

Vol. XII.]

[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 14.]

NOVEMBER, 1881.

[No. 11.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XV.]

NOVEMBER, 1881.

[No. 11

Overburdened About Much Serving.

CHRIST never asks of us such busy labor
As needs no time for *resting at his feet* ;
The waiting attitude of expectation.
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention.

That he some sweetest secret may impart ;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with
heart.

We sometimes wonder why our [Lord doth
place us

Within a sphere so narrow, so obscure,
That nothing we call *work* can find an entrance
There's only room to suffer—to endure !

Well, God loves patience ! Souls that dwell
in stillness

Doing the *little things or resting quite*.
May just as perfectly fulfil their mission,
Be just as useful in their Father's sight,

As they who grapple with some giant evil
Clearing a path that every one may see !
Our Saviour cares for *cheerful acquiescence*,
Rather than for *busy ministry*.

And yet he does love service, where 'tis
given

By grateful love that clothes itself in deed ;
But work that's done beneath the scourge of
duty.

Be sure to such he gives but little heed.

Then seek to please him, whatso'er he bids
thee,

Whether to do, to suffer, to lie still !
'Twill matter little by what path he leads us,
If in it all we seek to do his will !

Sow the Seed.

Sow ye beside all waters,
Where the dew of heaven may fall ;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.

Sow, 'though the thorns may wound thee,
One wore the thorns for thee ;
And though the cold world scorn thee,
Patient and hopeful be.

Sow ye beside all waters,
With a blessing and a prayer ;
Name Him whose hand upbraideth thee,
And sow thou everywhere.

Sow when the morning breaketh
In beauty o'er the land ;
And when the evening falleth,
Withhold not thou thine hand.

Sow, though the rock repel thee
In its cold and sterile pride ;
Some cleft there may be riven,
Where the little seed may hide.

Fear not, for some will flourish,
And, though the tares abound,
Like the willows by the waters
Will the scattered grain be found.

Work in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wand'ring wind hath sown.

Sow by the wayside gladly,
In the damp, dark caverns low,
Where sunlight seldom reacheth,
Nor healthful streamlets flow.

Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.

Have faith, though ne'er beholding
The seed burst from its tomb;
Thou know'st not which may perish,
Or what be spared to bloom.

Room on the narrowest ridges
The ripen'd grain will find,
That the Lord of the harvest coming,
In the harvest sheaves may bind.

Work while the daylight lasteth,
Ere the shades of night come on—
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Just as God leads me I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads onward I go,
Oft amid thorns and briars keen;
God does not yet his guidance show—
But in the end it shall be seen
How by a loving Father's will
Faithful and true he leads me still.

WHEN Hagar was quite disconsolate
with fatigue of body and distress of mind,
there was a fountain by her, though she
knew it not. So the weeping believer
has relief at hand, which he cannot see.
God's Word, God's Spirit, and God's min-
isters are the angels that direct and lead
His afflicted people to the fountain opened.

God gives strength for every trial of life
to whomsoever his faith asks him for it.

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The Sunday School Banner.

REV. W. H. WITHROW, M.A., EDITOR.

TORONTO, NOVEMBER, 1881.

Sixty-three Years in the Life of a Sunday-School.

THE sixty-third anniversary meeting of
the Metropolitan Methodist Church Sun-
day-School, Toronto, was held in the
church on Sunday and Monday, Oct. 2nd
and 3rd. The Rev. S. P. Rose, a for-
mer scholar of the school, preached two
admirable sermons. On Sunday after-
noon ex-Vice-Chancellor Blake, Dr. Castle
and S. P. Rose addressed the school and
delivered the Jesse Ketchum Prizes.
During the service, J. B. Boustead, Esq.,
the Superintendent, speaking from me-
mory, said that the average attendance at
the school for the year was 430, and 210
had attended forty-four times and over.
The total amount collected for special and
general purposes was only \$5.10 short of
\$1,500, and \$500 of this sum had been
handed to the Missionary Society. He
knew of a Sunday-school in the city,

having a much larger attendance than theirs, which had only given \$268 to the Missionary Society, and he hoped the Pioneer School would always keep to the front in this respect.

At the Monday evening service, the attendance was very large, the church being well filled. The singing of our grand old hymns by the scholars was an inspiration. The Rev. Dr. Potts filled the chair. Dr. Carroll gave some interesting reminiscences of the founding of the school sixty-three years ago, and of its progress since. It was then the only school in the city, but many others had swarmed off, though leaving it still more vigorous than ever.

The report stated that the use of the Honor Roll (see advertisement in another page) had greatly improved the regularity of the attendance, and with the banner presented by Mr. Boustead for competition by the classes, had more than doubled the recitation of verses. We hope similar plans will be adopted elsewhere. The programme of the evening, which was very successfully carried out, was as follows:—Addresses by Rev. George Cochran on "Sunday-School Work in Japan;" W. H. Howland, Esq., on "The Best Way to Get On;" W. B. McMurrich, Esq., Mayor, on "A Day of Mourning at Cleveland;" and Rev. S. P. Rose on "The Wisdom of Soul Winning;" interspersed with music by the choir.

Winter Work in Sunday-schools.

The time of the year has arrived when the schools are arranging their plans for winter work. We hope that the claims of the cause of missions will not be overlooked. We are glad to know that several schools have adopted the constitution of the Juvenile Missionary Society,

proposed by Dr. Sutherland, the Missionary Secretary of our Church. The result has been a very great increase in the missionary income of those schools. If your school has not adopted it, write to Dr. Sutherland, at the Mission Rooms, Toronto, for a copy, and for any information you may want. It is far better and more satisfactory than the plan of sending the scholars out at Christmas with collecting cards, although that plan should not be abandoned till a better one is adopted.

The plan adopted in the Metropolitan and other schools, of having regular class collections of definite amounts, from one to five cents per Sunday, has also operated very successfully. Above all seek to cultivate in the minds of the young people a sympathy with Christian Missions, and of Christ's great work of saving the world.

Home Study.

We believe that there is no greater mutual quickener for scholar or teacher than the careful home study of the Sunday-School lessons, with the help of whatever aids you may be able to get. For those who have leisure for more than this—and this includes almost every one—some definite plan of home study, especially during the long winter evenings, should be adopted. Many young people—yes, and old ones too,—waste and worse than waste their time in profitless, foolish, or even pernicious reading. As a help to a useful and instructive course we would recommend the cheap Lyceum Library, only twelve cents a volume, advertised in the *Pleasant Hours*, and the "Required Reading" of the Sunday-School Reading Union, also in the *Pleasant Hours*. For older scholars and teachers we strongly recommend the C

L. S. C., of which the announcement for 1881-2 accompanied the last number of the BANNER. In the *Guardian* for Oct., 5th, there is an admirable article on this plan which we commend to our readers; and we hope that in connection with many of our schools and churches, local circles may be formed. The course for the year now beginning is very attractive, and will wonderfully widen the mental horizon and increase the knowledge of those who pursue it.

No department of the work of the Sunday-School Board meets with greater favour than the help given to poor schools. We give a couple of illustrations of the mode of its operations, and a letter on the subject from the Rev. A. Andrews, the energetic Secretary of the Board.

The following is an appeal for help for a poor school in a very new and destitute part of Muskoka:—"If you accede to our humble request for a supply of books, or papers, or cards for the little ones, you will be the instrument in the hands of God of doing great good, and preventing the dispersion of our scholars to other sections, where, as Methodists, we believe they receive erroneous views of the plan of salvation."

Here is another from Newfoundland.—

"The books you sent to me in St. John were very welcome, as well as the papers that came weekly. Some of the people here are like heathen. I find boys and girls, well on in their teens, who never heard of God or of Jesus Christ except in an oath.

"I am about to establish two Sunday-schools. If you can do anything to help me, it will be a good work. Either papers, catechisms, or Bibles would be very welcome."

The bulk of this World's writing is done with steel pens. Esterbrook's can be procured from any stationer, and at wholesale from Brown B., Toronto.

The Lesson Commentary.

LESSON VI.]

[Nov. 6, 1881.

THE DAY OF ATONEMENT.

Leviticus xvi. 16-30.

In the Jewish history and ritual there was one great day. Above the Passover, above the Feast of First Fruits, above the Feast of Tabernacles, stands this day of strange import. Of all the days of the Jewish year, this was the day—the meeting-time of God and man.

The priestly tribe could minister on all other days; but only the High Priest on this. No foot but his should press the floor of the sacred tent, under the Divine penalty. Dressed in purest white, and repeatedly cleansed with purest water, he entered, one man for the nation, into the Holy of Holies, the symbol of God's presence.

Rolling back the centuries, in our thoughts, we feel the awful silence, while we observe the strange ritual. Into the sacred enclosure passes the High Priest, in the whitest linen, leading the bullock, as a sin-offering for himself and family, and a ram as a burnt-offering for the people. After the priestly service, rendered between the porch and the altar, the sacred person of the High Priest comes forth among the people. Two goats, undistinguishable, both in size and colour, stand before the great throng of worshippers, their back to the people, and their faces to the west. In an urn are two lots deposited, the one marked "for Jehovah," and the other "for Azazel." The High Priest having shaken the urn brings forth the two lots, and places one on each goat's head. The one marked by the lot "for Jehovah" is to be slain, and his blood to be sprinkled upon the Most Holy Place. The other is the scape-goat, whose horn is marked by a scarlet cloth as a designation that upon his head is laid the iniquity of the people. Slowly the High Priest passes within the sacred veil with the blood of sacrifice, while with gaze fastened upon Azazel, the scape-goat, we stand without. No eye save that of the High Priest beholds the blood-sprinkled mercy-seat in the awful gloom. Blood is sprinkled everywhere. Thus fulfilled he

the command, "He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."

In silence waits the scape-goat for the coming forth of the High Priest, when upon his head, by symbolic form, are laid the iniquities of the people, when with the scarlet ribbon removed he is driven forth "into the wilderness," and the sins of the people are atoned or covered up. The killing of the one goat, and the driving away of the other, are the one sacrifice of the day.

We observe,

First: *God's character is not changed by sacrifice.* He neither regards sin with less hatred, nor loves the sinner less because of these. The burnt-offerings and sacrifices of the centuries have added no jot or tittle to his immeasurable love. However much man changes, God changes not. Just here, in some minds, has arisen a misapprehension. Because we have become his enemies, we imagine that he has become our enemy, but no supposition could be more false. Measure this thought by the greatest sacrifice, and we learn that "God commendeth his love toward us, in that while we were yet sinners Christ died for us." The sacrifice of Calvary—compared with which all others were as shadows to the light—was the natural outcome of the Divine nature, rather than the means of changing that nature. This sacrifice, like all others, expressed his change of attitude.

Secondly: *These mere sacrifices possessed no intrinsic value.* We are told by Isaiah that the "multitude of sacrifices" are a "vain oblation." Micah declares that the Lord is not pleased "with thousands of rams or with tens of thousands of rivers of oil." The only sacrifice that pleases God is a broken and a contrite heart. Thus much, therefore, follows: these sacrifices were not transactions of any intrinsic value to God, in themselves considered. God made use of his law to proclaim these eternal truths.

I. *The Divine testimony against sin.* These were the chosen people whose God alone was holy. Let but one of the

heathen tribes behold the strange ritual of this great day, and what would be his amazement? They were the people professing a goodness above all others. What means all this abasement? the stranger would ask. Why is it ye will not traffic for gain? and but one answer could be given: We have sinned.

II. *The basis of atonement.* The Hebrew word translated atonement, means "to cover." It means that as a curtain hides its object from sight, so the covering hides the sin.

There is no sin without law, since, as Paul says, "Where no law is there is no transgression." No sophistry can make us conceive of God as ignoring his own righteous law. The breaking of His law, on our part, cannot lead him to despise a law which we ought to have kept. Our sinfulness cannot change His nature, although it changes His attitude towards us. Love prompts a remedy for the broken law, but our hope for salvation is based on the Divine forgiveness, and not upon the Divine nature, although God is love.

The whole sacrificial order of the Day of Atonement was given for the cleansing from sin. Just as Christ afterwards came "to save His people from their sins," even so this was the meaning of that shadowy ritual. The blood of the slain goat was sprinkled because of the people's transgressions. The scape-goat is represented as bearing away all their iniquities. Repeatedly are we informed that the purpose of all this sacrifice was "that ye may be clean from all your sins."

No one will say that the sacrifice of the goat, or lamb, was any equivalent for the life of either the man or the nation; but it kept before the worshippers this great lesson, that the God of love must respect his holy law even at the expense of death. These sacrifices, repeated over and over again, were the elementary lessons declaring that, by-and-by, the law must be made honourable by the costliest of all sacrifices. Though the law made nothing perfect, yet it was the easiest, plainest way of declaring what must come, since, in due time, Christ, as the goat of the Lord's lot, must die for the ungodly; and as upon the scape-goat, so upon him the iniquities of us all must be laid.

III. *The necessity for a perfect High-Priest.* As we have seen, no man except the High Priest could ever enter the Holy of Holies. In silence on that great silent day, stood priests and people while he performed his task. His unworthiness for such deeds was impressed upon him every moment. He must offer sacrifices for himself first, and even then he was not clean. Five times a day he washed his whole body, and ten times his hands and his feet. His garments must all be laid aside, while on this day he could wear only the whitest linen. No imperfect man could become a perfect priest any more than an imperfect sacrifice could give a peaceful conscience. Salvation depends upon a more perfect High Priest than Aaron. Among all the sons of men not even a priestly eye could pity, nor could a priestly arm save. The confessions of sin, the purifications and the changing of garments, all declared that the law made nothing perfect.

The person of our great High Priest needed no cleansing from even the bloody sweat of his anguish. His seamless coat, which had caught the dust of the high-ways of Judea and Galilee, was good enough for Calvary. He needed no cleansing from sin because he was spotless. Aaron entered the holy place by the blood of goats and of calves; our Priest, by his own blood. After the entrance of the Aaronic priest within, the veil of purple and gold dropped back to its place—that was only a shadow,—but when our High Priest had completed his sacrifice, that same emblematic veil in the temple, as if held by unseen hands, was torn in twain from the top to the bottom, and no high-priest has been needed since.

LESSON VII.]

[Nov. 13, 1881

THE FEAST OF TABERNACLES.

Leviticus 23. 33-44.

Of this Feast of Tabernacles we have here an account. Shall we note some of its more instructive features?

I. *It was a protracted religious meeting.* As a "feast unto the Lord," it began and ended with a "holy convocation." A holy convocation was a coming together for religious ends. The weekly Sabbath was a day of holy convocation; that is,

of coming together for united worship and common instruction; the primitive place of assembly being the village green, under the open sky, or a wide-spreading tree.

