

sons of the children of Israel who left Egypt that were permitted to enter the land of Canaan." As the mistake again appears, in a modified form, in the comments upon the lesson for September 8, it seems not inopportune to review the statements then made. In Numbers i. 1-3, we find that God commanded Moses and Aaron to number the children of Israel, "every male . . . from twenty years old and upward, all that are able to go forth to war in Israel." This was at Mt. Sinai, the second month of the second year after leaving Egypt. In the successive divisions of the chapter (vs. 21, 23, 45, etc.) we are told the number in each tribe, always with the specification that the number referred to those "that were able to go forth to war,"—that is, between the ages of twenty and fifty. In the forty-seventh verse we are distinctly told that the Levites "were not numbered among them;" but in Numbers iii. 14, 15, we find that the males of the Levites were numbered "from a month old and upward." This was when they were taken in exchange for the first-born of Israel. In Numbers iv. 1-3, we find them numbered for tabernacle service,—all between the ages of thirty and fifty; and in the successive divisions of the chapter (vs. 23, 30, 35, etc.) we find these particulars reiterated. In Numbers xiv. 29, 30, God says: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land,"—save Caleb and Joshua. In Numbers xxvi. 1-4, we find that Moses and Eleazar numbered the men of war, and (vs. 63-65) that "there was not left a man of them" save Caleb and Joshua. In Numbers xxxii. 11, 12, when Moses was warning the children of Reuben and Gad not to renew the sin of the ten spies, he refers to those who died in the wilderness under the phrase, "none of the men that came up out of Egypt," but the added words, "from twenty years old and upward," shows that only the men of war are meant. Not the slightest doubt of this is left by Deuteronomy ii. 14-16, where Moses says, "When all the men of war were consumed and dead from among the people . . . the Lord spake unto me, saying, Thou art this day to pass over Ar," although, did Deuteronomy i. 35 ("not one of these men of this evil generation") stand alone, we might think differently. Is it not plain, then, that many of the priests and Levites who left Egypt, besides Eleazar, may have entered Canaan? Many women, perhaps? Many men who were just under twenty when the host was numbered at the foot of Sinai?—*Sunday-school Times*.

SOME persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard*.

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psalm 84. 8-12.]

Supt. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

School. Behold, O God our shield, and look upon the face of thine anointed.

Supt. For a day in thy courts is better than a thousand.

School. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Supt. For the Lord God is a sun and shield:

School. The Lord will give grace and glory:

Supt. No good thing will he withhold from them that walk uprightly.

School. O Lord of hosts, blessed is the man that trusteth in thee.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scriptural Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. My God shall supply all your need according to his riches in glory by Christ Jesus.

School. Thanks be unto God for his unspeakable gift.

III. Dismission.