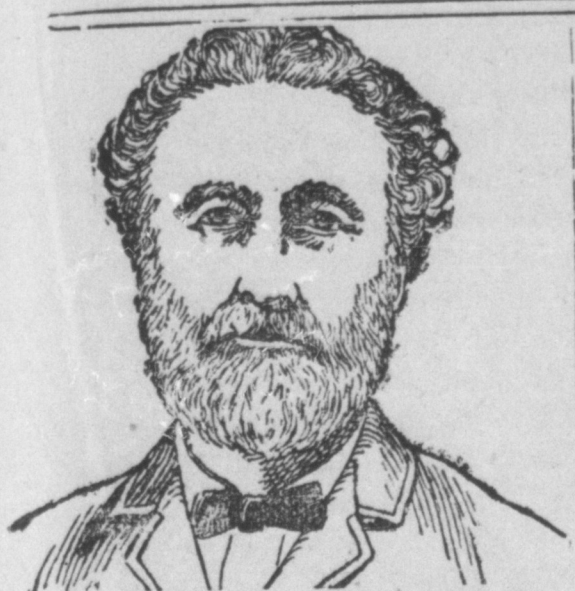




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INTERNATIONAL LESSON.

Third Quarter—Lesson x, Sept. 8.

CALEB'S REWARD.—Joshua 14: 5-14.

GOLDEN TEXT.—He wholly followed the Lord God of Israel.—Josh. 14: 14.

THE DEFEAT AT AI AND ITS EFFECTS.—Chap. 7 and 8: 1-29. Immediately after the fall of Jericho, Joshua proceeded to subdue the next stronghold, the city of Ai, fifteen or twenty miles west of Jericho. Here, unexpectedly, his army met with a defeat. The elders of Israel bowed in humiliation and prayer. Then it was learned that Achan had committed sin by transgressing the command of God in relation to the spoils of Jericho. The guilty one was condemned and executed. Then victory was gained, and the conquest went on.

LESSONS. 1. This defeat taught the Israelites the absolute necessity of obedience to God. They were growing too self-confident, as if the Lord would give them success, anyway. God showed them that he could not fulfil his part of the covenant unless they fulfilled theirs. There can be no success without obedience to God.

2. Sins are almost always social; they go in clans and families, so that when we commit one sin, others almost necessarily accompany it. Achan (1) was covetous; he broke the Tenth Commandment. (2) He loved riches better than God, and thus he broke the first. (3) He stole (the eighth). (4) Through his crime thirty-six men were slain (the sixth).

3. One man's sin brought calamity upon a nation. An aching tooth, an inflamed organ, a diseased limb makes the whole body sick. The same holds true of any organized body of men—a family, a school, a church, a town, a nation.

4. The punishment was so severe because: (1) It was a terrible sin: (a) it was a wilful disobedience; (b) it was high treason against God; (c) it was sacrilege; (d) it was stealing, lying, coveting, and practically murder. (2) This sin struck at the very life of the nation. If the people could disobey God with impunity, the nation would soon be ruined, and the hope of the world be put out.

THE COVENANT RENEWED.—Chap. 8: 30-35. The way was now open to proceed to Shechem and renew the covenant, as commanded. The law in substance was written plainly before them on plastered stones. Then was read in the hearing of the people the law of Moses. Thus was another safeguard placed around the Israelites and another effort made to train them in obedience.

THE CONQUEST.—Chaps. 9-12. First comes the story of the submission of the inhabitants of Gibeon, a city about six miles northwest of Jerusalem.

SECOND. The conquest of Southern Palestine. It must have been a cheering sight to Caleb and Joshua, when the great strongholds, so feared by the other spies forty years before, fell so easily one after another. The most noteworthy incident in this part of the campaign was the battle of Bethoron, "one of the most important battles in the history of the world," worthy of the prolonging of the day in order that the victory might be complete, it the command of Joshua. It was a miracle, and a stupendous one; and no more difficult to believe than others that are recorded.

