

shock to hear Moses talk as he is talking. He is down in the mouth, completely disheartened, and he does not know just what he is saying. Ask the class for illustrations of great heroic souls who manifested this weakness, for example, Elijah (1 Kgs. 19:4), and Isaiah, Isa. 49:4. Bring out the evil elements in Moses' complaint, his failure to remember that this work which he was doing was God's work, his exaggerated sense of his own importance.

3. *A Voice of Encouragement*, vs. 16-18, 24, 25. Note God's goodness in dealing with Moses,—no rebuke for his evil complaint. What instructions did God give? Dwell upon God's goodness to us in our times of weakness.

### For Teachers of the Boys and Girls

By Rev. J. M. Duncan, D.D.

The questioning and discussion in this Lesson may gather about six phrases taken from the Lesson passage as follows:

1. "*Moses heard*," v. 10. Get the class to tell you what it was that Moses heard. The points to bring out are the bitter complaining of the people and its cause, also the Lord's anger and Moses' displeasure.

2. "*Moses said*," v. 11. Ask what it was that Moses said to the Lord (vs. 11-15), eliciting the complaint of Moses about the heavy burden laid upon him and his request that he might die and so be quit of it all. What two great mistakes did Moses make? (See Lesson Explained.)

3. "*The Lord said*," v. 16. Question out the details of the Lord's reply to Moses, vs. 16-18. The point to make stand out clearly is the provision which the Lord promised: first, of help for Moses in his burdensome duties; and, secondly, of the flesh food for which the people were longing. Emphasize the patience and kindness of God over against the complaining of the Israelites and the impatience of Moses.

4. "*Say thou*," v. 18. The points to elicit here are the command given to the people to "sanctify" themselves (for the meaning of this, see Lesson Explained) and the Lord's promise of flesh. Lay stress here again on the very great patience of the Lord in dealing with His complaining and rebellious people.

5. "*Moses . . . gathered*," v. 24. Whom did he gather? And where were they gathered? Have a little talk about who the elders were and the uses to which the tabernacle was put.

6. "*The Lord came down*," v. 25. Get the scholars to describe the scene in v. 25,—the appearance of the Lord in the cloud, the coming of the spirit upon the seventy elders, their prophesying and their departure to take up their work of helping Moses.

Take up briefly the unprinted portion of the Lesson, vs. 26-33, with its account of the prophesying of Eldad and Medad, and also of the evil effect upon the Israelites of eating the flesh provided for them.

The point to bring home is, that it is always wise to trust God. He will do better for us than we can ask for ourselves.

### THE GEOGRAPHY LESSON

In order to have in our minds a more vivid idea of Moses the man, at this stage of his career, let us visit one of his own distant kinsmen, the leader of a force of four thousand Arab warriors.

The centre of the group is the sheikh himself, Frawan Evan Mahomed Majali, wrapped in a heavy, voluminous cloak of dark brown homespun woolen stuff, with the usual Bedouin head covering—a strip of cloth held in place by a long coil of camel's hair. His olive complexion has been made still darker by years of exposure to the weather. His moustache and beard are jet black. He holds himself with the dignity

of one accustomed to lead and to command. The seven men who form his personal escort have also long cloaks, some of heavy sheepskin with the natural wool for lining. The cartridge belts which they wear and the rifle which one of them carries are, of course, too modern to fit into our thought of Moses and his helpers; in most other respects these wilderness dwellers probably do illustrate fairly well the sort of men whom Moses had first to control and then to train into capacity for helpful service.

Use a stereograph entitled, *A Powerful Bedouin Sheikh and His Warriors in Old Moab*.