

the path of abstinence from strong drink. We shall be wise if we walk in this path, and are not too curious about perilous places.

The anointing oil of the Lord is upon you, and when the Christian professor speaks the base word, does the base deed, bends at the forbidden altar, withholds the sacrifice, forbears to speak the word of faithful testimony and allegiance—the enemy laughs, and hell says: “Art thou also become as one of us?” —Parker.

It is not the Lord alone who shuts out the drinker from His service. Even “soulless corporations” set a like standard. A young man who drinks discounts his career at the very outset. “Forty-seven of the great trunk railroads,” it is said, “now discriminate against employees that drink. A recent bulletin of the United States Labor Commission reports that in 7,025 establishments, agricultural, mining, and transportation, of which enquiries were made, 3,527 take into account a man’s drinking habits when they employ him.”

Near the judge who was hearing a case of drunkenness stood a mournful-faced woman. It was the third arrest of the same man for the same cause. Turning to the woman, the judge said, “I am sorry, but I must lock up your husband.” The woman hit the mark when she answered, “Your honor, would it

not be better for me and the children if you locked up the saloon and let my husband go to work?” When the saloon is locked up we shall need fewer jails for locking up people.

### Light from the East

UNCOVER NOT—Mourning in the East is a very formal, protracted affair, interfering with the performance of all other duties. The rigid, exacting custom of that unchanging society has reduced the expression of grief to a system which tends to crush out all natural feeling. Long before the time of Moses it had become the correct thing when bereaved to tear the hair, cover the head with dust or mud, and sit on the ground fasting seven days, during which all work was suspended and all a man’s friends came to condole with him. The high priest was forbidden to display any outward sign of grief for any one, even the nearest relative, to show that the service of Jehovah on which he had entered was far more important than the indulgence of any private griefs. He must display the holy calm which surrounds the altar of God and must not demean his priestly dignity by any unseemly social usage. The members of his family, who in ordinary cases were permitted to mourn near relatives, were forbidden to do it in this case, in order to show that they acknowledged the justice of their kinsmen’s doom.

### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The scene in this lesson is one of sin and judgment, filling the people with alarm and sorrow. It is an impressive contrast to what preceded. When the tabernacle was finished and dedicated, Aaron and his four sons were consecrated to their sacred office. Sacrifices were offered, and the fire of God consumed them upon the altar. Moses and Aaron blessed the congregation, and the people shouted for joy and fell upon their faces, ch. 9. Now, through the conduct of two men, the whole camp is suddenly thrown into consternation and grief.

1. From a careful survey of what is contained and implied in the record of their behaviour, it appears that they were guilty of the sin of intemperance. (a) This is not directly stated, but seems to be a legitimate inference from the Divine prohibition delivered to Aaron, vs. 8-11. (b) The abstinence or sobriety required in Aaronic priesthood, as a “statute forever” (v. 9), is also demanded in the New Testament bishop, 1 Tim. 3 : 2, 3; Tit. 1 : 7. Christians as “a royal priesthood, an holy nation” (1 Pet. 2 : 9), should be governed by the same principle. Intemperance, or the violation of this principle, leads to many vices, calamities and excesses. Every sin is prolific. It produces other sins. Witness Nadab and Abihu here, also Judas Iscariot, Matt. 27 : 3-5.