



LESSON VII.—AUGUST 17.

Journeying Toward Canaan.

Numbers x., 11-13, 29-36. Commit to memory verses 33, 34.

Home Readings.

Monday, Aug. 11.—Num. x., 11-13, 29-36.

Tuesday, Aug. 12.—Num. ix., 15-23.

Wednesday, Aug. 13.—Gen. xii., 1-9.

Thursday, Aug. 14.—Neh. ix., 7-19.

Friday, Aug. 15.—Isa. lxi., 7-14.

Saturday, Aug. 16.—Psa. cvii., 1-15.

Sunday, Aug. 17.—Psa. xxiii.

Golden Text.

'For thy Name's sake lead me, and guide me.'—Ps. xxxi., 3.

Lesson Text.

(11) And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. (12) And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. (13) And they first took their journey according to the commandment of the Lord by the hand of Moses. (29) And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. (30) And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. (31) And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. (32) And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee. (33) And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them. (34) And the cloud of the Lord was upon them by day, when they went out of the camp. (35) And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. (36) And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

Suggestions.

(From 'Arnold's Commentary'.)

For eleven months and twenty days the children of Israel have been encamped in the wilderness of Sinai. A wonderful year it has been. The law has been given. Within the ark are the two tables of stone upon which God wrote this law with his own finger. They have learned how terrible is the sin of idolatry. They have built the tabernacle. God has returned to them and shines in the tabernacle between the cherubim, and covers it with his cloud. The cloud is lifted now, and they prepare to follow wherever it may lead. They journey for three days, and in the wilderness of Paran the cloud rests again upon the tabernacle and they encamp there. Had any of them refused to take down their tents, or to make the toilsome journey, they would have been left to perish in the wilderness. If we would be under God's protection and care we must keep close to his children and follow where he leads.

Moses invited Hobab to go with them, first because of the good that would come to him through God's blessing upon his people. God has spoken good concerning his people, and not one word of it should fail. The Midianites, Hobab's people, were

strangers to God, and afterward enemies to God's people. Like Moses, we should invite our friends to go with us to heaven. When Hobab flatly refused to go, Moses did not give up, but urged him yet more strongly, giving as a second reason the fact that he could do them good in assisting them through the wilderness. We should not be disheartened if those whom we ask to come to Jesus turn away from us and refuse to come. Like Hobab they may think better of it, and decide to go with God's people to their Canaan, the heavenly country. It is quite evident that Hobab finally decided to go, for we read that when Canaan was divided among the tribes, the children of Hobab had their inheritance. Hobab had to choose between Midian and Canaan, between his own kindred and the people of God. So we must choose between the world and Christ, and oftentimes between our friends and those who follow Jesus. May we choose as wisely as Hobab did.

We should make God's people our people. 1. Their society is the best in the world and cannot fail to do us good. 2. Their words of counsel and advice will be a safeguard to us and will enable us to understand the will of God more perfectly. 3. As we associate with them we will be led to see our lack of divine life and spiritual blessings, and our desires for God and his truth will be intensified.

The pilgrim's protection.—'The ark of the covenant of the Lord went before them . . . to search out a resting place for them.' V. 33. The ark was a chest about fifty-four inches long, thirty broad, and thirty high. It was the first article of the tabernacle made. The altar was first in approach, but the ark was first in intention and design. Ex. xxv., 10. It was a visible symbol of the presence of the invisible God, a pledge of God's faithfulness to his people, a type of him who wrought out the plan of salvation to which it pointed. Made of the wood of the desert, it told of Jesus as a 'root out of a dry ground' (Isa. liii., 2), of the durable, precious acacia wood, it typified him in his ever victorious humanity. Covered with gold, it represented his divinity and glory. In the ark the law was preserved. The law was kept in the heart of Jesus. He could say always, 'I delight to do thy will, O my God: yea, thy law is within my heart.' Psa. lx., 8; Heb. viii., 10. The pot of manna told of God's providential care. Ex. xiv., 33; Heb. ix., 4. The rod of Aaron with its almond blossoms teaches us that the priesthood of Christ must not be usurped and can not be dispensed with. Num. xvii., 10. The lid which covered the ark was the mercy-seat. The blood of atonement on the mercy-seat typified the blood of Christ satisfying the demands of the law. A primary teacher asked if there was anything God would not see. 'No,' 'No,' came from every part of the room until one little lad had the courage to differ from the rest and said 'Yes.' 'What is it?' asked the teacher. 'God can't see my sins when they are covered with the blood of Christ.' The mercy-seat was the place of propitiation, mediation, where sin was confessed, judged, atoned for and forgiven. 'Blessed is the man whose transgression is forgiven, whose sin is covered.' Psa. xxxii., 1. 'Love shall cover the multitude of sins.' I. Peter iv., 8. 'Love covers all things.' I. Cor. xiii., 7. R.V. At the mercy-seat God was revealed in grace. He promised 'There will I meet thee, and I will commune with thee.' Ex. xxv., 22. The two cherubim witnesses, with wings, suggestive of heaven, express the executive righteousness of the throne (Gen. iii., 24; Ezek. i., 5; Rev. iv., 8, R.V.), which requires and finds satisfaction in the work of atonement. The staves of gold were ever to remain in the rings of gold. Divine love is ever a pilgrim with his pilgrim people.

