

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 22.]

SEPTEMBER, 1888.

[No. 9

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The Sunday-School Banner

It is designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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VOL. X

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SUNDAY SCHOOL BANNER

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Vol. XXII.]

SEPTEMBER, 1888.

[No 9.

REMEMBER THE S. S. AID COLLECTION

ON

Review Sunday, September 30.

This collection, it will be remembered, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday in September is recommended as the best time for taking it up. This fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall into line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect to be entitled to receive aid from the fund. Superintendents of Circuits and Superintendents of schools will kindly see that in every case the collection is taken up. It should, when taken up, be given in charge of the Superintendent of the Circuit, to be forwarded to the District Financial Secretaries, who shall transmit the same to the Conference Sunday-school Secretary, who shall in turn remit to Warring Kennedy, Esq., Toronto, the lay Treasurer of the fund. The claims upon this fund are increasing faster than the fund. We need a large increase this year to even partially meet the many applications made. Nearly 600 new schools have been started in the last three years by means of this fund. No fund of this comparatively small amount is doing more good.

Work of the S. S. Aid and Extension Fund.

THE Editor of the Sunday-school BANNER performs also the duties of Secretary of the Sunday-school Board of the General Conference and executive administrator of the S. S. Aid and Extension fund. During the last quadrennium this fund had made over 950 distinct grants to poor schools, involving a correspond-

ence of over 3,000 distinct communications. With each of these schools a distinct account is kept and credit given for the partial payments on grants.

EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board.

From New Brunswick: "I cannot find words to express the welcome which these papers meet in the schools, and also in the homes from which no scholars can come, for surplus numbers from one independent school are promptly distributed in the course of my pastoral visitation."

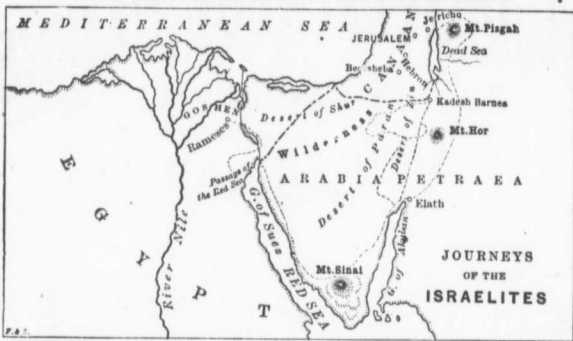
A missionary in Manitoba writes: "Please find enclosed \$6.00, from the Sabbath-school at Stoney Creek. This is one of the mission schools I formed this year and to which you gave books and papers, and I am sure that if you could see the avidity with which these are read, and know the good that they are doing, you would be more than gratified."

A brother in British Columbia writes: "There has not been much done in S. S. work on this mission before this year. The greater part of the scholars are half-breeds and their parents care nothing about S. S. work. Many of them are worse than Indians. If you can help us still farther, I will try and start one or two more schools in the spring. This mission is over two hundred miles in length, and we can only get a few scholars in a place, but we must do what we can to save them. Although a very hard field, we rejoice that the work of God is making some advancement."

Another missionary writes: "To those scholars and teachers who go on the Labrador, we shall send papers etc., during the fishing season, so as to keep them supplied with profitable reading matter."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.



B. C. 1490.]

LESSON X. THE SPIES SENT INTO CANAAN.

[Sept. 2]

Num. 13. 17-33. [Commit to memory verses 30-32.]



17 And Mo'ses sent them to spy out the land of Ca'naan, and said unto them, Get you up into this *veay* southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many:

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds:

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

21 So they went up, and searched the land from the wilderness of Zin unto Re'hob, as men come to Ha'math.

22 And they ascended by the south, and come unto He'bron; where A-hi'man, She-shai, and Tal'mai, the children of A'nak, were. (Now He'bron was built seven years before Zo'an in E'gypt.)

23 And they came unto the brook of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Esh'col, because of the cluster of grapes which the children of Is'ra-el cut down from thence.

25 And they returned from searching of the land after forty days.

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

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

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

29 The A-ma'e-kites dwell in the land of the south; and the Hittites, and Jeb'u-sites, and the Am'o-rites, dwell in the mountains; and the Ca'naan-ites dwell by the sea, and by the coast of Jo'rdan.

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

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

32 And they brought up an evil report of the land which they had searched unto the children of Is'ra-el, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

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

General Statement.

The stay of a year at Mount Sinai gave opportunity for the organization of Israel into a consolidated nation and for their instruction in religion, and in law. When these results were accomplished the cloud rose from the tabernacle, the tents were struck, the army was formed, and at the sound of the trumpet the host marched from the shadow of the sacred mountain. Their route was northward, and after three months of journeying they came to Kadesh-barnea, "the holy place," just on the southern border of the promised land. Across a ridge of hills lay the "south country," and beyond were the cities of Canaan. It was the desire of Moses to enter in at once and possess the land, fearing not the Amorites of the mountain region nor the Canaanites of the sea-coast plain. But the people were not like their leader in courage and in faith.

They proposed to send out scouts who should examine the land and its inhabitants and present a report to the assembly. Moses accepted the suggestion, and twelve men, one from each tribe, were appointed. They set forth upon their journey, probably in pairs, and traveled through the land as far northward as the sources of the Jordan. Its fertility, its mountainous nature, the variety of its products, and the abundance of its brooks and streams, all excited their wonder. They brought home as a token of its great resources one gigantic cluster of grapes out in a valley near Hebron. But they presented an alarming account of its inhabitants. They found walled cities, inhabited by warlike peoples; and they saw also men of gigantic size, and their hearts sank within them. The people were smitten with terror at their report and were

Sept. 2.]

ready to go back. Two of Ephraim, valiant feeling, by presence and

Verses 17, 18. count in Nun sending out Deut. 1. 19-23 by the people and possess *he's much* in land. The *trio*, are given been forgotten from Ephraim *to dare*, are of **Canaan**, so named from who lived by sections extensive, the hom range of mountains, and *He'bron* by the where dwell. Between the as large as *M* six thousand southward, a definite so (Dead Sea, Kadesh mountain, country, between plain.

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ready to go back to Egypt rather than to face such enemies. Two of the spies, Caleb of Judah, and Joshua of Ephraim, vainly endeavored to stem the tide of popular feeling, by calling to the people's mind their God, his presence and his promise. But the masses of Israel had

lost heart, and by their evanescent spirit showed that they were not fit to inherit the land by conquering it. A generation must die in the desert before Israel shall be ready for its high destiny.

Explanatory and Practical Notes.

Verse 17. And Moses sent them. From the account in Numbers we might suppose that the scheme of sending out the spies came from Moses. But from Dent. i. 19-23 we learn that the suggestion was made by the people, and that Moses wished to go up at once and possess the land. (1) *How much Israel lost, and how much we lose, by lack of faith! To spy out the land.* The names of the twelve spies, one from each tribe, are given in this chapter; but of all of them have been forgotten save Caleb from Judah, and Joshua from Ephraim. (2) *Brave men, who are ready to do and to dare, are the men who are remembered. The land of Canaan.* The word means "lowland," and it was so named from its best known people, the Canaanites, who lived by the sea. Physically, it consists of four sections extending north and south: 1.) A plain by the sea, the home of the Canaanites, and Philistines; 2.) A range of mountains, then inhabited by Amorites, Jebusites, and Hittites; 3.) The Jordan valley, also occupied by the Canaanites; 4.) The eastern table-land, where dwelt the Moabites, Ammonites, and Amorites. Between the Jordan and the Mediterranean it is nearly six thousand square miles, greater a little more than southward. Rather by the *Negeb*, or south country, a definite section of territory between Hebron, the Dead Sea, Kadesh, and the Mediterranean. **Into the mountain.** The mountain region, the backbone of the country, between the Jordan valley and the sea-coast plain.

18, 19. See the land. The word here used implies a close inspection of the land. **The people.** The inhabitants of Palestine at this time were of Hænetic origin, and were mainly of two races—the Amorites, "mountaineers," and the Canaanites, "lowlanders," though both of these were subdivided into various clans. **Good or bad.** Productive or unproductive. **Cities or in strongholds.** Whether nomadic tribes, like the Bedouin Arabs of to-day, or settled and civilized peoples in walled towns.

20. Fat or lean. Whether productive or barren. **Wood therein.** Anciently Palestine was well wooded, though the forests have long ago been cut down. **Be ye of good courage.** The service needed courage, for the spies would be in danger of death from the Canaanites if they should be taken. **Bring of the fruit.** As tokens of its fertility to encourage the Israelites. **The time of the first-ripe grapes.** This was the end of July or the beginning of August, three months after the departure from Mount Sinai.

21. Searched the land. They went northward over the ancient mountain path, which afterward bore the name, "the way of the spies," Num. 21. 1. **From the wilderness of Zin.** A valley extending from the Dead Sea to the Gulf of Akabah. Kadesh was some distance beyond its western border. **Unto Beheb.** A place on the northern boundary of Palestine, near Mount Hermon. **As men come to Hamath.** Rev. Ver., "the entering in of Hamath;" a well-known landmark on the north; the pass leading to Paa-bee. This verse shows that they traversed the country in its entire extent from south to north.

22. They ascended by the south. Rev. Ver., "They went up by the south"—that is, **Came unto Hebron.** This was one of the oldest towns of Palestine, and the place of burial for the patriarchs, Abraham, Isaac, and Jacob. It is still in existence. **Ahiman, Sheshai, and Talmai.** Probably these are names of tribes, not of individuals. **The children of Anak.** These were the remnant of the earliest inhabitants of Canaan, who appear to have been men of unusual size. The names of their tribes, Rephaim, "lofty men," Zuzim, "tall ones," Emim, "terrible ones," and Anakim, "long-necked ones," show how they were regarded by the people who came after them. One family of the Anakim were in existence

until the time of David—that of Goliath and his brothers. **Seven years before Zin.** Perhaps this note may intimate that the shepherd kings built Hebron before their invasion of Egypt, at which time they built or rebuilt Zoin, on the eastern branch of the Nile. It may also suggest that these shepherd kings were of Anakim origin.

