



JEWISH HIGH PRIEST.

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Our picture represents a Jewish high priest as he appeared when, in the days of Israel's prosperity, he offered sacrifices in the temple for the sins of the Hebrew people. The clothing that he wore was very beautiful and very costly, and nearly every article had some significant meaning. He wore a long, violet-coloured robe fastened with a belt or girdle which was richly embroidered. The skirt of the robe was fringed around the bottom with a row of little bells and pomegranates, and on his breast he wore a golden breastplate which sparkled with jewels. The turban on his head was snowy white, and on the front of it, in golden letters, were these words, "Holiness unto the Lord."

**WHY READ?**

BY WM. MATTHEWS, LL.D.

"If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading." Who that has ever communed with books will not echo these words of Sir John Herschel? Who will not sympathize with Dr. Johnson in his reply to the question, Who is the most miserable man? "He who cannot read on a rainy day." A taste for reading is, indeed, of all instruments of gratification, one of the noblest and surest, because it unites profit with delight, and the pleasures that flow from it never pall, but gather strength with increasing years.

Reading is the key to nearly all knowledge, the chief instrument of self culture. Books are the storerooms, the granaries, of almost all the knowledge that the obser-

ventions, experience and researches of successive generations have accumulated since the world began. At a trifling cost they offer us the intellectual wealth that myriads of labourers have been amassing with toil, and pain, and self-sacrifice for thousands of years.—*Golden Rule.*

**LESSON NOTES.**

**THIRD QUARTER.**

**STUDIES IN JEWISH HISTORY.**

B.C. 1491 or 1490.] **LESSON III.** [July 21.

**NADAB AND ABIHU.**

Lev. 10. 1-11. **Memory verses, 9-11.**

**GOLDEN TEXT.**

Do not drink wine nor strong drink, thou, nor thy sons with thee.—Lev. 10. 9.

**OUTLINE.**

1. God's Wrath, v. 1-7.
2. God's Warning, v. 8-11.

**TIME.**—B.C. 1491 or 1490.

**PLACE.**—The plain before Mount Sinai, probably the Wady er Rahah, before Ras Sufsafah.

**INTRODUCTORY.**

The Lord had just signified in a miraculous manner his acceptance of Aaron and his sons as priests, by kindling the fire upon the altar and consuming the sacrifice. The fire was never to be extinguished. The sin here charged is probably that of using other than this hallowed fire from the altar of sacrifice in their presentation of incense. Prayer can only be acceptably offered on the basis of an adequate atoning sacrifice; and God can only be acceptably approached in the way that he has himself prescribed. Other irregularities have also been suspected, as that they had

not yet been authorized or directed to offer incense; that this was not the appointed hour for its presentation; and it has been inferred from Lev. 16. 1, 2 that they may even have ventured into the holy of holies.—*Green.* Verses 9, 10, 11 intimate broadly that the priests were drunk when their crime was committed.

**HOME READINGS.**

- M.* Nadab and Abihu.—Lev. 10. 1-11.
- Tu.* The incense altar.—Exod. 30. 1-10.
- W.* Privileges of Nadab and Abihu.—Exod. 24. 1-10.
- Ta.* Cause of stumbling.—Isa. 28. 1-7.
- F.* Unfaithfulness of priests.—Ezek. 22. 23-28.
- S.* Uzzah's presumption.—2 Chron. 26. 14-21.
- Su.* God's goodness and judgment.—Nahum 1. 1-10.

**QUESTIONS FOR HOME STUDY.**

1. *God's Wrath*, v. 1-7. Against whom was God's wrath shown? What sin did they commit? See Exod. 30. 9. What swift punishment came to them? What similar judgment came to some who defiled the ark? 2 Sam. 6. 6, 7. What did Moses say about this affair? What direction had the Lord given to the priests? Exod. 19. 22. What answer did Aaron make? What command did Moses then give? To whom was this command given? How did they carry out the bodies? What did Moses forbid to Aaron and his sons? What would these forbidden acts express? Why were they to be so careful? Who were to lament the calamity? What words might a Christian use in such a case? See 1 Samuel. 3. 18.
2. *God's Warning*, v. 8-11. What further law was given to Aaron and his sons? (Golden Text.) How long was it to be in force? What distinction would this show? What duty was committed to these priests? What is the duty of all God's teachers? See Isa. 52. 11. What is a good motto for all Christians in regard to strong drink? Rom. 14. 21.

**TEACHINGS OF THE LESSON.**

- Where in this lesson are we taught—
1. Reverence in God's service?
  2. Obedience to God's commands?
  3. To abstain from strong drink?

**THE LESSON CATECHISM.**

1. Why were Nadab and Abihu destroyed? For offering strange fire.
2. What caused them to offer strange fire? Intoxication from the use of wine or strong drink.
3. What was its effect upon them? It made them unable to distinguish between holy and unholy.
4. What command did God therefore give to Aaron? Golden Text: "Do not drink wine nor strong drink," etc.
5. What is the lesson we ought to learn? "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

**DOCTRINAL SUGGESTION.**—The wrath of God.

**CATECHISM QUESTIONS.**

- How many sacraments has Christ ordained in his Church? Two only: Baptism and the Supper of the Lord. Were these sacraments to abide always? Yes; until the Lord's coming at the end of the world.

**Telltales.**

Pussy-willow had a secret that the snow-drops whispered her, And she purred it to the south wind while it stroked her velvet fur; And the south wind hummed it softly to the busy honey-bees, And they buzzed it to the blossoms on the scarlet maple trees; And these dropped it to the wood-brooks brimming full of melted snow, And the brooks told Robin Redbreast, as they chattered to and fro; Little Robin could not keep it, so he sang it loud and clear To the sleepy fields and meadows: "Wake up! cheer up! spring is here!" —*Youth's Companion.*

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MODERN SAMARITAN PRIEST.