THIRD. The conquest in the North, where the assembled armies were defeated near the waters of Merom north of the Sea of Galilee. We learn a lesson concerning the conquest of the promised land of our own souls. It is to be won, every inch of it, with divine help, but also by hard battles and persevering courage. Sin has no right there and we must drive it out in all its forms.

The whole world is to be conquered for Christ. Not an enemy is to be left. But it is to be conquered by spiritual, not carnal weapons, and by the wonderful power of the Holy Spirit.

THE DIVISION OF THE LAND.—Chaps. 13 and 14: 1-5. Finally, at the close of six or seven years' war, the land was so far subdued that it could be divided among the nine and one half tribes who settled west of the Jordan, the other two and one half tribes having already received their portion on the east of Jordan. It was assigned by lot at a great assembly at Gilgal. Each family had its farm with an absolute title. It could be alienated for a time but at the end of every fifty years there was to be a restoration to each family of the family portion. This did not include city property. Thus perpetual poverty was excluded from the family; yet each person suffered for neglect and idleness, and was rewarded for diligence.

CALEB'S INHERITANCE.—Chap. 14: 6-15. The children of Judah, representatives of Caleb's tribe, Gilgal,

near Jericho, where was the first encampment in Canaan. Caleb the son of Jephunneh the Kenazite. That is a descendant of Kenaz, the son of Ezer. Their faith was pre-eminent—the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites. It was woven more closely into the texture of their being, and swayed their lives more powerfully.

Caleb is one of those men whom we are the better for meeting. Bright and brave, strong, modest, and cheerful, there is the calm confidence of faith in his very look and attitude. Forty years old. Therefore he was now about eighty-five. Kadesh-barnea, etc. (See Lesson V.) I brought him word again as it was in my heart. Under trying circumstances he spoke out sincerely and bravely. But I wholly followed the Lord: by being true to his convictions, by putting his trust in God, remembering all the wonderful deeds he had done, and believing the promises he had made. Caleb was so strong and manly because "he wholly followed the Lord."

What a charm there is in manliness. More manliness would mean less falseness, less failure, more enterprise, and grand success. And godliness begets it. Moses swore on that day, saying. This promise is recorded in numbers 14: 24; Deuteronomy 1: 36. Surely the land whereon thy feet have trodden shall be thine inheritance. Forty-five years before he had gone into this land, and it had been promised him. Why was the fulfillment so long delayed? Because its fulfillment before this would have been worse than useless. He could not have enjoyed the land till it was conquered by the Israelites. So the fulfillment of many a promise has been delayed, because it would have been no blessing had it come sooner. The delay also is a test of our faith. The Lord hath kept me alive. As he promised. Now therefore give me this mountain: the mountainous region in which Hebron was situated. The Anakim (a race of giants) were there, and that the cities were great and fenced: fortified with strong walls. These things are mentioned because it shows how great his faith was in the promise of God to overcome them. If so be the Lord will be with me: the only means by which he could succeed. I shall be able to drive them out. His faith had not diminished. Some of the highest blessings are fenced about with the greatest difficulties.

And Joshua blessed him: an expression of his good wishes, and prayer for the success of his undertaking. LESSONS. A youth well spent usually leads to a happy old age, while a youth spent in rebellion against God usually leads to premature death, or to an age full of penury. Faithfulness in early life reaps a large reward in later years. "Whatsoever a man soweth that shall he also reap."

"Wholly following the Lord" is the way to noble character, large usefulness, and true success. There is much we wish, dream about, hope for, which never become ours to enjoy, because we do not take possession of it.

W. C. T. Union.

OUR MOTTO.—If God be for us who can be against us.

Questions.

1. What has the white ribbon done for you? In respect to your personal and religious experience; in respect to your perception of the sacredness of law?
2. How has it elevated your sense of personal relationships?
3. How has it helped you to help others?
4. How has it improved your home?

Has it intensified your patriotism? Give incidents that have come under your knowledge of the good that has been done to individuals, homes, communities, or in any wise specifically, by the wearing of the white ribbon as a badge.