23, 24. The brook (Rev. Ver., "valley") of Eshcol. A valley north of Hebron, which still produces the finest fruit in Palestine. **One cluster of grapes.** Such clusters are found weighing ten and twelve pounds each. **Lure it between two.** Not on account of its weight, but in order to protect the grapes. Luther has a fine thought to the effect that these two men were emblems of those living under the two dispensations. The first was in advance of the blessings of the Gospel; the second followed them, could look upon them, and taste them as he walked. **Called . . . Eshcol.** Meaning *cluster*.

25, 26. Returned from searching. From the Egyptian monuments it appears that travel between Egypt and Syria through Palestine was common, so that the journey of the spies might not attract much attention. **The wilderness of Paran.** This is the great central tract in the Sinaitic peninsula, in which the Israelites spent most of the forty years of the wandering. **To Kadesh.** Where the Israelites then were encamped, on the border of Palestine. Its precise location has long been questioned, but we strongly favor the identification at *Ain Qudeis* or *Gadis*, south-west of the Dead Sea, and south of Beersheba. **Unto all the congregation.** Their report was publicly rendered. **Showed them the fruit.** Which was in itself a good report of the land.

27. Floweth with milk and honey. A proverbial expression for great fertility. Such a land Palestine was once, as compared with most of the countries around it, and such it might be again under good government and cultivation.

28. The people be strong. Strong in body, in their courage, and in their fortified position. **Cities are walled.** To a people like the Israelites the difficulties in capturing a walled city seemed insuperable, for they possessed no battering-rams and were not skilled in the science of war.

29. The Amalekites. A fierce people, who had already attacked the Israelites, and were greatly hated and dreaded by them. **The Hittites.** A race often named on the ancient monuments as enemies of Egypt, extending from Palestine to Asia Minor. **Jebusites.** A small but vigorous tribe located at what was afterward Jerusalem, who held their independence until the days of David. **Amorites.** The most powerful of the mountain tribes on both sides of the Jordan. **Canaanites.** The people on the sea-coast plain and in the Jordan valley, who, being a maritime and commercial people, were better known than the others.

30. Caleb stilled the people. From the allusions to Caleb it is thought that he was a foreigner who had attached himself to the Israelites, one of the earliest of Gentiles among God's people. **Stilled the people.** Quieted their alarm by encouraging words. **Let us go up.** Nothing daunts the heart that trusts in God. Caleb had his reward forty years after in a possession in the land. Josh. 14.

31. An evil report. Evil because they drew the dangers in strong color and failed to recognize God's help for his people. **Enteth up the inhabitants.** Some think that this refers to a fact which is hinted at elsewhere in Scripture—that a plague was destroying the native tribes. **In our own sight as grasshoppers.** They felt as if they were grasshoppers in comparison with them.

HOME READINGS.

- M.* The spies sent into Canaan. Num. 13. 17-25.
W. The spies sent into Canaan. Num. 13. 26-33.
W. The event recalled. Deut. 1. 19-25.
Z. God's promise. Exod. 6. 1-8.
F. Confidence in God's power. Exod. 15. 11-19.
S. A divine Helper. Psa. 33. 12-22.
S. Trust in the Lord of hosts. Psa. 46.

GOLDEN TEXT.

Let us go up at once, and possess it; for we are well able to overcome it. Num. 13. 30.

LESSON HYMNS.

- No. 106, Dominion Hymnal.
 Am I a soldier of the cross,
 A follower of the Lamb?
 No. 107, Dominion Hymnal,
 Stand up! stand up for Jesus
 Ye soldiers of the cross!
 No. 104, Dominion Hymnal.
 We're marching to Canaan,
 With banner and song.

TIME.—1400 B. C.

PLACE.—The wilderness of Paran.

DOCTRINAL SUGGESTION.—Forgetfulness of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Spies.**
 Who were the spies?
 How came they to be sent?
 Out of the whole number whose names only have remained familiar to men?
 Why have the e-ten been remembered and the other been forgotten?
 What is generally the character of the men who have been longest remembered?
 How extensive was the journey of the spies?
 How far had Moses told them to go?
 What were they to find out?
 How long were they absent?
 What is meant by the phrase "the south" so often used in this narrative?
 What interest centers about the place called Zaan here mentioned?
2. Their Report.
 What did the spies agree in reporting?
 In what did they disagree?
 What was the minority report?
 What proof did they bring of the fertility of the new country?
 What was the effect of the report upon the people?
 What was the basis of the report of the ten spies?
 What was the hope that Caleb and Joshua expressed?
 How have these two men been ever since regarded?

Practical Teachings.

See how little past mercies affect present judgment of God's willingness. The memory of the Red Sea ought to have made them ready to trust for any thing. It is just so to-day.

The spies did their duty well. They reported as instructed by Moses. Their error lay in giving advice and passing judgment upon what they saw. They exceeded their instructions in that.

Trembling, afraid, and in a frenzy of wrath, all the people—in the center of the camp "the pillar of cloud;" God near; God forgotten. It is just so to-day.

Here was a turning-point in the history of a generation. They turned the wrong way and perished. The crisis of our lives may come any day. How will we turn?

Hints for Home Study.

1. Study this lesson with a good map in order to learn the location of the places mentioned.
2. Find the time of year when this occurred?
3. Note all the traces of civilization to be found in the report.
4. Study particularly the different expressions, such as are in ver. 32.
5. Find, if you can, geographical confirmation for ver. 29.
6. See if you can find, from sources external to the Bible, any thing about the age of Zaan.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Spies.**
 By whose command were the spies sent out?
 How many were there of them?
 Into what land were they sent?
 What were they told to learn about the people?
 What were they to learn about the land?
 What were they to bring back?
 Of what fruit was it the time of harvest?
 Through what part of the land did they search?
 To what noted city did they go?
 Who dwelt in Hebron at this time?
 How early was it founded?
 What fruits did the spies gather there?
2. Their Report.
 How long were the spies in Canaan?
 To whom did they make their report?
 Where was I-ragel then encamped?
 What did the spies say about the land?
 What was their report about the people?
 What people did they say dwell in the land?
 What advice did Caleb give? (Golden Text.)
 What said the other spies?
 What kind of a report did they then give?
 What did they now say about the land?
 What about the people?
 What about themselves?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That prudence is a Christian virtue?
2. That unbelief makes people cowardly?
3. That majorities are not always right?

Hints for Home Study.

Learn what penalty came upon the spies for their evil report.
 Learn who joined Caleb in his advice, and what reward they secured.

QUESTIONS FOR YOUNGER SCHOLARS.

- Where were the children of Israel now? Very near Canaan.
 What were they afraid to do? To go in and take the land.
 What did the Lord tell Moses to do? To send spies into the land.
 What were the spies to do? To bring back a report of all they saw.
 How many men were sent? Twelve, one from each tribe.
 How long were they gone? Forty days.
 What did they bring back with them? Some fine fruits from Canaan.
 What did they say of the land? That it was beautiful and fruitful.
 What did they say of the people? That they were many and strong.
 What effect did their report have? It frightened the people.
 What did they forget? That God is stronger than which of the spies believed God's word? Caleb and Joshua.
 What did they tell the people? That they were well able to take the land.
 Why did they say so? Because they trusted God.
 What did the people refuse to do? To believe and obey God.

Words with Little People.

Satan will tell you—
 That the way to heaven is long and hard.
 That there are many enemies in the way.
 That you will never be able to overcome them.
Hear what God says—
 "The Lord your God, which goeth before you, he shall fight for you." Deut. 1. 30.

THE LESSON CATECHISM.

[For the entire school.]

1. Why did Moses send forth twelve spies? To learn concerning the land.
2. How far did they travel? Through the whole land.
3. What did they find? A very fertile land.
4. What was the effect upon ten of the spies? They were filled with fear.
5. How did they express their fear and faithlessness? "They are stronger than we."
6. What was the voice of courage and faith? "Let us go up at once," etc.

10. Did God
 Yes; He ma
 Psalm c. 3.
 that hath mad
 Job x. 11; 2

ANALYTIC.

1. SENT INTO
1. Moses sen
- "The thir
2. See the la
- "Feed the
3. Be ye of
- "Fear not
- II. PASSING O
1. Went up
- "The Spir
2. Brought
- "The ear
3. Returned
- "Received
- III. REPORTI
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- "Who is s
- IV. TURNING
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- "We may
2. We be not
- "Look not

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CATECHISM QUESTION.

10. Did God create you?

Yes; He made me, both body and soul.

Psalm c. 3. Know ye that the Lord he is God: it is he that hath made us.

Job x. 11; Numbers xvi. 22; Hebrews xii. 9.

ANALYTICAL AND BIBLICAL OUTLINE.

I. SENT INTO CANAAN.

1. *Moses sent them to spy out.* v. 17.

"The things which God hath prepared." 1 Cor. 2. 9.

2. *See the land, whither it is.* v. 18.

"Feed them in a good pasture." Ezek. 34. 14.

3. *Be ye of good courage.* v. 20.

"Fear not, neither be afraid." Deut. 31. 6.

II. PASSING THROUGH CANAAN.

1. *Went up and searched.* v. 21.

"The Spirit searcheth all things." 1 Cor. 2. 10.

2. *Brought... cluster of grapes.* v. 23.

"The earnest of our inheritance." Eph. 1. 14.

3. *Returned... after forty days.* v. 25.

"Received not the promise." Heb. 11. 39, 40.

III. REPORTING UPON CANAAN.

1. *Floweth with milk and honey.* v. 27.

"Godliness is profitable." 1 Tim. 4. 8.

2. *The people be strong.* v. 28.

"We wrestle... against principalities." Eph. 6. 12.

3. *They are stronger than we.* v. 31.

"Who is sufficient for these things?" 2 Cor. 2. 16.

