

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson VI.—Nov. 11.
CALEB'S INHERITANCE.—Josh. 14: 5-15.

GOLDEN TEXT.—*Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.*—Ps. 37: 3.

THE DIVISION OF THE LAND AMONG THE TRIBES.—Ver. 5. *As the Lord commanded Moses... they divided the land.* This chapter forms the introduction to an account of the allocation of the land west of Jordan, to the nine tribes and a half. The land was not actually divided till after Caleb had received his portion; but they now "entered upon the business of dividing it, they took the preliminary measures." There were ten lots cast in such a manner as to decide that some were to be next to the Egyptians, some to have the sea-coasts, some to occupy the higher ground, and some to settle in the valleys. The lot seems to have had reference to situation alone, and not to extent of territory. Two tribes and a half had their portion east of the Jordan; Levi had no inheritance as a tribe, but had certain cities assigned to them in various parts, so that they, as religious teachers, would be distributed among the people. But to make the number of the tribes the full number of twelve, Joseph's two sons, Ephraim and Manasseh, were each made the head of a tribe. The land was divided among the people. Each family had its farm. And they had an absolute title to it which could not be forever alienated, but at the end of every 50 years there was to be a restoration, to each family, of the family portion.

THE FAITHFUL SERVICE.—Vers. 6-8. *Then: while they were in Gilgal preparing to make the division. The children of Judah came. The children of Judah,—that is the heads and chief men,—accompanied Caleb, who belonged to the same tribe, in order to testify their consent to the measure.* As Caleb had one of the twelve whom God had chosen to superintend the partition of the land, it might seem, if he came unattended, that he designed to take advantage of his authority as a commissioner to promote his public interest; he therefore takes his brethren along with him to preclude any such imputation. *In Gilgal.* Here the casting of the lots commenced. *Caleb the son of Jephunneh* ** said etc, *the thing that the Lord said unto Moses.... concerning me: given in ver. 9. In Kadesh-barnea* from which place the spies had been sent, and which had been the headquarters of the Israelites for nearly 38 years in the wilderness. *Forty years old was I, *** brought him word again as it was in mine heart: made a true and honest statement.* The other spies spoke no less from their heart than he did from his. But their hearts were not right with God; they were filled with fear and unbelief.

Nevertheless my brethren (the other spies)... made the heart of the people melt: with discouragement and fear. But I wholly followed the Lord: by being true to his convictions, by putting his trust in God. Caleb was so strong and manly because "he wholly followed the Lord." More manliness would mean less falseness, less failure, more enterprise and grand success. And godliness begets it. By communion with God man attains calmness, wisdom, strength, and help.

THE PROMISE.—Ver. 9. *Moses sware on that day, saying.* And the part of the land is not stated in this verse, but ver. 12 shows that some definite place was understood; viz., Hebron, in whose vicinity grew the grapes of Eschol. *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.

THE PROMISE FULFILLED.—Vers. 10-15. *I am this day fourscore and five years old.* Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty, had died in the wilderness. *As yet I am as strong, etc.* My ability for counsel, and for action, remains unimpaired. *For war: which required the utmost strength and endurance. Both to go out and to come in: a proverbial phrase, equivalent to performing all the duties belonging to an official station. Now therefore give me this mountain: not a particular mountain, but the mountainous region in which Hebron was situated. Hebron is the highest city of southern Palestine, six hundred feet higher than Jerusalem, and two*

thousand six hundred feet above the Mediterranean. The mountain near it rises still higher, being the highest point of southern Palestine. *For thou heardest in that day how 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. *It so be the Lord will be with me: not expressing doubt, but a statement of the only means by which he could succeed. I shall be able to drive them out.* His faith had not diminished. He believed 45 years before, and he still believed in God's promise and help. His whole experience tended to strengthen his faith.

Some of the highest blessings are fenced about with the greatest difficulties. 1. No earthly inheritance is without its peculiar disadvantages. Some of the "Anakims" which resist us in our efforts to fulfil our mission are the evil in our own heart, the temptations of the world persecution and opposition. 2. Nevertheless it is best for us, as for Caleb, to have such an inheritance. Difficulties try our faith and courage; give scope for energy and devotion; make the ultimate peace the more blessed.

And Joshua blessed him: expressed his good wishes, and prayer for the success of his undertaking. Hebron for an inheritance. The valley of Hebron must have been one of the most beautiful spots in the land. It also had precious memories. Abraham and the patriarchs had dwelt there. From this place Jacob started for Egypt. *Unto this day: when the book was written. Kirjath-arba: i. e., City of Arba.* Arba was a giant, a leader of the Anakim, who had conquered the city. *And the land had rest from war: after more than six years of fighting.* This rest gave opportunity for the distribution of the land among the tribes.

PRACTICAL HINTS.

There is more presumption in declining and neglecting God's promises, than in urging their performance.

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 pain and penury.

Faithfulness in early life reaps a large reward in later years. There is no greater mistake than to imagine that indolence, carelessness, "wild oats," in youth can lead to a successful life. "Whatever a man soweth that must he reap."

"Wholly following the Lord" is the way to noble character, large usefulness, and true success.