"THE BATTLE IS NOT OURS, BUT THE LORD'S"

The space allotted would be insufficient to tell what the white-ribbon movement has been to me personally.

In the death of father and mother, in surrendering a home, in the breaking of the family circle, in the uprooting of social life and setting aside the ties of blood, in the mutations which come always with years, it has stood with me for parents, for hearth, for friends, for all that goes to fill the life and heart of a woman. But these are naught to the constituency of THE UNION SIGNAL. Your readers want to look beyond an individual experience. As the ages come and go, to each generation there is a fresh application of the old, ever new truths, corresponding to its environment, and if we could only read these as they develop we should find they

come as school duties, come, as the years, as life; we should find them growing constantly with higher and broader significance. We may not ways be able thus to read, out our apprehensions of them must enlarge with the experience of the fathers preceding us. So to me the Crusade is a nineteenth-century lesson of the Christ teachings of prayer, of the peace and power it has in God's economy, of what influence He intends that our asking should possess with His purposes. God himself in this threw down the gauntlet to the powers of darkness, with woman as His mediator, and there is upon us an awful responsibility to wage the contest for Him. He intends in this that His arm should be made bare, His honor be vindicated, and for this He chose the weak things of the world—powerless, unenfranchised women. On our faithfulness to His standard rests the putting down of this traffic, with ourselves as the instrumentality, and far more than this, the solution of many other problems, for He always weaves together great purposes. I wish we might each one individually, I wish we might in convention assembled, sit down quietly before Him to inquire at His mouth, "What wilt Thou have me to do?" I fear sometimes in the multiplicity of labors, in the great interests committed to us, we rush and hurry, and forget that the battle is not ours but the Lord's, forget that the work is not ours but His.

But I am wandering from my thought of the Crusade and its evolution, the W. C. T. U., with its insignia, the white ribbon. It is intended to be the demonstration of the teaching that, upon our asking, might depend eternal destinies, eternal weal or woe.

The call to women to leave their homes and to go into the presence of the traffic, to go to the jaws of death and of hell to plead for its annihilation, and to pray for the souls of the tempted and the tempter, would never have come, had it not been in God's purpose thus to put in motion His machinery for its destruction. If there is failure anywhere it is in our bungling, mistake in touch of the wires which start these forces. It is in His intention that this comparative handful of women shall be His Israel to drive out this mighty enemy from His Kingdom, and as we see His will and obey it implicitly, we shall find, too, that the white ribbon will be to our households as the scarlet thread to the house of Rahab. These women, banded in the crusade to rescue the living temple of the Holy Ghost from the greatest single foe it has ever known, are the embodiment of the fulfillment of the two great commands of the law. The first must be our aim and realization before we can expect the great issue of the overthrow of the liquor traffic, and the second the necessary corollary, as our thoughts compass the great design of our calling, and our sympathies and our desires go out and intensify, and our neighbor is not merely the one next and dearest to us, but we realize that the world is akin, and that if one suffer all suffer with him.

The Christ missionary zeal in us must expand and take in all humanity suffering under this curse, and His gospel must be preached to the spirits bound in this prison, and to us is given the high vocation.

I may answer your question at least in part; this work coming to me providentially has greatly enriched my personal religious experience.

It has taught me that human law must be founded directly on God's law, and thus it would be sacred as expressing His will for us as a nation. The personal relationships which have come into my life through it are stronger than death. In this work the horizon expands so that I realize more day by day that none of us can live for ourselves. As I see my country and government bleeding and struggling under this curse, the intense patriotism is tempered with pity, making the love of country stronger and the desire to save its government deeper. So shall I be thankful in the ages of eternity that to me was given any part in this ministry, and the prayer rises daily that we all may walk worthy our vocation and be faithful unto death.

ESTHER PUGH.

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Buffet Sleeping Cars for Montreal, Lewis St. John and Halifax will be attached to trains leaving St. John 22.10 and Halifax at 18.40 o'clock.

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Accommodation from Point du Chene.....12.55
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