IV. TURNING FROM CANAAN.

1. *Let us go up at once.* v. 50.

"We may boldly say." Heb. 13. 6.

2. *We be not able.* v. 31.

"Look not at the... seen." 2 Cor. 4. 18.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from Kadesh.

1. We are like Israel in the wilderness on a pilgrimage to a land which we have never seen, and led by an invisible Guide, under a divine care.

2. God spreads out before us the land of Canaan, the land of holiness, the full enjoyment of the Gospel, the spiritual life on earth, akin to the life of the glorified in heaven. Had we but faith we might enter in and possess our inheritance!

3. God gives to us a few grapes of Eshcol here and there, rich experiences of grace, as tokens and foretastes of what he holds in reserve for us. We have a good report of salvation, its blessedness, its delights, and its privileges.

4. But there are obstacles in the way, foes to face, giants of temptation, walls of difficulty. We must fight with passion, selfishness, lust, worldliness, before we can rest in our Canaan.

5. Many people see the difficulties only, and to such they appear insurmountable. They tell us that it is impossible to overcome the evils in us and the evils around us. The reason is that they have not the eyes of faith opened. They look at the seen, without insight to behold the unseen. They are discouraged, and live in the wilderness all their days.

6. Here an' there stands forth a Caleb, who sees all that others see, but sees more—the unseen God on our side. He fears no foe, for he is strong in faith. He enters in and takes his inheritance.

An English Teacher's Notes on the Lessons.

"I can do it" is the language of youthful spirit and enterprise; especially if the feat to be accom-

plished be something beyond the ordinary. If a fence be specially hard to climb, or the summit of a rock specially difficult to reach, it will be the ambition of most English boys (and some girls too) to climb that particular fence and reach the top of that particular rock. I suppose it is much the same with young people on the other side of the Atlantic; so that the words of Caleb in our Golden Text should awaken some sympathy in the class who repeat it.

What was the enterprise upon which Caleb was so ready to start, and which he so eagerly encouraged his nation to undertake? It was to drive out a powerful and warlike race from the country they had inhabited some hundreds of years. Seven nations, greater and mightier than they (Deut. 7. 16), held the ground which Israel was called to go forward and occupy. There were giants to be met and fortified cities to be overcome. The enterprise was sufficiently daring to satisfy the boldest and most adventurous spirit.

It does not always happen that the most difficult feats are those which best reward the parties who engage in them. The glory of having performed them is sometimes the sole advantage reaped. I remember hanging by the hands from a pole until all the other girls in the class—all older—had given way, simply for the sake of being the one to hold out longest, and being rewarded by aching shoulders. Very different was it with the enterprise that lay before Israel. It was no barren honor they had been bidden to seek. "Let us go up," said Caleb, "and possess it," for it was a land for possession. "A land that floweth with milk and honey" (the tokens of plenty) was the report of the spies, and magnificent was the visible proof of fertility which they displayed to the expectant people. The battle was worth fighting, for the land was worth having.

A call for daring and a rich prize to be won: that was the thing set before Israel. God sets before us the same thing. "So run that ye may obtain" (1 Cor. 9. 24); "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 14), says Paul. "He that overcometh shall inherit all things" (or "these things," R.V.). Rev. 21. Let it be impressed on young people that the call of God, primarily, is not to renunciation, but to possession. It is not merely that those who heed his call and obey his commandment shall receive a reward. His "law" was an "inheritance" for Israel (Deut. 33. 4), and his commandments are now not a burden to be borne, but a heritage to be possessed. Psa. 19. 11; 119. 111. But as there were enemies ready to confront the Israelites the moment they reached the threshold of the land, so it is now. The "world, the flesh, and the devil" are ready to withstand any one who sets forth to possess what God has set before him.

When the ten faithless spies said of the nations of the land, "They are stronger than we," they spoke the truth. The Israelites were unaccustomed to war. Their spirit had been broken by long bondage to Egypt, and they were no match for the warriors of Canaan. How then could Caleb say, "We are well

able to overcome it?" When the Greeks at the commencement of this century threw off the Turkish yoke, it was not by their own strength, but by the intervention of their allies. Alone they never could have won their freedom. Weak, incapable Israel had a mighty Ally who had promised to go before them. He who obeys the call of Christ has the same Ally. Of the youngest and feeblest who has accepted Christ it is true that "greater is he that is in you than he that is in the world" (1 John 4. 4), and "the people that do know their God shall be strong and do exploits." Dan. 11. 32.

The Lesson Council.

22. Where was Kadesh?

Kadesh was manifestly both a region and a place. Geographical considerations as well as earlier and later traditions lend much favor to Stanley's view that Kadesh-barnea, "the holy place," was in the neighborhood of the remarkable ancient city of Edom, known as Petra. *Ain Kadis*, fifty five miles west by north of Petra, so stoutly contended for by Trumbull, Holland, and other scholars, though identical in name and character with Kadesh, fails, we think, to satisfy the conditions of the general narrative. In our judgment the precise locality yet awaits discovery.—*Rev. J. E. Price, Ph. D.*

Biblical sites have given rise to more controversy. The preponderance of evidence favors a point called Qadis, the Arabic equivalent of the Hebrew Kadesh, located in an oasis about ninety miles south of Hebron. Scripture references indicate that Kadesh was a rallying center for the Israelites during their wanderings (Gen. 14. 7; Deut. 1. 46); that there was a wilderness about it which bore its name (Psa. 29. 8); that a mountain was just north of it toward Canaan (Num. 13. 17); and that it was distant from Mount Sinai an eleven days' journey. Deut. 1. 2. These and other scriptural conditions are perhaps best met in Qadis, which, according to Trumbull and other authorities, is in the midst of an extensive hill-enclosed region, where springs of rare abundance and sweetness flow from under rocky cliffs.—*Rev. James H. Potts, D. D.*

It is not definitely known. It must have been on the "south-eastern border of the promised land, toward Edom," probably on the edge of the Arabah opposite Mount Hor. So located, there will be no real need to suppose there were two cities by the name of Kadesh, though the term is probably used both to indicate a region of country as well as a city.—*W. L. Hoagland.*

23. Was Palestine more fertile in ancient times than at present?

Palestine was more fertile in ancient times. The cisterns and reservoirs mentioned in the Bible show that water was scarce then. But the country was better wooded then than now. This caused a larger rainfall, and especially a more even distribution of the water throughout the year. A larger proportion of the soil was cultivated, and the cultivation in Palestine was upon the whole better then than at present. See *McClintock and Strong's Cyclopedia*, article, Agriculture, page 107; *Forest*, page 620; *Palestine*, page 569. *Schaff-Herzog Encyclopedia*, article, Palestine, page 1725; *Encyclopedia Britannica*, article, Palestine, page 174.—*Rev. J. H. Bashford, D. D.*

All accounts agree that Palestine was much more fertile in ancient times than at present. Not only did "the valleys laugh with fertility," but "culture climbed the hills," for they were often terraced with vineyards to the very top. Antiquarians are finding that ruin almost touches ruin over a large part of the land, showing a very dense population in ancient times. But bad government has cursed agriculture. The forests have been cut away, and the rains have washed the hill-sides bare, so that Palestine is now pronounced a waste "where once it was a garden."—*Rev. W. L. Hoagland.*

The whole country of Palestine was once well timbered and splendidly watered. There were sixteen perennial streams, fed by mountain springs and melting snows, which wended their way through the shaded valleys and fertile plains to the lakes and seas now famous in sacred story. Moses described this country as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." Delicious fruits, fragrant flowers, and hardy plants were cultivated in great abundance, and it was a land almost literally flowing with milk and honey. The population became dense, and the cities numerous and great. Then followed repeated wars and conquests, and dreary centuries of bad government, which broke up the industrious habits of the people, until the country was stripped and desolate, and became a naked, dreary waste.—*Rev. James H. Potts, D. D.*

Doubtless in consequence of war, of civil and ecclesiastical misuse, and, to a limited extent, the action of geological causes, the general productiveness of the land has been diminished. But the climate, rain-fall, and natural fertility of Palestine have probably undergone no serious modifications. At a favorable season the traveler is even now often impressed that it is "a land flowing with milk and honey." A railway system has been recently proposed which shall avail itself of the wonderful fertility of "the rich basaltic loam" that now lies waste. The ancient populations—probably four or five times as great as at present—prove that the soil was better cultivated, but not necessarily more fertile, than to-day.—*Rev. J. E. Price, Ph. D.*

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M. A.

Num. 13. 17-33.

