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*Sabbath School Publications,
Presbyterian Church in Canada*

*Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto*

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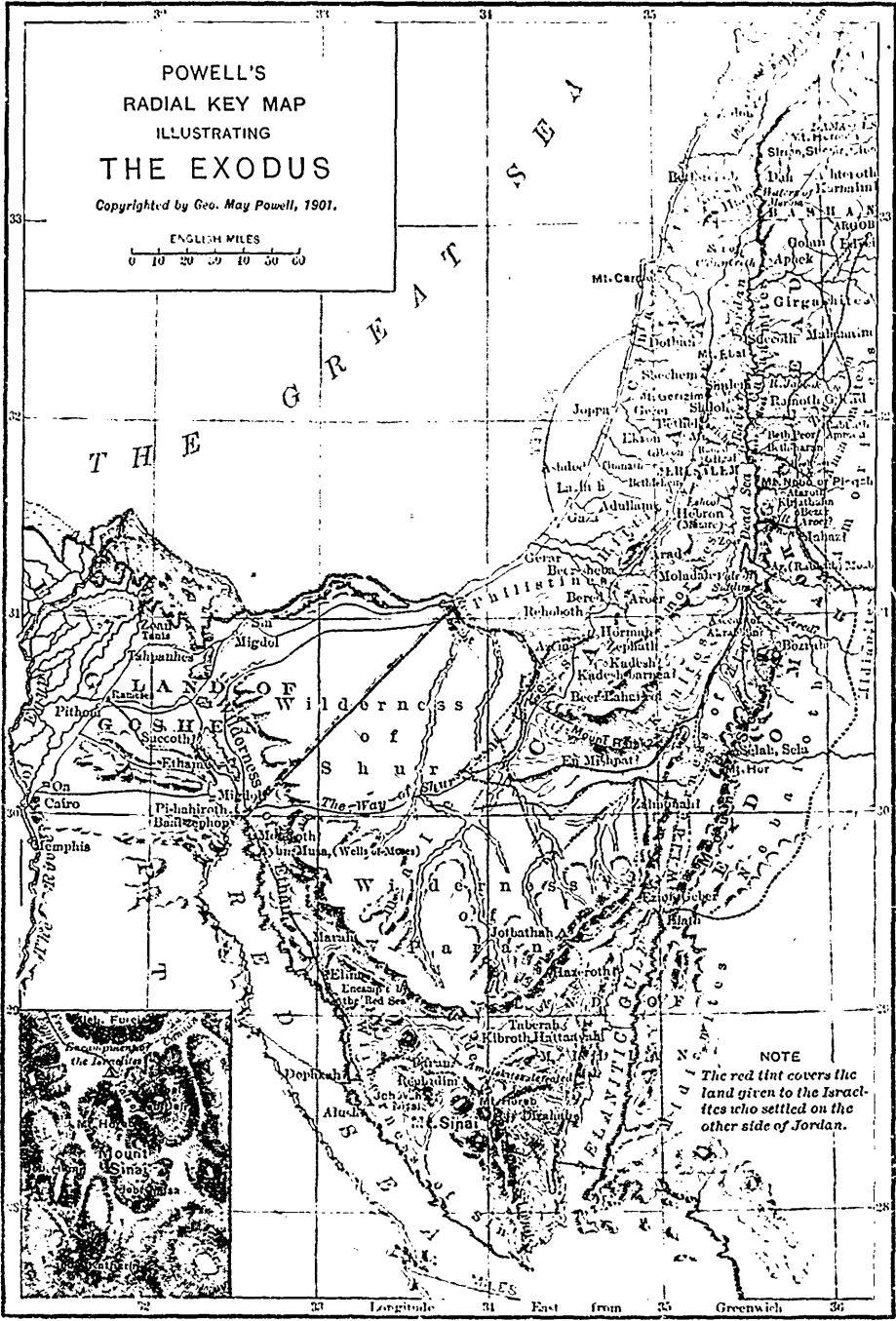
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NOTE
The red tint covers the land given to the Israelites who settled on the other side of Jordan.

Longitude East from Greenwich

Rev. G. B. McLeod, M.A., Westville, Nova Scotia, has prepared the Explanation for the present Quarter's lessons, and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors, and The Home Department.

The Home Study Quarterly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Dunca., B.D., Associate Editor

Vol. VIII.

July, August, September, 1902

No. 3

Gd from Mr McEwen
In the memorizing of Scripture selections and the Shorter Catechism during the past year, "the girls go up head," more girls than boys having earned the General Assembly's diplomas. The boys, however, have done well, and will do better still this year.

There were issued 2545 diplomas in all; for the Shorter Catechism, 1473; Senior Scripture selections, 687; Junior, 385. Three hundred living verses laid up in the memory, and with some, in the heart. One of the candidates, as mentioned in the last HOME STUDY QUARTERLY, had completed the work, but before the recitation took sick unto death. In the sickness, and as she was falling asleep in Jesus, she comforted others and herself by rehearsing from the selections, which were a "lamp to her feet and a light to her path," as she passed through the valley.

Candidates came from the rescued famine children of India, from Indian children in the North West, East Indians and Chinese and Creoles in the West Indies. One boy in Demerara, who was working hard daily, made up his mind to memorize the senior verses by efforts in the evenings. He was successful.

All who have charge of issuing the diplomas are delighted with the first fruits of the movement. They cannot issue a new and different diploma for each year's selec-

tion, and those who won the beautiful diploma for memorizing Scripture do not want a second or a third diploma, but they desire to do the new work, and the church desires to recognize it suitably.

It has been arranged therefore that to those who do the second year's work, and are duly certified, Mr. McEwen, who has charge of the diplomas, will issue beautifully embossed seals. These will be sent to the pastor or superintendent, and the seal will be put upon the diploma in the presence of the school. There is room for two seals on the left of the diploma; second year, a blue or red seal; third year, a gold colored seal; and the diploma, with the two seals, will be the church's grateful recognition of six hundred gems of Scripture, treasured in the mind. Who would not aspire to such a possession?

THE CHOICE OF MOSES

The turning-point in the life of Moses was his choice of a share in the lot of his own people, rather than the enjoyments of a royal palace. It was this decision that determined the whole future course of his life. As we resume our study of the fortunes of God's chosen people under the guidance of their great leader, it may be profitable for us to look back to that resolve, which made so great a change in his career.

The choice of Moses was not the rash impulse of an inexperienced youth. It was made after he had reached the years of ripe

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Associate Editor

manhood. He had seen much of life. He was able to estimate the consequences of his action. His mental powers were of the highest order. When such a man deliberately chooses the service of God as the highest life, it must be for weighty reasons. Thoughtful men will be slow to say, that the religion of the Bible is fitted only for the ignorant and weak-minded, when on its side men like Moses and Paul take their stand.

The choice was made by a man who had nothing to gain and much to lose, by the step which he took. On the one hand, were the pomp and splendor of a great earthly court, and on the other, the misery and degradation of a nation of serfs. The great tempter must have spoken to Moses, as he afterwards spoke to one nobler than Moses, saying, "All these things will I give thee, if thou wilt fall down and worship me." But this temptation was spurned by the servant, as afterwards by his Lord. It was no easy thing to do. It is harder for one who has been accustomed to luxury and comfort all his days, to give them up at the call of duty, than for a poor man who has never known a throne or a palace, to be content without them. Moses had to sacrifice home, riches, the brightest prospects to obey God.

There was nothing attractive from a worldly point of view in the condition of his people, when Moses resolved to cast in his lot with them. Their fortunes had reached the lowest ebb. They were poor, oppressed, despised. The religion of Jehovah was not the fashionable religion that it is to-day. Social considerations were all against the choice which Moses made.

Why did Moses choose thus? The secret of it all was his faith. He knew the glory and greatness of the Egyptian kingdom. But he saw beyond the horizon of earth another glory and greatness, which far outshone those of worldly empires. The approval of God was in his eyes a higher honor than the proudest decoration of a sovereign, or the applause of multitudes. He had the telescopic as well as the microscopic eye. He could see the things that are far off as well as those that are near, and he valued the things of earth according to their bearing on eternal things.

Was Moses right in his choice? His after history is the answer to this question. The laws which are forever associated with his name, his success in leading his nation to the promised land, the high honor of being buried by the hand of God, and, after centuries had passed, his lofty mission to the Mount of Transfiguration justify the choice which he made by faith.

Like Moses, we cannot see the end from the beginning. But his experience and the experience of many others makes us certain, that we cannot be mistaken if we yield ourselves without reserve to God and spend our lives altogether in His service.

THE WEIGHTS

A hunter in the Alleghanies one day shot a large bald eagle. The bird measured seven feet two inches across the wings. When the sportsman went to examine his prize, he was astonished to find one of the eagle's claws held firmly in a powerful steel trap, to which was attached a steel chain five feet long. Trap and chains had many marks of vicious blows from the eagle's bill, showing how he had vainly endeavored to free himself from them. While they had not been heavy enough to prevent his flying, the hunter believed that they so impeded and wearied him as to be the cause of bringing the great bird within the reach of his rifle. Many a fine man with brain and imagination and heart capable of high, soaring flight has been brought within reach of the enemy's gun by some trap of vicious appetite or passion that has held him down from his place among the stars.

OUR HANDS IN THINE

"We older children grope our way,
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

"Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of Thee."

THE HIGH PRIEST'S RAIMENT

Sd Wm

There were many priests. There was but one high priest. Aaron was the first high priest. His eldest son was his successor. The high priest's dress was made up of eight separate pieces. Four of these, called by some Jewish writers, the "garments of white," were worn alike by all priests. They were (1) The linen breeches; (2) The coat or tunic—a seamless, sleeved garment reaching from the neck to the feet; (3) The girdle—the white being variegated with blue, purple and crimson; (4) The bonnet—a turban of white linen.

In addition to these four garments the high priest wore the "garments of gold," namely:—(5) The robe of the ephod—with armlets, but no sleeves, and reaching from the

shoulders to the calf of the legs, the fringe at the bottom being of colored tassels in the shape of pomegranates, alternating with golden bells; (6) The ephod—like two aprons from the shoulders connected above, but not below. The ephod was interwoven with colors of gold, and fastened with a girdle of the same material, and on the shoulders were two onyx stones, on which the names of the twelve tribes were engraved; (7) The breastplate—of the same material as the ephod. There were attached to it twelve precious stones, each of a different kind and each bearing the name of one of the tribes; (8) The mitre—like the bonnet of the common priest, but with a plate of gold in front, extending from ear to ear and bearing the inscription, "HOLINESS TO JEHOVAH."

The feet were bare. No priest wore shoes or sandals when engaged in his sacred duties. On the great day of Atonement, the only day in all the year when the High Priest was permitted to go into the Holy of Holies, he was clothed all in pure white, and so attired, entered into the very presence of God. White, in Scripture, is the symbol of holiness.



The High Priest in his Robes and with censer of burning incense in his hands.

BIBLE DICTIONARY FOR THIRD
QUARTER 1902

Aa'-ron. The elder brother of Moses, and the high priest of Israel who sinned in making the golden calf at Mount Sinai. He died at Mount Hor, aged one hundred and twenty-three.

A-bi'-hu. A son of Aaron who, with his brother Nadab, was guilty of offering strange fire and was stricken with death.

A'-bra-ham. The son of Terah, and the head of the Hebrew nation. He was a Chaldean from the Euphrates.

Am-al'-ek-ites. A roaming tribe, the supposed descendants of Esau. They wandered over the country south and west of Palestine. They were bitter enemies of Israel, and were exterminated by King Hezekiah, 1 Chron. 4: 42, 43.

Am'-o-rites. A highland tribe, one of the strongest in Canaan. They dwelt on both sides of the river Jordan.

An'-a-kim. A race of "giants" who lived in Canaan.

A'-rad. A petty chieftain who governed a part of the country that afterwards became the possession of Judah.

Ca'-lab. The son of Jephunneh, and one of the twelve spies. The uplands around Hebron were given to him for his possession in Canaan.

Ca'-na-an-ites. A lowland tribe occupying the sea-coast of Canaan and parts of the Jordan valley. They were very powerful and warlike, with fortified cities and iron chariots.

Dan. A city at the foot of Mount Hermon, the most northern city of Canaan; original name, Laish; now called Tell-el-Kâdi or "Mound of the Judge."

E'-dom. The district south and east of Canaan, inhabited by descendants of Esau.

E'-gypt. That part of Africa watered by the Nile from the first cataract to the river's mouth. It was divided into Upper and Lower. There Moses, the deliverer of Israel from Egyptian bondage, was born.

E'-le-a'-zar and **I'-tha-mar.** Younger sons of Aaron.

Eph'-ra-ïm and **Ma-nas'-seh.** The two sons of Joseph. They gave their names to the tribes settled in centre Palestine.

Gil'-e-ad. The mountainous region extending from the Dead Sea to the Sea of Galilee.

Hit'-tites. The descendants of Heth, son of Canaan, inhabiting the north of Palestine. The headquarters of the tribe was further north, between the rivers Euphrates and Orontes.

Ho'-bab. The son of Ragnel, or Renel, that is Jethro. He was brother-in-law of Moses and visited Moses in the wilderness. He acted as guide to the Israelites in their

wanderings, and probably went with them into Canaan.

Hor. A large mountain between the Dead Sea and the eastern arm of the Red Sea. There Aaron died.

Ho'-reb. One of the lesser peaks of Mount Sinai.

Is'-ra-el. A name given to the descendants of Jacob, who was also called Israel.

Jeb'-u-site. A powerful tribe of mountaineers occupying the strongholds around what was later called Jerusalem.

Jer'-i-cho. The city of palms, so called because situated near a palm forest about six miles west of the Jordan; called "the key" and "the guard-house of Judæa."

Jor'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Josh'-u-a. The son of Nun; prime minister and successor of Moses. He led the Israelites to the conquest of Canaan.

Ju'-dah. A son of Jacob, who gave his name to the tribe of Israel that settled in southern Palestine.

Ka'-dash-Ba'-ne-a. The headquarters of the Israelites during their wanderings in the wilderness of Paran. It was on the south-east border of Palestine lying towards Edom.

Mid'-i-an-ites. A roaming tribe in northern Arabia, supposed descendants of Abraham and Keturah. They were defeated by Gideon (Judges 7), and finally crushed by the Edomites.

Mi'-she-al and **El-za'-phan.** The sons of Uzziel, Aaron's uncle, and therefore, second cousins of Nadab and Abihu.

Mo'-ab. The Moabites were descended from Lot. Their country was on the east of the Dead Sea, extending as far north as the brook Jabbok.

Mo'-ses. The son of Amram and Jochabed, who, as a babe, was saved from the Nile by Pharaoh's daughter. He was educated at the court of Pharaoh, and became the deliverer of God's people from Egypt.