II. *It was a thanksgiving for God's bounty in a complete harvest.*

Coming at the end of the year, when they had "gathered in the fruit of the land" (v. 39), it was a public recognition of divine faithfulness—giving rain in due season, causing the land to yield her increase, and the trees of the field their fruit. Hence its other name, "The Feast of Ingatherings" (Ex. 23. 16). Neither of the great annual festivals was without its element of thanksgiving; but this, the last, coming when the year's labours were all done, when its harvests were all gathered, when, not the grain only, but the fruit, the olive, and the grape had been stored, could hardly have been otherwise than one of grateful gladness. The sixty-fifth Psalm, one of those supposed to have been intended to be sung at this feast, well expresses the thought likely to be uppermost in devout minds. All nature is represented as bursting forth into singing. The Lord has visited and watered and enriched the earth. He has settled its furrows; He has prepared its grain; He has blessed the springing of it; He has crowned the year with His goodness; His paths drop fatness; a smile is on all the valleys; they shout for joy, they also sing.

III. *It was a commemoration of mercies attempering hardships and dangers.*

A part of the command concerning it ran thus: "All that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." Accordingly, during the appointed days of this feast, tents of leafy boughs, and branches of fruit-trees from which the fruit yet hung, covered the open places of the city, the streets, the courts, the squares, the flat roofs of the houses, the fore court of the temple; and in these the people took up their temporary abode.

But it should be noted that it was not the privations and dangers of "the great and terrible wilderness" which all this

was intended to recall. Their wilderness journey had not been one of trials only. It was full of triumphs and blessings. God himself was with them. In the pillar of cloud by day, and the pillar of fire by night, he went before them as their leader. "There was no time in all their history when the Almighty showed more clearly that his favour compassed them as a shield. The feast commemorated not burdens alone, but burdens borne away; not want, but want replaced by marvellous supplies; not sorrow, but sorrow turned into joy." Doubtless the materials of which the booths were made were intended to be reminders of the different stages of the wilderness journey; the "branches of palm-trees" of the valleys and the plains, the "boughs of thick trees" of the bushy mountain-heights, the "willows" of the refreshing water-brooks.

IV. *In every aspect, this festival was an expression of the joyful side of religion.*

It was indeed a "solemn assembly," but it was also a feast. To be solemn is to be in some sense restrained; it is to be earnest, but it is not, of necessity, to be grim. The people were to "rejoice before the Lord their God" (v. 40). Of this same festival it is elsewhere said, "Thou shalt rejoice in thy feast;" "Thou shalt surely rejoice." Deut. 16. 14, 15.

Nor was the rejoicing either selfish or lawless. There was always a bringing and scattering of gifts for the poor, and every seventh year a reading of the law to the assembled people, reminding them that life has no true delight that can be separated from either love or duty.

V. *This feast was a type of a greater feast now preparing for all God's true people.*

It is easy to see in it a prophecy of the latter-day rest and joy of the earthly church; of that day spoken of by the prophet, when the remnants of once hostile nations "shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles," and "there shall be upon the bells of the horses, Holiness unto the Lord." Zech. 14. 16, 20. This is the ideal church; the church that was to be, and that is to be. Not only shall there be rest from anxieties and fears and war-

fare and toil, but, under the more abundant outpourings of the Spirit, closer fellowship with God, and fuller enjoyment of him. This will be the flowing forth of salvation signified by the pouring out of water at the foot of the altar, and that shining of "great light" symbolized by the far-reaching illumination of the temple.

But the full and final "harvest is the end of the world." That will be the time when earth's work shall all be done, its fruits all garnered. At that heavenly feast there will be room for all. It is God's pleasure that all should be there. In its joy there will be no admixture of sin or pain or fear. In service or song none shall grow weary. Their leaf shall not wither. Evermore they shall drink of the river of God's pleasures. They shall be satisfied. What assurance have you that, when that bright day dawns, you will witness its rising beams; that, when that great feast is spread, you will share in its delights?

LESSON VIII.] [Nov. 20, 1881.
THE YEAR OF JUBILEE.
Leviticus 25. 8-28.

One of the most singular of the Hebrew institutions was the year of Jubilee. It is interesting, however, not merely for its singular originality; it claims our regard more especially for the ideas it embodied and the great truths it attested. It was a standing prophecy wrought into the fabric of the Jewish state of those good things to come which the Gospel teaches, and in its progress in the world more and more achieves for the good of mankind.

The Jubilee recurred every fifty years. The language of the Mosaic statute is: "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of seven sabbaths of years shall be unto thee forty and nine years." "And ye shall hallow the fiftieth year" . . . "it shall be a jubilee unto you."

It began on the Day of Atonement, and was ushered in by the blowing of trumpets throughout the land. Probably the "joyful sound was heard in the evening, after the solemn, expiatory services of the day were ended. The gladness it brought was in accord with the truths symbolized in those expiatory services.

The Jubilee restored to men their lost liberties. "Ye shall proclaim liberty throughout all the land, unto all the inhabitants thereof," was the commandment. The trumpet-peak which announced it broke the fetters of bondage. It was a signal which said to every Hebrew whom poverty, or misfortune, or misconduct had deprived of liberty, "Go free!" and he regained all the rights and privileges of a free man.

I. *Man's need of occasional rest from toil.*

The Hebrew system was remarkable for the number and variety of provisions for this. Besides the weekly sabbath, which it enforced with such sanctions, there were the three great annual feasts of the Passover, Pentecost, and Tabernacles, the Feast of Trumpets, the Day of Atonement, the Sabbath Year, and the Jubilee,—in all of which labour was suspended and a rest enjoined, which was marked by some befitting religious observances. By the emphasis thus given to rest, God hallowed it as being both a duty and a privilege.

II. *All men are entitled to a share of God's bounty.*

Men were not allowed in the Jubilee year to store up aught of what grew in the fields. They could eat the increase thereof out of the fields, but they could not appropriate it by gathering into their barns. It was God's harvest. As they dressed the vine, they could not say that they had produced it. God was manifestly the sole author of it. It was to be distributed, therefore, like the other pure bounties of his hand, like the rain and the sunshine to all alike.

III. *The welfare of society is imperiled by the acquisition of great landed estates.*

The operation of the Jubilee was to prevent the accumulation of land in the hands of a few. If in the course of fifty years such an accumulation occurred, the Jubilee redistributed it. The public good demanded its general division among the people. Great Britain and Ireland may be said to be suffering now for some such institution.

IV. *The dignity of man viewed as a ransomed child of God, is another idea embodied in the Jubilee.*

In that old institution of the Jews are the germs of those doctrines which startled the world as a novelty in the Declaration of Independence. It proclaimed the equality of men in the sight of God, and forbade their tyrannizing over, or holding one another in slavery. The ground of the prohibition was the same as that which forbade the absolute sale of the land—God's ownership of them. "They are my servants, which I brought out of the land of Egypt; they shall not be sold as bondmen."

LESSON IX.]

[Nov. 27, 1881.
THE SERPENT IN THE WILDERNESS.

Numbers 21. 1-9.

1. The Canaanitish king and people had added to their other mortal crimes, in which depravity had hopelessly ripened, the sin of opposing Israel in seeking a peaceful passage through their country. God might have swept them away by natural forces, as he did the Egyptians, but it was his choice to use Israel as instruments. Among other results, this would prepare them for like solemn duty when in the promised land, and give a lesson most impressive of the divine abhorrence of sins, to which those Moloch worshipers, burning their children, and revelling in all manner of bestiality, had long given themselves without restraint.

2. Discouragement is almost always preceded and accompanied by great forgetfulness of God's providence; present inconvenience shuts out the riches of past mercies. It closes its eyes to God's abundant love, wisdom, and strength, all pledged to the care of his children. It magnifies present ills and the possibilities of future loss. It freezes out the warmth of gratitude, and leads with terrible certainty to the next and related sin of Israel, namely, (v. 5.), bitter, censorious murmuring.

3. Sin is always and of necessity odious in God's sight. The more favoured in privilege the greater the sinner, and the more certain of punishment. There are no dispensations with heaven's signature permitting sin. The doctrine of indulgence is of the earth earthy. Punitive agents will be commissioned to bring de-

served retribution. Retributive justice is not foreign to the divine nature or government. Probation abused will cease. Death of the body carries terrible assurance and illustration of the soul's loss of all deserving the name of life. Who can think lightly of sin when mourning enshrouds the world because of it?

4. The conspicuousness of the remedy, its freeness, its certainty, its ease of appreciation, its adequacy to the case of all, these are qualities true of no other remedy save one. When we look to Calvary, we see in its sovereign remedy for doomed humanity the same divine marks, both of origin and efficacy. This unique and solitary coincidence cannot be accidental.

When in the desert, out of reach of other food, the children of Israel found bread from heaven, unknown in all the world before or since. When murmuring because not faring as they had expected, not admitted into the promised land as soon as they wished, the reptiles of the desert, before harmless, became swift messengers of retribution.

God's remedies for sin's hurt are equally adequate and characteristic. The empty, barren desert became a healing hospital in which none need die; the cure swift and painless.

Communications.

GRANTS TO NEEDY SCHOOLS.

At the meeting of the Committee on Grants held Sept. 27th, the following grants were made to applicants:

ALGOMA.—*Doe Lake School*.—6 "Pleasant Hours," for one year, 6 "Sunbeams," 12 "Berean Leaves," 2 "S. S. Banners."

ALGOMA.—*Starrat School*.—15 "Pleasant Hours," 9 "Sunbeams," 20 "Berean Leaves," 2 "S. S. Banners," and 20 S. S. Hymnals (the school pays \$3.00 towards the latter).

ALGOMA.—*Magnetawan School*.—33 Hymnals (school pays \$3.00 towards this), and 100 library books.

NOVA SCOTIA.—*Point Mulgrave School*.—12 "Sunbeams," 12 "Pleasant Hours," 20 "Berean Leaves," 1 "S. S. Banner," and 50 second-hand books.

NOVA SCOTIA.—*N. E. Harbour*.—45 "Sunbeams," 45 "Pleasant Hours," 60 "Berean Leaves," 3 "S. S. Banners," and 100 second hand books.

QUEBEC.—*Cape Ozo School, Gaspé*.—20 "Pleasant Hours," 20 "Sunbeams," 30 "Berean

Leaves," 2 "S. S. Banners," and 100 second hand books.

The orders for these grants have just been sent. I have not of course received the invoice, but as nearly as I can judge, the value of the grants made this month is \$116.88. The Committee aims at meeting monthly. There are a few applications that have not been granted; some are not accompanied with necessary information to enable the Committee to judge of the necessity of the school, and we wait for this. Some are from schools only in prospect, whereas we can only grant help to schools in actual working condition. And some are not really Methodist schools. To obtain a grant, the school must have its superintendent nominated by the minister in charge; and the application must be forwarded through the minister of the circuit or mission. All communications, by resolution of the Board, should be forwarded to—

ALFRED ANDREWS,
Secretary S. S. Board,
Kincardine, Ont.

P. S.—Having read the excellent letter of Rev. E. Barrass, in the BANNER, I thought the friends of our schools would like to have information of what is now being done, and so I have forwarded the above. A. A.

Book Notices.

The *Chautauguan* has come to us greatly enlarged and improved. It is indispensable to all members of the C.L.S.C., and will be of much interest and value to any others. Price, \$1.50 a year. L. C. Peake, Toronto, is Agent.

The *Canadian Methodist Magazine* for October.

Price, \$2 a year; \$1 for six months; single numbers, 20 cents. Wm. Briggs, Publisher, Toronto.

This number is particularly rich in sketches of travel. It opens with a handsomely illustrated article on Picturesque Canada, treating the Falls of Niagara in every aspect—in winter and summer, above and below. The full-page engraving is a gem—one of the best yet published in this Magazine. Professor Blaikie gives a graphic illustrated account of a Night on Mount Washington, and the Editor recounts his adventures on the Allegheny, and down in a coal mine. The most notable article is one by Principal Grant, of Queen's University, on Methodist Missions in the North-West. As the testimony of an eminent Presbyterian divine, it is one which every Methodist should read. The Rev. S. P. Rose contributes an able article on Wm. Arthur's great work, "The Pope, the Kings, and the Council." The Editor recounts the strange story of George Fox, Wm. Penn and the Quakers—one too little known—and gives a graphic account of a gladiatorial conflict in the Roman Amphitheatre. A summary of the work of the Ecumenical Conference, and tributes to President Garfield, Dr. Luchlin Taylor, the Thomas' Heresy, etc., make up a number of more than ordinary excellence.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE PENTATEUCH.

NOVEMBER, 1881.

B. C. 1490.

LESSON VI.—THE DAY OF ATONEMENT; or, The Atonement Received.

November 6.

GENERAL STATEMENT.

On the day of atonement a general recognition was made of the sins of the people and their reconciliation to God through the blood of Christ. On that day, from sunset to sunset, no food could be eaten, and on that day alone the curtain of the holiest of all was lifted. The services, in brief, were as follows: 1. Early in the morning, after a night of fasting and prayer, the high-priest entered the holy place, laid aside the gorgeous robes of his office, washed his entire body, where the animals for various sacrifices were brought; for himself and his priestly order, a bullock and a ram for a burnt-offering; for the people, two young goats for a sin-offering, and a ram for a burnt-offering. Upon the goats lots were cast, and they were marked, one "for Jehovah," the other "for Azazel." 3. The priest slaughtered the bullock, and offered it as a sin-censer of live coals from the altar, and incense, and he passed through the holy place, lifted the veil, and in the most holy place mingled the incense and the coals, covering the mercy-seat with the fragrant cloud. 5. Going forth, he took the blood of the slain bullock, carried it within, entering the holy of holies for the second time, and sprinkled it upon and before the mercy-seat. On his way out he sprinkled also the altar of incense in the holy place. This was to cleanse away the sin which the priesthood imparted to the tabernacle. 6. The same process was repeated in behalf of the sins of the people. The goat "for Jehovah" was slain, and its blood sprinkled upon the mercy-seat (the holy of holies being entered a third time) and upon the altar of incense. The cerebrought forward. The high-priest laid his hands on its head, confessed over it the sins of the people, and gave it to the charge of a man, who was to lead it afar into the desert, and there leave it. This represented the sins of Israel borne forever away by an atonement. 8. The priest again entered the tabernacle, removed his white garments, washed his body, (being regarded as defiled by touching the goat "for Azazel,") and arrayed himself in his gorgeous robes, as in a reconciled and purified relation toward God. 9. He then offered two rams as a burnt-offering, one for himself, and other for the people. 10. The flesh of the two sin-offerings, that of the bullock for the priest, and the goat for the people, was carried away, and buried outside the camp as unholly.

Lev. 16. 16-30.

[Memory verses 20-22.]

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement or it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Explanatory and Practical.

Verse 16. An atonement. This service took place on the tenth of the month Tisri, (ver. 29,) about the end of September, or beginning of October, and was a representation of sins taken away by the blood of the coming Redeemer. The word atonement means reconciliation, and the object of the service was to bring the people and their tabernacle of worship from a condition of alienation into one of friendship with God. **For the holy place.** Here referring to the holy of holies. **Uncleanness . . . transgressions.** The tabernacle, standing in the centre of the camp of Israel, was supposed to share in the common defilement which sin brought among the people. Though the people could not enter the holy place, yet their sins contaminated it. 1. Sin is the universal condition permeating even the holiest places. 2. The ancient atonement was periodically made, because its benefits were transient; but Christ's sacrifice avails forever.