Compare carefully Moses's own account of this event in Deut. 1. 19. *egg*. We learn there that the initiative came from the people, not improbably veiling a failure of faith. Moses, however, accepted the proposal fully, feeling assured that the result could only encourage the host for their task. Hence it is given here as his plan. VER. 17. *The South*. That is, the *Negeb*, or "dry country," a tract of land lying south of Judah and extending from the Dead Sea to the Mediterranean. *Mountains*. The hill country contained mainly within Judah and Ephraim. Josh. 15. 48; Luke 1. 39. VER. 19. We need not suppose that Moses himself had any doubts as to the character of the land of promise. VER. 20. The bringing of the fruits would need "conrage" because likely to raise suspicion. *Time*. August: sometimes grapes began to ripen in July. VER. 21. *Zin*. The north-east part of the Paran desert, a sandy waste forming the southern boundary of Palestine. *Rehob*. Is the northern boundary. Comp. Judg. 18. 28. It was near Dan-Laiash and on the southern frontier of the kingdom of Hamath. VER. 22. *Came*. Hebrew, "he came," that is, Caleb, but prob-

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Hints for t
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Canaan; and

ably an error in the text. *Achim*, etc., were not individuals but tribes. Comp. Judg. 1. 29; Josh. 15. 14. The Anakim traced their descent to Arba, from whom Hebron was originally named. Josh. 14. 15; 15. 13. *Zaan*, the Greek *Tanis*, was the metropolis of lower Egypt, on one of the most easterly outlets of the Nile. Its original founding was in very remote antiquity, but it seems probable that it was rebuilt and fortified by the Hyksos, foreign conquerors of Egypt to whom the Anakim possibly belonged. The mention of Hebron and Zaan together suggests that the former city was also founded by them. Comp. Psa. 78. 12; Isa. 19. 11, etc. VER. 23. Eshcol was probably the rich valley north of Hebron. Syrian vines, even in England, have produced clusters of enormous size. This was carried on the staff in order to keep the fruit from crushing. VER. 24. The name seems to have been originally connected with the chief mentioned in Gen. 14. 13, transferred to the present event by popular etymology. The Hebrews were always fond of bringing out fresh meanings in names. VER. 26. *Kadesh*. "Holy place." We cannot here decide between the rival claims of Ain-el-Weibeh, ten miles north of Mount Hor, and el-Ain, sixty miles west. Palmer favors the latter, which, it seems, retains the name Ain Gadsis. VER. 28. The spies are compelled to indorse the glowing description of Exod. 3. 8, but try to neutralize it by exaggerating the prowess of the inhabitants. "Lions in the way" has always been the cry of those who are too indolent to seek noble ideals. *Fenced*. This fortification seems to have been carried out since the patriarchal age, possibly because of Egyptian invasions. VER. 29. *Amalek*. Comp. Gen. 14. 7. They were the constant foes of Israel (see Exod. 17. 8; Num. 14. 45; Judg. 3. 13; 6. 3; 1 Sam. 15. comp. 2 Sam. 1. 8), and the resurrection of the ancient feud in Haman the "Agagite." Esth. 3. 1. *Hittite*. See Gen. 27. 2, *egg.*, etc. A branch of his race established an extremely powerful empire to the north of Syria, lasting from the sixteenth to the eighth century B. C. *Jebusite*. Dwelling in and round Jebus, that is, Jerusalem, and not expelled till the seventh year of David's reign. Even then the chief, Araunah, retained his domain. *Amorite*, highlander; *Canaanite*, lowlander—local names, not tribal. VER. 30. The mention of Caleb does not exclude Joshua; the account in the next chapter (probably a distinct document) expressly names him. Moses himself reprimanded with the people in singularly striking words. Deut. 1. 29, *egg.* VER. 31. Their previous report had only hinted their meaning; they have been watching its effects, and now see it is safe to speak out. Too cowardly to fight, they had been too cowardly to own it freely. VER. 32. *Utter up*. Comp. Lev. 26. 38. Describing the precarious conditions of life in a country so full of interecine warfare. *Stature*. That this was the prevailing type in Palestine rests on no evidence but that of the pusillanimous spies. VER. 33. *Nephilim*. Only mentioned here and Gen. 6. 4. They seem to have been a gigantic race of the antediluvian world, revived in the spies' timorous imagination by the sight of the Anakim. There is, however, considerable authority for the marginal rendering, giants. *In our own sight*. Self-depreciation is not always a virtue. Here it is nothing but exaggerated unbelief.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

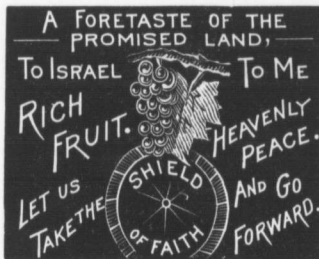
Draw a map of the wilderness; show its relation to Canaan; and trace the journey of Israel from Sinai to

Kadesh-barnea...The location of Kadesh...What Kadesh was to Israel: 1. A place of opportunity. 2. A place of weakness. 3. A place of ruin and loss. ...Show the errand of the spies, and how they accomplished it...A map of Canaan, its natural physical divisions, and its political divisions before the conquest (see note on verse 17)...The report of the spies; 1. What all saw. 2. What most of them failed to see. 3. What Caleb saw...Caleb's faith giving insight, courage, confidence, trust, etc...What the people lost by their want of faith...What Caleb gained by his faith...Note some general spiritual applications in the Thoughts for Young People.

Heavenly Father, we adore thee.
Though troubles assail,
Lord, do not leave me.
Wondrous words,
So near to the kingdom.
How firm a foundation,
Jesus, my portion.
Guide me, O thou great Jehovah.
The Lord will provide.
Child of a King.

Blackboard.

BY J. E. PHIPPS, ESQ.



The lesson taught by the blackboard is this: In our journey through life to reach the promised land, it is our privilege to have a foretaste of its blessings, an evidence of the joys that await us. The rich fruits brought by the spies were a foretaste to the Israelites, but our foretaste is an evidence unseen, the peace of Christ which passeth understanding. It was clearly the duty of the Israelites to go forward and possess the land. So it is your duty to press forward, "taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."

DIRECTIONS FOR COLORS. Grapes, purple, touched with white; leaf, green; shield, light blue or brown, with white letters. Make the words of complete sentences all in one color: "rich fruit" and "heavenly peace" in light yellow; the sentence at the bottom in white.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Faith gives courage.*

Blackboard. In one corner of the board print "Canaan" in large letters. Make letters as beautiful as possible, and with yellow crayon make sun-rays falling upon them. With broad, flat crayon make winding way, leading toward Canaan, but stopping a little short.

7 And they spake unto all the company of the children of Is'ra-el, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey.

9 Only rebel ye not against the LORD, neither fear ye

the people of the land; for they are bread for us: their fierceness is departed from them, and the LORD is with us; fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Is'ra-el.

General Statement.

The encampment at Kadesh-barnea formed a crisis in the history of the Israelites. It marked the end of their journey and the beginning of their wandering. They were within sight of Canaan, the land of their promise and the goal of their hopes; they had tasted of the luscious fruit which grew upon its vines; they had heard a good report of its riches and its beauty. If they had possessed faith in their God and confidence in their leader, they might at once have marched upon their foes and taken their inheritance. But they still had the hearts of slaves, cringing under adversities instead of battling against them. They yielded to fear of the people in the land, as they heard of their tall warriors and their strong walls. They dared not enter the land of promise, and by their terror showed that they were unworthy of their privileges. To begin the war

against the Canaanites with these craven hearts was to be beaten in advance. There was no alternative but to turn back into the wilderness and to remain there until the generation of slaves could die off and be replaced by a generation of freemen who were capable of being disciplined and trained into the capacity for conquest. Their great leader, Moses, saw this clearly, and gave orders for a return to the desert of Paran. But the people showed their weakness of character still more by their sudden resolution to go into Canaan at once. They received a sharp and sufficient lesson when the mountaineers came down upon them and chased them from their land, as a swarm of bees drive away a crowd of boys. They were willing enough after their defeat to go back to the desert; and there they remained during thirty-eight years, which are a blank in history.

Explanatory and Practical Notes.

Verse 1. All the congregation. All except Caleb and Joshua, who stood in a glorious minority for God. (1) *Majestatis are not always right; and the voice of the people is not always the voice of God. Lifted up their voice.* In the manner of the Orientals, with loud cries of sorrow. **The people wept that night.** They were disappointed in the report of the spies concerning the difficulties in the way of entering the land of Canaan. Their conduct showed at once their weak, slavish spirit, and their lack of faith in God. (2) *Unbelief in God makes cowards of men.*

2. Murmured against Moses and against Aaron. They regarded these as the authors of all their misery, as under their leadership they had left Egypt and traveled through the wilderness, with the promise of rest in Canaan, but only to be disappointed at the end of their journey. Their murmuring against their two leaders was in reality a complaint against God. Exod. 16. 8. **We had said, We will eat the land of Egypt.** They forgot all God's mighty works in their behalf, which ought to have encouraged them to expect his continued help. They would rather be slaves under the lash than free men conquering their foes. **Died in this wilderness.** They had their wish, for their dead bodies were strewn along the sands of the desert during the next forty years. Yet even this was better than to enter Canaan with the spirit of defeat instead of victory. (3) *Sometimes God gives men what they ask to show them their own folly.*

3. Wherefore hath the Lord brought us. From complaining against God's ministers they rise to murmuring against God himself. **To fall by the sword.** In their unbelief and wickedness they magnify the dangers and difficulties, and utterly forget or fail to see the hopeful aspects of their condition. They forget what God has done, and they fail to see what God can do in the fulfillment of his promises. **Children should be a prey.** Should be taken captive by their enemies, the Canaanites. **Better for us to return to Egypt.** This is the world's way ever, to find insurmountable difficulties in doing God's will, and to prefer slavery in sin to a struggle for freedom. (4) *O for the insight of faith, to see the things of God, and the courage to choose the unseen!*

4. They said one to another. Their murmurings were taking shape in definite plans of revolt. **Let us make a captain.** Knowing well that Moses would never lend them back to the land of bondage, they proposed to renounce his authority and choose a ruler more to their own mind. Nehemiah says, a thousand years later, that they did appoint such a captain. Num. 17. 16. **We are to keep in mind that throughout the history of Israel there were always two sections, a vast mass of ignorant materialistic people, constantly tending toward idols, and a few select, spiritual souls, the "remnant," who were true Israel.** (5) *Do you belong to the true Church of God, or do you have merely a name among his people?*

5. Moses and Aaron fell on their faces. They had no resource left for this great emergency except that of prayer, and prayer never fails. (6) *There is no hour when prayer will not prove availing.* **Before all the assembly.** By this public act of calling upon God they would awaken their recreant people, and call their attention to the Lord whom they had forsaken. (7) *Let us never be ashamed to confess ourselves servants of God.*

6. Joshua the son of Nun. He was one of the spies, an Ephraimite, born in bondage, but bearing the heart of a freeman. He had been appointed by Moses his "minister" or assistant, had been by his side on the mount of God, and as military captain had led the Israelites in battle with Amalek. (8) *See in Joshua how fellowship with God and with a good man imparts greatness of soul.* **Caleb the son of Jephunneh.** The term *Kenezite* given to Caleb and the peculiar expressions concerning him have led to the opinion that he was not an Israelite by birth (though descended from Abraham through another line), but had united with the people of God. He showed on this occasion a fidelity which was rewarded in a long life and abundant triumph. Joshua and he were the only men of full age at that time who lived to enter Canaan, forty years afterward. He chose the walled city Hebron, especially dreaded by the other cowardly spies, fought against its giants and slew them, and made the city his possession. See Josh. 14. 6-15; 15. 13-20. (9) *See in Caleb how God rewards strong faith.* **Of whom that searched.** Their conduct is placed in noble contrast with that of their fellow-spies. **Rent their clothes.** The usual mark among the Orientals of strong emotion, whether of anger or of sorrow.