Naph'-ta-li. The tribe of Israel occupying the far north of Palestine.

Ne'-bo. A summit of the Pisgah ridge of the Abarim range of mountains in the land of Moab. There Moses died, and was buried by God in the valley of Beth-peor.

Pa'-ran. A barren desert in Arabia, where the children of Israel wandered for 40 years.

Si'-nai. A lofty ridge of mountains in Arabia, between two deep and very narrow valleys. The northern part, where the law was probably given, rises perpendicularly from a narrow plain. The desert of Sinai is a mountainous tract between the two gulfs of the Red Sea.

Zo'-ar. A city at the southern end of the Dead Sea, where Lot sought refuge when he fled from Sodom.

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OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise
to Thee;

Holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!
(Hymn 1, Book of Praise.)

III. THE LORD'S PRAYER (repeated by the whole school).

IV. RESPONSIVE SENTENCES.

SUPERINTENDENT. And God spake all these words, saying,

SCHOOL. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

THE LESSON

I. **STUDY IN CLASSES.** Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. **REVIEW FROM SUPERINTENDENT'S DESK;** which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. This is the love of God, that we keep His commandments.

SCHOOL. And His commandments are not grievous.

ALL. For Thy name's sake, lead me and guide me.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Exodus 16: 4-15. Study Ex. 16: 1-15. Commit to memory vs. 4, 5. Read Ex. 15: 22 to 16: 36; John 6: 26-59.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

8 And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

9 And Moses spake unto Aaron, Say unto all the

congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, What is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Revised Version—1 Day's portion; 2 Said; 3 Camp; 4 Omit there lay; 5 Omit as; 6 What is it? 7 It is.

EXPLANATION

Connection—We now return to the Old Testament period which we were studying at the close of 1901. God had brought His people safely through the Red Sea, in which the Egyptians were drowned (Ex 14). The Israelites, about 2,000,000 in number (multiply by three the number of "men" given in ch. 12: 37), kept southward through a barren desert on the south west coast of Arabia. Their food supply failed, and discouraged thereby, they longed to return to Egypt (ch. 15: 21; 16: 1-3).



Quails

4. Then answered the Lord; the great JEHOVAH, their God and Guide, ch. 20: 2. It was in reply to their murmurings, v. 3. Unto Moses; their God-appointed leader, ch. 3: 10. I will rain bread: send a miraculous supply of food. Gather a day's portion (Rev. Ver.); an omer or, three and a half quarts, to each person, v. 22. If they gathered more it spoiled, v. 20. That I may prove them. The test lay in their obedience to God's rule of only one day's supply at a time. Walk in my law; obey my will.

5, 6. On the sixth day . . . twice as much. They were to gather and cook two days' food on the sixth day so as not to break the Sabbath, vs. 22-25. Moses and Aaron. The latter was Moses' brother and helper, 4: 14. Children of Israel; the descendants of "Israel," as Jacob was called, Gen. 32: 28. At even ye shall know. The dainty quails for food (v. 13) would be the evidence. The Lord hath brought you; and not Moses and Aaron, against whom they had been complaining, vs. 2, 3. From . . . Egypt; from bondage, brick kilns, and the cruel lash, ch. 5: 18, 14. They had forgotten their bondage

and remembered only the "flesh pots," v. 3.

7, 8. In the morning; at even, the quails, in the morning, the manna (vs. 13, 14)—"meat and bread," as we would say. The manna was not given to teach the people sloth. It must be gathered early, before the sun was hot. Then, although it was a gift from heaven, it must be prepared by man (v. 23). See the glory of the Lord; not only in the pillar of cloud and fire, v. 10; ch. 13: 21. For that he heareth your murmurings; and will show clearly that there was no cause for them. Against the Lord. Every sin is really against God, Ps. 51: 4. The same rebuke is deserved by many complaints against the weather or what people call their "luck" or other provoking things which come from heaven. What are we? Only God's agents. And Moses said, v. 8. He now states plainly the form the relief will take, and repeats the rebuke of v. 7.

9, 10. Spake unto Aaron. Order now being restored, Moses adopts the more formal way of addressing them through Aaron, 4: 14-16. Come near; in penitence and trust, Ps. 51: 17. As Aaron spake; delivering Moses' message, v. 9. They looked; and saw the pillar of cloud, the symbol of God's presence, beckoning them forward to traverse the desert from which they had been tempted to turn away, v. 3.

11-13. The Lord spake; confirming the promise and emphasizing the rebuke of vs. 6, 7. It came to pass; even as had been promised. The quails; a bird resembling the partridge, but smaller in size. Came up; from the Arabian gulf, across which they fly in the spring in great numbers. Weary with their flight, they were easily captured.

14, 15. A small round thing; like "hoarfrost," or "coriander seed." (See v. 31 and Num. 11: 7-9.) It was "a miraculous substance," although resembling in some respects the gum of an Arabian plant. It is manna; derived from *man hu*, "what is it?"—an exclamation of the people when they saw his wonderful food upon the ground.

Rev. G. B. McCord, M.A.
Westrell
N.S.

GOLDEN TEXT

Matt. 6: 11. Give us this day our daily bread.

DAILY READINGS

- M. —Exodus 16: 1-15. The giving of manna.
- T. —Exodus 16: 16-26. Gathering the manna.
- W. —Exodus 16: 27-36. The memorial.
- Th. —Num. 11: 1-9. Discontent.
- F. —Deut. 8: 1-10. Reminder by Moses.
- S. —Psalm 78: 12-25. A song of mercy.
- S. —John 6: 24-35. The true bread.

CATECHISM

Q. 28. Wherein consisteth Christ's exaltation?
A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

TIME AND PLACE

The spring of B.C., 1491, a month after the start from Egypt, which was made on the last of March or the first of April; the Northern part of the Wilderness of Sin, a long plain bordering the Gulf of Suez on the east.

LESSON PLAN

- I. Faith Test-d, 4, 5. By provision sufficient for a day only.
- II. Murmuring Rebuked, 6-12. By the Lord's goodness and by the words of the Lord's servants, Moses and Aaron.
- III. Need Supplied, 13-15. By miraculous gifts from God day by day.

LESSON HYMNS

Book of Praise, 14 (Ps. Sel.); 511; 395; 391; 18; 583.

FOR FURTHER STUDY

Juniors—1-3 In what book is to-day's lesson? What does the word Exodus mean? Who was the leader of the Israelites? How was he to prove that he was sent of God? (Ex. 4: 4.) What led to the Israelites being set free? (Ex. 7: 12.) Where were they now? For what were they longing?

4-8 What promise now made to Moses? What were the people to do? Which day mentioned? What was to be done on that day? Who was with Moses? Against whom did the people murmur? (Matt. 10: 40; Luke 10: 16; John 12: 44.)

9, 10 Where were the people to go? What had been their guide in the wilderness? (Ex. 13: 21.) What now appeared in it?

11, 12 What was to be given: the people in the evening? In the morning?

13-15 What two miracles were performed? What was the manna? Where did it fall? How long? How made into food? (Num. 11: 8.) What has it been called? (Ps. 78: 24, 25.) What did it represent? (John 6: 48-50.) Who is the Bread of Life? Whence does the Bread of Life come? What does it give? (John 6: 33, 50, 51.)

Seniors and the Home Department—1-3 When did the Israelites leave Egypt? (Ex. 12: 29-31.) How many were there? Who were their leaders? What miracles had these performed? What happened to the Egyptians? How long were the Israelites in the wilderness? What part were they in to-day's lesson? What was their complaint?

4-8 What did God promise? What directions given? Why a double supply on the sixth day?

9, 10 How was God's glory shown? Why now revealed?

11-15 What food sent in the morning? By what name known? What does the word "manna" mean? Describe manna. What was the daily supply? What the Sabbath supply? What lesson taught by this? How long was the manna given? (Exod. 16: 35.) How long does God give the Bread of Life? To how many? What must we do in order to get the Bread of Life? What will it do for us?

Prove from Scripture—*That the Lord provides for His people's needs.*

Practical Points—

1. "The Lord's my shepherd, I'll not want,
 He makes me down to lie
 In pastures green: He leadeth me
 The quiet waters by."
2. "The Lord tries fortunate men whether they will be grateful and obedient, or . . . will forget Him."
3. A hungry man is an angry man.
4. And an angry man is apt to speak foolishly.
5. God does not grow angry at us when we say rash and foolish things against Him. He is long-suffering, slow to anger, and of great mercy.
6. It is the same God who "rained bread from heaven" and who causes the grain to spring and grow and ripen in the fields.
7. "Every day" the manna came, that the people might have abundance of food; only enough for each day, that they might learn to live by trust.
8. On the sixth day a double supply, that there should be no lack on the seventh. Is it ever otherwise with Sabbath keepers? Do not their six days' gains, in the long run, more than equal the gains of those who, in their greed, work seven days instead of six?

*Miss Macrae
 Barmanville, Ill.*

Giddon

FOR WRITTEN ANSWERS

1. What caused the murmuring of the people?
2. What provision for food did God make?
3. Quote what Jesus says of Himself as the Bread of Life.

Duties to God

Exodus 20: 1-11. Commit to memory vs. 3-11. Read Deut. 5: 1-15; Matt. 22: 34-40.

1 And God spake all these words, saying,
2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Revised Version—¹ Omit have; ² None; ³ A; ⁴ Nor the likeness of any form; ⁵ Unto; ⁶ Upon the third and upon the fourth generation; ⁷ A Sabbath unto.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

EXPLANATION

Connection—Leaving the wilderness of Sin, the children of Israel came to Rephidim. (See the miracle there, 17: 1-7.) A victory over the Amalekites followed, vs. 8-16; and the people were organized under rulers, 18: 13-26; and two months after leaving Egypt, they reached Mount Sinai (19: 1), with its deep gorges and desolate surroundings and with peaks 2,000 feet high. There the Ten Commandments were given.

1. **God spake.** It was a solemn, awful scene, as the multitude covered upon the plain from the presence of God upon Sinai (19: 16), while He spake to Moses and Aaron (v. 24), though the people also heard, v. 9. **All these words;** the Ten Commandments (ch. 31: 28), which set forth in brief, clear strong words, our duty to God and man.

2. **The Lord;** JEHOVAH, the unchangeably faithful God of His people Israel, ch. 6: 2-4. The key to the name is in ch. 3: 14. **Which brought thee out;** by a strong and loving hand. "God asks for love and trust . . . Whatever steals away these from the Lord is really His rival and another god."

3, 4. **Thou;** addressing each one individually. **Before me** (Margin of Rev. Ver. "beside me"); that is, in addition to Me. He must be God alone. **Any graven image;** any carved image, like the idols of the heathen. **Any likeness of anything.** It is idolatry to worship any image, for God is a Spirit and must be worshipped as such, John 4: 24.

5, 6. **Thou shalt not bow down;** to worship such images. **Nor serve them;** for God only is worthy of our service, Rom. 12: 1. **Jealous God;** not a suspicious jealousy, but such jealousy as a father would feel if the heart of his child were stolen from him by designing servants or idle companions. **Visiting the iniquity of the fathers, etc.** Children often inherit the evil tendencies of their parents and hence find it harder to be good. **The third and fourth generation.** There is thus a limit to this evil. It wears itself out through time, but the blessing lasts for many generations, v. 6. **That hate me;** and show their hatred by their disobedience. **Mercy;** kindness to the guilty. **Unto thousands;** (Margin, Rev. Ver., "a thousand generations.") Compare Deut. 7: 3.

7-9. **Thou shalt not take, etc.;** a command against profanity. **In vain;** in a light, trifling, profane way. When our hearts are humble and trustful before God, the words of our lips will do Him honor. **Remember;** recalling the fact that the Sabbath was not now new. See Gen. 2: 2, 3. **To keep it holy;** to set it apart for God as a day of rest and of glad worship. **Six days shalt thou labour.** It is our duty to work on the six days (2 Thess. 3: 10), but all work should be done on those days.

10. **The sabbath of the Lord;** to be religiously devoted to Him. **Thou shalt do no work;** except works of necessity and mercy, Luke 13: 14-16. **Nor thy cattle;** for they need rest, as well as man. **Nor thy stranger;** one temporarily living in a place. **Within thy gates;** within village, town or city, all of which had walls and gates.

11. **For;** giving the reason for the Sabbath. It commemorates the work of creation. **In six days the Lord made.** God is now preserving, but not creating, the world. **Rested the seventh day;** a pattern for man to follow. **Blessed the sabbath.** And he who faithfully observes it will share in the blessing. **Hallowed it;** set it apart for sacred purposes. Since worship is a duty, a day is need for worship.



Place of Assembly—(Peloubet's Notes)

GOLDEN TEXT

Luke 10: 27. Thou shalt love the Lord thy God with all thy heart.

DAILY READINGS

- M. —Exodus 20: 1-11. Duties to God.
- T. —Deut. 6: 1-15. Exhortation to obedience.
- W. —Deut. 6: 16-25. "For our good."
- Th. —Deut. 27: 1-10. The commandments written.
- F. —Joshua 23: 1-11. Warning against disobedience.
- S. —Psaln 19. The perfect Law.
- S. —Mark 12: 28-31. The great Commandment.

CATECHISM

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

TIME AND PLACE

May, B.C. 1491, fifty days after leaving Egypt. In the southern part of the Sinaitic peninsula, between the northern branches of the Red Sea.

LESSON PLAN

- I. God's Love, 1, 2. Shown in delivering His people from slavery.
- II. God's Worship, 3-7. To be of Him alone, spiritual, reverent.
- III. God's Day, 8-11. To be sacredly set apart for Him (His worship and work).

LESSON HYMNS

Book of Praise, 1; 1 (Ps. Sel.); 383; 511; 573; 518.

FOR FURTHER STUDY

Juniors—1, 2 How many commandments were given? By whom written? On what written? To whom given? At what place? Under what circumstances? (Ex. 19: 16-18.) How often were they written? (Ex. 20; Deut. 5.) Why written? What is the preface to the Ten Commandments? Why should they be kept? (Lev. 19: 37; Josh. 24: 18; 1 Cor. 6: 19-20.)

3 Repeat the First Commandment. Who should be worshipped? How? (John 4: 24.) What is forbidden? (Ps. 14: 1; Matt. 15: 8; Rom. 1: 25.)

4-6 Which is the Second Commandment? What forbidden in it? (Deut. 4: 15, 16; Deut. 4: 2.) How will idolatry be punished? (1 Cor. 6: 9, 10; Eph. 5: 5; Rev. 22: 15.)

7 Give the Third Commandment. Which is the greatest Name? How should it be used? How may it be profaned? (Matt. 5: 34-36.) Why should this command be kept? (Acts 12: 21-23; Rom. 2: 5.)