17. No man in the tabernacle. The high-priest alone was to be in the tabernacle during this service, which could not be delegated to any inferior priest. He washed himself in the holy place, by the light of the golden candlestick, robed himself in white, brought in the incense and the blood, and sprinkled all the furniture of the tabernacle, thus representing Christ taking away sin by the offering of himself. This represented the fact that one Redeemer alone can take away sin. 3. Our great High-priest is sufficient for his great work. **To make an atonement in the holy place.** This took place in the holy of holies, when the blood was sprinkled upon the mercy-seat or propitiatory. Three times the high-priest entered the holy of holies, (see General State-

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat;

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a

ment,) once with incense, a second time with the blood of the bullock as a propitiation for himself and his order, and the third time with the blood of the slain goat for the people.

18, 19. **The altar... before the Lord.** The altar of incense, as supposed by some; though by others the altar of burnt-offerings. **Make an atonement for it.** This was done by sprinkling upon it the blood of the bullock first and of the goat afterward, thus representing the cleansing away of the impurity imparted by both priests and people. 4. How deep is that pollution which only blood can wash away! **Upon the horns.** The projections at the corners of the altar; so [that wherever they pointed might come under the cleansing power of the blood. 5. The atonement of Christ is thus shown to be universal. **Several times.** To denote a perfect cleansing. 6. God's work of salvation is always wrought fully.

20-22. **The live goat.** (See General Statement.) Two goats had been brought for the service. One had been slain, and its blood sprinkled before the mercy-seat, as an offering to God, expiating the sins of the people. The other goat, appointed "for Azazel," which represented the personal guiltiness of the people before God, was now to be taken away. **Lay both his hands.** Thus impressively was the goat made a representative of Him who was to bear away the sins of mankind. **Confess over him.** This was a general confession of sin, and a prayer for pardon in the name of the entire people. **Send him away.** The appointed man led the goat away into the wilderness, where it could not find its way back to the camp. In after times it was taken about twelve miles from Jerusalem to the edge of a precipice, and there thrown down into a valley. **Bear upon him all their iniquities.** As a representation of Christ bearing away the sins of mankind. Thus one goat represented expiation for sin, the other the carrying it away from men. The name "Azazel" has been variously interpreted, but seems to represent a kind of personification of judgment for sins, not as some have imagined, a sort of offering to Satan. **Unto a land not inhabited.** The whole scene was a solemn picture of sins taken away, never to return to plague the memory or to threaten penalty to the forgiven sinner. 7. See here what is required for the taking away of sin—a confession of sin, and a recognition of Christ as the bearer of sins.

23, 24. **Into the tabernacle.** In the holy place. Here he laid aside his white garments and a second time washed his entire body in water. **Leave them there.** These garments were never worn but once, and were renewed every year, thus symbolizing the perfect purity required for the presence of God. **Put on his garments.** The rich robes and breastplate worn by the high-priest. **Offer his burnt-offering.** The ram for himself, and his order. **The burnt-offering of the people.** Another ram, thus representing both priesthood and people as restored to a reconciled condition with God.

25-28. **The fat of the sin-offering.** Of the young bullock for the priesthood, and the slain goat for the people. The sacrifice of the sin-offering was expiatory for sins in general, and was graded according to the rank of the offerer. **He that let go the goat.** The "fit man" appointed to lead the goat "for Azazel" into the wilderness was not to enter the camp until ceremonially purified. **Wash his clothes, etc.** As from his contact with the sin-bearing goat he became unclean, his personal purification became necessary. 8. Thus is constantly shown the contaminating power of evil. 9. So is also shown how a sinless Christ became sin for us, when he bore our sin. **Burn in the fire.** While the fat of the sin-offering was burned upon the altar, the bodies of the bullock and the goat were carried out into the wilderness and there consumed by fire. This part of the sin-offering was generally eaten by the priests, but, to give this service special solemnity, all was burned as consecrated to God.

stranger that sojourneth among you :

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

29, 30. Statute forever. This is, during the then existing dispensation. Seventh month. . . . tenth day. Tiar of the ecclesiastical, year. Afflict your souls. By absolute fast-sunset before the day of atonement until the sunset at its close, no Israelite was allowed to partake of any food.

GOLDEN TEXT.
We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5, 11.

LESSON HYMNS.

No. 159, *New Hymn Book.*

This, this is he that came
By water and by blood ;
Jesus is our atoning Lamb,
Our sanctifying God.

See from his wounded side
The mingled current flow !
The water and the blood applied
Shall wash us white as snow.

No. 162, *New Hymn Book.*

All ye that pass by,
To Jesus draw nigh ;
To you is it nothing that Jesus should die?
Your ransom and peace,
Your Saviour he is ;

Come, see if there ever was sorrow like his,
For you and for me
He prayed on the tree ;
The prayer is accepted, the sinner is free.
That sinner am I,
Who on Jesus rely,

And come for the pardon God will not deny.

No. 212, *S. S. Hymnal.*

Arise, my soul, arise,
Shake off thy guilty fears ;
The bleeding sacrifice
In my behalf appears ;
Before the throne my surety stands
My name is written on his hands.

He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead ;
His blood atoned for all our race,
And sprinkles now the throne of grace.

ROME READINGS.

- M. The day of atonement. Lev. 16. 16-30.
Tu. The need of atonement. Psa. 51. 1-19.
W. The way of atonement. Rom. 5. 10-21.
Th. The abundance of the atonement. Eph. 2. 1-17.
F. The means of the atonement. Rev. 6. 1-14.
S. The results of the atonement. John 1. 15-20.
S. The benefits of the atonement. Psa. 103. 1-22.

QUESTIONS ON THE OUTLINE.

1. **The Reconciling Blood.**, v. 16-19.
What was the day of atonement ?
What was the purpose of its services ?
Why was such a service necessary ?
For what and for whom did the high-priest make an atonement ?
Why was the priest required to offer an atonement for himself ? Heb. 5. 1-3.
Wherein is our High-priest superior to Aaron ? Heb. 7. 26, 27.
How was this atonement made ? What two kinds of blood were used ?
What took place in the holy of holies ? What two high-priest there alone ?
What was thus indicated ? Heb. 9. 7, 8.
2. **The Sin Bearer**, v. 20-22.
What was brought after the service of atonement ?
By what name was th's goat known ? v. 26.
What was done over this goat ?
What was then done with the goat ?
What was thereby indicated ?
How does it show the completeness of pardon for sin ?

S. M.

3. The Cleansed People, v. 23-30.

What garments did the priest wear during the earlier part of this service ?
What did he do after the sending away of the scape-goat ?
What garments did he afterward wear ?
What was done with the now present goat ?
Whit were these supposed to be for, and why ?
In what relation did the people now stand toward God ?
What was the reason for this "affliction" ?
Who now purges us from sin ? Heb. 9. 13, 14.
How should we feel at our reconciliation with God ? Golden Text.

PRACTICAL TEACHINGS.

- What does this lesson teach—
1. Concerning the taint of sin ?
2. Concerning the way of cleansing from sin ?
3. Concerning the completeness with which God takes away sin ?
Subjects for Study.—The divine plan of atonement of atonement. . . . The teachings of Christ in the day of atonement.

The Lesson Catechism.—(For the entire school, atonement.) The taking away of sin. 2. What were chosen for this day ? Two goats. 3. What was done with one of the goats ? It was slain and sacrificed. 4. Where was its blood sprinkled ? Upon the mercy-seat. 5. What was done over the other goat ? Israel's sin was taken away into the wilderness. 7. What were the people to do on that day ? To show sorrow for their sins.

DOCTRINAL SUGGESTION—The taking away of sin.

ANALYTICAL & BIBLICAL OUTLINE
The Atonement for Sin.

- I. **A NEEDED ATONEMENT.**
An atonement . . . because of uncleanness. v. 16.
"Iniquities have separated . . . you and your God." Isa. 59. 2.
II. **A PERSONAL ATONEMENT.**
No man in . . . when he goeth. v. 17.
"None other name . . . given among men." Acts 4. 12.
III. **AN UNIVERSAL ATONEMENT.**
For himself . . . household. . . all the congregation. v. 17.
"For himself and for the errors of the people." Heb. 8. 7.
IV. **AN ATONEMENT BY BLOOD.**
Shall take of the blood. v. 18.
"By his own blood . . . eternal redemption." Heb. 9. 12.
V. **A RECONCILING ATONEMENT.**
An end of reconciling the holy place. v. 20.
"Peace through the blood of his cross." Col. 1. 20.
VI. **A SIN-BEARING ATONEMENT.**
Shall bear all their iniquities. v. 22.
"He bare the sin of many." Isa. 53. 12.
VII. **A REPEATED ATONEMENT.**
Seventh month . . . tenth day. v. 29.

"He died once . . . offered up himself."
Heb. 7. 27.

ADDITIONAL PRACTICAL LESSONS Teachings Concerning Atonement.

1. We see how universal is that sin which requires an atonement to be made. v. 16.
2. We see how deep and dark is that taint which makes even God's house and God's people require a reconciliation with God. v. 16.
3. We see that one person, and one person only, could present the sufficient atonement. v. 17.
4. We see that he who is to offer an atonement for others must himself stand in a reconciled relation with God. v. 17.
5. We see that the atonement could be wrought only through the instrumentality of blood. vers. 18, 19.
6. We see that the atonement requires not only an offering to be made for sin, but also a confession to be made of sin. v. 21.
7. We see that the atonement takes away forever the sins of those who look to it. v. 22.

CATECHISM QUESTION.

5. How came they to eat of this fruit?
Adam and Eve were led to eat the forbidden fruit by the evil spirit that entered into the serpent who persuaded Eve to eat of it, and she persuaded Adam.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is often best to forget disagreeable things, when they are past and over. But as long as they still continue, or as long as we are still liable to the consequences of them, such a course is not the wisest. If any part of your house is out of repair, it is well not to forget that. If the weeds are spoiling your garden, it is well not to forget them. If your accounts are out of order it is best to look at them at once. There is no use in covering over errors, and hiding up that which is not pleasant to contemplate. It is far better to bring the sore spot to light, that a remedy, if such exist, may be sought while there is yet time.

Our picture or type to-day shows us a sore spot brought to light, in order that it may be erased, a sad thing brought to mind that it may be done away. The day of atonement gives us

A picture of sin remembered.

1. *By God.* Israel had been brought into covenant with Jehovah. His tabernacle was now pitched in the midst of the people. A high-priest had been chosen to represent them before him, and sacrifices and offerings ordained by which they might draw near. Their standing was that of a nation in fellowship with God, and basking in the sunshine of the divine favour. But they were sinners

still. Though ransomed from Egypt and on their way to the promised land, they were not cleansed from their evil ways. Although, looking upon them in the light of the everlasting covenant (Gal. 3. 17,) the Lord declared, through Balaam, that he had not "beheld iniquity in Jacob," (Num. 23, 21,) yet as to their actual condition he remembered their sin.

He remembered it and provided for it. The sore spot must be covered up, it must be brought out into the full light, and there dealt with.

It was after the terrible outbreak we considered in the last lesson, when the sense of guilt and unfitness for God's presence and God's service must have rested heavily on the people, and especially on their leaders, that this special provision was ordained. Once a year there was "a remembrance made of sins." Heb. 10. 3. A bullock and two kids of the goats were brought to the door of the tabernacle as a sin-offering, the former for the high-priest, the latter for the people. While upon other occasions the burnt-offering and the peace-offering might be multiplied indefinitely, it was on this day alone that the sin-offering consisted of two victims. Both were needed in order that the truth to be represented might be pictured forth in all its fullness. When the blood of the goat on which the Lord's lot fell flowed beneath the stroke of the high-priest, it was manifest that the Lord remembered sin, and that sin must be expiated by death. And later on in the day, when the "scape-goat" was brought forth, and the sins of the people confessed over its head, it was evident that sin could not be hidden. The only way to get rid of it was to bring it forth to the light.

2. *By the people.* Since God remembered their sin they must not be unmindful of it themselves. The day was to be observed as "a Sabbath of rest," on which they were to do no work; yet not as a season of joy, but as a day to "afflict their souls." This was the only "fast" appointed by the law. The cessation from all ordinary occupations, and the usual signs of Jewish mourning—the fasting, the sackcloth, the ashes—cast a gloom upon every habitation. It was no special calamity that called forth this show of grief. The Israelites might be dwelling in peace and safety and prosperity, with no ostensible cause for mourning. None, therefore, could fail to be reminded that, whatever might be their worldly condition, they were sinners before God, and could not cover their sin from his all-searching eye. When the victim was slain, and still more, perhaps, when confession was made over the head of the live goat, the memory of their wrong-doings must have come vividly before

them. And if one dared to neglect the solemn service and take no part in the observance of the fast, that one was excluded from all share in the atonement, and was sentenced to be "cut off from his people." Chap. 23. 29, 30. For the services of the day presented also

A picture of sin put out of mind.

After the slaughter of the victim the high-priest, as the representative of the people, entered the tabernacle with the blood of the sacrifice and with sweet incense. He did not pause, as usual, before the curtain which shut off the holy of the holies, concealing the ark of the covenant, and veiling the glory which rested upon the mercy-seat. He did not sprinkle the blood "before the veil," as he had done at other times when some particular transgression of all the congregation, had to be atoned for. He drew back the curtain and passed behind it, into the full blaze of glory, dimmed for him only by the cloud of smoke arising from the incense. He stood there before the Lord, and sprinkled the blood on the mercy-seat. Yet he represented the congregation of Israel. He was there in the name of the people whose sin had been remembered and brought to light. Must not the holiness, must not the justice of God demand the swift destruction of the sinner? No, for the blood of the sacrifice had made atonement for the sin—had covered it (this being the meaning of the Hebrew word translated by "atoned.") The blood had been given for an atonement, or covering, Chap. 17. 11. And now it was sprinkled on the *Capporeth*, the mercy-seat, or place of covering. The sin, was, as it were, put out of mind—no longer imputed, no longer remembered by God.

Then later, when all the sin for which atonement was made had been confessed over and laid on the head of the live goat, (most appropriately the goat for Azazel, or for going away,) the animal was sent away into the wilderness, "to bear upon him all their iniquities unto a land not inhabited." And why? Because God having covered, or put them out of mind, the Israelites need no more to mourn and weep over the remembrance of them. They might enjoy the blessedness of those "whose transgression is forgiven, whose sin is covered."

Every year the same remembrance had to be made over again, because the services of this solemn day were but a picture of a reality not yet actually performed. The devout Israelite had to look forward in faith to the atonement which was to be made when the fit time was come.

But we are to look back and see that the atonement has been made. Once for all

God has remembered and provided a covering for sin. On the cross, where the Lord of all hung in agony, sin was brought to light. His life was given for us, and his precious blood poured out as an atonement, His dying cry, "It is finished," told that the work was done forever—not one particle of it left to be done over again. And then he rose as our High-priest, and ascended into the "holy of holies," "into heaven itself, now to appear in the presence of God for us." Heb. 9. 24. Having been "delivered for our offences," he was "raised again for our justification," (Rom. 4. 25,) that we may know and be assured that the sacrifice was accepted and that the covering stands good. What then remains necessary?