7. They spake unto all the company. Their conduct, under 1. A noble independence; they were not ashamed to stand alone if need be, rather than follow the multitude in evil. 2. A noble courage; they dared to oppose the majority, even to the danger of death and the certainty of unpopularity. 3. A noble faith; they believed in God's promises, and saw the land of Canaan not as unconquerable, but as already conquered. See Heb. 11. 1. **An exceeding good land.** And therefore worth all their endeavor, whatever it might be, for its conquest. (10) *May we not say of all God's promises that they are worth all they cost of self-denial?*

8. If the LORD delight in us. Here was the sole requisite of success, the favor of God. The other spies saw only Israel's weakness; Caleb and Joshua saw Israel's omnipotence in their omnipotent God. **He will bring us into.** Notwithstanding the giants and the strong walls, which would be as nothing. And such indeed they were forty years afterward, when Joshua led the people to the conquest. (11) *What we need is not confidence in ourselves, but faith in our Lord.*

9. Only rebel ye not. The condition of success in

God's cause is absolute obedience to his will. Neither fear ye the people. The God-fearing are the man-fearless. He who fears God makes the bravest warrior. Good men make the best soldiers. They are bread for us. We shall destroy them as easily as when one eats a loaf of bread; and all their possessions will be our food. We shall live in their cities, and eat of their vineyards. Their defense is departed. Perhaps this means only that God is not on their side, but is on the side of his people. But it is evident that when the Israelites entered Canaan, its peoples were decimated by plagues and by civil wars, and were broken up into little clans which were readily conquered. Their gross immorality, too, had weakened them, and unfitted them to cope with a purer people. **The Lord**

is with us. Here was the secret of Israel's power, the presence of God.

10. Bad stone them. This was the usual manner of inflicting death, either by mob-violence or by legal process. So died the prophet Zechariah (2 Chron. 24), and so died the martyr Stephen, Acts 7. Thus the world has dealt with its best friends in many ages. **The glory of the Lord.** Some blaze of glory which flashed out from the tabernacle before the eyes of the people, and but for the intercession of Moses would have destroyed them. As a result of this unbelief the ten spies died by a plague, and the tribes were required to wander forty years in the wilderness until that generation had passed away and one of stronger heart succeeded it.

HOME HEADINGS.

- M. The unbelief of the people. Num. 14. 1-10.
 N. Intercession of Moses. Num. 14. 11-19.
 W. The Lord's reply. Num. 14. 20-31.
 T. Failure through unbelief. Num. 14. 36-45.
 F. The events recalled. Dent. 1. 26-40.
 S. Another reminder. Ezek. 33. 10-20.
 R. Warning against unbelief. Heb. 3. 7-19.

GOLDEN TEXT.

So we see that they could not enter in because of unbelief. Heb. 3. 19.

LESSON HYMNS.

- No. 285, Dominion Hymnal.
 We're marching to the promised land,
 A land all fair and bright.
- No. 269 Dominion Hymnal.
 Joyfully, joyfully onward we move,
 Bound to the land of bright spirits above.
- No. 293, Dominion Hymnal.
 Young soldiers of the Legion,
 Have you heard the King's command?

TIME AND PLACE.—The same as in the previous lesson.

DOCTRINAL SUGGESTION.—The sin of unbelief.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Unbelief.**
 What was the effect of the report and advice of the spies?
 What was the first sign of their entire want of faith?
 How did this soon appear in action?
 Did they carry their rebellion as far as they proposed? Neh. 9. 17.
 On whom did they thus time charge the danger into which they had come?
 What words of great sinfulness did they utter in their night of wailing?
 What was the culmination of this scene of violent desecration?
 How were Caleb and Joshua saved from death?
- 2. Faith.**
 What was the action of Moses at this crisis?
 What did Caleb and Joshua do?
 How did they show faith in God?
 What one statement that was all-sufficient did they make?
 How did God reward their fidelity in this crisis?
 What became of the ten who gave the faithless advice? vers. 36, 37.
 What great evil came upon the people in return for this rebellion? ver. 42.
 What was the effect upon the nation of their folly? vers. 29-34.

Practical Teachings.

Unbelief wept all the night. Faith said, "It is a good land."
 Unbelief said, "Would God we had died in Egypt!" Faith said, "The Lord will bring us into this land."
 Unbelief said, "Let us return." Faith said, "Rebel not against the Lord." How like present human nature all this seems!
 See how the faithful servant seeks God in trouble. Moses was wiser than Caleb and Joshua. They tried to persuade men, he went to God.
 See how gracious God is. A whole nation in rebellion; one servant praying, and God appears in glory.

Joshua ought to have been very thankful to the two men on their faces before the whole assembly. How many a man has been saved by another man's prayer!

Hints for Home Study.

1. Make for yourself a mental picture of this whole scene: the howling mob; more than a million of them; the ten spies helping on the tumult with constant comment; Moses and Aaron on the ground on their faces; Caleb and Joshua vainly trying to arrest their wildness; the choice of a new leader; the mob with stones in their hands, etc.
2. Read the whole chapter through very carefully to get the whole story. See God's wonderful promises; see Moses's wonderful prayer.
3. Find from the previous story what the temptations are to which God refers in his words to Moses. See ver. 22.
4. Search out all the references in these ten verses. There are many, and they will be very helpful.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Unbelief.**
 How were the people affected by the report of the spies?
 Against whom did they make complaint?
 What did they wish had happened to them?
 What answer was given to this prayer? ver. 38, 39.
 What question did they ask about the Lord's doing?
 What journey did they propose to make?
 What preparation did they make for a return? Neh. 9. 17.
 What did Moses do when he heard these complaints?
 What did the people lose because of their unbelief? (Golden Text).
- 2. Faith.**
 Who opposed the plan of returning to Egypt?
 How did they show their disapproval?
 What did they say about the land of Canaan?
 Who did they say could give them the land?
 Upon what condition would he give it?
 Against what sin were the people warned?
 What did Joshua say about the people of the land?
 How did the Israelites receive these words?
 What sudden glory appeared to them?
 What reward had Caleb and Joshua for their faith? vers. 24 and 30.

Teachings of the Lesson.

- Where in this lesson are we taught—
 1. That unbelief is a sin against God?
 2. That faith in God gives courage in danger?
 3. That wicked people dislike those who rebuke their sins?

Hints for Home Study.

Learn what punishment unbelief brought on the Israelites. Learn how many of them were permitted to enter Canaan.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who murmured against Moses and Aaron? **The children of Israel.**
 What did they wish? **That they had stayed in Egypt.**
 What did they say the Lord had done? **Brought them there to die.**
 What did they want to do? **To go back to Egypt.**
 With whom were they finding fault? **With the Lord.**
 What did they propose to do? **To choose a new captain.**
 What captain had God given them? **Moses.**

Why did Moses and Aaron feel troubled? **Because the people were rebelling against God.**
 What did they do? **They prayed to the Lord.**
 Who spoke to the people again? **Joshua and Caleb.**
 What did they say the Lord would do? **Help the children of Israel.**
 To whom had he promised help? **To his own people.**
 Why could not the Canaanites expect his help? **They worshiped idols.**
 What did the people try to do? **To stone Joshua and Caleb.**
 When are people unwilling to hear about God? **When they want their own way.**

Words with Little People.

Do you sometimes feel like fretting and worrying? Then say to Satan, "I will trust God."
 John Wesley once said that he would as soon dare to curse and swear as to fret and worry.
 "Trust ye in the Lord forever."

THE LESSON CATECHISM.

[For the entire school.]

1. What was the effect of the spies' report? **The people wept all the night.**
2. What did they say in their frenzy and fear? **"Would God we had died in Egypt!"**
3. What did they do? **They chose a new leader.**
4. What did Moses and Aaron do? **Fell on their faces in prayer.**
5. What was the result to the people of this night of rebellion? **"So we see that they could not enter," etc.**

CATECHISM QUESTION.

11. Does God care for you?
 I know that he cares for me, and watches over me always by his Providence.

ANALYTICAL AND BIBLICAL OUTLINE.

Unbelief and Faith.

I. THE SPIRIT OF UNBELIEF.

1. **Fearful.** "The people wept," v. 1.
 "Why are ye so fearful?" Matt. 8. 26.
2. **Forgetful.** "Would... had died," v. 2.
 "Remember all the way," Deut. 8. 2.
3. **Distrustful.** "Wherefore... brought us," v. 3.
 "Believed not... trusted not," Psa. 78. 22.
4. **Disloyal.** "Make a captain," v. 4.
 "Our fathers would not obey," Acts 7. 39.

II. THE SPIRIT OF FAITH.

1. **Prayerful.** "On their faces," v. 5.
 "Praying always with all prayer," Eph. 6. 18.
2. **Hopeful.** "Exceeding good land," v. 6.
 "I have a goodly heritage," Psa. 16. 6.
3. **Trustful.** "He will bring us," v. 8.
 "Trust... dwell in the land," Psa. 37. 3.
4. **Loyal.** "Rebel not ye," v. 9.
 "God himself... our captain," 2 Chron. 13. 12.
5. **Courageous.** "Fear them not," v. 9.
 "We are more than conquerors," Rom. 8. 37.

THOUGHTS FOR YOUNG PEOPLE.

Lesson from Caleb and Joshua.