8-11 Which day hath God appointed for the Sabbath? (Shorter Catechism, Ques. 59.) How should it be spent? (Jer. 17: 21; Isa. 58: 13; Matt. 12: 1; Luke 13: 16; Rom. 10: 17; Acts 10: 2.) Why should it be kept holy? (Gen. 2: 3; Isa. 56: 6, 7.)

Seniors and the Home Department—1, 2 How many Commandments in the "first table"? What duties referred to? How many in the second table? What reasons here given for keeping the Commandments?

3-6 In what way must God be worshipped? (John 4: 24.) What do the words "before me" mean? (Shorter Catechism, Ques. 48.) What does the Second Commandment require? (Shorter Catechism, Ques.

50.) What reason given for its observance? (Ex. 34: 14.) How does God regard idolatry? (Deut. 7: 25, 1 Cor. 10: 7, 14.)

7 What common sin of to-day here rebuked? What excuses sometimes made? What has Jesus to say of these? (Matt. 23: 16-23.)

8-11 How ancient is the Sabbath? How to be sanctified? (S. Catechism, Ques. 60.) What example set by God? What blessings follow the keeping the Sabbath?

Prove from Scripture—That the Lord's name is sacred.

Practical Points—1. When God speaks, we should listen.

2. The Ten Commandments were written by God's finger, that we might be sure whence they came, and on tables of stone, that we might understand that they were to last for all time.

3. The first four Commandments sum up our duty to God; the last six, our duty to others. And so nothing that we should do or should not do is left out of count.

4. The Commandments are strict—"Thou shalt," "Thou shalt not"; but it is a loving God who has given them (Read v. 2). Dr. Peloubet says, "A little girl I know is very likely to say, after a fit of naughtiness, followed by punishment and weeping, 'I love you mama'; to which the wise mother replies, with a kiss, 'Then why don't you mind me?'"

5. "What does Satan pay you for swearing?" asked one man of another. "He doesn't pay me anything," was the reply. "Well, don't you think you work cheap?"

FOR WRITTEN ANSWERS

1. When and to whom were the Ten Commandments given?

2. To what do the first four relate? The last six?

3. What are the chief reasons for keeping the Sabbath?

THE TEN COMMANDMENTS

July 20, 1902

Duties to Men

Exodus 20: 12-17. Commit to memory vs. 12-17. Read Deut. 5: 16-22; Matt. 5: 17-48.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Revised Version—1 Do no murder.

EXPLANATION



The Good Samaritan

Connection—The first four commandments, which we studied in last lesson, teach us our duty to God. The six which follow teach us our duty to man. Jesus gives this twofold division in Matt. 22: 37-39.

12. **Honour thy father and thy mother.** This commandment forms a kind of bridge between the first table and the second. We honor parents, not simply as our fellowmen; they are the representatives of God to their children. The duty laid down is not only outward obedience, but respect, reverence and love. The commandment, too, implies that we should treat with respect all superiors, and all who are in rightful authority over us, 1 Pet. 2: 13, 14, 17; for the words "father" and "mother" had in the East a much wider meaning than with us. Disobedience to this command is at the bottom of much of the lawlessness of the present day. **That thy days may be long.** Other things being equal, the child who loves and obeys his parents and lives a life that is good and pure and true, will live longer than one who does not. When a boy disobeys his parents, he soon finds his way into bad company and then into sinful habits, which ruin happiness and shorten life. A nation, too, made up of obedient children, will be long lived. **Upon the land; the land of Canaan** to which God was leading them.

13. **Thou shalt not kill.** Life is very sacred in the sight of God, and this commandment not only forbids the open act of murder, but also the spirit of

revenge which is the spirit of murder. Matt. 5: 21, 22. "Every time a school boy angrily lifts a hand to hurt a school-fellow, he is breaking in spirit this commandment." We can break it, too, by violating the laws of health and of morals, or by doing anything that may shorten our own lives. **Thou shalt not commit adultery.** We should live lives that are pure in thought, feeling, word, and action. And we should put away everything that tends to corrupt the mind, as listening to lewd stories and jokes, reading bad books, looking upon obscene pictures, and keeping bad company. "No sin, not even intemperance, so rapidly ruins body, mind, and soul, as this sin." (Peloubet.)

15. **Thou shalt not steal.** We are not to take what is not our own. The commandment may be broken by stealing a trifling thing, as well as by stealing large sums of money. Great thefts begin with little offences. But the sin grows, and leads many a youth to punishment and disgrace. We should be strictly honest in all our dealings with others, taking no unfair advantage, nor robbing them of their rights.

16. **Thou shalt not bear false witness.** The eighth commandment is intended to throw a safeguard around property. The ninth is intended to protect character. To injure another's character by a direct falsehood, or by twisting the truth until it looks like falsehood, is a great sin, Lev. 19: 16. If we have anything to say about others, it should be strictly truthful, Ex. 23: 1.

17. **Thou shalt not covet, etc.** A man is covetous when he desires something so very much that he will set aside the rights of others and the claims of duty to gain it. If checked in thought, covetousness cannot find expression in act, Joshua 7: 21. "And as a strong interest or affection has power to destroy in the soul many weaker ones, so the love of God and our neighbor is the appointed way to overcome the desire of taking from our neighbor what God has given to him, refusing it to us." The practical effect of the Tenth Commandment, standing where it does, like a solemn appendix to the rest, is to throw back on them all a more searching light.

The Ten Commandments thus given by God were with certain other minor laws (chs. 20-23), written in a book called "The Book of the Covenant" (ch. 24: 7), which was read to the people, who answered with one voice, "All the words which the Lord hath spoken we will do, and be obedient," v. 7.

GOLDEN TEXT

Matt. 19:18: Thou shalt love thy neighbour as thyself.

DAILY READINGS

M. —Exodus 20:12-20. Duties to men.
 T. —Lev. 19:9-18. Love to neighbors.
 W. —Exodus 24:1-8. Promise to obey.
 Th. —Matt. 15:1-9. Jesus and the command.
 F. —Rom. 13:1-10. Fulfilling the law.
 S. —Luke 10:25-37. My neighbor.
 S. —John 15:8-17. Christ's example.

CATECHISM

Q. 31. What is effectual calling?
 A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us

to embrace Jesus Christ, freely offered to us in the Gospel.

TIME AND PLACE

The time and place are the same as for Lesson II., the year 1491, B.C., the month probably May, the people at the foot of Mt. Sinai between the northern branches of the Red Sea.

LESSON PLAN

I. Duty to Parents, 12.
 The first commandment with promise, Eph. 6:2.
II. Duty to Neighbors, 13-17.
 To hold their life sacred; to be pure; to be honest; to be truthful.

LESSON HYMNS

Book of Praise, 585; 92 (Ps. Sel.); 219; 581; 535; 232.

FOR FURTHER STUDY

Juniors—12 Which is the Fifth Commandment? What included in "honor"? Name some others to be honored. (1 Tim. 5:1; 1 Pet. 2:17.) What promise attached to this Commandment? How does Paul speak of this? (Eph. 6:2.) What duties do children owe their parents? (Gen. 46:29; Prov. 31:28; Eph. 6:1; 1 Tim. 5:4; John 19:27.)

13 What acts here forbidden? (Matt. 6:15; 1 John 3:15.) With what sins does the breaking of this Commandment begin?

14 What are we here taught? What is required in the Seventh Commandment? (Shorter Catechism, Ques. 71.) What is forbidden? (Ques. 72.)

15 What does this Commandment forbid? In what ways may it be broken besides by actual theft? With what do great thefts generally begin?

16 Which is the Ninth Commandment? What is meant by "bearing false witness"? How best may the command be kept? (Phil. 4:8; Rom. 12:10.)

17 What is covetousness? To what does it lead? (Prov. 28:20; Josh. 7:21; 1 Tim. 6:10.) What is the sum of the Ten Commandments? (Shorter Catechism, Ques. 42.)

Seniors and the Home Department—12 Which Commandment is the connecting link between the two tables of the law? What does it demand? (1 Pet. 2:17; Rom. 12:10.) What gained by keeping it? (Eph. 6:2, 3.)

13 What was the punishment of the first murderer? (Gen. 4.) What law laid down later? (Gen. 9:6.) What reason given for it? How did Jesus show the true spirit of this Commandment? (Matt. 5:21-23.) Who repeated His interpretation? (1 John 3:15.)

What is the right way to treat enemies? (Matt. 5:44.) Who is the only rightful avenger? (Rom. 12:19.) What sort of vengeance should we take? (Rom. 12:20.)

14 What does the Bible say about pure thoughts? (Phil. 4:8.) About pure words? (Col. 3:8; 4:6.) About pure lives? (1 Thess. 5:22; Jude 23.)

15 How should man deal with man? (Ps. 15; Matt. 7:12.) What command given by the apostle Paul to dishonest men? (Eph. 4:28.)

16, 17 How can truth be promoted? (Zech. 8:16, 17; Phil. 4:8.) Of what is covetousness a root? (1 Tim. 6:10.) What is the teaching of the commandments? (Matt. 22:37, 38, 39.)

Prove from Scripture—That our parents are to be honored.

Practical Points—1. In honoring our parents we do honor to ourselves.

2. To speak evil of one's parents always discounts the speaker. If you cannot speak well of them be silent.

3. "Getting mad," is counted a trivial thing; but God thinks it very close to the awful sin of murder.

4. Impurity in speech or act should be avoided like smallpox. It is equally deadly.

5. Be as honest in little things as in greater. "Surely," said a man once, "you won't say that stealing a pin and a dollar are the same in God's eyes?" "Well," was the reply, "will you tell me how much more valuable to God a dollar is than a pin?"—*Pe-loubet.*

6. Here is a good resolution, "All the words which the Lord hath said we will do," Ex. 24:3.

FOR WRITTEN ANSWERS

1. Explain the promise in the Fifth Commandment.

2. What is our duty to our neighbor's property? To his character?

3. What is meant by covetousness? To what other sins does it lead?

Exodus 32 : 1-6, 30-35. Study Ex. 32 : 1-35. Commit to memory vs. 30-32.

Read Ex. chs. 32-34.

1 And when the people saw that Mo'ses delayed to come down ¹out of the mount, the people gathered themselves together unto A'aron, and said unto him, Up, make us gods, which shall go before us; for as for this Mo'ses, the man that brought us up out of the land of Egypt, we ²wot not what is become of him.

2 And A'aron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto A'aron.

4 And he received ⁴them at their hand, and fashioned it with a graving tool, ⁵after he had made it a molten calf: and they said, These be thy gods, O Is'rael, which brought thee up out of the land of Egypt.

5 And when A'aron saw ⁶it, he built an altar before it; and A'aron made proclamation, and said, Tomorrow ⁷is a feast to the Lord.

6 And they rose up early on the morrow, and offered

Revised Version—1 From the mount; 2 Know not; 3 Rings; 4 It; 5 And made it; 6 This; 7 Shall be; 8 Omit an; 9 And now go; 10 "Angel" with small a; 11 Smote.

burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make ⁸an atonement for your sin.

31 And Mo'ses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Mo'ses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine ¹⁰Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the Lord ¹¹plagued the people, because they made the calf, which A'aron made.

EXPLANATION

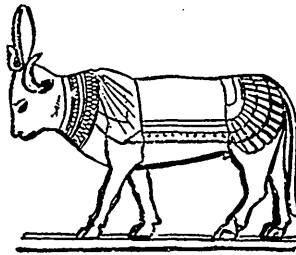
Connection—After giving Moses many laws for the government of the people (chs. 21-23), God called him up into the mount (24 : 12-18), where He explained to him how the tabernacle was to be built and about the priests and sacrifices (chs. 25-31), and gave him stone tables on which the Ten Commandments were written, 31: 18. In Moses' absence the golden calf was made.

1. The people; at the foot of the mountain, 24: 14. Saw that Moses delayed. He was in the mount for forty days, 24: 18; gods (or a god)

which shall go before us; to lead them to Canaan. As for this Moses; words of contempt. Wot not; know not. "How could one who had lost his own way guide millions," said they.

2-4. The golden earrings; received from the Egyptians, 12: 35, 36. These were worn by men as well as women. Aaron perhaps thought that the people would cease to wish for an idol, if they had to give up their jewelry to make it; or he may have wished to gain time, until Moses should return. But his shifty plan failed.

4. He received them. One wrong step led to another. Fashioned it with a graving tool. It was perhaps a wooden idol, gold plated, v. 20. The "graving tool" may have been used in carving the wooden mould. A molten calf. They had seen the calf worship in Egypt. These be thy gods. Though plural, the word denotes a single god, as before, v. 1.



Calf Idol

5, 6. Built an altar; He had broken the Second Commandment. He now prepares to break the First. A feast to the Lord; as if formal worship of God could make up for disobedience to His Commandments. Burnt offerings. The flesh of the sacrifice was burnt upon the altar. Peace offerings. A portion of these was burnt on the altar and the rest eaten by the worshippers. To eat and to drink; the usual feast after a sacrifice. To play; including all sorts of indecency.

God was very angry with the people (vs. 7-10.), but Moses besought him to spare them, vs. 11-14. Then, hastening down, he destroyed the idol, rebuked Aaron, and punished the people, vs. 15-29.

30. A great sin; and forgiveness for it was no light thing. An atonement; literally, an "at-onement." Sin had separated the people from God; Moses was to bring them back to His favor. (See on v. 32.)

31, 32. Oh, this people. No one should look calmly on sin. If thou wilt forgive; then all shall be well. If not, blot me. This is the atonement of v. 30. He himself would bear their punishment, if God would spare them. Out of thy book. Compare Rev. 22: 19.

33-35. Whosoever hath sinned . . . him will I blot out. No man can atone for another. Ps. 49: 7; Ezek. 18: 20. But Christ can atone, because He is more than man. Go, lead the people. God spared them at Moses' request. Mine angel shall go before thee. A lesser guide, not Jehovah Himself, as before; but ch. 23 tells how Moses won back a promise of God's own presence. I will visit their sin. Sin, though forgiven, brings many an after woe. The Lord plagued, etc.; punished them by various ills. Which Aaron made. He who asks for gods, makes them. The people were as guilty as if they had themselves made the calf. Aaron was only a tool in their hands. Every man is responsible to the limit of his influence.

GOLDEN TEXT

Ex. 20: 3. Thou shalt have no other gods before me.

DAILY READINGS

- | | |
|------------------------|--------------------------------|
| M. —Exodus 32: 1-14. | } Worshipping the golden calf. |
| T. —Exodus 32: 15-24. | |
| W. —Exodus 32: 25-35. | |
| Th. —Exodus 34: 1-14. | |
| F. —Deut. 9: 7-21. | |
| S. —1 Kings 12: 25-33. | The second tables. |
| S. —Psalm 106: 7-23. | Remember! |
| | A king's sin. |
| | Forgetting God. |

CATECHISM

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

TIME AND PLACE

Some time in July, B.C., 1491, and six or seven weeks after the giving of the Law; toward the close of Moses' forty days on Mt. Sinai. The place Mt. Sinai and the plain at its foot.