The sinner must remember and confess his sin.

If the sacrifice is to avail for him he must recognize his own concern in it. It must not be "nothing" to him. Lam. 1. 12. He must not endeavour to cover his own sin. He must bring it to the light of God's word and see it there judged and condemned. He must not shrink from the pain of having its iniquity laid bare by God's truth. He must not refuse to have his eyes opened to his true condition before God, nor object to mourn and to afflict his soul. He must not plead that he has no time for these things. No business can be as urgent as the business of the soul. As a poet as reminded us—

"He that lacks time to mourn, lacks time to mend :
Eternity mourns that."

And if he then simply believes and accepts the atonement that has been made for him, his transgression is forgiven, his sin is covered. God has put it out of mind. Isa. 38. 17; Micah 7. 19; Heb. 10. 17. It shall never again be brought up against him. It is gone forever. Neither need he continue to mourn over it. It is his part to be glad and rejoice. Psa. 31. 11.

But whoever is not willing to see and own his sin, but clings to the thought that he has harmed no one, and that he has "done his best," that he is in fact, a very respectable character, for him the atonement has yet availed nothing. His sin is still there, and any day it may be brought to fearful remembrance.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

- Notice (1) The time of the atonement ;
(2) The plan or method of the atonement ;
(3) The teachings of the atonement. ... Meaning of the word atonement, "at-one-ment," reconciliation. (1) Who are reconciled? (2) Why is there need of reconciliation? (3) How are they reconciled? (4) What is required for their reconciliation? (5) What

follows from their reconciliation? . . . Draw a plan of the tabernacle and its contents to assist in the teaching. . . . How this lesson points to Christ: (1) The only means of atonement; (2) The sufficient atonement; (3) An atonement offered once for all; (4) An atonement by blood; (5) An atonement taking away sin. . . . ILLUSTRATIONS. Story of Martin Luther meeting Satan in the Wartburg Castle. Satan showed Luther a roll containing a list of his sins. Luther wrote across it, "The blood of Jesus Christ cleanseth us from all sin." . . . A judge in Scotland recognized in a criminal, brought before him to be sentenced for drunkenness, one who had been his own classmate in college. He imposed the heaviest fine which the law permitted, and then stepped down from the bench, paid it himself, and took the hand of the criminal as a friend. Thus were justice and mercy reconciled.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 225, 231, 4886. Vol. II. 6613, 6615, 6618, 11600. POETICAL: Vol. I. 175, 177. Vol. II. 3979. FREEMAN'S HAND-BOOK: The victim's head, 160.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *At One with God.*

Print the word Atonement in large letters, dividing so that it may read at-one-ment. Describe a child angry with its mother because he cannot have his own way. He will not come to her, he will not believe her love, because he is not at one with her; he does not think, feel, love, as she does. By-and-by he grows ashamed of his naughty passion. Now he wants to come back. He brings her some little offering. He is very ready to run on her errands. He wants to be at one again with his mother.

Something stands between us and God, that keeps us apart, and makes us two and not one. What is it? Sin. Print "God man," with space between for the word sin, and show that this makes a high wall which we cannot get over. When we see this sin, we are troubled and ashamed, and want to find some way to make it all right with God.

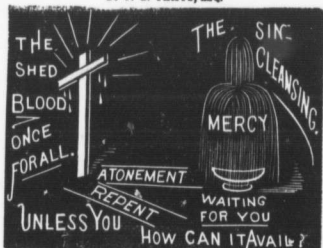
That is just what Jesus came to do! Why is he called a Saviour? Because he saves from sin. Describe briefly the ceremonies on the day of atonement, explaining that all these things pointed to Christ. God would

not have told the Israelites to do these things if sin had not been a great and solemn fact. God knows that sin is not only in the world, but in the heart of every one that lives. Renew the teaching here, that every child has a sinful heart, which needs to be washed clean by the blood of Jesus.

What should always make us ashamed and sorry? Show that as God told the Israelites to afflict themselves, so he tells us to be sorry for sin, either in ourselves or in others. Teach that we must never look upon it as a light matter. Ask a few questions in closing, as, Who was the high-priest? Was he without sin? Who is our High-priest? Upon whom is our sin laid, etc.?

Blackboard.

BY J. B. PHIPPS, SR.



EXPLANATION. Draw only the cross and the fountain. Review the lesson briefly. Speak of the day, and the way of atonement. First was the reconciling blood; this has been shed for us once for all (write) on the cross. [School repeat the Golden Text.] Speak next of the sin-bearing and sin-cleansing truths of the lesson. [Write sin cleansing over the fountain of mercy.] Connect the cross and the fountain by the way of the atonement. Ask the school, Is that all? Was there more than shedding of blood to meet the sin cleansing? Yes, there was the confession of sin. The sacrifice of blood is complete, and the fountain of mercy is waiting for you, (write) but there is a path that leads to the cross that you must enter first. [Write Repent.] The precious blood may be shed, and the way of atonement open, but unless you repent, how can it avail? Close by singing, "There is a fountain filled with blood."

B. C. 1490.

LESSON VII.—THE FEAST OF TABERNACLES; or, Benefits Remembered.

GENERAL STATEMENT.

Last among the three great national festivals of the Hebrew people was the feast of tabernacles, at once a commemoration of the life in the wilderness and a thanksgiving to God for the blessings of the year. It was held in the fall, after the harvest had been gathered. For eight days abundant sacrifices were heaped upon the altars, and the people dwelt in bowers made from green branches in remembrance of the free life of the desert. They bore with songs of gladness the boughs and

November 13.

fruits of trees, and in after times brought to the temple water from the spring of Siloam, and pourea it forth amid glad songs and sounding trumpets. Thus every year the Israelites of every tribe were brought together at the capital, insuring the unity of the nation, and leading it to reverence and gratitude to the God of Israel.

Lev. 23. 33-44.

[*Memory verses, 41-44.*]
33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of th' seventh month shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon this day:

38 Besides the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths;

Explanatory and Practical.

Verses 33, 34. The Lord spake. This command was given while the children of Israel were still sojourning at the foot of Mount of Sinai, after the delivery of the law. **The fifteenth day.** This would bring the feast five days after the day of atonement, and at a time when the moon was full and the evenings were pleasant. **Seventh month.** The month Ethanim or Tisri, seventh of the ecclesiastical, but first of the civil, year. **Feast of tabernacles.** That is, of booths or huts, the third of the three great feasts, the others being passover and pentecost. This feast was intended as a service of thanksgiving for the harvests of the year, and also as a remembrance of the life in the wilderness. 1. **God. Seven days.** The feast lasted for one week, during which the people lived in booths, but an eighth day was added with special services of praise. **Unto the Lord.** 2. The services of religion are not incompatible with the highest enjoyment.

35. Holy convocation. An assemblage of the people for worship, both at the capital and throughout the cities of the land. **Servile work.** "Work of labor," that is, work belonging to the ordinary and secular life. This rule applied to the first and last days of the feast, which were sabbaths; on other days work was not forbidden, though the entire week was generally kept as a holiday. 3. God's cause has a claim on our time as well as earthly interests.

36. Seven days...an offering. The precise offerings are specified in Num. 29. 13-34. They were very abundant, though not alike on all the days, and were to attest the rejoicings of the people, and the consecration of their possessions to the Lord. 4. We are not to consider that as wasted which is given to God's service. **On the eighth day.** It is claimed by some writers that this eighth day did not belong properly to the feast of tabernacles, but was added as a solemn close to the cycle of yearly feasts.

37, 38. These are the feasts. The context explains this sentence, since the chapter in which the lesson is found names all the annual gatherings, their purpose, and their manner of celebration. **Burnt-offering...meat-offering, etc.** These are the various kinds of sacrifices to be offered upon the several feasts. See the Notes on Lessons III. and IV. of the present quarter. **Beside the sabbaths.** That is, in addition to the sabbath offerings, and the voluntary offerings of the people. 5. The regular service of God is not to be neglected on account of any special services being fulfilled.

39-41. The first day...a sabbath. Inasmuch as the Hebrew months were lunar, and began with a sabbath, the fifteenth and twenty-second days would also fall on the same day of the week. **Boughs of goodly trees.** Such as the palm, the myrtle and the willow, which were most commonly used. With these they walked either in groups, or in regular procession, singing psalms and rejoicing over God's mercies to the people. Probably many of the psalms were written for the services of this festivity. One the bringing of water from the Pool of Siloam to the temple, where it was poured out, perhaps in memory of the ranculous water-supply in the desert; the other, the lighting of the eight immense lamps on the evening of the first day of the feast. See John 7. 37, 38, and 8. 12, for words spoken by Jesus during this feast.

42-44. Dwell in booths. These were huts made of green trees, of open and fragile character. They were placed often on the

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses declared unto the children of Israel the feasts of the Lord.

roofs of the houses in Jerusalem, and in them the people lived, slept, and ate for a week; thus keeping in mind their free life in the wilderness, not in its aspect of trial, but of divine protection and the supply of their needs. 6. So let us ever keep in joyful memory God's mercies. There is reason to believe that the celebration of this feast was almost wholly neglected from the settlement in Canaan until after the return from the Babylonian captivity. See Neh. 8. 14-18.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits. Psa. 103. 2.

LESSON HYMNS.

No. 2, S. S. Hymnal.

C. M.

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand and more and are their tongues,
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus!"
"Worthy the Lamb!" our hearts reply;
"For he was slain for us."

Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give,
Be, Lord, forever thine!

No. 5, S. S. Hymnal.

10s & 11s.

O worship the King all glorious above!
O gratefully sing his power and his love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendour, and girded with praise.

O tell of his might, O sing of his grace,
Whose robe is the light, whose canopy space;
His chariot of wrath the deep thunder-bolts form
And dark is his path on the wings of the storm.

No. 8, S. S. Hymnal.

6,5,6,5,6,5,6,5.

Earth below is teeming,
Heaven is bright above,
Every brow is beaming
In the light of love;
Every eye rejoices,
Every thought is praise,
Happy hearts and voices
Gladden nights and days.
O almighty Giver!
Beautiful and free,
As the joy in harvest
Joy we before thee.

For the sun and showers,
For the rain and dew,
For the nurturing hours
Spring and summer knew;
For the golden autumn,
And its precious stores,
For the love that brought them
Teeming at our doors,
O almighty Giver, etc.

Time, Place, etc.—See Lesson II.

Explanations.—The feast of tabernacles was at once a thanksgiving for the harvest, and a memorial of the time when the Israelites dwelt in tents in the wilderness. It was held in the fall of the year, after the fruits were gathered, from the 15th to the 22nd of the month Tishri, or the beginning of October. It began with "an holy convocation" or assembly of the people for worship, and ended on the eighth day with a similar meeting. During this week many sacrifices were offered, more than at any other time in the year, to express the thanks of the nation to God for his mercies; and for the same period the people left their homes, and lived in booths or huts made from boughs of trees. After the settlement in Palestine these booths were placed on the roofs, in the court-yards, and in the streets. Also, the people carried in their hands, with songs of rejoicing, the fruits and branches of trees, as of the palm, and the willow. When

the feast of the tabernacles fell on a Sabbatical year (that is, one year in seven when the ground was left uncultivated) by divine command, portions of the law were read in public, before great assemblies of the people. In after years many additional services were held, such as the pouring out of water from the spring of Silsah, near Jerusalem, and the lighting of lamps in the city. In all the rest of the year there was no such period of universal rejoicing as during the feast of tabernacles.

HOME READINGS.

- M. The feast of tabernacles. Lev. 23. 33-44.
- W. The reading of the law. Deut. 31. 1-13.
- W. The feast after the captivity. Ezra 3. 1-13.
- T. The feast of Ezra. Neh. 8. 1-18.
- F. Jesus at the feast. John 7. 1-18.
- S. The great day of the feast. John 7. 37-53.
- M. The song of the feast. Psa. 96. 1-13.

QUESTIONS ON THE OUTLINE.

1. **A Holy Convocation.** v. 33-35.
How long after the day of atonement did the feast of tabernacles begin?
At what season of the year was it held?
What events in Israel's history did it commemorate?
What was the character of its services?
What was held on the first day?
What was the purpose of this meeting, and the nature of its exercises?
How was it kept after the captivity? Neh. 8. 14-18.
To what annual day celebrated in our land did it have some analogy?
2. **A Feast of Offerings.** v. 36-39.
What was the character of the offerings at this time?
How were they presented?
What feeling of the people toward God were these offerings intended to express? [feeling]
How were they the appropriate expressions of that? [feeling]
What is the offering which we should render to the Lord? Rom. 12. 1. [Text]
In what spirit should God's benefits be received? Golden
3. **A Happy People.** v. 40-44.
How did the people express their joy and gratitude during the feast?
What branches did they carry? Neh. 8. 15.
In what did they dwell?
What did these booths represent?
What was added to the service in later times?
How did Christ make use of this feast in his preaching? John 7. 37.

PRACTICAL TEACHINGS.

- How does this lesson teach—
1. Joyfulness in God's service?
 2. Gratitude to God's service?
 3. Liberality in God's service?

The Lesson Catechism.—(For the entire school.)

1. At what time in the year was the feast of tabernacles kept? When the fruits were gathered.
2. How long did it last? Eight days.
3. What were offered during the feast? Sacrifices of thanksgiving.
4. Where did the people live during the feast? In booths made of trees.
5. What was the purpose of this feast? Thanks to God for mercies.

Subjects for Study.—The Jewish feasts in general. The earlier and later feasts of tabernacles... The spirit of a true thanksgiving.

DOCTRINAL SUGGESTION.—Thanksgiving to God.

ANALYTICAL & BIBLICAL OUTLINE.
The Feast of Tabernacles.

- I. A FEAST OF REST.
Ye shall do no servile work. v. 35.
"There remaineth. . . a rest." Heb. 4. 9.
- II. A FEAST OF ASSEMBLAGE.
It is a solemn assembly. v. 36.
"Call a solemn assembly." Joel 2. 15.
- III. A FEAST OF SACRIFICES.
Seven days ye shall offer. v. 36.
"Vow, and pay unto the Lord." Psa. 76. 11.
- IV. A FEAST OF WORSHIP.
On the first day. . . a Sabbath. v. 39.
"How amiable are thy tabernacles." Psa. 84. 1.
- V. A FEAST OF REJOICING.
Rejoice before the Lord your God. v. 40.
"A good thing to give thanks." Psa. 92. 1.
- VI. A FEAST OF REMEMBRANCE.
That your generations may know. v. 43.
"Remember all the way. . . . God led thee." Deut. 8. 2.

ADDITIONAL PRACTICAL LESSONS.
Benefits of the Feasts.