1. How many people lose from lack of faith in God! Israel lost all the forty years during which it might have enjoyed Canaan; lost the favor of God, and lost the peace of conscience. Let us have faith like Caleb and Joshua.
2. Let us be loyal to God, even when every one around us is disloyal to him. How grandly Caleb and Joshua stand up in the midst of the rebellious people!
3. Let us see the good rather than the evil, the bright rather than the dark, in God's plans. Caleb and Joshua saw a good land when others saw "a land that eateth

up the inhabitants." They saw hope where others saw danger. Faith gave them insight.

4. Let us trust in God at all times. He who has given us grace in the past will lead us to triumph in the future.

5. Let us have courage to go in the way where God leads us. Caleb and Joshua showed boldness in God's cause- and they received in due time an abundant recompense of reward.

English Teacher's Notes.

ONE afternoon I returned from church with a friend, who before leaving her house had locked the back door and put the key into her pocket. The servant, who had leave to go on that afternoon, had been instructed to come through the front door, which could only be opened from the in-side, and shut it after her. We therefore on reaching the house descended the steps which led to the back door, and my friend took out the key and applied it to the lock. It turned all right, but in spite of this the door would not open. After trying two or three times to push it open, we found that there was something in the way and quickly guessed the truth, which was that the maid, before leaving the house, had foolishly bolted the back door. All the keys in the world were in vain here. As long as that bolt remained undrawn nobody could open the door, and in order to force an entrance we had to smash the kitchen window.

Such a bar as this is pointed out in our Golden Text for to-day. Last Sunday we saw the Israelites on the threshold of the promised land. We saw that Almighty power was with them to enable them to overcome all enemies and take the good land in possession, the Lord himself being their Ally. All was therefore ready; the key turned in the lock. "We are well able to overcome it," said Caleb. But there was a bar in the way, a strong adamant bolt, which stopped their entrance: "they could not enter in because of unbelief."

How was this bolt forged? Why are the people weeping when the hills of Canaan rise in front of them, and the fruits of Canaan have been brought into the midst of them? Because a false report has been brought and a false statement made. "Too hard a task," is the cry of the spies; "we be not able;" and moreover, the land is not worth fighting for; it "eateth up the inhabitants thereof." The bolt was forged out of a lie.

How was it fitted into its place? Caleb and Joshua scouted it. Moses and Aaron refused to receive it. But the mass of the people opened their hearts to it, and began to tremble for their lives lest they should perish, and for their wives and children lest they should become a prey to the Canaanites. The bolt was fitted into its place by cowardice.

But it had not yet closed the way. Moses and Aaron sought to keep it back by self-humiliation and prayer. Caleb and Joshua strove to get rid of it by energetic action and testimony. But all was in vain. The hand of disobedience shamelessly pushed it forward. No heed was paid to Moses and Aaron. Threatening and violence met Caleb and

Joshua. And so the entrance was closed. And from that barred door the unbelieving nation turned away, and not until forty years later did the younger generation again approach it. The children who might have entered their inheritance at once, the leaders who would gladly have gone forward—both were kept out by this bolt of unbelief which had been placed there by others.

The same bolt, unbelief, keeps numbers now out of the enjoyment of God's promises. Either they cannot believe that what God offers is worth having or they cannot believe it is meant for them, or they cannot believe they shall ever get it, or that they can ever keep it. In some form or other unbelief still bars the way.

This bolt is still forged by a lie. Why do not men believe God? Because they believe Satan. Satan used lies to get Adam and Eve out of paradise, and he uses them still to prevent men coming back to God. That boy thinks the service of God a poor, mean thing; that girl thinks it a dull, wearisome thing; one thinks God does not care about him, another that God is hard on her. See John 21. 15; Mal. 1. 13; 3. 14; Matt. 25. 24. Why? Because Satan has told them so.

Why do they listen to his lies? These things fit in with the cowardice and sloth of the natural heart. Faith is an active principle, for it reaches out of self into the world of divine power and promise, while unbelief cowers at home.

But to the doubting and fearful there comes the divine word of command and encouragement: "Repent ye and believe ye the Gospel;" "Trust in the Lord and do good;" "Be not afraid, only believe;" "Have faith in God." The key of divine love and power is in the latch; none need say, "I cannot get faith;" for it is the gift of God. It is not till actual disobedience comes in that unbelief is perfected and the door of promise effectually barred. And note that the bar may shut out others besides those who push it in. Just as my friend and I were shut out of the house for a time by the act of another, just as Moses and Aaron, Joshua and Caleb, and the little ones in Israel, were stopped on the threshold of Canaan by the unbelief of the rest, so does the want of faith in some now entail loss on others; and the unbelief which keeps one person out of the enjoyment of God's promises may hinder many others from going in to possess them.

The Lesson Council.

24. How is the unbelief of Israel to be accounted for in view of their remarkable experience of God's care?

1. As we look down a long street the lamps in the distance seem very close to each other. As we approach them, however, we find that they are no closer than the lamps we are now passing. So the Bible compresses great stretches of history into brief space, and the miracles were not so frequent as they seem to us. 2. Unbelief, like any other moral quality, is a matter of the heart, of personal choice, and of character, not of circumstances. Many a child is wicked to-day whose circumstances have been favorable to piety, and vice versa.—*Rev. J. W. Beachford, D.D.*

1. By the natural stupidity consequent upon long-continued bondage. 2. By want of familiarity with the higher and more spiritual ideals now dawning upon their rapidly developing minds. It requires time and indubitable evidence of divine guidance to educate an ignorant and degraded people into habits of religious faith.—*Rev. James H. Potts, D.D.*

1. As all unbelief, by the depravity of the human heart. 2. In spite of all their miraculous leading their lot had been an exceedingly hard one, with hope deferred for more than a generation. 3. All history shows that miraculous manifestations of power, appealing as they do to the senses, have comparatively little influence on the moral nature. Christ himself did not rank miracles high as moral agencies. 4. All these considerations apply with especial force to a people as low in the scale of civilization as the Israelites of the Exodus.—*Rev. W. L. Hoagland.*

Although the people of God, they were as yet in their spiritual childhood. They had just emerged from idolatry. Faith in an unseen God is a lesson which could be learned only by slow advances. None appeared to share with Moses that marvelous faith-capacity which could endure as seeing Him who is invisible.—*Rev. J. E. Price, Ph.D.*

25. What was "the glory of the Lord," that appeared in the tabernacle.

It was the visible indication of the immediate presence of Jehovah. It seemed to impress the beholders as a cloud irradiated with intense brightness.—*Rev. W. L. Hoagland.*

Moses had said, "Show me thy glory." The answer was, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and I will be gracious, and will show mercy." And he said, Thou canst not see my face, for there shall no man see my face and live." Here we are taught that the only manifestations of divine glory which man can bear, and be benefited thereby, are those of "goodness," "graciousness," "mercy," and the "name of the Lord." It follows that the displays of divine glory which appeared in the tabernacle were visible manifestations of the goodness of God, forgiving the penitent, meting out justice to the incorrigible, rewarding the righteous, bearing with the rebellious, fulfilling his gracious promises to the trustful and confiding. All this glory God reveals to men now, through the glimpses of it are purely spiritual.—*Rev. James H. Potts, D.D.*

This seems to have been a supernatural light, a fiery splendor, which came forth from the fiery cloud and entered the tabernacle. There it constantly hovered above the mercy-seat—an assurance of the perpetual presence of him who is Light, and who clothes himself with light as with a garment. This sacred fire was miraculous, since it did not burn anything in the tabernacle, and this was only one of the many manifestations (as the fire in the bush) recorded in the Old Testament that prepared the way for the perfect revelation in Christ, who was God manifest in the flesh—"the brightness of the Father's glory."—*Rev. J. E. Price, Ph.D.*

Cambridge Notes.

Num. 14. 1-10.

Through the medium of Psa. 95 the author of Hebrews comments on the unbelief which excluded ancient Israel from fellowship with the Creator's Sabbath rest. The present passage depicts this in the

most glaring centuries of gravamen Presence And now strength, slow proceeds towards the hars fate the wearisome to impress our: patient divine lon st-ike in Would God "God for English is their wish turn. Sla perils of their task Ver. 4. A leader was other crisi unsuccess before the and last re often, a sig See Psa. Moabiters' Defense. I shadow, s scorching are striking Not of cou mob violer of Jehova In the seq cessor, det See Exod. passionate Such entre they are ra purpose. the long bl their scatt the wilder the conquest

Hints fo

Review point for the contrast "hand, the f the true I Show in played. . . Israelites, 1. To the Draw a w ward, and lesson tea loyal to co

most glaring colors. The cowardice of a race debased by centuries of bondage is not in itself surprising, but its ravages lay in the entire ignoring of that almighty Presence which had constantly repelled every foe. And now that they have finally refused a supernatural strength, they are judiciously abandoned for nature's slow processes to strengthen them. A generation of cowards must die out, and a new generation, bred in the hardy desert school, must learn by their fathers' fate the secret of victory by faith. Meanwhile the wearisome iteration of ingratitude and mistrust serves to impress us with some realization of Moses's marvelous patience, and above all of that unconquerable divine long-suffering which was now constrained to strike in order to heal. VER. 2. Comp. Exod. 16. 2. 3. *Would God.* Literally, "O that." As in the phrase "God forbid," the divine name is only due to the English idiom. *In this wilderness.* Soon they had their wish. VER. 3. *Little ones.* See verse 31. *Return.* Slaves at heart, they were ready to brave the perils of the journey and the redoubled oppressions of their taskmasters for the brute's reward, a good feed! VER. 4. According to Neh. 9. 17 such an opposition leader was actually appointed, either at this or at some other crisis of "murmuring." VER. 5. They made an unsuccessful attempt to encourage the people, and then before the rebellious host betook them to their first and last resource, prayer. VER. 6. *Rent.* Here, as so often, a sign of horror at great sin. VER. 8. *Delight.* See Psa. 147. 10, 11. VER. 9. *Bread.* Compare the Moabites' vivid metaphor, chap. 22. 4, and so 24. 8. *Defense.* It is a pity to exclude the literal rendering *shadow*, so forceful in recalling the torrid sun and scorching blasts of the country. Isa. 25. 4, 5; 30. 2, 3, 2, are striking examples of this figure. VER. 10. *Stone them.* Not of course judicially, but simply as an outburst of mob violence. Comp. Exod. 17. 4. The terrible glory of Jehovah appeared just in time to shield his servants. In the sequel we meet once more with Moses the intercessor, determinedly forgetting himself in his people. See Exod. 32 (notes for July 8). His prayer is a passionate remembrance of divine deeds and promises. Such entreaties are not means of persuading God: they are rather his chosen instruments for effecting his purpose. After many days the results appeared, when the long blank of thirty eight years was past, and from their scattered Bedouin encampments up and down the wilderness the people met once again to enter on the conquest of the promised inheritance.