LESSON PLAN

- I. A Nation of idolaters, 1.**
They forgot all that God had done for them.
- II. An Irresolute Ruler, 2-6.**
He allowed the crowd to control him.
- III. A Genuine Patriot, 30-32.**
He was ready even to die for his people.
- IV. A Deserved Punishment, 33-35.**
The natural outworking of the people's sin.

LESSON HYMNS

Book of Praise, 72 (Ps. Sel.); 22; 516; 533; 530; 90.

FOR FURTHER STUDY

Juniors—1 What had God asked Moses to do? (Ex. 24: 12.) What mountain was it? (v. 16.) How long did Moses remain? (v. 18.) Who was leader during Moses' absence? (v. 14.) What did the people ask him to do? Why wrong?

2-6 What did Aaron ask of them? How did the people answer? What was made? Which commandment did they break? What next did Aaron do? And the people? Which commandments broken?

30-32 What did God say to Moses? (vs. 7-10.) What did Moses say? (vs. 11-13.) What did the Lord do? (v. 14.) Why was Moses so angry? (v. 19.) How did he do? (vs. 19, 20.) What plain truth did Moses tell the people? (v. 30.) Who alone can atone for our sins? (Heb. 2: 9; 1 Pet. 2: 24.) Where did Moses go? What was his prayer? What his offer?

33-35 What was the Lord's answer? His command? His promise? His threat? The punishment He sent?

Seniors and the Home Department—1 What did Moses receive from God? (See "Connection.") What did the people do during his absence? Why were they discouraged? What foolish proposal did they make?

2, 3 Why did the people want an image? What was Aaron's proposal? What did he hope to gain by it? Whence had the Israelites got their golden earrings? Why did they wish a calf idol? What sin did they commit?

4-6 Which Commandment was broken? How did Aaron seek to make the sin look less grievous?

30-35 How did Moses act when he heard of the

people's sin? (vs. 7-13.) What became of the sacred tables? (vs. 19.) What command given as to the calf? (v. 20.) What happened to the people? (vs. 25-29.) What was Moses' prayer for the people? What offer did he make? Who is the great Propitiator? (1 John 2: 1, 2.) What does the atonement show? (Rom. 5: 8; Gal. 2: 20; 1 Tim. 2: 4.)

Prove from Scripture—*That our own sins need forgiveness.*

Practical Points—1. The Israelites at the foot of the mountain were like silly children; they thought that, because God kept them waiting, He had forgotten them.

2. Such is popularity. The people almost worship Moses when he wins their battles or gets them bread, but when his power appears to fall, they treat him with contempt.

3. They had been familiar with calf worship in Egypt. Now they will take it up when they are discouraged. So ready are we to fall again into a bad habit.

4. The people found, as we all shall find, that it is an evil and a bitter thing to transgress against the Lord. "The Jews have a tradition that at least an ounce of the powder of the golden calf has been mingled in each of their later calamities."

5. Here is a Christ-like man,—willing to suffer, if only others may be saved.

6. God blots out sin, but the scars and often the thorns, remain.

7. We may do more harm through our influence over others than by our own actions.

FOR WRITTEN ANSWERS

1. What led the people to wish for the molten calf?

2. How did God regard their sin?

3. How was their utter destruction prevented?

Exodus 40: 1-13. Study Ex. 40: 1-38. Commit to memory vs. 1-3. Read Ex. chs. 38-40; Heb. chs. 9, 10.

1 And the Lord spake unto Mo'ses, saying,
 2 On the first day of the first month shalt thou¹ set up the tabernacle of the² tent of the congregation.
 3 And thou shalt put therein the ark of the testimony, and³ cover the ark with the veil.
 4 And thou shalt bring in the table, and set in order the things that are⁴ to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
 5 And thou shalt set the⁵ altar of gold for the incense before the ark of the testimony, and put the⁶ hanging of the door to the tabernacle.
 6 And thou shalt set the altar of⁷ the burnt offering before the door of the tabernacle of the² tent of the congregation.
 7 And thou shalt set the laver between the² tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the⁸ hanging at the court gate.
 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the⁹ vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of⁷ the burnt offering, and all¹⁰ his vessels, and sanctify the altar: and¹¹ it shall be an altar most holy.

11 And thou shalt anoint the laver and¹² his foot and sanctify it.

12 And thou shalt bring A'aron and his sons unto the door of the² tabernacle of the congregation, and¹³ wash them with water.

13 And thou shalt put upon A'aron the holy garments, and¹⁴ anoint him, and sanctify him; that he may minister unto me in the priest's office.

Revised Version—1 Rear; 2 Tent of meeting; 3 Thou shalt screen; 4 Omit to be set in order; 5 Golden altar for incense; 6 Screen; 7 Omit the; 8 Screen of the gate of the court; 9 Furniture; 10 Its; 11 The altar shall be; 12 Its base; 13 Shalt; 14 Thou shalt.

EXPLANATION

Connection—Through the prayer of Moses, God once more consented to lead the people to the Promised Land, ch. 33: 12-14. The tent, or tabernacle for worship, described in chs. 25-27, was then constructed (chs. 35-39), and was set up one year after the departure from Egypt (40: 17).

1, 2. **The Lord spake**; instructing Moses to set up the tabernacle, 39: 43. **On the first day**. (See "Time and Place.") It was the New Year's Day of their second year of freedom, 40: 17. **The tabernacle**; a structure of wood with gold-plated back and sides, the entrance in front being closed by a curtain hung on five golden pillars by hooks or "taches" of gold. It was about 45 feet long and 15 wide (26: 15-30), and was divided into two parts, the Holy Place and the Holy of Holies, 26: 33. It was protected from the weather by a goat's hair covering (26: 7) and by various skins, 25: 14.

3. **Put therein**; in the Holy of Holies. **The ark**; a chest of acacia wood overlaid with gold, except the cover, which was all gold, and upon which rested the figures of two cherubim, 25: 10-20. **The testimony**; the tables of stone containing the Ten Commandments, 34: 1, 2. **Cover the ark**. It was screened by a veil hanging between the Holy Place and the Holy of Holies, 26: 33.

4, 5. **Bring in the table**; into the Holy Place. It, too, was overlaid with gold. **Set in order**—the golden vessels (25: 29, 30), and the shewbread (Lev. 24: 5-9) which was placed upon it. **The candlestick**; of pure gold and with seven lights, 25: 31; 27: 20. **21. The altar**; of incense. Fragrant gums and spices were burnt upon it. See 80: 1-10. **The incense**; a symbol of prayer. **Before the ark**; in the Holy of Holies. See

also on v. 3. **The hanging**, etc.; the curtain at the entrance.

6-8. **The altar of burnt offering**; the brazen altar of 27: 1-8. On it's altar the flesh of the sacrifices was burnt. **The tabernacle of the tent**. The "tent" here means the tabernacle itself; the "tabernacle," the tent-like covering. (See on v. 2.) The brazen altar was outside, before the door. **The laver**; a large bronze vessel resting on a pedestal, 38: 8. **Put water therein**; for the washing of the priests (30: 18-21) and of the sacrifices, Lev. 8: 21. **The court**; a space around the tent, enclosed by curtains upon poles, 27: 9-18. **Hang up the hanging**; the curtain at the entrance of the court, 27: 16.

9-11. **The anointing oil**; composed of olive oil and various spices, 30: 23-25. **Anoint the tabernacle**; setting apart it and its furniture to the Lord. **Shall be holy**; set apart for a sacred use.

12, 13. **Aaron and his sons**; appointed as priests (28: 1), they were now to be set apart to the office. **Unto the door**; where the laver stood. **Wash them**; symbolizing cleansing. **The holy garments**; the breastplate, ephod, robe, coat, mitre, girdle, 28: 4. These were all to be of the finest, most perfect, and most beautiful materials, whether linen, gold or gems. "You will find in your Bible," says Professor Henry Drummond, "a lovely phrase which I like very much. It is this: The beauty of holiness. The Beauty! the perfection of the Christian character: not simply things done after a good style, but

things done with beauty and with grace."

The remaining verses tell how Moses carried out the instructions, and how God's glory, veiled in cloud, filled the tabernacle in token of His approval.



The Tabernacle

GOLDEN TEXT

Ps. 110: 4. Enter into his gates with thanksgiving, and into his courts with praise.

DAILY READINGS

- M. - Exodus 40: 1-16.
 - T. - Exodus 40: 17-27.
 - W. - Exodus 40: 28-38.
 - Th. - Exodus 35: 4-9.
 - F. - Exodus 35: 20-29.
 - S. - Exodus 39: 30-43.
 - S. - Heb. 9: 1-14.
- } The tabernacle.
The Lord's command.
Willing gifts.
The tabernacle finished.
A more perfect tabernacle.

CATECHISM

Q. 33. What is justification?
A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

FOR FURTHER STUDY

Juniors-1, 2 To whom did God speak? What did He say? Who designed the tabernacle and its furniture? (Heb. 8: 2.) What form was it? What was the covering? Name the two principal parts. (Heb. 9: 3-7.) What was around the whole?

3 What was placed in the Holy of Holies? Describe the ark. What were in the ark? (Deut. 10: 2; Heb. 9: 4.) What over the ark? Who alone entered this place? (Heb. 9: 7.) How often? For what purpose?

4 What do you know of this table? What was on the table? Whom did the bread represent? (John 6: 51.) What gave the light?

5, 6 What was incense? How offered? Why offered? Where was the altar of the burnt offering? Why so called? What were its teachings? (Heb. 10: 1-9.)

7, 8 What between the tent and altar? Its use?
9-11 What ceremony performed?

12, 13 How were the priests set apart? What did the washing represent? (2 Cor. 7: 1.)

Seniors and the Home Department-1, 2 What was the tabernacle? What was its purpose? How were the materials obtained to build it? Ex. 35: 29.) By whom anointed? (Lev. 8: 10.) Who had charge of it? (Num. 1: 50.) How was it to be removed? Of whom was it a picture or type? (Heb. 8: 2.) What is compared to it? (2 Cor. 5: 1; 2 Pet. 1: 13.)

3-6 What were the two chief divisions? What three things were in the Holy Place? What was in the Holy of Holies? What purpose did the ark serve? (Ex. 30: 6.) Describe the mercy seat. (Lev. 16: 13.) What was shewbread? To whom once given; and in

TIME AND PLACE

The first day of the month Abib or Nisan, the New Year's Day of the Israelites, in the latter part of March or early in April, B.C. 1490. The plain at the foot of Mount Sinai.

LESSON PLAN

- I. The Law of Worship, 1.
Moses received this law from God.
- II. The Place of Worship, 2-8.
The centre of worship is the house of God.
- III. The Spirit of Worship, 9, 10.
The anointing oil represents consecration to God.
- IV. The Leaders in Worship, 11-13.
The priests stood between the people and God.

LESSON HYMNS

Book of Praise, 615; 35 (Ps. Sel.): 385; 576; 573; 389.

what circumstances? (1 Sam. 21.) What use made of this incident by Jesus? (Mark 2: 3-23.) How did God regard incense? (Ex. 30: 5) What did the incense represent?

7, 8 Where were the laver and court; and for what uses?

9-13 Describe the dedication of the tabernacle, and the consecration of Aaron. Of what was anointing a symbol?

Prove from Scripture-That God commands our worship.

Practical Points-1. The Lord alone has the right to say how He is to be worshipped.

2. He appointed all these various ceremonies because the people were but beginners. They were object lessons to teach them higher truths.

3. The tabernacle and its furniture and vessels and forms of worship, all pointed forward to Christ, and to what He was to do for men and to how we are to draw near to God through Him.

4. When Christ came, all the old forms and ceremonies were cast aside, as the beautiful butterfly casts off the dead chrysalis from which it sprang.

5. The chief thing sought in the tabernacle worship was to get rid of sin. "This is a faithful saying"- (For the rest of the sentence see 1 Tim. 1: 15.)

- 6. "Holliness on the head,
Light and perfection on the breast,
Harmonious bells below raising the dead,
To lead them into life and rest.
Thus are true Aarons dress."

FOR WRITTEN ANSWERS

- 1. Who gave the plan for the tabernacle? Who carried it out?
- 2. What was the "mercy seat," and why so called?
- 3. How were Aaron and his sons set apart to their office?

Temperance Lesson

Leviticus 10: 1-11. Commit to memory vs. 8-11.

1 And Na'dab and Abi'hu, the sons of A'aron, took 1 either of them his censer, and put fire therein, and 2 put incense thereon, and offered strange fire before the LORD, which he 3 commanded them not.

2 And there 4 went out fire from 5 the LORD, and devoured them, and they died before the LORD.

3 Then Mo'ses said unto A'aron, This is 6 it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And A'aron held his peace.

4 And Mo'ses called Mi'shael and El'zaphan, the sons of Uz'ziel the uncle of A'aron, and said unto them, 5 Come near, carry your brethren from before the sanctuary out of the camp.

6 So they 7 went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Mo'ses said unto A'aron, and unto Eleaz'ar and unto Ith'amar, his sons, 8 Uncover not your

Revised Version 1 Each; 2 Laid; 3 Had not commanded them; 4 Came forth; 5 Before; 6 Draw; 7 Drew; 8 Let not the hair of your heads go loose; 9 That ye die not and that he be not wrath upon all the congregation; 10 Tent of meeting; 11 Drink no wine; 12 That ye die not; 13 The holy and the common; 14 The unclean and the clean.

heads, neither rend your clothes; 9 lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Is'rael, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the 10 tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Mo'ses.

8 And the LORD spake unto A'aron, saying, 9 Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the 10 tabernacle of the congregation, 12 lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between 13 holy and unholy, and between 14 unclean and clean;

11 And that ye may teach the children of Is'rael all the statutes which the LORD hath spoken unto them by the hand of Mo'ses.

EXPLANATION

Connection—This Book is called Leviticus because it describes the duties and offerings of the priests, who were of the tribe of Levi. Having set up the tabernacle for worship (Ex. 40: 17), Aaron and his sons were set apart as priests (Lev. 8), and on the eighth day the first sacrifice was offered (9: 1, 2), and consumed by fire from God. v. 24. On that very day the events of our lesson occurred.



Mitre, Breast-plate and Censer—Peloubet

not commanded, venturing to press within the veil, which was forbidden. Fire from the LORD. A sheet of flame met them as they were about to enter the tabernacle. (Exod. 40: 34, 35.) Not always is the punishment of sin as sudden as in the case of Nadab and Abihu, but it is always equally certain. A man throwing himself into the current of Niagara would as surely perish, if it required twenty-five years

to carry him over, instead of a few seconds. Delay with God does not mean uncertainty, either in His promises or His threatenings.

