LESSON IX, THIRD QUARTER IN-TERNATIONAL SERIES, AUG. 26.

Text of the Lesson, Num. ix, 15-23-Com mit Verses 15, 16-Golden Text, Pa. xitil, 3-Commentary by Rev. D. M.

[Condensed from Lesson Helper Quarterly, by permission of H. S. Hoffman, Philadelphia, publisher.]

This fourth book in the Bible, called the Book of Numbers, tells us in the first chapter of the numbering of the people after they deft Egypt, and in the twenty-sixth chapter of the second numbering, thirty-eight years later. At the first numbering there were 603,550 men of war (i, 46); at the second num-bering there were 601,730 men of war (xxvi being there were 301, 402 men of war (xxv1, 51); but in the last numbering there was not a man of them whom Moses and Aaron had numbered at the first, except Caleb and Joshua (xxv1, 64, 65); all the 608,548 had died in the wilderness because of their sin in mur-muring against God (xiv, 26-31). V. 15. "On the day that the tabernacle was

That was on the first day of the first month of the second year; then this cloud which had already proved their guide, their shield and their avenger covered the tabernacle, and the glory of the Lord filled the tabernacle. (Ex. xl, 17-34.) So also, when the temple was completed, the cloud of glory filled the house. (II Chron. v. 13, 14.) It was a visible manifestation of the presence

"The tent of the testimony," because in it was the ark of the covenant containing the two tables of testimony; the law testifying to the righteousness which God demands, and the blood upon the mercy seat testifying to the salvation from the consequences of a broken law and to the righteousness which

'Fire, until the morning." To give them light (Ex. xiii, 21). He spread a cloud for a covering, and fire to give them light in the night (Ps. cv. 39). Thus they had continual light, the sun by day and the pillar of fire by night. Jesus said: "I am the light of the world; he that followeth Me shall not walk

in darkness, but shall have the light of life" "Until the morning" is an expression that always arrests my attention, since I have been led to live day by day looking for Him, Joving His appearing. Then shall be "the light of the morning without clouds," when the upright shall have dominion over the ungodly, and when the joy shall come that ends all weeping, because the morning star has arisen (Il Sam. xxiff, 5; Ps. xlix, 14; xxx, 5, kev. xxii, 16). Are you in sympathy, dear reader! Does your heart say: "My soul waiteth for the Lord more than they that watch for the morning; they that watch for the morning; and in His word do I hope."

(Ps. cxxx, 5, 6).

16. "So it was alway." "Lo! I am with you alway." "He hath said: I will never leave thee nor forsake thee, " " of r He

day and forever. 17. "Israel journeyed. \* \* Israel pitched their tents." Nothing had Moses or Aaron to say in this matter, the cloud de cided all. The soul that now waits upon God sincerely desiring His guidance and His will in all things will surely be guided by His word and His providence as plainly as Israel was by the cloud; only be sincere and be just as willing to stay as to go, or to go as to stay. Be warned by Jer. xlii, xliii; be comforted and established by Ps. xxxii, 8; only dissemble not in your heart.

and ascension, and the many oft the 18. "At the commandment of the Lord."
Twice in this verse, twice in verse 20, and the Scriptures; but who has see of significance in any of them?

"Surely it floweth with milk and this is the fruit of it." Just nifying a perfect obedience. The same is nothe erection of the Tabernacle. "If ye love me, keep my commandments;" "if ye keep my commandments, ye shall abide in my love;" "this is my commandment, that ye love one another" (John xiv, 15; xv, 10, 12); see some of the words of Him who was in all things the perfectly obedient one. If we would know the joy and comfort of the spirit dwelling in us, we must be cheerfully willing and obedient; as Jesus said that He came not to do His own will, nor seek His own giory (John vi, 38; viii, 50), we must be able in some measure to say the same if we have His spirit dw. "ing in us.

19. "When the cloud tarried long." If it

was a very pleasant place, an Elim and not a Marah (Ex. xv, 22-27), we may suppose they would be content to tarry as long as God pleased; but if the surroundings were not agreeable, how trying it must have been to tarry long in such a place. We often think we are content with the will of God and even ake delight in it, but He who reads the heart proves to us, by some change of cir-cumstances or by asking us to tarry long in unpleasant surroundings, that self is still un-

"Acknowledge Him in all thy ways, " " lean not unto thine own understanding."

Prov. iii, 5, 6.

Reserve Force of Middle Age.