1. They kept the people in frequent communication with God. v. 33.
2. They taught habits of regular and systematic worship. v. 34.
3. They brought the people into meeting with each other, and developed national unity. v. 35.
4. They kept the thought of religion prominent above the merely secular life. v. 36.
5. They awakened and regulated the liberality of the people to give to God. v. 36.
6. They kept before the people that all their prosperity came from God, and so awakened gratitude. v. 39.
7. They kept in memory God's great mercies in their national history. v. 43.

CATECHISM QUESTION.**6. What mischief followed from thence?**

The mischief that followed from Adam's disobedience was, that sin and death were brought into this world by it, and spread among all his children.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE ancient Egyptians, we are told, were in the habit of introducing a skeleton into all their festive gatherings, that they might be reminded how soon their pleasures must come to an end. There are few in the present day who would like to follow such an example; but I suppose there are seasons when to most people in the midst of their enjoyment there comes the sharp realization of the fact that it will not last. This realization is the "skeleton at the feast," the passing cloud that dims for a moment the brightest sky; and we cannot wholly escape it, still

less escape the coming future of which it is the shadow. But suppose the skeleton should change into an angel, and the dark cloud unfold and show a brighter glory than any it had hidden! Such a thing was long ago pictured in the most joyful of the Israelitish feasts, and is a reality now for the children of God.

The seventh month stood out prominently above all the rest in the Jewish calendar. It was ushered in by the "Feast of Trumpets;" its tenth day was kept as the day of atonement, and from the fifteenth to the twenty-third the Israelites celebrated the feast of tabernacles.

Graphic descriptions of this feast have been given by various writers. Jerusalem and its environs are said to have presented the appearance of a verdant forest. Every open space in the streets and every house-top was covered with green booths and arbours, in which, according to the command, the people dwelt as long as the feast lasted. The slopes of the Mount of Olives were crowded with these leafy habitations. It was as if the whole population of the land were gathered together for a huge picnic, extending over seven days. Every morning streams of people wended their way to the Temple, holding in their hands branches of palm with the fruit of the citron. Ver. 40, margin. The sacrifices were far more abundant than at any other season, being in some cases more than double the number offered at the other festivals. Num. 28. 11, etc.; 29, 12, 13, etc. In later times two ceremonies were added to those originally prescribed by the law—the fetching every morning by the high-priest of water from the Pool of Siloam, which was poured out at the altar; and the illumination in the evening by means of colossal lampstands placed in the "court of the women." All the gladness of the feast seems to have been concentrated in the ceremony of the water, so that it was said that he who had never seen the rejoicing at the drawing of water had never seen rejoicing in his life.

But what was the ground and cause of all this gladness? For what purpose was the feast observed? In the feast of the passover the Israelites commemorated God's past mercies; in the feast of pentecost, his present blessings: the feast of tabernacles embraced something more, being a thanksgiving both for present and past benefits, while at the same time there was suggested in its observance the thought of still greater blessings in the future.

A thanksgiving for present benefits. In the glow and brightness of the summer the Israelites had kept their harvest festival; and now at the close of the season, there was more for which to praise God. The vintage,

almost as important a season as the harvest itself, was now over, and the whole store of the fruits of the earth gathered in. Fruit, whether ripe or dried, was used in Palestine as an article of food to an extent which we can hardly realize, while the juice of the grape formed the common beverage. See 1 Sam. 25. 18; 30. 12; 2 Sam. 16. 1; Psa. 104. 15. The land was described beforehand by Moses as "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey." Deut. 8. 8. And being settled in this good land, dwelling "every man under his vine and under his fig-tree," the Israelites rejoiced in their present comfort and abundance, and assembled together to give thanks to God for all that they were enjoying. Deut. 16. 15.

A remembrance of past mercies. During the other feasts every house in Jerusalem was full, each man taking as many guests as he could possibly make room for. Those who could not be accommodated lodged in tents. But at the feast of tabernacles the houses were left empty, and both these and the tents replaced by the green booths. This was not a mere festal arrangement designed to add beauty and novelty to the scene. It had a deeper meaning. In their joy over present blessings the Israelites were not to forget the past. They were to "remember all the way which the Lord their God led them." They were to bear in mind the wilderness journey, when the home in Canaan was theirs only in prospect, and especially the beginning—the first encampment of Israel, the first place where they rested as a free nation (ver. 43; Exod. 12. 37), Succoth, or the place of booths.

But they could hardly look back upon those past wanderings without remembering that the whole of life was a journey, and that their pleasant homes, and their labour, and their ingathering, and their feasts could not last forever. They must in time, like those who never had actual possession of the land, be "gathered unto their fathers." David gave utterance to this when in the hour of rejoicing and praise he described himself and his people as strangers and sojourners." 1 Chron. 29. 15. And the very time when the feast of tabernacles was celebrated, when the toils of summer were over and the winter was again at hand, would serve to remind the people that the day of life must come to an end and be followed by the night "in which no man can work." Thus in the midst of their gladness a shadow was cast over the sky, which none but the utterly thoughtless could fail to notice. At those celebrations of the feasts of which we read in the books of Ezra and Nehemiah, there must have been a further element (Ezra 3. 4; Neh. 8. 14, 15, etc.) of regret in thought of the glory of greatness

which had been theirs and which they had lost. And, besides, the daily diminution in the number of bullocks appointed for the burnt-offering—from thirteen on the first day to seven on the seventh, and one only on the eighth—may have been intended to point to the transitory character of the Mosaic institutions. But all this suggested

A hope of future blessings. Abraham, Isaac, and Jacob had passed away without receiving the promised inheritance. "Strangers and sojourners" on the earth, a better country and lasting joys were to be their portion. And wherever the pilgrim spirit remained among their descendants, the pilgrim's hope and the pilgrim's prospects accompanied it. And the uncommanded ceremonies which were introduced into the keeping of the feast were an index of the feelings of the people in this respect. The drawing of water was connected by a noted rabbi with the promise in Isa. 12. 3. And may not the festal illumination have been suggested by many another promise, as for instance, Isa. 60. 1? Both looked forward to future things which should not pass away, while the leafy dwellings which symbolized the earthly pilgrimage reminded the sojourners that at the end of that pilgrimage there awaited them an everlasting home.

And what does all this say to the young people in our classes? They know something of the transitory nature of earthly pleasure. They know with what speed the hour of enjoyment passes, and how soon it comes to an end. They have probably already experienced something of the feelings of one

"Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed."

How are they to escape the skeleton at the feast, the cloud in the bright sky?

In all their gladness let them remember God. Let them take the Golden Text for their motto, and "forget not all his benefits." They must begin with the past. Until the heart has been lifted up to God in thankfulness for the "unspeakable gift" of his Son—until Christ Jesus who was crucified is accepted as Redeemer and Lord, and his death looked back to as the all-sufficient ransom of the soul, there can be no true gladness. They must continue with the present, remembering that to the love which bestowed that most precious of all gifts they owe every good thing and every real enjoyment. And as they go on to trust that same love for the future, the skeleton that sits at the festal board, whispering of change and decay, will turn to an angel, who shall sing softly of the "inheritance incorruptible and undefiled and

that fadeeth not away, reserved in heaven" for them; the dark cloud of loss and regret that lingers about the brightest moments shall open and display such glories as the common light of day can never show; and every thing that is sweet and pleasant in this life shall be made yet sweeter by the knowledge that there is always "more and more to follow!"

BEREAN METH. DS.

Blackboard.

BY J. B. PHIPPS, ESQ.



The feast of tabernacles was a thanksgiving for the harvest. On the blackboard is a sheaf of blessings bound together with love. Part of the exercises of the session might be a praise service. Let each one name some special blessing received from God. Write them on the board, then make the applications as set forth at the bottom of the diagram.

PART OF THE GOLDEN TEXT.

"Bless the Lord . . . and forget not"

A SUGGESTION. On one side of the board write a "Pyramid of Praise," composed of the different ways of thanksgiving and praise practised by the members of the school—such as praising God by giving, helping, teaching, speaking, cheerfulness, etc. When completed, let each one silently read and see how many ways of praising God are neglected.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT—Rejoice in the Lord.

Describe the procession in the synagogues every day of this feast, when the people carried boughs of goodly trees and marched around the reading-desk, singing as they went. God told them to do this, and he was pleased to see them obey. So he will be pleased to see us obey when he tells us to "rejoice."

Tell the meaning of the feast—what it was, when and where to be held, and how the people were to behave at this time.

Recall the last lesson, in which God told his people to be sorry. They were to be sorry for sin; they were to rejoice in God. Show that we shall never find anything in ourselves to rejoice over, but any one who will think about God, and look to him, will have a heart full of praise.

Tell that the Jews held seven great feasts each year, and that this was the last one of the year. Is this a good way to end the year—with praise and gratitude to God!

Draw from children what the Jews had to be thankful for. Recall the manna, the Red Sea, God's constant care in the wilderness, his presence with them when they journeyed, etc. Help the little ones to recall some of the good things in their lives, present and past, making a list on the board as they mention them. Lead to the recognition of little and common things, so common that we often forget how good they are, and then, with the children's minds and hearts full of the subject, teach the Golden Text, earnestly and accurately, showing how wrong it is to forget God's goodness to us.

We may forget: we shall if we do not give our hearts to God to be kept in love and gratitude and obedience.

Hints for the Teachers' Meeting and the Class.

Notice briefly the three great feasts in general, the time and purpose of each. The feast of tabernacles: (1.) When it was commanded; (2.) The authority by which it was held; (3.) The purposes which it served. (See Additional Practical Lessons.) (4.) The time of its celebration. (Note its relation to the day of atonement.) (5.) The manner of its celebration: (1) Services; (2) Offerings; (3) Processions; (4) Dwelling in booths; (6.) Allusions to the feast in later history. (Neh. 8; John 7-10). . . . What corresponds to this feast in the present time? . . . A word-picture of the scenes at Jerusalem during the feast of tabernacles. ILLUSTRATIONS. In our national history we have as good reason to recognize God's hand as did the Israelites. Notice (1.) The great heritage of a continent which God has kept in reserve for us. (2.) His care over the early colonies—Pilgrims, etc. (3.) His aid in the founding of our Nation (4.) The special providence of God in our later history. (5.) The blessings of rich harvests, etc. See Rom. 12. 1.

References. FOSTER'S PROSE: Vol. I. 2458, 3897, 3902, 5670. Vol. II. 8967, 10497, 10500. POETICAL: Vol. I. 1579, 1682. Vol. II. 3423, 3424. FREEMAN: Feast of harvest, 131; Feast of tabernacles, 131; Palm branches, 891.

E. C. 1490.

November 20.

LESSON VIII.—THE YEAR OF JUBILEE; or, The Joyful Sound.

GENERAL STATEMENT.

Most remarkable of all the institutions of the Mosaic law was that of the year of jubilee. None but a law-giver conscious of divine authority would have ventured to give such a command, and none but a people conscious of a divine mission and imbued with trust in God would have received it. At the sunset of the day of atonement, every fiftieth year, the voice of the trumpet was to ring through the land. In response to its loud call, the voice of praise ascends from all the people; for debts are cancelled, slaves are freed, and the poor receive back their alienated inheritance. For a year the people neither plow nor reap, but live upon the food God sends them, and trusts in his almighty care. Thus each Israelite was taught his part in the great covenant of his people, family lines were kept distinct for the Messiah's coming, and all people were placed upon a common level of dependence upon God.

Lev. 25. 8-17.

(Memory verses 10-12.)

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

Isa. 27. 13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

13. In the year of this jubilee ye shall return every man unto his possession.

14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand,

Explanatory and Practical.

Verse 8. Seven sabbaths of years. In the law of Moses every seventh year was to correspond with the seventh day, in being a "sabbatic year," or a year of rest, in which no fields were to be sown, and the people and the land were to enjoy rest. Seven of these sabbatic cycles would make forty-nine years, and the following year, the fiftieth, was to be regarded as especially sacred, the year of jubilee. Thus two years of rest came in succession. (1.) Notice how the sabbath is made the basis of the social, political, and ecclesiastical life of a people.

9. The trumpet of the jubilee. The word *jubel*, translated *jubilee*, is of uncertain origin and meaning. Probably it represents the ringing sound of the trumpet used on that occasion. **To sound.** The trumpets were blown, not at any one place, nor by the priests only, but through all the cities and villages, and by all the people. **In the day of atonement.** Not during the day, but at its close. When the services of reconciliation were ended, and the people were brought anew into full communion with God, the joyous trumpet broke the solemn silence. (2) The proclamation of human brotherhood and peace between man and man follows close upon the restoration of peace with God.

10. Hallow the fiftieth year. No special religious ceremonies were prescribed, but the entire year was to be kept sacred as devoted to God. **Proclaim liberty throughout all the land.** Liberty from the necessity of labour, since God had promised to give the people food without toil of planting and harvesting; release from the burden of debt, and a restoration of the lost inheritances of land. (3) What a vivid picture of the freedom and the privilege which the gospel-trumpet proclaims! **Every man unto his possession.** The land was allotted according to the families of Israel in a sort of entail, which could be interrupted only until the year of jubilee, when it reverted to the original family or its descendants. The objects of this provision may have been, (1) To keep the family lines distinct and traceable until the fulfilment of prophecy in the coming of Christ. (2) To promote national unity and patriotism by keeping the people within their land, in a relation of helpfulness and brotherhood. (3) To teach trust in God as their supporter and supplier of needs. (4) To avoid the evil results in families of avarice on one hand and prodigality on the other, by maintaining equality of condition. (5) To vindicate to each individual Israelite his share in the privileges of the covenant with Abraham. (6) To present the great truth that God was the only absolute owner of the land, and that the people were his stewards. (7) To prefigure the glorious millennial privileges of the Gospel when Christ shall reign over all men. **Every man unto his family.** By the freedom of such as had been enslaved. (4) Constantly does God's generosity oppose itself to man's selfishness.

11, 12. Ye shall not sow. Thus were they to learn the great lesson of dependence upon God for daily needs. **Neither reap.** They were not to store up for future needs even that which grew of itself in the field, but since the jubilee came immediately after a sabbatic year, were to feed for three years upon the produce

ye shall not oppress one another;

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

of one. **Nor gather . . . of thy vine.** They could gather at will for enjoyment, but not for storing up. (5.) How willing is God to show to men that he is their bountiful father and friend.

13, 14. **Return every man.** See notes on verse 10. This applied, however, only to farms or inheritances in the country, but not to houses in walled cities, which if not "redeemed" (or bought back) within a year could be held by the purchaser forever. **Ye shall not oppress.** A general injunction to equity, of which the application is given in the succeeding verses. (6.) How constantly must our heavenly Father remind us that we are brothers!

15-17. **According to the number of years.** In all sales of land the jubilee was to be kept in view; and its price reckoned according to the number of harvests' (reckoning out the sabbath years) until the next jubilee, when it was to revert to the original owner or his descendants. **Fear thy God.** They were bidden to remember that this institution was divine, and not human, in its origin, and were to obey its laws. It is doubtful, however, whether they were ever fully put into practice. The laws may have remained as the picture of an ideal state, until the fullness of the Gospel shall bring the realization of its principles in the universal brotherhood of man.