3. Moses said; explaining their death. This is it that the LORD spake; in Ex. 19: 22; 28: 41; 29: 44. I will be sanctified; that is, God's holiness would be shown either in the obedience or the punishment of His people. In them that come nigh me; His priests and ministers. God deals most severely with those who have the best opportunities of knowing Him (See Amos. 3: 2). Glorified. The people would see the glory of God's character in His love of right and His hatred of wrong. Aaron held his peace; though they were his own sons.

4, 5. Mi'shael and Elzaphan; second cousins of the dead priests. From before the sanctuary; the holy tent. Out of the camp; where all bodies were buried. In their coats; the long white tunics which formed part of the priestly dress, 8: 13.

6, 7. Eleazar and Ithamar; Aaron's younger sons, Ex. 28: 1. Uncover not your heads, etc. They were to show no sign of grief, lest they should appear to rebel against God's just decree. Lest ye die. The punishment was just, and disapproval might lead to further punishment. Let your brethren . . . bewail. The dreadful event would therefore not be without mourners. Ye shall not go out; to bury the dead. For the anointing oil, etc. They were set apart for God's service (8: 12, 30), and to touch the dead would defile them (21: 1), and thus unfit them for the service of the sanctuary.

8-11. The LORD spake; a warning to Aaron. Perhaps they had been under the influence of strong drink. Wine nor strong drink; any kind of intoxicating liquor. Into the tabernacle; to perform their priestly duties. A statute; a law or regulation. That ye may put a difference, etc. With the brain muddled with wine, the priest could not do this. Between holy and unholy; between right and wrong. Between unclean and clean; as in ch. 11. That ye may teach, etc. Their minds must be clear, to instruct the people.

GOLDEN TEXT

1 Thess. 5 : 6. Let us watch and be sober.

DAILY READINGS

- | | |
|------------------------|----------------------------|
| M. —Lev. 10 : 1-11. | Nadab and Abihu. (Temp.) |
| T. —Exodus 30 : 1-10. | The incense altar. |
| W. —Ezek. 22 : 23-31. | Penalty of unfaithfulness. |
| Th. —Ezek. 44 : 15-21. | Rules for priests. |
| F. —Gal. 5 : 16-26. | A better way. |
| S. —1 Cor. 9 : 19-27. | Cautious living. |
| S. —1 Thess. 5 : 5-23. | Need for watchfulness. |

CATECHISM.

Q. 34. What is adoption?
 A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

FOR FURTHER STUDY

Juniors—1 In what book is to-day's lesson? Whose duties recorded in it? To whose service were the Levites set apart? (Num. 1 : 50.) What building for worship had been finished? Who were made chief priests? Which of Aaron's sons are here spoken of? What did they do? What made their sin so grievous? How does God regard disobedience? (Josh. 5 : 6; Deut. 11 : 28; 28 : 15; Eph. 5 : 6.)

2 How were Nadab and Abihu punished? Why so severe a punishment?

3-7 What did Moses say? How did Aaron act? Why were Aaron and his sons forbidden to mourn?

8-11 What is said about wine in Prov. 20 : 1? Where is excess in its use forbidden? (Eph. 5 : 18.) Why should we abstain from its use? (Prov. 23 : 29-32; Rom. 14 : 21; Gal. 5 : 22, 23.) Who can make us truly temperate? (Gal. 5 : 22, 23.) What is the only safeguard against drunkenness? When should it be begun? Have you adopted that plan?

Seniors and the Home Department—1, 2 To what office had Aaron and his sons been set apart? What were the names of Aaron's four sons? (Ex. 28 : 1.) Which two were the eldest? What was part of their priestly duties? How did they disobey? What is included in obedience to God? (Ex. 19 : 5? Deut. 11 : 27.) How should it be given? (Rom. 6 : 17; Ps. 18 : 44.) How were Nadab and Abihu punished?

3-7 What led Aaron, under such a dreadful blow, to "hold his peace?"

8-11 What special command did God now give? What had led to the sin of Aaron's sons? To what does drunkenness lead? (Isa. 5 : 12; 28 : 8; Prov. 21 : 17; Rom. 13 : 13.) What dreadful woe pronounced against it? (1 Cor. 6 : 10.) What is the only safe

TIME AND PLACE

April, B.C. 1400: on the first day that the priests entered upon their duties, after their week of consecration, Lev. 8 : 33; 9 : 1. It was just a year from the time of the Exodus. In the camp in the valley before Mount Sinai.

LESSON PLAN

- I. A Great Sin, 1. Committed by holders of a sacred office.
- II. An Awful Doom, 2-7. Inflicted at the beginning of the priesthood.
- III. A Solemn Warning, 8-11. Against the use of strong drink.

LESSON HYMNS

Book of Praise, 217; 91 (Ps. Sel.); 581; 232; 584; 238.

plan? (Prov. 23 : 31.) Who is our great example of self-denial? (Matt. 4 : 8-10; Rom. 15 : 3.) What comes first, with looking on wine? What last? (Prov. 23 : 31, 32.)

Prove from Scripture—*That God's worship requires reverence.*

Practical Points—1. A wise father may have foolish sons.

2. God observes our every act.

3. What is God's way, is right; and when our way differs from God's way, it is always wrong.

4. It is the same God who blesses and punishes; and in both cases He is just and good.

5. The late Sir Andrew Clark, physician to Queen Victoria, said, "Alcohol is a poison. So is strychnine, so is arsenic, so is opium. It ranks with these agents. Health is always in some way injured by it; benefited by it—never."

6. Leaders who favor wrong-doing are a curse to any community. Peloubet quotes President Schurman, chairman of the Philippine Commission, as saying, "The introduction of the saloon has hurt the Americans more than anything else in the eyes of the natives of the Philippine Islands."

7. By their sin men forge weapons for their own destruction. Nadab and Abihu offered strange fire. . . . And there went out fire from the Lord and destroyed them." (v. 7). Haman was hung on "the gallows he had prepared for Mordecai, Esther 7 : 10. The men who had accused Daniel were cast into the den of lions, Dan. 6 : 24.

8. Christians have a place of special privilege and therefore of peculiar danger. If we forget the honor due to His name. . . . We shall have no excuse.

FOR WRITTEN ANSWERS

1. What was the sin of Nadab and Abihu?.....

2. What led to it? How was it punished?.....

3. What command given by the Lord to Aaron and his sons?.....

Numbers 10: 11-13, 29-36. Commit to memory vs. 33, 34. Read Num. chs. 11, 12.

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' 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; foras-

Revised Version—1 Over; 2 Set forward according to; 3 Abode; 4 Reuel; 5 Shalt; 6 Good soever; 7 Set forward; 8 Omit in the; 9 Seek out; 10 Upon; 11 Set forward from; 12 Ten thousands of the thousands.

EXPLANATION

Connection—The Book of Numbers derives its name from the lists of the people given in it. The tabernacle having been set up and dedicated, the passover was observed for the first time since leaving Egypt, 9: 1-5. A few days later, they left Sinai on the way to Canaan.

11. The twentieth day, etc.; in the early part of our May. In the second year; of their departure from Egypt. They were at Sinai nearly a year (Ex. 19: 1). During that time they were organized as a nation under civil and religious rulers, Ex. 18: 25; Lev. 8: 1-13. The cloud; the symbol of the divine presence, Ex. 13: 21. Was taken up. Its removal was the sign of departure, Ex. 40: 36-38. The tabernacle of the testimony; so called because it contained the testimony, or law, written on tables of stone, Deut. 10: 5.

12, 13. Took their journey. Men, women and children started upon the march with tents, baggage, flocks and herds. The tabernacle, taken to pieces and placed on waggon (7: 5-9), was in the charge of the Levites (1: 51), who had been set apart for sacred work, 8: 14, 15. The cloud rested; the halting signal. The wilderness of Paran; a rough, rocky, desert waste, with barren hills and dark ravines, now known as the desert of Tih. According to the commandment, etc. The order which they were to march is given in vs. 14-28. (See ch. 2.)

29, 30. Hobab, the son of Raguel. Raguel is the same person as Reuel (Exod. 2: 18) and Jethro (Ex. 3: 1). Raguel or Reuel was his name, and Jethro, which means "Excellency," a title of honor. The Midianite; supposed descendants of Abraham and Keturah, Gen. 25: 1, 2. Which the Lord said, etc. He had promised it to Abraham (Gen. 12: 7), to Jacob (Gen. 28: 13), and to Moses, Exod. 3: 8. We will do thee good. It would be to his advantage to be connected with a nation so richly blessed of God, Gen. 17: 8. I will not go. A true child of the desert, he preferred the free life of the desert to a settled home in Canaan.

31, 32. Thou mayest be to us eyes. Knowing, as he did, all the ways and byways of the desert. What goodness the Lord shall do to us. Hobab

much 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.

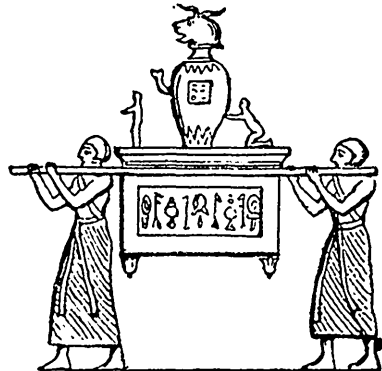
35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

was to share in the blessings promised to the Israelites, Ex. 3: 8. It would seem, from Judges 1: 16, that Hobab went with Moses.

33. The mount of the Lord; Sinai. Three days' journey; perhaps not more than thirty miles in all, for progress, with such a mixed multitude, would be slow. The ark of the covenant; the ark which contained the covenant of the law. (See on v. 11.) Went before them; in front of the line of march, the bearers (v. 21) being guided by the pillar of cloud, v. 31.

34-36. When the ark set forward; guided by the pillar of cloud. Rise up, Lord; the morning prayer—for defence from the swift, silent attack of the Arab raiders. When it rested; halted, as a



Egyptian Ark or Sacred Chest—(Davis' Bible Dictionary)

sign to encamp for the night. Return, O Lord; the evening prayer—only under the symbol of God's presence could they lie down in safety. "Only Moses, as he looked upon that huge multitude, could rightly feel how unutterably awful their position would be if on any day the cloud were to rise and melt into the evening sky, instead of poising itself above the sanctuary of Israel."

GOLDEN TEXT

Ps. 31 : 3. For thy name's sake lead me and guide me.

DAILY READINGS

- M. — Num. 10: 11-13 and 29-36. } Journeying toward Canaan.
- T. — Num. 9: 15-23. } The cloud and fire.
- W. — Gen. 12: 1-9. } God's promise.
- Th. — Neh. 9: 7-19. } God's mercy remembered.
- F. — Isa. 63: 7-14. } Loving kindness.
- S. — Psalm 107: 1-15. } The Divine Leader.
- S. — Psalm 23. } My Leader.

CATECHISM.

Q. 35. What is sanctification?
 A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

TIME AND PLACE

The start was made from Sinai on the twentieth day of the second month of the second year after leaving Egypt, probably about the middle of May, B.C. 1490. The course of the journey lay northward from the foot of Mount Sinai between the two arms of the Red Sea, into the wilderness of Paran, the great barren region between Sinai and Canaan.

LESSON PLAN

- I. A Wilderness Journey, 11-13.
 Following the lead of the moving cloud.
- II. A Wilderness Guide, 29-33.
 Hobab, who first refused, and then accepted, the invitation of Moses to go with them.
- III. Wilderness Songs, 31-35.
 For morning and evening, during the march.

LESSON HYMNS

Book of Praise, 63; 47 (Ps. Sel.); 318; 152; 583; 385.

FOR FURTHER STUDY

Juniors—11-13 When did the children of Israel reach Sinai? (Ex. 19: 1.) When did they leave it? (Num. 10: 11, 12.) In what condition did they leave Egypt? How were they now? (Deut. 1: 13, 15.) To what place were they going? What is meant by the "tabernacle of the testimony"? By the "cloud"? Of what was its removal a sign? Its resting?

29-32 To whom did Moses speak? Where did he say they were going? To whom was the promise first made? (Gen. 13: 15-17.) To whom repeated? (Gen. 28: 13; Ps. 105: 9-11.) When again repeated? (Gen. 35: 12.) What invitation given to Hobab? What three reasons urged upon Hobab to accept?

33 What is meant by "the mount of the Lord"? About how far would a day's journey be? What symbol of God's presence went before them? What did it contain? Where was the usual place for the ark? (Num. 2: 17.) On what other occasion did the ark go before the people? (Josh. 3: 3-6.)

34-36 What was their guide? Who is our Light and Guide? (John 1: 4, 5, 9.) Who is the Way? (John 14: 6.) Why are we sometimes led through rough and strange ways? (2 Cor. 4: 17, 18; Jas. 1: 2, 3.) What can God bring out of ill? (Rom. 8: 28; 1 Cor. 10: 13.)

Seniors and the Home Department—11-13 What is a pilgrimage? On what pilgrimage were the Israelites now setting out? What was their destination? What does the Bible say of our "promised land"? (1 Cor. 2: 9, 10; Rev. 21: 1-4; Rev. 22: 1-5).

29-32 What invitation given? To whom? By whom? What two motives for it presented?

33-36 What two symbols of God's presence went with the people? With what effect? Why did the Israelites need such guidance? Why do we to-day? Why did God lead the people thus? What book does the pillar of cloud represent? Of what person is fire the symbol? By whom sent? (John 14: 16, 17; 2 Pet. 1: 18-21.) What was the morning prayer of the pilgrim host? What their evening prayer?

Prove from Scripture—That good company is profitable.

Practical Points—1. We are not always standing still when we are resting, for resting, especially resting with God, makes us strong for the coming journey.

2. Although God guides us, we need to watch our own steps closely. The Israelites required Hobab's "eyes" as well as the pillar of cloud and fire.

3. Two pleas must be used in inviting souls to Christ: "You need Christ; Christ needs you."

- 4. We are bound for the land
 Of the pure and the holy,
 The home of the happy,
 The kingdom of love;
 O wanderer from God
 In the broad road of folly.
 Oh, say will you go
 To the kingdom above.

5. Prayer best opens the gates of the morning for the day's work, and prayer best closes the gates at eventide, for safety through the night.

6. Because they were a great multitude God guarded them. He cares for even one as tenderly.

FOR WRITTEN ANSWERS

1. What led Moses to invite Hobab to go with them?.....

2. What led Hobab to go?.....

3. Describe the start and the finish of a day's journey.

Lesson VIII.

REPORT OF THE SPIES

August 24, 1902

Numbers 13: 26 to 14: 4. Study Num. 13: 1-3; 13: 25 to 14: 4. Commit to memory vs. 30-33. Read Num. chs. 13, 14.