Only that can be ours "which our feet tread upon." There is much we wish, dream about, hope for, which never becomes ours to enjoy, because we do not take possession of it.

The fulfilment of God's promises is often delayed, but never fails. An earlier fulfilment of the promise to Caleb would have been an evil, not a good.

The blessing of the aged is a most desirable good.

There are "Anakims" in our inheritance; difficulties and dangers and temptations in the way. We seldom fully enjoy or know the value of that which we do not gain by toil.

Words Not To Use.

Cute, for acute.

Party, for person.

Depot, for station.

Promise, for assure.

Posted, for informed.

Stopping, for staying.

Like I do, for as I do.

Feel badly, for feel bad.

First-rate, as an adverb.

Healthy, for wholesome.

Try and do, for try to do.

These kind, for this kind.

Cunning, for small, dainty.

Funny, for odd or unusual.

Guess, for suppose or think.

Fix, for arrange or prepare.

Just as soon, for just as lief.

Right away, for immediately.

Between seven, for among seven.

Not as good as, for not so good as.

Some ten days, for about ten days.

The matter of, for the matter with.

Not as I know, for not that I know.

Somebody else's, for somebody's else.

Kind of, to indicate a moderate degree.

Storms, for it rains or snows moderately.

Above, for foregoing, more than or beyond.

Try an experiment, for make an experiment.

More than you think for, for more than you think.

Ontario News

From the Canada Citizen.

D. Patterson of Lorne, in West Elgin, pleaded guilty to a Scott Act violation, and was fined \$100 and costs.

At Chatham last week, Mrs. Steviah, Thomas Mason, and James Little, were fined \$50 each and costs, for Scott Act violations.

\$1,000 fines were composed on violators of the license law in Hamilton, on Friday last. Yet some people say there is less law breaking under the license law than under the Scott Act.

The *Advertiser* of October 17th, reported two cases of disgraceful drunkenness in London city. One intoxicated boy was not more than fifteen years of age, and another lying helpless in a ditch, did not seem to be more than twelve.

Mrs. S. Geno of Washago, was charged last week by Inspector McKay, with selling liquor without license, in defiance of the Crooks Act. She was fined \$50 and cost.

The list of conviction for the county of Kent, for the quarter ending September 12th, shows fourteen fines imposed of \$50 each for Scott Act violation.

Brant district division Sons of Temperance met in Brantford, on Thursday of last week. A good deal of discussion took place on Scott Act work. It was shown that notwithstanding laxity of enforcement, the law had done good. Steps were taken towards vigorously resisting the movement on foot for the repeal of the law.

Ontario county papers reported that a good deal of liquor selling was done, at the recent fairs in Uxbridge and Port Perry. Matters were very bad at Port Perry, but the most curious report comes from Uxbridge. It is stated that two men were detected in selling whiskey and ordered to stop. One of them was so angry that he struck a constable. He was brought before a magistrate and fined \$20 and costs for the assault, but there is no record of any punishment for selling the liquor or having it for sale.

From the Son of Temperance.

Rev. Bro. S. G. Harris, Binbrook, has been appointed Prov. D. G. W. P.

Clyde Forks Div., organized Aug., 18, returns 35 members on Sept. 30th.

The Most Worthy Patriarch, Rev. Bro. R. Alder Temple, of Halifax, has signified his attention to be present at our Annual Session of G. D. We hope every Division will be represented.

"Let no Division fail to send returns and per capita to the Grand Scribe as early as possible. Reports to the Grand Division must soon be prepared. All Divisions in arrears when the report is prepared must be so returned to the G. D."

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Gagetown; Queens, 21; Saturday; H. J. DeVeber.
Chatham; Northumberland, 37; Friday; G. Stothart.
St. John; Mariners and Mechanics, 33; Tuesday; John Kinney.
Hillsboro, Albert Co.; Albert, 39; Wednesday; John I. Steeves.
Sackville, West Co.; Sackville, 40; Tuesday; J. C. Harper.
Richibucto, Kent Co.; Richibucto, 42; Wednesday; A. Haines.
Newcastle; Newcastle, 45; Thursday; Jas. Falconer.
Point de Bute, West Co. Westmorland, 50; Thursday; Jas. W. Colpitts.
Hopewell Hill, Albert Co.; Golden Rule, 51; Tuesday; L. R. Moore.
enfield, Charlotte Co.; Safeguard, 58; Saturday; H. C. Trynor.
Cambridge, Queen's Co.; Johnston, 62; Saturday; George S. Wilson.
Dalhousie; Dalhousie, 64; Monday; G. Hadow.
Baie Verte; Baie Verte, 65; Wednesday; R. Goodwin.
Dover, West Co.; Dover, 70; Saturday; Alfred E. Steeves.
Carleton, St. John; Granite Rock, 77; Tuesday; John C. Thomas.
Derby, North Co.; Nelson, Monday; J. Betts 99.
Douglastown, North Co.; Caledonia, 126; Tuesday; J. Henderson.

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Upper Gagetown, Queens Co.; Oxford, 134; Saturday; James E. Coy.
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