GOLDEN TEXT.

Blessed is the people that know the joyful sound. Isa. 52. 13.

LESSON HYMNS.

No. 211, *New Hymn Book.*

4-Gs. & 2-Ss.

Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad;
The year of Jubilee is come!
Return, ye ransomed sinners, home.

No. 741, *New Hymn Book.*

7a.

Hark! the song of Jubilee,
Loud as mighty thunder's roar,
Or the fulness of the sea,
When it breaks upon the shore;
Hallelujah! for the Lord
God omnipotent shall reign;
Hallelujah! let the word
Echo round the earth and main.

No. 211, *New Hymn Book.*

4-Gs & 2-Ss.

Extol the Lamb of God,
The all-atoning Lamb,
Redemption through his blood
Throughout the world proclaim
The year of Jubilee is come!
Return, ye ransomed sinners, home

The sons of trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before your Saviour's face!
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Explanations.—The year of jubilee was the most remarkable of all the institutions given to the Israelites, though it is doubtful whether it was ever fully observed. It took place every fiftieth year, beginning on the evening of the day of atonement, when trumpets were blown throughout the land. On that day all slaves were set at liberty, and all who had been sold for the non-payment of their debts became free. All lands which had been sold,

except in walled cities, were given back to their original owners, or their heirs; so that each family in Palestine obtained its own inheritance, whoever might have possessed it since the last jubilee. The land was not to be plowed nor planted, but the people were to live upon what grew of itself in the fields, trusting God for their food. At all times when property was sold, the price was to be fixed in proportion to the years before the coming of the jubilee, for at that time it must be returned to the owner. The object of all this may have been, 1. To keep the Israelites reminded that they were the owner of all things, and that they were simply placed in charge of his possessions. 2. To teach them the duty of trust in God for their support by continual dependence upon him. 3. To relieve the poor, even if their poverty came from their own errors. 4. To keep the family lines distinct, in view of the coming of the Messiah.

HOME READINGS.

- M. The year of jubilee. Lev. 25. 8-17.
Tu. The Sabbatic year. Lev. 25. 1-7.
W. The prophetic kingdom. Isa. 11. 1-11.
Th. The good tidings. Isa. 61. 1-11.
Fr. The divine care. Rom. 8. 28-39.
S. Trust in God. Phil. 4. 1-13.
Sa. The reign of peace. Psa. 72. 1-20.

QUESTIONS ON THE OUTLINE.

- The Jubilee Trumpet, v. 8-10.**
What is the meaning of the word "jubilee?"
How often did the year of jubilee occur?
On what day did it begin?
Why was it appropriately begun on that day?
How was it announced?
What did the trumpets proclaim throughout the land?
Who were then made free?
How did this represent our privilege in Christ? John 8. 31, 32; Gal. 5. 1.
- The Jubilee Rest, v. 11, 12.**
How was the jubilee a year of rest?
How were the people supported during that year?
How were they to regard the fruits of the field? v. 13.
How would the jubilee test the faith of the people?
How would its observances show their gratitude?
- The Jubilee Return, v. 13-17.**
What was the return of the jubilee?
To whom were all possessions returned?
What exceptions were made to this rule?
How did this law affect the price of lands?
What was the injunction given not to oppress each other?
Whom did it represent as the supreme possessor of the property?
What would be its effect upon the people? (and?)
What is the Golden Text?

PRACTICAL TEACHINGS.

What is the teaching of this lesson—

1. Concerning the privileges of God's people?
2. Concerning the duties of God's people to each other?
3. Concerning our relation to earth's possessions?

The Lesson Catechism.—(For the entire school.)

1. How often did the year of jubilee take place? Every fiftieth year. 2. How was it proclaimed? By the blowing of trumpets. 3. What was the command concerning the land during that year? It was not to be planted. 4. What was the privilege of all slaves in that year? They were to become free. 5. What was to be done with the land that had been sold? It was to be given back.

Subjects for Study.—The lessons of the jubilee . . . The degree of observation of the jubilee in Israelitic history . . . The rights and obligations of property.

DOCTRINAL SUGGESTION.—God the supreme possessor.

ANALYTICAL & BIBLICAL OUTLINE.
The People of the Jubilee.

- I. A RELIGIOUS PEOPLE.
Number seven sabbaths of years. v. 8.
"Hallow ye the sabbath-day." Jer. 17. 18.
- II. A RECONCILED PEOPLE.
In the day of atonement. . . . sound. v. 9.
"You. . . . now hath he reconciled." Col. 1. 21.
- III. A CONSECRATED PEOPLE.
Hallow the fiftieth year. v. 10.
"An holy nation, a peculiar people." 1 Pet. 2. 9.
- IV. A FREE PEOPLE.
Liberty throughout all the land. v. 10.
"The liberty wherewith Christ. . . . made free." Gal. 5. 1.
- V. A HAPPY PEOPLE.
A jubilee shall that. . . . year be. v. 11.
"Rejoice in the Lord alway." Phil. 4. 4.
- VI. A TRUSTING PEOPLE.
Ye shall not sow, neither reap. v. 11.
"Trust in the Lord. . . . thou shalt be fed." Psa. 37. 3.
- VII. A FRIENDLY PEOPLE.
Ye shall not oppress one another. v. 14.
"Be ye kind one to another." Eph. 4. 32.

ADDITIONAL PRACTICAL LESSONS.
The Gospel Jubilee.

1. The Gospel jubilee comes only to those whose atonement is complete, and who are reconciled to God. v. 9.
2. The Gospel jubilee proclaims liberty to all mankind through Christ Jesus. v. 10.
3. The Gospel jubilee brings men back to the full possession of their lost estate before God. v. 10.
4. The Gospel jubilee brings rest from

care and trust in God as the privilege of saints. v. 11.

5. The Gospel jubilee proclaims all things and all people holy to the Lord. v. 12.

6. The Gospel jubilee brings all men into brotherhood, and proclaims love as the universal law. v. 14-15.

CATECHISM QUESTION.

7. Were Adam's children all sinners?

All the children of Adam were born in sin; but there were some in those early times who learned to know and worship the Lord, and were called the sons of God.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

There is a pretty, though apocryphal story that used to be told in English history of a minstrel who wandered over Europe seeking for his captive master, Richard Cœur de Lion. The story goes that the faithful Blondel sung a ballad which was a favorite with the king under the walls of many a strong castle, till at last he reached the very place where Richard was imprisoned, and the ears of the monarch were gladdened by the familiar strains, which he at once answered by singing one of the same verses. If we must give up this romantic tale, there is no doubt that the first communication the captive king received from his loyal subjects at home must have been a joyful sound indeed to him. He was sure they would do all in their power to liberate him. And why? Because he was their king. He belonged to his people and they wanted him back. And so they were willing to pay for his liberation any costly ransom; for the strict idea of redemption or ransom includes that of right or relationship. The unfortunate captive who has been taken away by a robber-band looks to his relations to pay the sum demanded for his freedom. And the poor woman who hastens with her earnings to the pawn-shop is going, not to purchase what was never hers, but to redeem her own.

The year of jubilee is the grand picture, painted in old-Testament times, of God's redemption. In it the sinner is depicted, less as to his guilt than as to the condition into which his sin has brought him. He is considered, not as the condemned rebel, but as the helpless bond-slave, whose cause has been taken up by the Almighty, and to whose rescue God himself has come.

The features of the jubilee are three: rest, release, and restoration. Ver. 10, 11. The first was already present in the seventh or sabbath year, and the rest of the fiftieth was over and above that of the forty-ninth, or sabbath of sabbaths. There was also a release of debt in the seventh year, and the law provided that all Israelites who were

compelled by poverty to sell themselves for bond-servants should go out free after six years of service. Exod. 21. 2; Deut. 15. 12. It would not, however, appear that the release of these persons took place in the seventh year, for in that but few out of the number would actually have served his six years. Such a shortening of the term of service took place only at the jubilee, when the trumpets declared "liberty throughout all the land unto all the inhabitants." But the special characteristic of the fiftieth year was the restoration to every man of the inheritance which had become alienated from him, either on account of his own or his father's poverty. If he were unable to redeem it himself, and no *goel*, or kinsman were found to do it for him, it remained in the hands of the person who had bought it until the jubilee. Then it reverted to the original possessor, or to his heir. Thus the land was prevented from passing, like ordinary merchandise, from one hand to the other, and the inheritance at the first marked out by God was secured to each tribe and each family.

Let us imagine (if such a thing were possible) an Israelite slave who had never heard of the institution of a jubilee. He had seen many of his fellows round him restored to their freedom, to their homes and their families, through the intervention of some kinsman who had come forward and paid their ransom; and he laments, like the cripple at the Pool of Siloam, (John 5. 7.) that there is no one to perform some kind office for him. But the trumpet of the jubilee sounds, and he is told that he is free. Wonderingly he asks, Who has stepped forward to redeem him? And the answer is: It is the Lord himself; this year every Israelitish slave may go free, for he claims each one as his; and every inheritance must be restored, for he claims the land as his own possession: the true Owner of all has put forth his right, and none can gainsay it. This is what we read in the passage, "They are my servants, which I brought forth out of the land of Egypt," (ver. 42, 55;) "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me." Ver. 23. By this claim the past of loss and suffering was obliterated, and the ransomed ones began life, as it were, anew.

The picture shows us

Man's actual condition in the world—that is, his condition by nature. It is not his guilt that is put prominently forward—but his misery. Many are as slow to acknowledge the latter as the former. They are in the enjoyment of much that they like, and they are hoping for more, and are by no

means miserable. They have not yet felt any bondage; they have no knowledge of any higher inheritance. We can imagine how a slave, if he had never known freedom, might, so long as he were well treated by his master, be content, and even happy. But let him once know that he was by birth a free man, with his own lands and possessions, and he will begin to feel, and chafe under, the yoke. And let a sinner taste the bitterness of folly's ways and become conscious that, instead of being his own master, he is driven on to sin to his own hurt, and let him get a glimpse of the portion that might have been his, and he will begin to feel and recognize his own condition. But next we see

How God has regarded man's condition. God did not look down on sinful men to hate and to condemn them. God looked down on them to pity and to save them. He was grieved for their misery. He "remembered us in our lost estate, for his mercy endureth forever." *Psa.* 136. 23. He desired to draw us out of the ruin into which we had plunged ourselves. And his arm is outstretched, not to punish, but to rescue.

Though sunk in degradation and misery, man is precious in God's sight. Angels might have wondered what there was in sinful creatures down here. But God saw souls for whom he cared, whom he wanted, and whom he must save. And so he entered into relationship with us that he might ransom us. Jesus took our nature upon him that he might do the kinsman's part. He was "made of a woman, made under the law," to redeem them that were under the law." *Gal.* 4. 3, 4. But this was not all. A ransom must be paid. Sin could not be overlooked when God would have mercy upon the sinner. It cost England thousands of pounds out of her exchequer to redeem the slaves in her colonies. And when America set free the millions who groaned in bondage upon her soil, she did it at a yet heavier cost—the lives of her own brave sons. And the redemption of precious souls from sin and ruin required nothing less than the blood of him who is the Son of God.

This was shadowed forth, as we have before seen, in the day of atonement. Not till the sacrifices of that day were over could the trumpet utter its joyful sound. But when sin had been, in figure, put away, then the exulting blast went forth. And so, since the price of our redemption has been fully paid, the glad tidings of the Gospel are to be proclaimed throughout the world.

And the jubilee is a picture to us of *What the Gospel tidings are.* It proclaims rest, not from happy activity, but

from anxious toil. Having no need to sow or reap for their livelihood in the fiftieth year, the Israelites had time for other pursuits. And he who "rests from his own works," finding salvation to be a free gift, a now employ his powers in happy services for God, instead of vainly toiling to save his soul. Matt. 11. 28, 29; Heb. 4. 10; Tit. 2. 14: 3. 8. It proclaims release from guilt, from condemnation, from the power of sin, from death, from all evil. Rom. 3. 24; 6. 14; 7. 1; John 11. 25, 26; Gal. 1. 4. And it proclaims restoration, or the renewing of all things. "Thou hast made us," said Augustine, "for thyself, and our heart is restless till it rests in thee." In God himself is the inheritance, the home of the soul, which it has lost through sin; and the vague longings and cravings after something more than they have found, which are felt by so many, are the yearning of the soul after its lost and unknown heritage. And this is the climax of the gospel message, "redeemed unto God," (Rev. 5. 9; 1 Pet. 3. 18.) a truth found in the Old Testament as well as the New. Psa. 16. 5; 73. 26; 119. 57; Lam. 3. 24.

This is the "joyful sound" commanded to be made known throughout all the earth, and to "every creature." But the joy is for those only who allow the claim of "the Lord who bought them." To slaves taken from among the heathen round about Israel (ver. 44) the jubilee trumpet brought no message of freedom. Its thrilling blast of gladness was only for those who recognized in it the call of their God and their Redeemer. "Blessed are the people that know the joyful sound," and are not slow to take up the song of salvation and answer their deliverer with a strain of grateful praise.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class

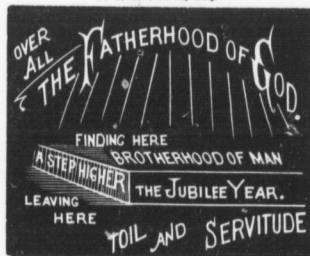
Notice the sabbatic system: (1) A sacred day. (2) A sacred year. (3) A sacred cycle, seven years. (4) Then the year of jubilee. . . . Notice: (1) When it came. (2) On what day it began, (appropriateness of beginning on the day of atonement.) (3) How it was ushered in. (4) What were its requirements. (5) What were its purposes and results. (See notes on ver. 10 of the lesson.) (6) What character it imparted to the people? (See Analytical and Biblical Outline.) (7) How it foreshadowed the gospel. (See Additional Practical Lesson.) . . . Word pictures of: (1) The day of atonement, with its solemn services—scape-goat, priest in holy of holies, etc. (2) Trumpets blown everywhere, breaking the silence. (3) Rejoicings—slaves free, lost homes restored, debts cancelled, etc. (4) What the world

might be if such a spirit were manifested now. . . . ILLUSTRATIONS. The old bell of Independence in Philadelphia, with its legend, "Liberty throughout the land," etc., rung on the morning of July 4, 1777. . . . When the Romans conquered the Macedonian rulers of Greece, they summoned all the States to meet at the Olympic games. There, in presence of the assembled multitudes, Flaminius, the consul, proclaimed that all Greece was free, and each State might choose its own rulers.

References. FOSTER'S PROSE; Vol. I, 1316, 2382, 5949. Vol. II. 8847, 8849, 12318, 11475. POETICAL: Vol. 1. 1389, 2107. Vol. II. 3531. FREEMAN: Trumpets, 447; Year of Jubilee, 172.

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram is designed to show that the year of jubilee raised the people to a higher plane. They could leave toil and find rest; be free from servitude, and find the brotherhood of man; learn the lesson of trusting in God, and acknowledge his ownership of all things.

WHAT THE TRUMPET SAID.