26 And they went and came to Mo'ses, and to Aaron, and to all the congregation of the children of Is'rael, unto the wilderness of Pa'-ran, to Ka'desh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 ¹ Nevertheless the people be strong that dwell in the land, and the cities are ² walled, and very great: and moreover we saw the children of A'nak there.

29 ³ The Am'alekites dwell in the land of the south; and the ⁴ Hittites, and the Jeb'usites, and the Am'oritcs, ⁵ in the mountains: and the Ca'naanites dwell by the sea, and ⁶ by the coast of Jor'dan.

30 And Ca'leb stilled the people before Mo'ses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land

Revised Version—¹Howbeit; ²Fenced; ³Amalek dwelleth; ⁴South (capital S); Hittite, Jebusite, etc. (singular); ⁵Along by the side; ⁶Spied out; ⁷Spy it out.; ⁸Nephilim; ⁹Doth the Lord bring? ¹⁰Omit that; ¹¹Shall.

EXPLANATION

Connection—After a difficult journey in the wilderness (chs. 11, 12), the people reached Kadesh-Barnea (Deut. 1: 19), about three months after leaving Sinai. From Kadesh a representative from each tribe



Vine of Palestine

was sent to spy out the land of Canaan, vs. 1-3, 17-20. They were absent forty days, v. 25.

26, 27. They went and came. They returned to give their report. The wilderness of Paran. See last Lesson. Kadesh. See "Time and Place." The fruit of the land; grapes, pomegranates and figs, samples of which they had brought. See v. 23. Floweth with milk; hence, rich in pasture. And

which they had ⁸searched unto the children of Is'rael, saying, The land, through which we have gone to ⁷search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it were men of a great stature.

33 And there we saw the ⁹giants, the sons of A'nak, which come of the ⁸giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Ch. 14: 1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'rael murmured against Mo'ses and against A'aron: and the whole congregation said unto them, Would God that we had died in the land of E'gypt! or would God we had died in this wilderness!

3 And wherefore ⁹hath the Lord brought us unto this land, to fall by the sword? that our wives and our children ¹⁰should be a prey? were it not better for us to return into E'gypt?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

honey; hence, rich in fruit trees.

28, 29. The people be strong; active and warlike. The cities are walled; and therefore hard to take. Children of A'nak; fearsome giants (See v. 33). Amalekites; tl. descendants of Esau. The land of the south; the country around Kadesh south of Palestine. Hittites; the descendants of Heth, a grandson of Ham. (Gen. 10: 15.) Jebusites, Amorites, Canaanites; tribes of Palestine.

30. Caleb; the spy from the tribe of Judah, 13: 6. Stilled the people. Joshua helped him, 14: 6, 7. The people were excited by the discouraging report of the ten spies. Let us go up. Caleb believed that God was greater than giants and walled cities. (Isaiah 31: 1.)

31-33. We be not able. In their reports they had merely hinted their fears, but now they speak out plainly. They are stronger than we; but not stronger than God and the Israelites, Exod. 15: 1. A land that eateth up the inhabitants; a land of war, where one tribe exterminates another. All the people, etc.; an exaggeration, through cowardice. The giants (Nephilim, Rev. Ver.); reputed possibly to be half gods, half men. As grasshoppers; another exaggeration of fear.

Ch. 14: 1-4. The people wept; so discouraging was the dismal report of the ten cowardly spies. Murmured against Moses and against Aaron; like unreasoning children. Would God we had died. God took them at their word, vs. 28, 29. Wherefore hath the Lord? They even found fault with God after all He had done for them. Let us make a captain; open revolt against Moses and in reality against God, their real Captain, Josh. 5: 14, 15. "This was, perhaps, the bitterest hour in Moses' life. They had proposed to elect a captain before, but it was when he was away; this proposal was made before his face."

GOLDEN TEXT

Ps. 40:4. Blessed is that man that maketh the Lord his trust.

DAILY READINGS

- | | | |
|------------------------------|---|---|
| M. — Num. 13: 1-3 and 17-25. | } | Report of the spies. |
| T. — Num. 13: 26-35. | | |
| W. — Num. 11: 1-12. | | |
| Th. — Num. 14: 13-25. | | |
| F. — Num. 14: 26-35. | | |
| S. — Num. 32: 6-15. | | Intercession by Moses. |
| S. — Psalm 46. | | Judgment.
An evil example.
Wise confidence. |

CATECHISM

Q. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?

A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience,

joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

TIME AND PLACE

It was "the time of the first ripe grapes." Num. 13: 20. In Palestine this may be as early as July. The year was B.C. 1490. The place was Kadesh-Barnea, which Dr. Trumbull identifies with a beautiful oasis eleven days' journey from Sinai in the wilderness of Zin.

LESSON PLAN

- I. The Facts Reported, 26-29.
By the twelve spies sent into Canaan.
- II. The Advice Given, 30-33.
(1) By Caleb and Joshua; (2) By the other ten spies.
- III. The People Dismayed, 14: 1-4.
By the number and strength of their enemies.

LESSON HYMNS

Book of Praise, 97 (Ps. Sei); 250, 530; 251; 533; 276.

FOR FURTHER STUDY

Juniors—In this lesson, where were the Israelites encamped? At what time of year? How many men were sent out? Whither did they go? On what errand? How long did they remain?

26, 27 What did they bring back with them? How was the land described?

28, 29 What were the four difficulties in the way? What are we told about the "children of Amak?" (Deut. 9: 2.) When had the Israelites been attacked by the Amalekites? (Ex. 17: 8-16.)

30 Which two of the spies spoke differently from the others? What did Caleb say? What had God done for the people in Egypt? At the Red Sea? At Sinai? What could He now do?

31-33 What did the ten spies say? What led them to make such a report?

Ch. 14: 1-4 What was the result? What did the people propose? What happened to the ten spies? (v. 37.) What punishment did God inflict?

Seniors and the Home Department—What command given by Moses? (Deut. 1: 20, 21.) In whose strength were they to go forward? What request did they make of Moses? (Deut. 1: 22.) How many men did Moses choose? What were the four objects of this expedition? (Num. 13: 18-20.) How long were they absent?

26, 27 How did they show that the land was fertile? What fruit brought?

28-30 What was the report as to difficulties? Name some modern giants to be overcome. What was the "minority" report?

31-33 What were the objections of the majority? To what does unbelief lead? (Heb. 3: 12.)

Ch. 14: 1-4 How did the people act on hearing the evil report? How Moses and Aaron? (v. 5.) How Joshua and Caleb? (vs. 6-10.) What was the result? (Chap. 14: 26-37.) Who alone of the twelve spies were permitted to see the promised land?

Prove from Scripture—That trust in God gives courage.

Practical Points—1. "Look before you leap" is a good rule, even when following God's guidance; for God wishes us to be prudent as well as trusting.

2. The bunch of grapes showed the sort the land was. There is no better proof of what God's kingdom is than a Christian rich in good works.

3. "Good things are hard," Plato, the old Greek philosopher, used to say. This is a better Gospel than that of the ten spies, who said, "Hard things should keep back from good."

4. What are obstacles for, but to be overcome; giants, but to be slain?

5. To say "we are well able," is, in most cases, more than half the battle.

6. A coward is a man who forgets God.

7. Of the death of the ten spies, Peloubet says, "Cowards are like a man who, in backing away from a barking dog, falls over a precipice."

8. We should not look at God through difficulties, but at difficulties through God.

9. "He who will not when he may,
When he will, he shall have nay."

FOR WRITTEN ANSWERS

1. What was the report of the ten spies?

2. What the report of the two?

3. Show the wickedness and folly of the course taken by the people.....

Lesson IX.

THE BRAZEN SERPENT

August 31, 1902

Numbers 21 : 1-9. Commit to memory vs. 6-8. Read Num. 20.

1 And ¹when king A'rad the Ca'naanite, which dwelt in the ²south, heard tell that Is'rael came by the way of ³the spies; then he fought against Is'rael, and took *some* of them ⁴prisoners.

2 And Is'rael vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Is'rael, and delivered up the Ca'naanites; and they utterly destroyed them and their cities: and ⁵he called the name of the place ⁶Hormah.

4 And they journeyed from Mount Hor by the way ⁷of the Red Sea, to compass the land of E'dom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Mo'ses, Wherefore have ye brought us up out of E'gypt to die in the wilderness? for there is no bread,

Revised Version—¹The Canaanite, the king of Arad; ²South (capital S); ³Atharim; and he fought; ⁴Captive; ⁵Omit he called; ⁶Was called; ⁷To the Red Sea; ⁸And there is no water; ⁹And the people; ¹⁰Because; ¹¹Standard; ¹²Seeth; ¹³Set it upon the standard; ¹⁴Looked unto.

⁸neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is'rael died.

7 Therefore the people came to Mo'ses, and said, We have sinned, ¹⁰for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Mo'ses prayed for the people.

8 And the Lord said unto Mo'ses, Make thee a fiery serpent, and set it upon a ¹¹pole; and it shall come to pass, that every one that is bitten, when he ¹²looketh upon it, shall live.

9 And Mo'ses made a serpent of brass, and ¹³put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he ¹⁴beheld the serpent of brass, he lived.

EXPLANATION

Connection—For their sins of unbelief and rebellion against God, the Hebrews were condemned to wander in the desert forty years, 14: 28-34. Not many of the events of this period are recorded; but see chs. 16, 17. At its close we find them again at Kadesh, where water is miraculously given, 20: 1-13. Starting for Canaan, the Edomites refused them a way through their country, and they turned south to Mount Hor, where Aaron died, vs. 14-24. The events of this lesson follow shortly after.

1. **The king of Arad** (Rev. Ver.): a petty Canaanitish chieftain (Josh. 12: 14.) In the south; the territory given later to the tribe of Judah. By the way of the spies; by the route the spies had taken through his territory, 13: 21, 22.

2, 3. **Vowed a vow**; a most solemn promise or oath to God, Gen. 28: 20. If thou wilt deliver. It was God's will they consulted, and not feelings of revenge. The Lord hearkened; accepted their vow, and used them to punish the wicked Canaanites. Hormah; the place of the vow. Special promises like the temperance pledge are right and useful.

4. **They journey**; after the death of Aaron, 20: 22-29, on their way to Canaan. Mount Hor; a large mountain south of Kadesh. By the way of the Red Sea. They went south to the head of the eastern arm of the Red Sea, Deut. 2: 8. To compass the land of Edom; to go around it, since the King of Edom would not allow them to cross it, 20: 14-21. Much discouraged. Instead of going towards Canaan, they were going away from it, over a barren, sandy plain called the Arabah, and they lost courage.

5. **Spake against God and against Moses**; for leading them in such a

difficult and apparently hopeless way. Wherefore have ye brought, etc.? In their sinful fault-finding they forget all the blessings of the past. There is

no bread; no supply of ordinary bread, though they had manna, Ex. 16: 15. This light bread; lacking substance and, therefore, in their estimation, of little value.

6, 7. **The Lord sent**. He used the poisonous serpents of the desert to punish them. Fiery; referring to their color, or to the burning feeling produced by their deadly bite. The people came; in penitence. Punishment brought them to their senses. We have sinned. They confess the particular sin of which they were guilty. That is true confession. Pray unto the Lord. They feel unworthy to approach God, and ask Moses to intercede for them. (1 Tim. 2: 5.) And Moses prayed for the people; even as Jesus prayed for all that God had given Him. John 17: 9-20. Our prayers will bring blessing to our friends.

8, 9. **A fiery serpent**; in form, and perhaps in color, like the desert serpent which had bitten them. (See on v. 6.) Upon a pole; so that every one could see. It was made of brass (v. 9), that is, of copper mixed with tin. When he beheld . . . he lived. The healing power was not in the brazen serpent, but in God. It was a picture of salvation through Christ, John 3: 14, 15. The brazen serpent was afterwards destroyed, that the people might not worship it, 2 Kings 18: 4. "It has been rightly pointed out that the heathen view of the serpent as a healing power has no countenance here. Our passage treats it as a creature of God, ready to be used as an instrument in bringing home to men their sins."



GOLDEN TEXT

John 3 : 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life.

DAILY READINGS

- M. —Num. 21 : 1-9. The brazen serpent.
- T. —2 Kings 18 : 1-7. The serpent destroyed.
- W. —Isa. 45 : 20-25. The Look of faith.
- Th. —1 Sam. 12 : 18-25. "Pray for us!"
- F. —1 Cor. 10 : 1-12. Take warning!
- S. —John 3 : 5-17. Christ's teaching.
- S. —John 1 : 29-36. Behold the Lamb of God!

CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

TIME AND PLACE

Aaron died (ch. 20 : 28) on the first day of the fifth month of the fortieth year after the Israelites left Egypt, ch. 33 : 38. This would be in the latter part of July, B.C. 1452. The start from Mt. Horeb was made a month later. The events of to-day's lessons were shortly after this. The place was the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akaba or eastern branch of the Red Sea.

LESSON PLAN

- I. Faith Conquering Enemies, 1-3. Whom the Lord delivered into their hand.
- II. Faith Yielding to Discouragement, 4-6. Arising from the difficulties in their path.
- III. Faith Bringing Life, 7-9. By a look at the brazen serpent.

LESSON HYMNS

Book of Praise, 129; 76, (Ps. Sel.); 120; 118; 511; 546.

FOR FURTHER STUDY

Juniors—Where were the children of Israel now? (Num. 19 : 22.) Who died there? (v. 28.) About what had the people murmured? (ch. 20 : 2-5.) How quieted? (vs. 7, 8.)

1-3 Who now fought against Israel? With what success? What vow was made? What was the result?

4, 5 On what journey did the people now start? Why were they discouraged? How bitter were their feelings? What was their complaint?

6 How was their unbelief punished? To what extent?

7 What did the people do? What should lead to repentance? (Rom. 2 : 4; 1 Pet. 3 : 20.) Who interceded for the people?

8, 9 What did God command? What were the people to do? On what did the healing depend? Of whom was the brazen serpent a symbol? When was Christ lifted up? For whom? On what condition is life eternal given? (John 3 : 15.) What is sin? (1 John 3 : 4.) What alone redeems and cleanses from sin? (Eph. 1 : 7; 1 John 1 : 7.)

Seniors and the Home Department—1-3 In the journey towards Canaan, what were some of the mercies received by the Israelites? What trials? What was the cause of these? (Heb. 3 : 19.)

4, 5 Why did the people lose faith in God? Whence does unbelief come? (Heb. 3 : 12; 2 Cor. 4 : 4.) What complaints were made?

6 How did God show His anger? With what result?

7 What must sinners do that they may be forgiven?

Who prayed for the people? How was the prayer answered?