We—at least persons who have passed middle age—have only a certain amount of reserve force, and all that we draw upon in hurries is abstracted from that which should be distributed through the remainder of life. The secret of longevity is probably skill in so economizing the reserve of vital energy as to make it last out an unusual period. Persons who begin anusual exercise in youth may adapt their corstitutions to the habit, and may thereby held on to their full term of life; but this cannot be done safely if one waits till mature age before beginning—Public Opinion.

Wildariess; and they had heard His voice from the holy mount, yet they knew Him not, nor trusted in Him, nor thought of His powers so often manifested on their behalf. Unbelief in the promises of God had hardened their hearts and blinded their eyes and they saw only insuperable difficulties.

30. "Caleb stilled the people." We must be still if we would hear and know the mind of God, and that voice which stilled the scorm of Gids, and that voice which stilled the reserve of their hearts and blinded their eyes and their hearts and blinded their eyes and their search and blinded their eyes and th

THE TRIP OF THE SPIES.

LESSON X, THIRD QUARTER, IN-TERNATIONAL SERIES, SEPT. 2.

This lesson, which records

of the twelve spies to search out the land before entering into it, might well be entitled "the sad work of unbelief;" for although we are told that Moses sent them, and in the first and second verses that "the Lord spake unto Moses, saying, send thou men," yet the reason of this sending is seen from Deut. i, 22, to be because the people demanded it. The word of the Lord was, "Behold, I have set the land before you; go in and possess the land which the Lord sware unto your fathers Abraham, Isaac and Jacob, to give unto them, and to their seed after them" (Deut. i, 8-31); so the only thing after them" (Deut. i, 6-21); so the only thing for faith to downs to go up and possess it. 17-20. These verses give us the instructions of Moses & the twelve spice are they set forth. There was one from each tribe, every one a ruler, all heads of the children of Israel. (Vs. 2, 3.) It does seem to be a small, mean business in which they were about to engage, to see whether the land were good or bad, fat or lean, well wooded or not. If some father or mother should plan a gift of great value for their children, the very best and most appropriate that their love could suggest or devise, it would surely not be very flattering to the parents or creditable to the children if the latter should wish to examine the gift before consenting to ac-

cept is.

31, 24. This is the record of their journey and their search. Zin and Rehob were the southern and northern boundaries Josh. av, 1; xix, 28); so they went through the whole land to the extreme north. Hebron or Mamre was Abraham's tenting ground, where he built an altar unto the Lord after Lot was he built an attar unto the Lord after Lot was separated from him (Gen. xiii, 18); there, also, the Lord and His angels appeared to him as he sat in the tent door in the heat of the day, and rested themselves under the tree while they partoook of the food prepared by Abraham and Sarah (Gen. xviii); and there Sarah died and was buried in the cave of Mach-pelah (Gen. xxiii, 9-19). In that cave lay the bodies of Abraham and Sarah, Isaac and Rebekah, Jacob and Leab (Gen. xlix, 29-81); it is about twenty miles south of Jerusalem, and about half way to Beersbeba. What a privilege to visit such a place! Had these rulers been men of faith, how that faith would have been strengthened by the remembrance of the promises to Abraham, Isaacand Jacob. It is evident that Caleb never forgot this visit to Hebron, for forty-five years later he asks and receives from Joshua this same Hebron for his inheritance, nothing daunted by the fact that the Anskims were still there and that the cities were great and forced. by the fact that the Anskims were still there and that the cities were great and fenced, but saying, "if the Lord be with me I shall be able to drive them out." (Josh. xiv, 10-15.)

25-27. They returned after forty days. Some time we shall see more than we do now of the significance of that wonderful number forty. We think at once of Moses in the mount with God, Ellijah visiting the same mount, Jesus in the wilderness with the wild beasts, the period "between His resurrection and ascension, and the many other forties of the Scriptures; but who has seen the depths of significance in any of them?

"Surely it floweth with milk and honey, and this is the fruit of it." Just as God had said, truly a good land, and they had nothsaid, truly a good mand, and they had nodeing to do but march up at His command and
possess and enjoy it. It was His gift to them.
Their part was to obey and take it. He
brought them out, that He might bring
them in and give them the land which He
sware unto their fathers (Dout, vi, 23).
Abundance of peace, fullness of joy, rivers
of pleasures, green pastures, waters of quietness, quiet resting places—these are some of
the fruits of or privileges of the Christian
life which we ought constantly to enjoy, and
thus give a good report of the redeemed land
and of Him who brought us there.
28, 29. "Nevertheless, the people be strong,

• • the cities walled and very great;
and moreover we saw the children of Anak
there." This was simply leaving God out of
the question, and considering only their own ing to do but march up at His command and

the question, and considering only their own strength. How could they, with that Taber-nacle standing in their midst, the pillar of nacie standing in their midst, the pillar of cloud over it and the presence of God in it, thus forget Him and talk as if it was a question of what they were or of what they could do? Let us with these verses consider also verses 31-33, and then we will save the joyful song of verse 30 for the last.