Brethren Methods.

Hints for the Teachers' Meeting and the Class.

Review the events of the last lesson as a starting-point for the facts of this lesson. . . . Bring out in clear contrast "the two Israels" in this lesson: on the one hand, the *false* Israel—the majority; on the other hand, the *true* Israel—the little group of faithful ones. . . . Show in both the traits of character which they displayed. . . . Show how unbelief was the root-sin of the Israelites, and to what it led. . . . What results came: 1. To the Israelites? 2. To Caleb and Joshua? . . . Draw a word picture of the scene forty years afterward, and described in Joshua 14. . . . What does this lesson teach us to do? 1. To have faith. 2. To be loyal to convictions. 3. — 4. —

How good thou art to me.
There's a wideness in God's mercy.
Thy word, almighty Lord,
Jesus is calling.

Look up.

It is well with my soul.

Since Jesus is my friend.

If on a quiet sea.

Soldiers who to Christ belong.

Strike, O strike for victory.

Oh in danger, oft in woe.

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is a door representing a place of entrance. On it is written the word *Faith*. Above the door is a promise of grace for living. In front of the door is a great opening or chasm, and on this side of it are the Israelites. The teaching of this representation is that they could not enter in the door of faith, for between it and them was the great gulf of unbelief.

Scripture selections that may be read by the reviewer: Safety in peril. Psa. 91. 2-7. Promise of strength. Isa. 41. 10. Deut. 33. 2.

DIRECTIONS FOR COLORS. Door, white; ground, brown; sentence at top, yellow; at bottom, red.

Primary and Intermediate.

LESSON THOUGHT. *Unbelief kills the soul.*

The people frightened. Print "Caleb" and "Joshua." Ask who they were, and how they showed that they believed God. How many spies thought the men of Canaan were too strong for them to conquer? Tell that the men of Canaan represent our spiritual enemies—such as pride, self-will, evil temper, etc. God is stronger than our enemies. Tell how the Israelites began to weep when they heard about the giants in Canaan. They thought they could never get into that beautiful land. They forgot all about God and his strength, and just thought about themselves! No wonder they were frightened! The Israelites were on a journey. So are we. There were enemies to hinder them from getting into Canaan. There are enemies who mean to keep us from getting into heaven. Shall we be frightened, as the Israelites were?

Print "If God be for us, who can be against us?" Show that those who believe God will have faith and courage, as Joshua and Caleb had. But those who do not believe God will be cowards, as the Israelites were.

The people finding fault. Tell how the Israelites found fault with Moses and Aaron. The people who do not believe God are the fault-finders. They fret about their work, the place where they live, the weather, or something else. They forget God: that is why they fret. God is not pleased with complaining people. He wants his children to believe in his love, and be satisfied with what he does.



The people rebelling. The Israelites were not satisfied to have God lead them, so they said they would choose a captain who would take them back to Egypt. O, how sorry Moses and Aaron felt to see them so rebellious! They wanted self to be their leader, and they would not let God

lead them. Moses and Aaron fell down on their faces to pray to God for these wicked people. Then Caleb and Joshua talked to them, and told them that God was stronger than all their enemies, and that he would surely fight for them. But they would not listen. Then God was angry, and told Moses that some of these unbelievers could enter Canaan. Only those who honored him by believing him could enter into the land. It is so now: only those can enter the heavenly Canaan who believe in the Lord, and let him lead them, instead of that bad leader, self.

Lesson Word-Pictures.

"What do the spies say?" asks Shimei. "What is the report about the Promised Land?"

"Giants there, Shimei!" says Amasa.

"Giants? I knew as much," cries Shimei. "O this useless traveling, all this weary, weary labor! Alas! alas!" And now hark! Such a walling all over the encampment! Such bitter outcries of disappointment going from tent to tent! To think they should have been traveling all this time toward a Promised Land, and now outside of it, in the way of Israel, there is a wall more obstinate and formidable than any of stone or earth, even a wall of grim giants!

"To think of all that we have been through!" moans Shimei.

"Pharaoh's wrath!" groans Amasa.

"That sloppy sea!" says Shimei.

"Our running all night!" moans Amasa.

"Hunger and thirst and snakes!" cries Shimei.

"O the blisters on our feet!" wails Amasa.

"Where are those promised brooks of milk?" asks a third grumbler.

"Where are those great honey-combs?" says a fourth.

"If God had only let us die in the wilderness!" cries Shimei.

"Yes, died in Egypt!" replies Amasa.

And now they moan that they and their wives and their

children must fall by the sword of those giants! No sleep that night in tent after tent. People are weeping. Gray-haired men are plucking out their beards. Little children are shrieking, "Giants! Giants!" The sun that goes down on a congregation of discontent rises on a mob of malcontents.

"Ho! ho!" shouts Shimei. "Back to Egypt!" "Yes, yes," screams Amasa. "Away with Moses! Down with Aaron! Give us a leader!" The insubordination spreads. Every man is an open rebel. "To Egypt!" is the cry on every side. No giants there! Plenty of flesh-pots and onions and garlic, and the sweet Nile-waters flowing, day and night!

"Back to Egypt!" swells treason's shout. "Down with this Moses!"

And Moses is down, but not in this sense. In humiliation, shame, fear, he lies prostrate on the ground. Aaron is at his side. O, it is not on the Promised Land that the rebels have turned their backs, not on Moses alone, but on the sacred tabernacle, on the holy of holies, on the cloudy pillar above, on the wonderful miracle-march behind them, on Israel's great and loving God. What wonder if Moses and Aaron, in sorrow, shame, and silence, are still prostrate before this vast riot and rebellion. And Joshua and Caleb, those hardy, faithful spies, what are they doing? See! They are tearing their robes in grief. They lift their voices in remonstrance. It is a good land ahead, they are saying. God is with Israel, they assert. Let Israel not rebel. Be not fearful. "Ho, ho!" shouts Shimei in anger. "What are these liars saying?" "Stone them! stone them!" shrieks Amasa. From every quarter comes the bloody cry, "Stone them!" They are picking up stones. It only needs some one to head an attack, and where Joshua and Caleb now stand out in courageous protest soon will rise only two heaps of stones. O this cowardly, ungrateful, impious rebellion! What if the forgotten, despised Jehovah should suddenly break forth from his isolation there beneath the wings of the cherubim, and flash his awful presence before these rebels! And look! Look, every one! Shimei and Amasa, and every rioter, lay down those stones and turn toward the tabernacle! Lift up your downcast heads, O Moses and Aaron! Fear not, Joshua and Caleb! Look, every one! There at the tabernacle appears the awful glory of the Lord! What will he say, this off-provoked, long-suffering Jehovah?

B. C. 1451.]

Num. 20. 1-13.



[Commit to memory verses 7, 8.]
1 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

3 And the people chafed with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

4 And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die here?

5 And wherefore have ye made us to come up out of Egypt, to bring us in into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

LESSON XII. THE SMITTEN ROCK.

[Sept. 16.]

7 And the Lord spake unto Mo'yses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Mo'yses took the rod from before the Lord, as he commanded him.

10 And Mo'yses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Mo'yses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 And the Lord spake unto Mo'yses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meri-bah; because the children of Israel strove with the Lord, and he was sanctified in them.

General Statement.

Thirty-eight years have passed away since the Israelites were at Kadesh on the border of Canaan, and now they are at the same place again. The intervening years have been almost barren of incidents. The Israelites, repulsed on their first attempt to enter the land of Canaan, were driven back into the wilderness and remained there for a generation. The tabernacle was pitched in various places, but the tribes were probably scattered abroad through all the northern part of the peninsula seeking pasture for their flocks. There was no national history during that dreary epoch, and scarcely an event has been left on record. From a few brief hints in the history and in the prophetic writings it has been inferred that it was an age of desolation, both in religion and in numbers. Some have even

thought that the daily sacrifices were intermitted, and the feasts of the law were neglected. Ezek. 20. 15-17; Amos 5. 25, 26. During the wandering their numbers were lessened either by plague, by hardships, or by desertion, for the census at the close shows a smaller total than that at the beginning. But certain it is that after this period of wandering there was a second rally of the host at Kadesh for a new attempt to enter the land of promise. Here we read the old story of murmuring, of chiding, and of miracle. We read, too, of another attack from the native tribes, requiring the Israelites to reconstruct their plan of conquest, and to seek an entrance by going around the land of Edom and crossing the river Jordan.

Explanatory and Practical Notes.