8, 9 What means used to encourage their faith? What followed? Of what was the serpent on the pole a type? Give points of likeness between Christ and the brazen serpent. What gave life to the bitten Israelites? What gives life to the sinful soul? Who is the source of salvation? What is the result of neglecting or rejecting Christ?

Prove from Scripture—That God's way of salvation is plain.

Practical Points—1. When God's people are active in seeking to advance His kingdom, Satan fights the harder.

2. A vow strengthens, if it be kept; but better not vow at all, if the vow is to be broken. It will but leave you the more helpless.

3. It is easy to begin the Christian course. The difficulty is to "keep up the pace."

4. People who are determined to be dissatisfied never fail to find an excuse.

5. It was in mercy God sent the deadly serpents; better that some should suffer than that all should fall away from God.

6. "There is life for a look at the Crucified One, There is life at this moment for thee;

Then look, sinner, look unto Him and be saved, Unto Him who was nailed to the tree."

7. It is not the sinner who deserves credit for his salvation, but the Christ to whom he looks.

FOR WRITTEN ANSWERS

1. What brought the plague of fiery serpents upon Israel?

2. What remedy was provided?

3. What parallel does Jesus draw?

Lesson X.

THE PROPHET LIKE MOSES

September 7, 1902

Deuteronomy 18 : 9-19. Study Deut. 18 : 9-22. Commit to memory vs. 17-19.

Read Acts 3 : 18-26.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, ²or that useth divination, ³or an observer of times, or an enchanter, or a ⁴witch,

11 Or a charmer, or a consulter with ⁵familiar spirits, or a wizard, or a necromancer.

12 For all that do these things ⁷are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations, which thou shalt possess, ⁸hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do

15 The Lord thy God will raise up unto thee a ⁹Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well ¹⁰spoken that which they have spoken.

18 I will raise them up a ⁹Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Revised Version—1 With thee any one; ²One that useth; ³One that practiseth augury; ⁴Sorcerer; ⁵A familiar spirit; ⁶Whosoever doeth; ⁷Is; ⁸Hearken unto them that practise augury; ⁹Prophet (with small p); ¹⁰Said.

EXPLANATION

Connection—The children of Israel went around Edom and turned north on their way to Canaan. They defeated Sihon and Og of the Amorites (Num. 21 : 10-25), and encamped in the plain of Moab on the east of the Jordan, waiting to cross into Canaan, Num. 22 : 1. Here Moses gave several addresses to the people, as recorded in Deuteronomy. (The name of the book means "the repetition of the law.") This lesson is a part of Moses' second address, which embraces chapters 5 to 26.

9. The land; of Canaan, just across the Jordan, which the Lord giveth. See Gen. 12 : 7; 28 : 13. The abomination of those nations. Their idol worship was mixed up with very sinful practices, some of which are now mentioned.

10, 11. To pass through the fire; part of the worship of Moloch, a brazen image, in whose red hot arms children were placed. Usesh divination; pretending to obtain a message or answer from a god by drawing lots. Observers of the times; seeking signs from the gods by studying the clouds, the entrails of animals, etc. The enchanter; who practised magic by muttering charms and strange words. A witch (Rev. Ver., "sorcerer"); who used drugs, herbs, or spells, to produce magical effects. A charmer; one who practised magical charms, such as tying a knot, in which was bound a blessing or a curse. A consulter; etc. The spirit was supposed to live within him and speak through him. A wizard; a man skilled in all such arts. A necromancer; one who pretended to hold intercourse with the dead.

12-14. Thou shalt be perfect; yielding to God a pure service free from idolatry. These nations; of Canaan, Num. 13 : 29. Which thou shalt possess; whose land and cities they were to inherit, Deut. 6 : 10, 11. God hath not suffered thee; to turn to heathen soothsayers and diviners.

15-17. A prophet; one through whom God would declare to the people His will. Like unto me; one of themselves, who could fully sympathize with them. Unto him ye shall hearken; and

not to sorcerers and soothsayers. In Horeb; one of the peaks of Mount Sinai. The Assembly; at Mount Sinai, where the law was given, ch. 9 : 10. Let me not hear, etc. See Ex. 20 : 18, 19. They have well spoken, etc. God was pleased with their reverence, but more pleased with obedience.

18, 19. Put my words, etc.; reveal to him His

will, to be made known to the people. This promise was fulfilled in a long line of prophets, and finally in Christ Jesus. Whosoever will not hearken, etc. They were to



Serpent Charmers—Peloubet

hear and obey his message as from God. (Luke 9 : 35.)

The connecting links between Jehovah and His people were the Kingship, the Priesthood and the Prophetic order. So eager was God to draw near to men that He made the king, the priest, the prophet, not mere political and religious officials, but channels of communication with Him.

GOLDEN TEXT

John 6:14. This is of a truth that prophet that should come into the world.

DAILY READINGS

- M. — Deut. 18 : 9-22. The prophet like Moses.
- T. — Deut. 12 : 28-32. Cautions.
- W. — Isa. 8 : 11-29. Fear God!
- Th. — Acts 3 : 19-26. Peter's reference.
- F. — Acts 7 : 35-43. Stephen's reference.
- S. — Jer. 14 : 10-16. False prophets.
- S. — Heb. 12 : 18-29. Refuse not!

CATECHISM

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

TIME AND PLACE

Deuteronomy consists chiefly of addresses by Moses to the people during the last forty days before the death of the speaker. The place where these were given was the plains of Moab on the east of the Jordan, opposite Jericho.

LESSON PLAN

- I. Idolatry Forbidden, 9-11. In the many forms found among the Canaanites.
- II. Idolatry Punished, 12-14. By the destruction of the nations who practised it.
- III. The Promise of a Prophet, 15-18. Like Moses, to speak God's messages to the people.
- IV. The Punishment of Disobedience, 19. Upon those who will not hearken to Him.

LESSON HYMNS

Book of Praise, 100; 35 (Ps. Sel.); 94; 570; 582; 567.

FOR FURTHER STUDY

Juniors—9 What land was God to give the Israelites? What were they to avoid?

10, 11 What acts here spoken against? What worship had been forbidden? (Lev. 18 : 21.) Where is divination forbidden? (Lev. 20 : 27.) What instances recorded of its use? (1 Sam. 28 : 7; 2 Kings 17 : 17; Ezek. 21 : 21.)

12-14 How did God regard these abominations? How did He punish those who practised them? What does being "perfect" mean? (Matt. 5 : 48; Jas. 3 : 2.) What leads to it?

15-17 What prophet is referred to? (Acts 3 : 22, 23.) What is meant by "like unto me"? As prophet, what did Christ proclaim? (Ps. 40 : 9; Luke 4 : 18.)

18, 19 How was the prophet to be received? What should we do with Christ to-day? What punishment for refusal?

Seniors and the Home Department—9-12 Against what sins were the Israelites specially warned? How does God regard sin? (Deut. 25 : 16; Prov. 6 : 16-19; Isa. 13 : 11; Jer. 44 : 4.)

13, 14 What standard does God set up for His people? What token of His mercy here mentioned?

15 What prophet is here spoken of? (John 6 : 11.) "How doth Christ execute the office of a prophet?" (Shorter Catechism, Ques. 24.) What does Christ reveal by His word? (John 1:18; 2 Cor. 5:19; John 20:31.)

16-19 What will be the punishment of those who reject Christ and His commands? (Heb. 10 : 28, 29.) How does Christ regard those who obey His commands? (John 15 : 14.) How will God visit our neglect of Christ as a prophet? (Acts 3 : 23; Heb. 2 : 3.)

Prove from Scripture—That privileges bring responsibility.

Practical Points—1. The old saying, "When in Rome do as Rome does" is not good advice where it is a question of right and wrong that is to be decided.

2. In the East India Museum, London, England, there is an elaborately carved idol, about two feet high, having twelve hands, and in every hand an instrument of torture. Idolatry is always cruel. As the wise man says: "The tender mercies of the wicked are cruel," Prov. 12 : 10.

3. Those who profess to have secret and mysterious dealings with the departed or to work by charms and the "second sight", and such like, are to be kept at arm's length. Their doctrines and their arts never make people better, but worse.

4. Joseph Parker says, "to have been near a great teacher is to have been close to an open gate, the entrance of which would have brought one into a kind of paradise."

5. These verses of the Wesleys, which may be readily committed to memory, show the relation between Moses and Christ:

"Moses, the meek man of God,
A type of Christ was seen,
Head of the faithful Israel stood,
And guide of sinful men.

"Israel he from Egypt led,
But must to Jesus yield;
Jesus, like His brethren made,
His brethren far excelled."

6. Time makes God's law, like Moses, the lawgiver, only venerable, not weak.

FOR WRITTEN ANSWERS

1. Why was the warning against divination, etc., given?

2. What is a prophet?

3. In what respects was Christ, as a prophet, like Moses?

Lesson XI.

LOVING AND OBEYING GOD

September 14, 1902

Deuteronomy 30 : 11-20. Commit to memory vs. 15, 16. Read Deut., chs. 30, 31 ;
Rom. 10 : 1-15.

11 For this commandment which I command thee this day, it is not¹ hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us,² that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us,³ that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it?

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.

Revised Version—1 Too hard for; 2 And make us to hear it, that we may do it; 3 That; 4 May; 5 Goest in; 6 And thou; 7 Omit and that; 8 Go in; 9 Witness against you this day; 10 Thee; 11 The blessing and the curse; 12 Thou mayest live, thou and thy seed; 13 To love; 14 To obey.

17 But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish; and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

EXPLANATION

Connection—The third and farewell address of Moses, of which this lesson forms a part, includes chs. 29, 30.

11-13. This commandment; the moral and



Christ Among the Doctors

ceremonial law—the law of duty and of worship—but especially the former, Ex. 20 : 1-17. Not hidden from thee. The meaning of the commands was plain, and there was therefore no excuse for disobedience. Neither is it afar off. It was with them on tables of stone (Ex. 32 : 16), and in the written book of the law, Ex. 24 : 7. It is not in heaven; but close at hand. That thou shouldst say; offer the excuse of ignorance for disobedience. Neither

is it beyond the sea; in some foreign country beyond the sea and, therefore, beyond their knowledge. In other words: God did not expect impossibilities, but had made the way to a knowledge of Himself both plain and easy. Paul quotes this passage to show that God, through Christ, has made the way of salvation plain to faith and obedience, Rom. 10 : 6-9.

14. The word is very nigh unto thee. It was in their very midst, Ex. 20 : 18, 19. In thy mouth. They knew the very words of the law and could talk about them, ch. 6 : 7. In thine heart. They could meditate upon them, Ps. 1 : 2.

15, 16. I have set before thee, etc. They had their choice, Josh. 24 : 15. To love the Lord. To love Him and to serve Him is the way of life, Matt. 22 : 36-39. Commandments—are rules to be obeyed; statutes—laws laid down; judgments—commands with punishment attached. God would be merciful to mistakes and failures, if they would but do their best to serve Him, Hos. 14 : 4.

17, 18. If thine heart turn away; from God to the worship of idols. Ye shall surely perish. Sin works out its own punishment, Prov. 11 : 21. Ye shall not prolong your days. They would be driven out, like the wicked Canaanites. "The fact is that decay and destruction from moral causes are going on before us in countries like Turkey and Morocco, where social righteousness is all but unknown, and private morality is low. The whole of Mesopotamia shows that misgovernment can change a garden into a desert."

19, 20. I call heaven and earth; an appeal to God and man that he had set the way of life and of death fairly before them. That thou mayest love . . . obey . . . cleave. Love, faith (cleaving), and obedience always go together. He is thy life. To love and obey God is to live the highest life. The length of thy days. Other things being equal, long life rewards purity, love and faith. Sware unto thy fathers. See Gen. 12 : 7; 26 : 3; 28 : 13. To give them. Canaan, like salvation, was the gift of God.

GOLDEN TEXT

1 John 5: 3. For this is the love of God, that we keep his commandments.

DAILY READINGS

- M. —Deut. 29: 1-13. Introduction.
- T. —Deut. 30: 11-20. Loving and obeying God.
- W. —Deut. 31: 1-13. To be remembered.
- Th. —Deut. 11: 13-25. Blessing in keeping.
- F. —James 1: 17-27. Hearers and doers.
- S. —1 John 2: 1-10. Knowing and keeping.
- S. —John 14: 15-26. Proof of true love.

CATECHISM

- Q. 39. What is the duty which God requireth of man?
 - A. The duty which God requireth of man, is obedience to his revealed will.
- Q. 40. What did God at first reveal to men for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

TIME AND PLACE

The same as the last lesson. Moses, an old man of 120 years, just before his death, delivers his farewell address to the Israelites on the plains of Moab.

LESSON PLAN

- I. The Possibility of Obedience, 11-14. To a law which is in the heart.
- II. The Blessings of Obedience, 15, 16. Life and prosperity in the Promised Land.
- III. The Penalties of Disobedience, 17, 18. To be cut off from life and hope.
- IV. An Earnest Appeal, 19, 20. From the dying leader.

LESSON HYMNS

Book of Praise, 245; 92 (Ps. Sel.); 232; 569; 535; 238.

FOR FURTHER STUDY

Juniors—11-14 To whom were these words spoken? By whom? How near to the close of his life? To whose commands did He refer? In what brief form had they been given? (Ex. 20.) Where does he say the commandment is not? Where does he say the word is? What practical conclusion drawn from this fact?

15, 16 What choice set before the people? How are life and good connected? How, death and evil? What is the way of life as told in v. 16? Who said of Himself, "I am the Way"? What are meant by God's "commandments" His "statutes," His "judgments"? What is the reward of obedience?

17, 18 What threats against disobedience? Do like threats hold good now?

19, 20 To whom does Moses appeal to witness to his faithfulness? What had he set before the people? What would be the reward of love and obedience?

Seniors and the Home Department—11-14 Which is the first and great commandment? (Matt. 22: 38.) How should it be kept? (Deut. 6: 5; Matt. 22: 37.) Whence does love to God come? (Gal. 5: 22; 1 John 4: 19; Ps. 116: 1.) What should it produce? (Ps. 5: 11; 1 John 5: 1, 3.) What is the object of the "word"? (Ps. 19: 7; Eph. 5: 26; John 17: 17; 20: 31; 1 Pet. 2: 2.)

15 How should we spend our natural lives? (1 Pet. 1: 17; Luke 1: 75; 1 Tim. 2: 2. How is spiritual life begun? (1 Pet. 1: 23.) How maintained? (John 6: 57; Gal. 2: 20; Matt. 4: 4.) Who delivers from the fear of death? (Heb. 2: 14, 15.) Of what is spiritual death the result? (Rom. 5: 15.) What does death

eternal follow? (Rom. 6: 16; Matt. 25: 46.)