"We are not able . . . they are stronger than a way was in our own sight as grass.

unpleasant surroundings, that self is still unsubdued in us.

20, 21, 22. "When the cloud was a few days, \* \* \* from evening unto the morning, \* \* \* two days or a month or a year." How uncertain of the future, how dependent upon God, how impossible to make plans for the morrow! And yet are not we taught that we can only go here or there, and do this or that "if the Lord will?" Jas. 'In Job xii, 5, 6, we hear him saying: "I have heard of Thee by the hearing of the ear, but now mine eye seeth made and introduction to Moses, the great leader of the Lord's hosts. We ask him, how long do you propose remaining at this encampment? With eyes turning toward the pillar of cloud he replies, I know not. Which way will you journey when you do leave here? With eyes still fixed upon the cloud come the same reply, I know not. Where will your next camping ground bet and again the same meek reply, I know not. And yet you, Moses, are leader of this great host? No, not I, but Jebovah, who dwelleth among us in the Tabernacle, and whose glory you see in the cloud. He redeamed this need. leave here? With eyes still fixed upon the cloud come the same reply, I know not. Where will your next camping ground be? and again the same meek reply, I know not. And yet you, Moses, are leader of this great host? No, not I, but Jebovah, who dwelleth among us in the Tabernacle, and whose glory you see in the cloud. He redeemed this people, He careth for them, He will lead us to the promised inheritance, and we have only to trust and obey Him.

Rather too tame a life for the busy man of today; but what will you. O busy and self confident one, do with this command? "Acknowledge Him in all thy ways, \* \* elean not unto thine own understanding."

Prov. iii, 5, 6.

An ingenious New York truck driver has taught his terrier to ride horseback, in order to guard the team and prevent any familiarities with the horses. A piece of carpet is thrown over the horse's back, so that the small dog may secure better footing, and the rider bal anose himself well and seems to anion his Every word of this utterance is weighty; it is the language of faith; of one who sees God and not self or difficulties. "If God be for well and seems to enjoy his and not self or difficulties. us, who can be against us?"

Mr Goode, druggist, is not a book agent, but has the agency in Goderich for Johnston's Tonic Bitters, which he can heartily recommend for any complaint to which a tonic medicine is applicable. This valuable medicine has Commit Verses 30-32 Golden Text.

Num. ziii. 30 Commentary by Rev. D.

M. Stearns.

Next of the Lesson, Fum. ziii. 17-33.

Commit Verses 30-32 Golden Text.

Num. ziii. 30 Commentary by Rev. D.

M. Stearns. of appetite, and for that general wern out feeling that nearly every one is troubled with at some part of the year. Don't forget the name Johnston's Tonic Bitters 50c. and \$1 per bottle at Goode's drug store, Albion block, Goderich, sole

> Morbus Subbaticus. Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church mem-bers. The attack comes on every San-

day; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until rervices are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much and is

able to take a walk, talk politics, and read the Sunday papers; he ty supper, and about church time he has another attack and stays home. He re tires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symp-toms of the disease until the following Sunday.

The peculiar features of this disease are as follows:

1. It quite often attacks members the church.

to examine the gift before consenting to ac-2. It never makes its appearance except on the Sabbath. 3. The symtoms vary, but it never interferes with the sleep or appetite.

4, It never lasts more than twentyfour Lours. 5. It generally attacks the head of the family.

