

He desired and prayed to go into Canaan. Deut. iii. 23-26. We wish sometimes that he might have entered, but (1) The people must be taught the justice, the truthfulness, and the firmness of God. Deut. xxxii. 49-52; (2) God's work does not depend upon any one man; (3) Moses' influence remained with Israel more effectually, perhaps, because of his death. His mountain-grave in sight from Canaan; (4) Moses *officially* represented the "law" which makes nothing perfect. It brings to Christ. "The law can go no further than Jordan." (5) Moses' view of Canaan was richer than the realization would have been. Here "distance lent enchantment to the view." In death did his face shine as in Exod. xxxiv. 29-35? SEPULCHRE. "No man knoweth," so we will not discuss it.

"O, lonely tomb in Moab's land!
O, dark Bethpeor's hill!
Speak to these anxious hearts of ours
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the sacred sleep
Of him he loved so well."

... Death cannot come to him untimely
who is fit to die.—*Milman*.

... In the death of a good man eternity is
seen looking through time.—*Goethe*.

... The grave is not deep; it is the shining
tread of an angel that seeks us.—*Richter*.

... Earth has one angel less and heaven one
more since yesterday.—*Hawthorne*.

3. A WEEPING PEOPLE, ver. 8. (1) Bereaved.

(2) Condemned because of former ingratitude and a want of appreciation. The murmurers are mourners now.

... It is infamy to die and not to be missed.
Wilcox.

4. A WORTHY SUCCESSOR, ver. 8. (1) He had faith. Num. xiv. 6-9; (2) He had experience. Exod. xvii. 8-13; (3) He had been intimately associated with Moses. Exod. xxiv. 13; (4) He was called of God to this succession. Num. xxvii. 18-23. (5) His career was successful. Josh. xxiv. 31.

5. A BEAUTIFUL MEMORIAL, vers. 10-12. This tribute added by the hands of Joshua, perhaps.

... When Augustus died the Romans wished that either he had never been born or had never died.

... Moses was one that exceeded all men that ever were in understanding, and made the best use of what that understanding, suggested to him.—*Josephus*.

English Teachers' Notes.

There is something very touching about the death of the great leader within sight of the Promised Land. He had, in his generous devotion to Israel, refused to supersede them in the favor of God, (Exod. xxxii. 9-13;) he had, on the contrary, asked to bear God's wrath in their stead, (Exod. xxxii. 32;) he had been doomed to forty years' delay in reaching the land he longed to enter, through their unbelief; he had borne with them patiently up to the fortieth year, and then, by one failure on his part, had forfeited his own right to enter in; having brought them to the brink of Jordan, and conquered all the enemies who had barred their way, he once more "besought the Lord" to let him go over—but in vain, (Deut. iii. 23, etc.) and now he goes up to the top of Mount Nebo to die. Truly it is a signal instance of "judgment beginning at the house of God," a proof that "unto whomsoever much is given, of him shall be much required."

The teacher should endeavor by intelligent reading to arrive at such a mental conception of the view over the land of Canaan which Moses saw from Nebo, that he may be able to picture it vividly to the class. Some have thought that Moses' sight was miraculously enlarged to take it all in; but this supposition is not necessary. Modern travellers (Tristram in particular) have stood on the peak still called Nebbah, and "viewed the landscape o'er," exactly as it is described in vers. 1-3; Gilead and Bashan stretching away due northward "into Dan," that is, unto snow-capped Hermon, at whose feet Dan should settle hereafter; then slowly toward the left—the green hills which should be Naphtali's in the north—the brown hills in the centre, the future portion of Ephraim and Manasseh—the more rugged mountains of the south, where Judah's dwelling should be; then, on the left, deep down below the dying prophet, the "salt sea," with the long outline of "the south," the Negel, rising beyond it; then, at his feet, the broad Jordan valley, and Jericho nestling amid its palm-trees. It was Moses' first view of Canaan and his last.

Did his grief at his exclusion overwhelm him now! I think not. Rather was Heb. xi. 16 true of him, "now he desired a better country, that is, a heavenly." And to that better country God took him. He had looked to see the type: he is taken up to the reality.