16-18 What commands given to the people? What blessings to follow the keeping of them? What punishment to follow the breaking of them?

19, 20 What choice should we make? Why? Through whom is life given? (Rom. 5: 21; 6: 25.)

Prove from Scripture—That a choice is placed before us.

Practical Points—1. The last words of the dying are very sacred. Surely these words of Moses to the people, whose leader he had been for forty years and to whom he is now bidding farewell, will be remembered. Alas! they were soon forgotten; so perverse are the hearts of men and so set on their own way, rather than God's.

2. "That thou mayest do it," v. 14. "God's law can be done, and therefore it must be done."—Peloubet.

3. "The gospel belived is a fountain in the heart: the gospel confessed is the stream through the mouth."

4. "Therefore choose life." Some choice we must make; and our all for time and for eternity depends upon which choice it is.

5. Once to every man and nation comes the moment to decide,

In the strife of Truth and Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right.

And the choice goes by forever 'twixt that darkness and that light.

FOR WRITTEN ANSWERS

1. What was the choice here set before the people?

2. What the blessing? What the punishment?

3. What choice does Christ offer?

Deuteronomy 34 : 1-12. Commit to memory vs. 10-12. Read Deut., chs. 32, 33.

1 And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne bo, to the top of Pis-gah, that is over against Jericho. And the Lord shewed him all the land of Gil'ead, unto Dan.

2 And all Naph'tali, and the land of Eph'raim, and Manas'seh, and all the land of Ju'dah, unto the utmost sea.

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zo'ar.

4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Mo'ses the servant of the Lord died there in the land of Mo'ab, according to the word of the Lord.

6 And he buried him in a valley in the land of Mo'ab, over against Beth-pe'or: but no man knoweth of his sepulchre unto this day.

Revised Version—1 Mount Nebo; 2 Hinder; 3 The South and the Plain; 4 The valley; 5 In the mourning; 6 Hath not arisen; 7 The; 8 Wrought.

EXPLANATION

Connection—We now come to the last days of Moses. He had given his farewell address to the people, and his charge to Joshua, 31 : 1-8. We have his parting songs in parts of chapters 32 and 33; and then the final scene which closes the earthly life of one who was poet, historian, warrior, law-giver, statesman, ruler, servant of God.

1. **The plains of Moab**; on the east bank of the Jordan, where they were encamped, Num. 22 : 1. **The mountain of Nebo**; the highest peak of Mount Pisgah, a ridge of the Abarim range, 32:49. **Jericho**; a city six miles to the west of the Jordan. **The land of Gil'ead**; the mountainous regions on the east of Jordan, extending sixty miles, from the Dead Sea to the Sea of Galilee. **Dan**; a city near the foot of Mt. Hermon. It is not visible from Pisgah, but Hermon is.

2, 3. **Naphtali**; in the far north of Palestine. **Ephraim and Manasseh**; in the centre. **Judah**; in the south. **The utmost sea**; the Mediterranean, 50 miles distant. **The city of palm trees**; so called because situated near a great forest of palms. **Zoar**. See Gen. 19 : 23.

4. **Unto Abraham**, etc. See Gen. 12 : 7; 26 : 3; 28 : 13. I have caused thee to see it. His undimmed eyes (v. 7), in the clear atmosphere of the East, could see a long way, but, if necessary, God could miraculously increase his vision. **Thou shalt not go over**; because of his sin at Kadesh, Num.

7 And Mo'ses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Is'rael wept for Mo'ses in the plains of Mo'ab thirty days: so the days of weeping and mourning for Mo'ses were ended.

9 And Josh'ua the son of Nun was full of the spirit of wisdom; for Mo'ses had laid his hands upon him; and the children of Is'rael hearkened unto him, and did as the Lord commanded Mo'ses.

10 And there arose not a prophet since in Israel like unto Mo'ses, whom the Lord knew face to face.

11 In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Mo'ses shewed in the sight of all Is'rael.

20 : 11-13. "The Lord hath put away thy sin," said Nathan to the royal transgressor; but 'thy child shall die, and the sword shall not depart from thy house.' The dying thief was pardoned, but he suffered in body the extreme penalty of his sin. Though the prodigal sits at his father's board, he can never be in health or vigor or overflowing joy."

5, 6. **Moses . . . died there**; in mount Nebo. **The word of the Lord**; the command of the Lord, 32 : 49, 50. **He buried him**; that is, God buried him. How simply told, yet how sublime! **Beth-peor**; the "house of Peor", a Moabite idol. The place is not known. **No man knoweth his sepulchre**. Probably his burial place was kept a secret by God, that the people might not be tempted to worship their great leader. "Such a life as Moses lived must precede such a death as Moses died."

7. **A hundred and twenty years old**. He was forty years at Pharaoh's court, forty years in Arabia with Jethro, and forty years leading the people to the land of Canaan. And all the years were good years.

8. **Wept for Moses**. Now that he was gone, they saw how great he was, and how ungrateful they had been to him. **Thirty days**. The usual period of mourning was seven days (Gen. 50 : 10), but for a person of rank the time was longer, Num. 20 : 29.

9. **Joshua the son of Nun**; who had been appointed Moses' successor, Deut. 31 : 23. **The spirit of wisdom**; insight, shrewdness, piety—qualities necessary for practical leadership. **Laid his hands**; to represent the communication of divine gifts, Num. 27 : 18-23. **Hearkened unto him**; as their leader in place of Moses.

10-12. **Not a prophet . . . like unto Moses**. Only Christ was greater than he, Heb. 3 : 2-6. **Whom the Lord knew face to face**. God talked with him directly and not through the medium of any messenger, Exod. 33 : 11. **In all the signs and wonders**, etc.; referring to the miracles which he wrought in delivering Israel from Pharaoh. **That mighty hand**, etc.; as seen in the history of the wilderness journey with its wonderful providences.



Moses on Pisgah—(Meyer)

GOLDEN TEXT

Ex. 33 :11. The Lord spake unto Moses face to face,

DAILY READINGS

- | | |
|---------------------------|------------------------|
| M. —Deut. 32: 44-52. | A time to die. |
| T. —Deut. 33: 1-5; 26-29. | A blessing by Moses. |
| W. —Deut. 34: 1-12. | The death of Moses. |
| Th.—Deut. 3: 21-29. | Moses' desire refused. |
| F. —Num. 27: 12-23. | Successor appointed. |
| S. —Gen. 13: 5-18. | The promise. |
| S. —Psalm 90. | Prayer of Moses. |

CATECHISM

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our

soul, with all our strength, and with all our mind; and our neighbour as ourselves.

TIME AND PLACE

The first week of the forty-first year of the Exodus is the date of Moses' death. It was in the latter part of February, B.C., 1451. The place was Nebo, the highest summit of Mt. Pisgah, north-east of the Dead Sea.

LESSON PLAN

I. **Moses on Pisgah, 1-4.**
Where he had a glimpse of Canaan, which he might see but not enter.

II. **Moses' Death and Burial, 5-8.**
He died, the Rabbis say, "by the kiss of God," and God's hand buried him.

III. **Moses and Joshua, 9-12.**
Each, a faithful servant of God.

LESSON HYMNS

Book of Praise. 129; 76 (Ps. Sel.); 323; 322; 590; 583.

FOR FURTHER STUDY

Juniors—1-4 Whose death recorded in this chapter? Relate the story of his birth. His life at Pharaoh's court. How many years in the wilderness? At what age made ruler of the people? To what mountain did Moses now go? By whose command? What vision does God now give him? What promise given him? Why was he not permitted to enter the land of Promise?

5, 6 By whom buried? Where? Why was his burial place not made known? Did he die of old age? Of infirmity? What was his age? What is said of his sight? His strength?

8, 9 By whom was he mourned? How long? Who succeeded Moses? How had he been fitted for his work? (Num. 27: 18-23.)

10-12 For what was Moses specially noted? (Num. 12 :3; Heb. 3: 2.) On what occasion did he reappear? (Matt. 17: 1-3.) What were some of his greatest acts? (Heb. 11: 24-29.) In what respect was he a type of Christ? (Deut. 18: 15-18; Acts 3: 22.)

Seniors and the Home Department—1-4 Where had Moses been? Where did he now go? Who was with him? What did he see? To whom had God before promised this land? What was the object of this view of the land?

5-8 Describe the death and burial of Moses. At what age did he die? Of what disease? What was the usual period of mourning?

9 Who became his successor? What charges had Moses given him? (Deut. 3: 28; Deut. 31: 7-23.)

10-12 How did Moses show that he was a great

prophet? A statesman? A general? A great writer? What did he give up to save his people? From what did he deliver them? Whose words did he speak to them? What office did he fill between God and the Israelites? Of whom was he a type? Wherein is the blessedness of such a death as that of Moses?

Prove from Scripture—That God honors faithful service.

Practical Points—1. Moses was so close a friend of God's, that God must show him the Promised Land, even if he may not enter it. And yet he was not perfect. By his rash anger he had shut himself out from Canaan.

2. God may be long in fulfilling His promises; but He never forgets and never fails.

3. "Moses, the servant of the Lord"—what a splendid title, such as no earthly sovereign can give; and yet a title within reach of the humblest.

4. "I like to read about Moses. He carried a hard business well through," says the carpenter in George Eliot's "Adam Bede."

5. "God buries the worker, but carries on the work."

6. Joshua did not try to be Moses. He was too strong and great to try to be anybody else than himself. He was just Joshua, and so went bravely on to take up Joshua's work.

7. From Moses we should learn to despair of no excellence.

8. Our losses are God's messengers to turn our hearts to Him.

9. God cares for the dead bodies of His children.

FOR WRITTEN ANSWERS

1. Describe Moses' sight of the promised land.

2. What are we told of his death and burial?

3. What are the chief marks of greatness in his character and life?

Lesson XIII.

REVIEW

September 28, 1902

Read Deuteronomy 8 : 1-20 and the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Deut. 8 : 18. Thou shalt remember the Lord thy God.

CATECHISM

Review Questions 28-42.

PROVE FROM SCRIPTURE

That God tests His people.

DAILY READINGS

M. —Ex. 16 : 1-15. The giving of manna.
 T. —Ex. 20 : 1-17. The commandments.
 W. —Ex. 32 : 7-21. Worshipping the golden calf.
 Th. —Ex. 40 : 17-38. The tabernacle.
 F. —Num. 10:11-13; 29-36. Journeying toward Canaan.
 S. —Num. 13:25 to 14:4. Report of the spies.
 S. —Num. 21 : 1-9. The brazen serpent.

LESSON HYMNS

Book of Praise, 587 ; 31 (Ps. Sel.) ; 175 ; 589 ; 585 ; 615.

REVIEW CHART—Third Quarter

STUDIES IN THE OLD TESTAMENT FROM MOSES TO SAMUEL	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Ex. 16 : 4-15.....	The Giving of Manna.	Give us this day our daily bread. Matt. 6 : 11.	1. Faith tested. 2. Murmuring rebuked. 3. Need supplied.
II.—Ex. 20 : 1-11.....	The Ten Commandments.	Thou shalt love the Lord thy God with all thy heart. Luke 10 : 27.	1. God's love. 2. God's worship. 3. God's day.
III.—Ex. 20 : 12-17.....	The Ten Commandments.	Thou shalt love thy neighbour as thyself. Matt. 19 : 19.	1. Duty to parents. 2. Duty to neighbors.
IV.—Ex. 32 : 1-6, 30-35.	Worshipping the Golden Calf.	Thou shalt have no other gods before me. Ex. 20 : 3.	1. A nation of idolaters. 2. An irresolute ruler. 3. A genuine patriot. 4. A deserved punishment.
V.—Ex. 40 : 1-13.....	The Tabernacle.	Enter into his gates with thanksgiving, and into his courts with praise. Ps. 100 : 4.	1. The law of worship. 2. The place of worship. 3. The spirit of worship. 4. The leaders in worship.
VI.—Lev. 10 : 1-11.	Temperance Lesson.	Let us watch and be sober. 1 Thess. 5 : 6.	1. A great sin. 2. An awful doom. 3. A solemn warning.
VII.—Num. 10 : 11-13.....	Journeying Toward Canaan.	For thy name's sake lead me, and guide me. Ps. 31 : 3.	1. A wilderness journey. 2. A wilderness guide. 3. Wilderness songs.
VIII.—Num. 13 : 26-14 : 4.....	Report of the Spies.	Blessed is that man that maketh the Lord his trust. Ps. 40 : 4.	1. The facts reported. 2. The advice given. 3. The people dismayed.
IX.—Num. 21 : 1-9.	The Brazen Serpent.	And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up! that whosoever believeth in him should not perish, but have eternal life. John 3 : 14, 15.	1. Faith conquering enemies. 2. Faith yielding to discouragement. 3. Faith bringing life.
X.—Deut. 18 : 9-19.	The Prophet Like Moses	This is of a truth that prophet that should come into the world. John 6 : 14.	1. Idolatry forbidden. 2. Idolatry punished. 3. The promise of a prophet. 4. The punishment of disobedience.
XI.—Deut. 30 : 11-20.	Loving and Obeying God.	For this is the love of the God, that we keep his commandments. 1 John 5 : 3.	1. The possibility of obedience. 2. The blessings of obedience. 3. The penalties of disobedience. 4. An earnest appeal.
XII.—Deut. 31 : 1-12.....	The Death of Moses.	The Lord spake unto Moses face to face. Ex. 33 : 11.	1. Moses on Pisgah. 2. Moses' death and burial. 3. Moses and Joshua.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

Quarterly Review—Third Quarter

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FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. What was the rule as to the gathering of the manna on the six days? On the seventh?
- Lesson II. In what character does the Preface to the Ten Commandments reveal God?
- Lesson III. What is the sum of the Ten Commandments?
- Lesson IV. What led to the worship of the golden calf? How did God show His displeasure?
- Lesson V. Indicate the different divisions of the Tabernacle.
- Lesson VI. What prohibition upon the priests as to intoxicants? Its reason?
- Lesson VII. What were Moses' arguments to persuade Hobab to go with them?
- Lesson VIII. Which were right, the ten spies, or the two? And why?
- Lesson IX. What do we learn from the lifting up of the brazen serpent as to Christ?
- Lesson X. In what respects were Christ and His work like Moses and his work?
- Lesson XI. Give three good reasons for choosing God as our God.
- Lesson XII. Name the special qualities of greatness which Moses possessed.

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"I am instructed by the Board of Managers of our church to let you know we are well pleased with the Pease Wood Furnace in our new church, and we would recommend it to any Church Board as the kind to buy, as we can get lots of heat in two hours or less, when other churches of the same size have to start firing the evening before. So we consider it a great saving of fuel, and the caretaker's duties are light."

Our catalogue, which gives full information, will be promptly sent on receipt of request.

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