6. No physician is ever called in to attend the patient. 7. Religion is the only antidote that

8. It is becoming fearfully prevalent. and is sweeping thousands every year prematurely to destruction.

Found at last, what the true public has been looking for these many years and that is a medicine which although but lately introduced, has made for but lately introduced, has made for itself a reputation second to none, the medicine is Johnson's Tonic Bitters which in conjunction with Johnson's Tonic Liver Pills has performed some most wonderful cures impure or impoverished blood soon becomes purified and enriched. Billiousness, indigestion, sick headache, liver complaint, languor, weakness, etc., soon disappear when treated by these excellent tonic medicines. For Sale by Good, druggist, Albion block, Goderich, sole agent. [d]

The Care of the Face. Eschew everything else except plenty

of hot water, not warm or tepid water but hot. The face should be thoroughly washed with very hot water every night and the skin well rubbed during the process. The hands are best for this. mistake to use rags or sponges for the When the skin is completely face. cleansed by the hot water it may be washed a second time by the cold water, which acts as an invigorant. Then it ought to be perfectly dried with a soft towel, but without friction. Some women scrub their faces with a flesh brush, and afterwards rub them dry with a coarse bath towel. I do not know what sort of skin those ladies can possibly have, but at any rate, their modus operandi is not one to generally recommend. Hot water is the best cosmetic in the world, and it is one that everybody can have in unlimited quantity. It is far preferable to the finest powder or balm or lotion ever manufactured, and while I repeat that I do not consider the use of face powder without bismuth objectionable now and then, my advice is to employ it less and hot water more. Never, however, wash the face oftener than twice a day, night and marning. being out in the air, where particles of dust are apt to adhere to the skin, the face may be wiped gently with a piece of fine linen-an old handkerchief is the best-to which has been applied a min ute quantity of almond meal. It is astonishing to see how much dirt can be removed by this simple process. the winter months, when the skin is likely to become chapped and reddened, a little cucumber cream rubbed on the face before exposing it to the outer air will effectually prevent the disastrous results of cold and wind. As for soap, medicated or not, scarcely one woman in a hundred can use it at all on her face without finding that it irritates the skin.

There is a good deal of nonsense uttered about soap. For the purpose of cleanliness hot water answers all the necessary requirements so far as the face is co

Dangerous Counterfeits. Counterfeits are always dangerous more so that they always closely IMI-TATE THE ORIGINAL IN APPEARANCE AND The remarkable success achieved by Nasal Balm as a positive cure for Catarrh and Cold in the Head has irduced unprincipled parties to imitate it. The public are cautioned not to be deceived by nostrums imitating Nasal Balm in name and appearance, bearing such names as Nasal Cream, Nasal Balsam. Ask for Nasal Balm and do not take imitation dealers may urge upon you. For sale by all druggists or sent post-paid on receipt of price (50c and \$1) by addressing Fulford & Co., Brockville,

He Never Smiled Again !"

No "hardly ever" about it. He had an attack of what people call "biliousness,"and to smile was impossible. Yet a man may "smile and smile, and be a ness,"and to smile was impossible. Yet a man may "smile and smile, and be a villain still, still he was no villain, but a plain, blunt, honest man, that needed a remedy such as Dr Pierce's "Pleasant Purgative Pellets," which never fail to sure biltousness and diseased or torpid ver, dyspepsis and chronic constipation. Of druggists.

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be well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but begin immediately to take Ayer's Cherry

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption and that they could do nothing for him but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months. he was pronounced a well man. His health remains good to the present day.

J. S. Bradley, Malden, Mass., writes "Three winters ago I took a severe cold, which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were powerless, and all agreed that I was in Consumption. At last, a friend brought me a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect.'

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ROCK BOTTOM FIGURES,

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FARM, FIELD

INFORMATION AL

any one of its ag says the agriculturation which the statements are tak The last year, such a general sho

that, comparative have been a year of still a few sections York, where the abundant, but the the general experie The present year likely to be a fruit chards generally, o ing and non-bearin years are subject to the trees to cast the period of harvestiving the supply, changes that by to longed existence conducts as soon as it. drop as soon as it increasing hordes tinually committually committually main value of the the best preven gether with direct were recenfly give few localities in the ited by the Marquently experient tracted rainfall, to now bid fair to be apples have almo This, however, m and it is too early

Not many decad the fingers of on as the most desi Roxbury russet a ing. These still few favorable loc come into compet ties. At the pre-probably the ma generally distrib-variety that can is tates where it is states, where it h an excellent wint flavor. In state mountains it become of a full winter ern and southern a favorite, and of and new varieties two named deser two named deser-commercial apple American apple t of the good quali fruits, such as keeping and sha adaptation to the apple growing st this country and Already the ex

and is destined to

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keep well in bar for other purpos

The extent to reduced by barre Morrow, of the l is greater than This loss varies as in different v when the corn the fertilization course, cannot fessor Morrow tiveness of any by preventing of barren stalks from these, or t entirely so soon ear is to appear ticable in gener applied to small for seed.