T RUST.
P LEASE.
U NBOUNDED FAITH.
M AN'S BROTHERHOOD.
P RAISE.
E NTIRE OBEDIENCE.
T IDINGS OF JOY.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Be glad in God's way. Talk about rejoicing, when and why we can rejoice, bringing out the familiar truth that sin always brings sorrow, and showing that we can only be glad in goodness. Who has all goodness? God. Then we may rejoice in him and in his ways. Tell about the year of jubilee. How often do we have a day of rest? God provided a whole year of rest and rejoicing for his peo-

ple. The people were to rest; the land was to rest; slaves were to go free; homes that had been sold were to be given back. No wonder it was a glad time. But see when the gladness was. If some of the Israelites had said, "Now, I will have a good time in my own way; I will keep all that I have, and I will get all that I can;" would such people have enjoyed this year of jubilee? No, for they would not have been obeying God. The year could only be a happy one to those who kept it in God's way.

Some special lessons are taught us by this command of God:

1. Joy always follows sorrow to those who obey God in giving themselves to him. The jubilee followed closely the sad day of atone-

ment. Jesus died for our sins that we might rejoice in the salvation he gave—not that we earned.

2. Everything belongs to God. Of the things which we fancy we own, God says, "They are mine. Give them back to me."

3. God notices how we deal with others. If we are not honest, even in taking a penny or a pin that is not ours, he notices it. He wants us to do to others exactly as we want them to do to us.

4. All slaves were made free in this glad time. But this was only a picture of the glad time in which we live, when Christ has come to make every thing right. Do we let him make us free from sin? Do we let him make us honest, unselfish, and loving?

5. C. 1452.

LESSON IX.—THE SERPENT IN THE WILDERNESS; or, Lifted up to Save.

November 37.

GENERAL STATEMENT.

Between two lessons we step over an interval of thirty-eight years, and from the plains of Sinai to the wilderness of Edom east of the peninsula. In those years Israel has journeyed to the very borders of Canaan, has looked upon the promised land, and then, alas! for lack of faith, turned back into the wilderness. The bones of the men who crossed the Red Sea are now bleaching in the sands of the desert, and their children are now the host of Israel, inured to hardness and trained for war. The venerable Aaron has been gathered to his fathers, inured to hardness and trained with unabated vigor. Israel is now passing around the forbidden lands of Edom, on its way toward the table-lands of Moab. The way is long and rough, and the people murmur at their hardships. Serpents snap at their feet and poison their blood, until in repentance they turn to God for mercy. By God's command the serpent of brass is reared in the midst of the camp, a type of Him who became sin for us, and looking unto it the dying find life.

Num. 21. 1-9.

[Memory verses, 7-9.]

1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; and he fought against Israel, and took some of them prisoners.

2 And Israel 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 Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

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

Explanatory and Practical.

Verse 1. King Arad the Canaanite. This should be translated "the Canaanite, the king of Arad;" Arad being the name of the place, and not of its king. It was probably the small hill, twenty miles south of Hebron, now known as Tell-Arad. **Dwelt in the south.** The Negeb, or south-country, is a desert region south of Palestine, extending from the Dead Sea to the Mediterranean, and from Kadesh northward to near Hebron. **Heard tell that Israel came.** That is, learned that the Israelites were entering Canaan by the same approach as that of the spies, thirty-eight years before. See the account of the visit of the spies in Num. 13. **He fought against Israel.** Recalling the defeat which Israel had experienced in the previous generation, (Num. 14. 45,) he attacked the people again on their march northward from Kadesh. 1. Old foes must ever be faced by God's people. 2. Even on the edge of Canaan we may meet with drawbacks and repulses.

2, 3. Vowed a vow. The vow was that the cities of this Canaanite tribe should not be taken as spoil, but be consecrated as a sort of burnt-offering to the Lord, as Jericho was afterward devoted. **The Lord hearkened.** Thus the victory was recognized as coming from the Lord, and the destruction was a sur-render to God, as well as an act of punishment to the people and a **them.** This act of destruction, like many others, is not to be judged by the standards of our advanced civilization. It was, moreover, deserved by reason of the wickedness of the people, (see Gen. 15. 16,) and was a necessity for the religious protection of the Israelites, on whose preservation depended the world's salvation. **Hormah.** That is, "ban," or "destruction." It would seem from Judges 1. 17, that the Canaanites re-occupied

Ps. 107. 4-7: They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither 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 Israel died.

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

Ps. 78. 34: When he slew them, then they sought him; and they returned and inquired early after God. Acts 8. 24: Simon said, Pray ye to the Lord for me, that none of these things which ye have spoken come unto me.

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

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

John 12. 32: I, if I be lifted up from the earth, will draw all men unto me.

the place after the departure of the Israelites, and were again conquered by the Simeonites, when the "ban" was renewed, and the city once more destroyed.

4. **From Mount Hor.** South of the Dead Sea, in the Edomite Range. Here Aaron died, perhaps after the events just related, though the mention of his death occurs before them. **By the way of the Red Sea.** The journey was southward, toward that branch of the Red Sea known as the Gulf of Akabah, or the Atlantic Gulf. **To compass the land of Edom.** They were compelled to make a long detour around this land, since they had been refused permission to go by the direct route through it, and God forbade them to make war upon the Edomites, their kinsmen. **Much discouraged.** Since it was a long and tedious march over an exceedingly rough country, and away from Canaan when they had seemed to be just upon its borders. 3. God often leads his people by ways that seem strange and hard, yet ever in paths chosen by infinite wisdom. 4. He that would reach the promised land must expect many discouragements.

5. **Spake against God.** By whose command the journey had been undertaken. 5. We speak against God whenever we complain of the lot which God apportions to us. **The wilderness....no bread.** Their disappointment was the greater because Canaan, with its fields and fountains, had been just before them, and now they seemed to be marching away from it into another desert. **This light bread.** "This contemptible bread," is the meaning. Yet on this same despised manna they had fed and grown strong and journeyed for forty years.

6, 7. **Fiery serpents.** The word "fiery" may refer either to the bright red spots or stripes of the serpents themselves, (for just such are still numerous in this section) or to the inflammatory effect of their bite. 6. God has his means of discipline where men least expect them. He could crush the pride of the Spanish Armada with winds, and the ambition of Napoleon with Russia snows. 7. "While we are at war with God we can have no peace with his creatures."—*Bishop Hall.* **The people came.** 8. When trouble comes people realize their sinful condition and need of divine help. **Pray unto the Lord.** 9. They who have sinned recognize their need of a mediator with God.

8, 9. **Make thee a fiery serpent.** That is, an image of the poisonous serpents made of metal. **Set it upon a pole.** Probably in the centre of the camp in front of the tabernacle, where all could see it. **Looketh upon it, shall live.** Thus the act of looking would represent acknowledgment of their sin, confession of helplessness, and faith in the means of healing appointed by God. **A serpent of brass.** Probably this should read *copper*, or perhaps *bronze*. **When he beheld....he lived.** Thus the sufferer from the serpent's bite had something to do. He must not only believe, but show his faith by the look which was followed by life. For the spiritual teachings of this event suggested by John 3. 14, (see Additional Practical Lessons. This serpent of metal was kept by the Israelites, and afterward became an object of idolatry. King Hezekiah B.C. 725, with a zeal for purity of worship, destroyed it as an idol, all the more dangerous from its ancient and sacred associations.

GOLDEN TEXT.

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.

Time.—B. C. 1452, or thirty-eight years after the previous lessons of the quarter.

Places.—The wilderness south of Palestine; afterward the mountainous region east of the Gulf of Akabah.

LESSON HYMNS.

No. 152, *New Hymn Book.*

L. M.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

No. 11, S. S. Hymnal.

C. M.

The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The joy of all who dwell above,
The joy of all below
To whom he manifests his love,
And grants his name to know.

No. 165, S. S. Hymnal.

8,7,8,7,4,7.

Lord, dismiss us with thy blessing,
Fill our hearts with joy and peace;
Let us each, thy love possessing,
Triumph in redeeming grace.
O refresh us,
Travelling through this wilderness!

Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound;
May thy presence
With us evermore be found.

HOME READINGS.

- M. The serpent in the wilderness. Num. 21. 1-9.
N. The march from Sinai. Num. 10. 18-36.
O. The report of the spies. Num. 13. 16-33.
P. The fears of the people. Num. 11. 1-19.
Q. The return to the wilderness. Num. 11. 20-45.
R. The water of Meribah. Num. 20. 1-13.
S. The death of Aaron. Num. 20. 14-29.

Connecting Links.—1. The departure from Sinai. Num. 10. 11-36. 2. The arrival at Kadesh, on the border of Canaan, and the sending of spies. Num. 13. 1-20. 3. The report of the spies, the murmuring of the people, and their return to the wilderness by God's command. Num. 13. 21-14. 45. 4. The thirty-eight years' wandering in the desert. (For list of stations, see Num. 33.) 5. The return to Kadesh, the sin of Moses, and the death of Aaron. Num. 20.

QUESTIONS ON THE OUTLINE.

- I. **Fidelity**, v. 1-3.
How long was the time intervening between the last lesson and the present?
With what people, and in what dwelling, did the Israelites come into collision?
What was the first result of the warfare?
How did the reverse affect the people?
How may adversity sometimes prove a blessing?
What was the vow of the Israelites? Was it right, and how was the vow fulfilled?
How does this teach us to deal with sin?
II. **Fear**, v. 4, 5.
From what places did they journey?
What took place at Mount Hor? Num. 20. 27, 28.
Why did they not pass through the land of Edom?
Num. 20. 18, 21.

What was the effect of the journey upon the Israelites? Why were they discouraged? What spirit did they show?

Why was this especially a wicked feeling in view of their history? [S. 23.]

3. **Destruction**, v. 6.
What should encourage God's people in trial? Rom.

What was the punishment for the unbelief and complaint of the people?

How did this come from the Lord?

What was its effect upon the people?

How did this show the effect of sin? James 1. 18.

4. **Deliverance**, v. 7, 9.

How were the people led to sorrow for their sin?

What showed that their repentance was real?

Who was their mediator with God?

What was God's plan for their deliverance?

What was its result? How did it serve as a test of their faith?

How was Christ represented in it? Golden Text.

What finally became of this brazen serpent? 2 Kings 18. 4.

PRACTICAL TEACHINGS

How does this lesson teach—

1. The evils of distrust?
2. The reward of faith?
3. The way of salvation?

Subjects for Study.—The severities of the Old Testament... National evils as the result of sin... Fore-shadows of Christ in the books of Moses.

The Lesson Catechism.—(For the entire school.)

1. How long did the Israelites wander in the wilderness? Thirty-eight years. 2. Around what country did they then journey? The land of Edom. 3. What came among them as the punishment of their murmurings? Fiery serpents. 4. To what did the serpents drive the people? To sorrow for their sin. 5. What did God command Moses to do? To lift up a serpent of brass. 6. How were the people to be healed from the bite of the fiery serpents? By looking at the brazen serpent. 7. Who was thereby represented? Christ, lifted up to save men.

DOCTRINAL SUGGESTION.—Faith in Christ.

ANALYTICAL & BIBLICAL OUTLINE

The Stages of a Soul.

- I. **TEMPTED.**
Soul...much discouraged because of... way v. 4.
"Commit thy way unto the Lord."
Psa. 37. 5.
- II. **SINNING.**
Spake against God and against Moses. v. 5.
"They tempted God in their heart."
Psa. 78. 18.
- III. **SUFFERING.**
The Lord sent fiery serpents. v. 6.
"The wages of sin is death." Rom. 6. 23.
- IV. **REPENTING.**
Came.....and said, We have sinned. v. 7.
"When he slew.....they sought him."
Psa. 78. 34.

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V. PRAYING.

Pray unto the Lord. v. 7.

"I have prayed for thee." Luke 22. 32.

VI. BELIEVING.

Every one.....bitten....looketh. v. 8.

"Being justified by faith." Rom. 5. 1.

VII. SAVED.

When he beheld....he lived. v. 9.

"The gift of God is eternal life." Rom. 6. 23.

ADDITIONAL PRACTICAL LESSONS.**Christ and the Brazen Serpent.**

1. As the brazen serpent, though itself harmless, was in the form of the harm, so Christ, who is sinless, became sin for us.
2. As the brazen serpent was the divinely instituted plan of safety, so Christ came to save by God's appointment.
3. As the brazen serpent was lifted up when there was no human body, so Christ came when there was none to save.
4. As the brazen serpent seemed an arbitrary and useless means of healing, so the plan of salvation by the cross of Christ seems "foolishness" to many.
5. As the brazen serpent was lifted up, so was Christ lifted up to save.
6. As the cure by the brazen serpent was simple and easy, so we have only to look to Christ and live.
7. As the brazen serpent required repentance, acknowledgment of helplessness, and faith, so does Christ require.
8. As the brazen serpent was lifted up before all, so Christ's lifting up on the cross is public.
9. As each sufferer must look personally and for himself to the brazen serpent, so must each for himself look to Christ.

CATECHISM QUESTION.

8. Did the knowledge and worship of God abide in their families?

In the families of those pious persons among the children of Adam who were called the sons of God, the knowledge and worship of God did not abide; for in the following age all mankind grew so bad, that God drowned the world by a flood of water.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

The grand historical picture presented to us in this lesson differs from all the pictures which have gone before. The institutions of the Mosaic law show us various aspects of the work of Christ. The lifting up of the serpent in the wilderness foreshadowed in a remarkable way the manner of his death, and teaches how the sinner becomes partaker of the benefits which flow from it. It is the one Old-Testament type of the atonement referred to and interpreted by our Lord himself.

It was at one of the darkest moments in the history of Israel's journeyings that this wonderful type was given. It is true that the long years of wandering up and down in the wilderness were over, and the march to the promised land had really begun. But the commencement of the road was difficult and trying. To all appearance they were making a retrograde movement. Repulsed from Seir, they had turned down the desert valley which led to the Red Sea. This valley of the Arabah has been described as sterile and dreary to the last degree. Unlike the wilderness of El Tih, where the Israelites had spent so many years, it was almost destitute of vegetation. To approach to the neighbourhood of that sea which they had crossed so long ago (though not the same arm of it) must have made them feel how distant they were from the land for which they were bound. And the highest pitch of misery seemed reached when they could find no water. Then the spirit of murmuring and unbelief broke out, that spirit which had brought so much trouble on the nation and so long had shut them out from Canaan. While this spirit was alive and active, entrance into the promised land was impossible. God's promises could not be made good except to faith and obedience. So judgment followed, and the poisonous serpents which infest the head of the gulf of Akaba were suffered to come into the camp, where they brought terror and suffering and death.

But there was mercy as well as judgment in this visitation. The Lord had wounded that he might heal; and not only was the spirit of unbelief so thoroughly crushed that we never read of another outbreak, but there was given that wonderful picture of the healing of sin-stricken souls which stands alone in Holy Writ for simplicity, for clearness, and for sublimity.

The prominent ideas of the picture are lifting up and looking.