C. E. Topic.

Sunday, August 17.—Topic—The life of faith. Gen. xii., 1-5; Heb. xi., 1-6.

Junior C. E. Topic.

Mon., Aug. 11.—Read understandingly. Neh. viii., 8.

Tues., Aug. 12.—Read attentively. I. Tim., iv., 13.

Wed., Aug. 13.—Read with others. Acts viii., 30, 31.

Thu., Aug. 14.—Read the best Book. Rev. i., 3.

Fri., Aug. 15.—Put your books into life. Hab. ii., 2.

Sat., Aug. 16.—Paul's love for books. II. Tim., iv., 13.

Sun., Aug. 17.—Topic—The kind of reading that is worth while. Prov. viii., 1, 10-18.



Mrs. Baxter on Temperance.

If a man in his business seeks to become rich utterly regardless of how his methods may affect other men, he is sinning against the general good, and sooner or later judgment will overtake him. The whole of the liquor trade, which is so lucrative financially, comes under this category. How will those answer at the great day of account who have become rich and lived lives of ease and luxury by the manufacture or the sale of that which fills our lunatic asylums, jails, and workhouses with its miserable victims?

The Superintendent of a large lunatic asylum in Essex was heard to say recently that out of 2,000 inmates the insanity of 70 per cent was caused by drunkenness! In the statistics of crime, probably the percentage of victims of the drink is not much below these terrible figures; and all who visit workhouses know how large a proportion of those who are supported by the rates become paupers through the drink. Probably two-thirds of the public money spent on jails, lunatic asylums, and workhouses might be saved if those who are getting rich on the manufacture and sale of liquor were learning, according to the apostle Paul, 'to maintain good works (or honest trades) for necessary uses'; not to entice other men to sin. And if the liquor trade thus impoverishes the country and forces those who do work to maintain those who do not, how much more terrible is its result in the unspeakable ruin of immortal souls! 'Woe unto him that giveth his neighbor drink' (Hab. ii., 15).

But no man is forced to become a drunkard; each man is responsible to God for his own soul. 'Woe unto them that rise up early in the morning that they may follow strong drink; that tarry late into the night until wine inflame them!' This is not Woe to the great brewer, or to the distiller, or the successful publican; that is spoken in Hab. ii., 15. Here it is, Woe to the drunkard, who lets himself be taken in this snare of the devil. He, as well as those who have made it easy for him to sin, must each one 'give account of himself to God' (Rom. xiv., 12). The drunkard may reproach the liquor manufacturer or seller, but he cannot carry that reproach against his fellow-sinner to the judgment bar of God. He must give account for his own sin; his own misappropriation of his own life. And the manufacturer or seller may easily retort against the reproach of his victims, that if they did not patronize him so well he could not make sin so easy for them. But will he in this way meet the solemn charge of a holy God who has been warning him year after year, 'Woe unto him that giveth his neighbor drink?'—'Christian Herald.'

Medical Testimony.

If alcohol is food, why not give it to our horses? If liquor fattens, why not give it to our beef cattle, our turkeys, and our pigs?—Dr. W. W. Hall.

Most cutaneous disorders—not directly traceable to intemperate habits—are greatly aggravated by them.—Dr. Carpenter

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