The serpent was lifted up. Amid the moaning and wailing that filled the camp something occurred to arrest general attention. There had been a brazen image made, representing one of the "fiery serpents." And this hateful figure was actually about to be elevated on a high pole where all might see it. We can imagine the look of disgust and loathing which would be cast upon it by any one who did not understand the purpose for which it was destined. It represented what was to them an accursed thing. And that this object of aversion and horror should be "lifted up" in the midst of the camp, must have appeared strange. For the lifting-up of such a thing would signify its capture, its conquest, the destruction of

its fatal power. And as yet the serpents were not conquered, nor had any relief been found from their deadly attacks.

But in a short time what a change took place! That form of horror had become the life, the deliverance, the cure, the hope of all the multitudes of Israel. It no longer stood there as a vile and a conquered thing, but as a conquering power. To the brazen serpent the eyes of many thousands were turned. Its lifting-up had become glorious.

In this was prefigured the death of our blessed Lord. No punishment was considered, among the Jews, so vile and shameful as being hanged on a tree, and made a spectacle to all that passed by as one "accused of God." Deut. 21. 23. It was the punishment on those who had gone after the idols of Moab, (Num. 25. 4.) on some of the hostile kings of Canaan, (Josh. 8. 29; 10. 26.) and on the guilty sons of Saul. 2 Sam. 21. 1. 9. And though a speedier death, it was in its particular feature of "lifting-up" identical with the Roman punishment of crucifixion. See Acts 5. 30.

Christ was lifted up. Three times he used this expression concerning his own death. John 3. 14; 8. 28; 12. 32. In a mysterious manner, which we cannot fathom, he was "made sin," (2 Cor. 5. 21.) "made a curse" (Gal. 3. 13) for us. He became first the object of priests' and scribes' hatred and envy, and then, through their arts, of the rage and cruelty of the multitude. Whoever has seen Dore's celebrated picture of "Christ leaving the *pretorium*" must have been struck by the vivid representation of this cruel and unpitiful rage—every face in the surging crowd, except those of a few women, expressing different degrees of hatred and scorn. And when at length "lifted up" upon the shameless cross, his foes taunted and jeered at him as one who was conquered: "Himself he cannot save."

Yet in that "lifting-up" lay his victory. In being accounted "sin for us" he broke the power of sin. In suffering death he destroyed him that had the power of death. Heb. 2. 14. By virtue of his cross he has won a "name that is above every name." Phil. 2. 9. "Christ crucified" is the power of God 1 Cor. 1. 23, 24. As the "Lamb slain" he is exalted at the right hand of God, (Rev. 5. 6,) and exalted "to give repentance and remission of sins," Acts 5. 31. He alone is the life, the health, the hope of every sinner. Being lifted up, he draws all men unto him.

But after the "lifting-up" must come the "looking."

The wounded Israelites were vidden to

look at the uplifted serpent. It was a very simple means of cure. It was within the reach of rich and poor, of young and old. It demanded no costly outlay; it required no protracted waiting. And yet it involved no less than an entire change in the attitude of mind of those Israelites who received it. They had mistrusted God. They had disbelieved his word. They had doubted his power and his willingness to perform that which he had promised. They had nourished hard thoughts of him. They had scorned his good gifts. Ver. 5. This same spirit of unbelief had before led them into rebellion. And there was no way out of their trouble so long as they continued to be swayed by it. A cure was provided. "The power of the Lord was present (as in long years afterward, Luke 5. 17) to heal them." But the one unalterable condition of divine healing was imposed. Their attitude of mind must be reversed. God's word went forth: "Look, and live." They had to believe and obey.

The looking itself involved no physical exertion whatever, though some sick ones may have needed assistance in order that they might look. Comp. Rom. 10. 14. But it involved a change of mind. He who not simply saw because he could not help it, but looked, with intention, was in that act obeying God and trusting his word. And thus God's good gift of healing became his at once; "when he beheld.....he lived."

The sinner must look to Christ. Sin is neither more nor less than the "evil heart of unbelief, departing from the living God." Heb. 3. 12; Jer. 17. 5. So it has been ever since the first seeds of unbelief were sown in the heart of Eve by "that old serpent, the devil." If there is ever to be salvation and healing this attitude of man toward God must be reversed. It is God himself who has made the sacrifice. It is God who has paid the price and provided the all-prevailing cure. He has manifested his love and his power in "Christ crucified"—Christ lifted up for man. And the word has gone out: "Whosoever believeth in him shall not perish"—"Look and be ye saved." There is nothing to bring, nothing to pay, no working, no waiting required. No way can be simpler:

"It stands like the cerulean arch we see,
Majestic in its own simplicity!"

But it involves that a man believe, that a man obey the plain command. It involves the turning from self, from the world, from sin. When a person cannot believe, there is sure to be something in the way, something that engrosses the heart so that it will

not fix itself on Christ. A divided heart cannot trust. But one look is enough, and "he that... believeth on him... is passed from death unto life." John 5. 24.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a rough "sketch-map" to illustrate the journey from Sinai to Kadesh, the wandering, and the march from Kadesh around Edom.... Show the places referred to upon the map to the class.... Give brief account of the connecting events: (1.) The visit of the spies and its result; (2) the thirty-eight years of wandering; (3) The water from the rock at Kadesh; (4) The death of Aaron.... Tell the story of the lesson in a series of word-pictures. The Aradites' raid; the vengeance of Israel; the march around Moab; the discouragement and complaints; fiery serpents; the brazen serpent.... How this illustrated redemption.... The brazen serpent a type of Christ lifted up. (John 3-14.).... What are here shown as the conditions of salvation.

REFERENCES. FOSTER'S PROSE: Vol. I. 3653, 3655, 4057, 4059. Vol. II. 7160, 7180, 7692, 7961. POETICAL: Vol. I. 2029. Vol. II. 3286.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Christ the Saviour.

Tell why the Israelites could not enter Canaan when they were so near: because they did not believe God's promise of deliverance from their enemies. The only reason why God does not keep us from all naughty tempers and sinful ways, is because we do not believe that he can! Let us trust him more than we have done.

Tell about the long wandering in the wilderness. Trace the journey on the map, showing how, through unbelief, they were kept out of the land, when it was so near them.

Ask children to give some of the ways in which God had showed his love and care for them. Yet, after all these things, they complained about God, and thought they were having a very hard time! Do we ever complain? O yes, we find fault with the weather, with our friends, because we cannot have this, or go there! Do we ever stop to think that this is complaining of God?

God is a great physician, who often has to use sharp knives, and give bitter medicine to make people well. Tell of the fiery serpents, and the trouble in the camp of the Israelites.

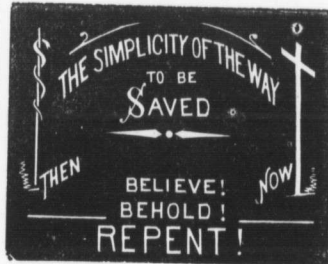
Unbelief had made the people sick. Faith

only could make them well. Why did looking at the brazen serpent cure them? Show that it was faith in God which cured, and teach that it is just the same now. It was an easy thing to do, and each one not only could but must do it for himself. One could not do it for another. A little child can look to Jesus, and that is the only way any child or any grown person can be saved.

Have a cross drawn on the board, which may now be shown. Question about Jesus, his life and death and work. See that the children understand that sin is the poison bite of the serpent, and that there is only one way to get rid of it - God's way of simple faith in Jesus. It is made for little children. They, too, may "look and live."

Blackboard.

BY J. B. PHIPPS, FRG.



This diagram is designed to show the simplicity of the way opened, whereby the serpent-bitten Israelites might be saved. Then they repented and cried for help; then they beheld the way of salvation, believed, and were saved. It also teaches the simplicity of the way now to Christ. SEE GOLDEN TEXT.

HOW TO LOOK.

OUT OF SELF. NOT DOUBTING. LEAVING ALL YIELDING ALL TO JESUS.

[NOTE.—Erase all except "Look only to Jesus."]

LESSONS FOR DECEMBER, 1881.

- DEC. 4. Balaam; or, the Double minded Man. Num. 24. 10 19.
- DEC. 11. Last Days of Moses; or Numbered Days. Deut. 32. 44-53.
- DEC. 18. Fourth Quarterly Review.
- DEC. 25. Christmas Lesson. Isa. 9. 6,7.

WAILING.

ANCIENT HEBREW MELODY.

T. BOWMAN STEPHENSON.

1 God is Light! God is Love! He hears the bro - ken - heart - ed sigh:

From the heav'ns, high a - bove, "Come to me," His heart doth cry,

"Lord, help! Lord, help! We must come, or we shall die."

"Lord, help! Lord, help! We must come, or we shall die."

2 Christ is given! Christ is come!
He stoops to earth from yonder throne;
Cries the Cross, of His doom;
"Come to me, for I atone."
"Jesus, help!
Jesus help!
Wash and make me thus Thine own.

3 "Comforter, Holy Ghost,
Sent by the risen King Divine,
Now repeat Pentecost,
In this waiting heart of mine;
Lord of Life,
Lord of Life,
Fill with light and love Thy shrine.

4 "Crimson blood! on the tree,
'Tis pour'd out for my crimson sins;
To redeem even me,
Life by death my Saviour wins
I believe,
I believe,
Life eternal now begins.

INDIVIDUAL OPINION

—ON—

A QUESTION OF UNIVERSAL INTEREST

HOW best to conserve the forces of nature and so utilize them as to perform the purposes and meet the requirements of life, is just now a question of most intense interest to the thinking classes of the community, and a great many potent energies are being harnessed into service, which a few years ago were considered as only the toys of philosophers. Foremost of these forces stand the various forms of electricity, which are now being applied to an almost infinite variety of purposes, and doing them all with a degree of perfection which has never been approached by any other means. Of more general interest than any other of its uses, is its value as a therapeutic agent, restoring and sustaining the vital functions of the human system. Fully nine-tenths of the pain and weakness we suffer may be traced almost directly to a deficiency of magnetic force, which, with some persons, is due to constitutional defects, and with others, to circumstances of life. In either case, any system of treatment which will conserve and supply this force *must* act beneficially upon both body and mind. That the

'MAGNETICON'

appliances do supply this force, and do produce the desired results is demonstrated by the testimony of thousands who have thoroughly tested them during the past twelve years, a few extracts from which testimony are subjoined:—

"After wearing your Knee Cap a few days the pain (severe and of long standing) had entirely left, and in about one week the lameness also had disappeared."—*Robt. McKay, 82 Caroline St., Hamilton, Ont.*

"I can freely recommend your 'Magneticon' appliances, as, after using them, I believe them to be fully equal to what they are represented."—*Thos. Van Idersine, London, Ont.*

"The first night I wore your Belt I slept soundly, which I had not done for many weeks, and I have been steadily and rapidly improving from that time."—*Mrs. Jeffries, Don Mount P.O., (formerly Queen Street West, Toronto).*

"Your Belt and Lung Invigorator have done me more good than all the medicine I have ever taken. Too much cannot be said in their favor."—*Thos. Osborne, Rosebank, P.O., Ont.*

"For two years I suffered from the most obstinate constipation and from weakness in my side. Your Belt has removed all these symptoms, and I am again enjoying good health."—*Mrs. A. J. Stevens Brantford.*

"Your Belt and Lung Invigorator have almost accomplished a complete cure. My constitution had become so weak that the slightest exertion would tire me, but now I can walk and work with pleasure, and am constantly improving."—*Hannah Johnson, London, Ont.*

"We have used several of your 'Magneticon' appliances in my family during the past ten years, and in every case with excellent results. I do not hesitate to say that they accomplish all you claim for them."—*M. Wardell, 168 King Street East, Toronto.*

"My sister has felt no return of the rheumatism since about a week after commencing to wear your Belt, and she says the beneficial effect upon her nerves has been something wonderful."—*E. Bender, Brockville, Ont.*

"I had suffered greatly from Bronchial Asthma, but rejoice to say, I have derived great benefit from your 'Magneticon,' and beg to recommend others who suffer from the same malady to try it."—*T. B. Carey, Brantford, Ont.*

"Am glad to tell you that the 'Throat Protector' has entirely removed the soreness from my chest and the irritation of the throat that troubled me so much."—*Mrs. W. Buor, Brantford, Ont.*

"Procured your 'Magneticon' Wristlets about six months since. For some time previously my hands were almost useless, from Rheumatism, now they are well. Am in my 78th year."—*James Brown, James Street, St. Catharines, Ont.*

"Have used your 'Magneticon' appliances thoroughly myself, and have carefully noted their effect upon a large number of others, and in almost every case there has been a decided cure."—*Rev. S. J. Allin, Cleveley, Ohio U.S. (formerly of Exeter, Ont.).*

"Before wearing your Belt and Spine Band my back was very weak and painful. It is already much better and steadily progressing."—*Miss P. Hindley, Edgar, Ont.*

"I would not take \$20 for your Belt if I could not get another."—*Geo. A. Lewis, 121 Lumley Street, Toronto. (This was a case of kidney disease.)*

"It is now eighteen months since I procured your Belt for weakness of back and kidneys, and from the speedy and perfect relief it gave, would strongly recommend it."—*J. Southcott, St. Catharines.*

"I feel glad that you have introduced to the sufferers of this Province so excellent a remedy—covering as it does so wide a range of diseases to which our peculiar climate renders us liable."—*Rev. J. J. Rice, Hamilton, Ont.*

"I can most confidently recommend your 'Magneticon' Lung Invigorator to all who suffer from weakness of the throat or lungs. It is invaluable to ministers."—*Rev. B. F. Austin, M.A., P.escott, Ont.*

"Your British 'Magneticon' Belt has recovered me from a state of great nervous prostration, and I shall rejoice to hear of others obtaining relief as easily and cheaply as I have done."—*C. C. Pomeroy, 85 King Street West, Toronto.*

"Your 'Magneticon' has been of immense service to me, in curing a very troublesome case of sciatica P.O., Ont. of over two and a half years' standing. I heartily recommend it."—*Rev. F. Wrigley, "The Grange"*

"I suffered from Dyspepsia, Nervous Debility, and Chronic Headache (caused by too close confinement in the office), and could get no permanent relief until I used Mr. Mason's Magnetic Belt, from which I experienced complete relief."—*Frank Yeigh, "Expositor Office," Brantford, Ont.*

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| 6. EOLINE, | 16. GRAND SWELL, |
| 7. VOX HUMANA, | 17. FRENCH HORN, |
| 8. DULCET, | 18. FLUTE FORTI, |
| 9. GRAND ORGAN, | 19. GRAND ORGAN KNEE |
| 10. ECHO, | 20. RIGHT KNEE STOP. |

Dimensions { HEIGHT, 72 IN.
WIDTH, 2 FT.
LENGTH, 4 FT.

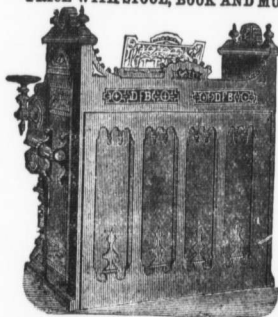
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