Verse 1. Then. After an interval of nearly thirty-eight years, during which the Israelites were scattered throughout the wilderness of Paran. **Even the whole congregation.** The language suggests that hitherto the people had been in detached bands, roaming through the desert; but now they were massed together in a body. **The desert of Zin.** This was the wilderness on the east of the ridge where Kadesh is located, as Paran was that on the west. The record of the stations in Num. 33 shows that at this time they approached Kadesh from the south-east. **In the first month.** The month Abib or Nisan, corresponding partly to March and partly to April. This began the fortieth year of the journey. **Abode in Kadesh.** Probably the locality now known as *Ain Qades*, south of Beer-sheba. They stayed there about four months. **Miriam died there.** She was the elder sister of Moses, and by her youthful fact and courage had aided in his presentation as an infant. Exod. 2. 4-9. Through her the "son of Pharaoh's daughter" was nursed by the Israelite mother—a fact which had great bearing upon Moses's career. She became a woman of great force of character, a prophetess and a poetess. Her ambition led her into conduct for which she was severely punished (Num. 12); but the account shows that she was still regarded with high consideration. Tradition states that she was the wife of Hur. Exod. 17. 9; Num. 14. At her death she must have been about one hundred and thirty years old. (1) *The fathers and the mothers in Israel die, but Israel still lives.*

2. There was no water. The natural springs at Kadesh may have been insufficient for such a multitude, or they may have failed altogether, as is sometimes the case in the desert. **Gathered themselves ... against Moses.** They regarded Moses and Aaron as the authors of their trouble, since by their orders the host had been called from the pasture-lands and assembled at Kadesh. They could not realize that God would take care of them when he gave them a mission. (2) *Do we not often show the same lack of faith?*

3. Chode with Moses. Found fault in angry words. **Would God we had died.** They wished that they had perished in the wilderness, as nearly all of the generation that had come out of Egypt had perished, either by disease or by age, in the wandering between the two visits to Kadesh.

4. 5. Why have ye brought up. They regarded Moses and Aaron as the authors of their misery, instead of the founders of their liberty. **The congregation of the Lord.** They were willing to enjoy the honor of being the Lord's chosen people, but unwilling to bear the obligations of his service. This evil placed Undoubtedly the region where they were encamped was in great contrast with the cultivated land of Goshen; but they forgot that Egypt meant bondage and the wilderness meant liberty. **No place of seed.** They had been promised a land of fruits and harvests, but they had found thus far only death and hardships. But it was the fault of themselves, not of their leaders nor of their God. (3) *We make our own Canaan or wilderness by the measure of our faith.*

6. Went from . . . the assembly. Without pausing to answer the complaints of the people they sought the Lord with them. (4) *Take all your troubles*

to the only one who can relieve you, Tabernacle of the congregation. Rev. Ver., "tent of meeting;" the place of meeting between God and men. **The glory of the Lord appeared.** Some supernatural manifestation connected with the cloud that overhung the tabernacle, giving evidence that God heard their prayer.

7, 8. The Lord spake. We know not how, but certainly in a self-convincing manner. **Take the rod.** The rod which Moses had used as a shepherd in Midian, which had been employed in all the wonders in Egypt, and in a similar miracle at Rephidim. Exod. 17. 5. **Speak ye unto the rock.** At Rephidim Moses had been commanded to strike the rock; now he is hidden speak to it. That rock was a type of Christ (1 Cor. 10. 4), smitten once for all, but henceforth needing only to be spoken to in prayer to give forth the supply of spiritual gifts for men.

9, 10. Took the rod from before the Lord. It was probably laid up in the tabernacle as consecrated to the Lord. **Said unto them.** He spoke to the people, and not to the rock, as he had been commanded. Here was his first act of disobedience. **How now, ye rebels.** Here was his second sin, that of fretfulness and impatience. Here was a spirit of anger and personal displeasure at having his own authority set at naught. **Must we fetch you water.** The word *ye* is not expressed in the original, as a separate word, and hence it must not be made emphatic. This is either an utterance of anger, "Must we bring water for such an unworthy people?" or of doubt, "Can we bring water for you out of this rock?" (5) *How careful should we be in our obedience to God's commands!* (6) *How closely we need to watch self in our service of God!*

11. He smote the rock twice. Thus he showed either a spirit of unbelief or of anger, and also of disobedience to God. **The water came out.** Dr. Trumbull states that there is at Kadesh-barnea (*Ain Qades*) a large mass of rock, the only one visible in the region, from which is still flowing an abundant stream of water. **The congregation drank.** Thus God showed his mercy in not refusing aid to the people because of their sins or the sins of their leaders.

12. The Lord spake. God does not show any favor to the sins of saints, but rather deals with them the more severely, because they are against greater light and knowledge. **Because ye believed me not.** Here was the root-sin of Moses and Aaron. They were angry and rebellious and hangly because they had lost faith in God for a moment. For thirty-eight years Moses had been looking forward to this hour when they should again have an opportunity to enter the land of promise. The hour came, but the leader, eager as he was, found that the sons had inherited the spirit of their fathers, and were still unfit to possess their inheritance. In the disappointment of the moment he lost hope, and felt that it was useless to make the attempt to enter a man with such a people. **To sanctify me.** To honor and glorify me before the people. **Ye shall not bring this congregation.** One sin caused Moses to lose the privilege toward which he had looked for eighty years. But there was a deeper

reason still for the prohibition. Moses was nearly one hundred and twenty years old, and a younger man was needed for the heavy campaigns and swift marches requisite for the conquest of Palestine.

13. The water of Meribah. That is, "strife."

HOME READINGS.

- M. The smitten rock. Num. 20. 1-13.
 Th. The rock at Horeb. Exod. 17 1-7
 W. Punishment of Moses and Aaron. Deut. 32. 44-52.
 W. Reason for punishment. Psa. 106. 21-33.
 F. The sin of the people. Psa. 78. 12-22.
 S. Living water. John 4. 7-15.
 S. The heavenly river. Rev. 22. 1-7.

GOLDEN TEXT.

They drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor. 10. 4.

LESSON HYMNS.

- No. 61, Dominion Hymnal.
 Come, stay thy feet by the sheltering Rock,
 And sweet thy rest will be.
 No. 79, Dominion Hymnal.
 Just as I am, without one plea,
 But that thy blood was shed for me,
 No. 33, Dominion Hymnal.
 Rock of Ages, cleft for me,
 Let me hide myself in thee.

TIME.—1451 B. C.

PLACE.—The Desert of Zin.

DOCTRINAL SUGGESTION.—Perversity of human nature.

QUESTIONS FOR SENIOR STUDENTS.

- The Rock of Kadesh; Rebellion.**
 How many years have passed since the last lesson? How had these years been spent? Have we ever before studied about these people at Kadesh?
 What is the story of this lesson?
 What similar scene had occurred at or near this very place?
 What words in this lesson remind you of words in the last lesson?
 Were these the same people who had rebelled at Kadesh before?
 What does this lesson show of their memory of God's grace in the past years?
- The Water of Meribah; Rebuke.**
 What was the first act of Moses and Aaron in presence of the rebellion?
 What gracious answer did God give them?
 What rod is meant in ver. 8, "Take the rod?"
 What was the command concerning the rock?
 What difference between this command and the one in Exod. 17. 5?
 How did Moses exceed the instruction which God gave him?
 Name three things in which Moses was sinful.
 What was the penalty which Aaron and Moses were compelled to pay?

Practical Teachings.

How hard trials are to bear! We take God's daily blessings with never a thought, they are so common. We murmur and rebel with the first trial, great or small.
 Forty years had not taught them to trust God implicitly. We are not much better after forty centuries.
 How the heart will forget past mercies!
 After all, Moses was a man, and not God. He forgot too.
 See God's patience with Israel; see his bounty; see his love. Can we not be a little patient with sin?

Hints for Home Study.

- Read this lesson till you are sure you know it.
- Write a synopsis of it, and compare that with the book.
- Make an outline showing (1) God's character; (2) Moses's character; (3) the people's character.

Hence the place was called Meribah-Kadesh. Deut. 32. 51. **Strove with the Lord.** Not Moses and Aaron, but the Israelites strove with God. Sanctified. He showed himself to be holy, righteous, and against all wickedness when he punished so severely the sin of his tried and hitherto faithful servant.

- Compare with the story of the previous supplies of water given to them.
- Read the story of the rest of Aaron's life, and see how the promise of the lesson was fulfilled.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Rock of Kadesh; Rebellion.**
 To what place did Israel come in the first month? Who there died and was buried?
 What lack did the people experience?
 To whom did they make their complaints?
 What did they wish had happened?
 What question did they ask?
 What did they call the place where they were?
 What did they say it lacked?
- The Water of Meribah; Rebuke.**
 Where did Moses and Aaron at once go?
 Reaching the tabernacle, what did they do?
 Who appeared to them?
 Who then spoke to Moses?
 What was he bidden to take?
 Where was this rod kept? Num. 17. 10.
 Where were they to gather the people?
 What then was Moses to do?
 What result would he have?
 When the people came, what question did Moses ask?
 What did he then do?
 With what result?
 Of what was the smitten rock a type? (Golden Text.)
 What rebuke was given to Moses and Aaron?
 What was the water called?
 What reason is given for the name?

Teachings of the Lesson.

What does this lesson teach us about—1. The sin of ingratitude? 2. The duty of prayer? 3. The danger of disobeying God?

Hints for Home Study.

Find another occasion when water was brought from a rock. Learn how many miracles were performed by Moses by the aid of a rod.

QUESTIONS FOR YOUNGER SCHOLARS.

- Why did not the children of Israel enter Canaan? **Because they were afraid.**
 What punishment did the Lord send upon them? They were sent back to the wilderness.
 To what desert had they now come? **To the desert of Zin.**
 Who died there? **Miriam, the sister of Moses.**
 What could not be found here? **Water to drink.**
 What did the people do? **They found fault with Moses and Aaron.**
 Who had always supplied their wants? **The Lord.**
 What did their complaint show? **That they did not trust his care.**
 Who came and spoke to Moses and Aaron? **The Lord.**
 What did he tell them to do? **To bring water out of the rock.**
 Had they power to do this? **No; but the Lord could do it by them.**
 With whom were Moses and Aaron angry? **With the people.**
 What did they call them? **Rebels.**
 What did they say to them? **"Must we fetch you water out of this rock?"**
 To whom should they have given the glory? **To God.**
 What did God tell them? **That they should not enter Canaan.**
 Why did he say this? **Because they had not honored him.**

Words with Little People.

- Are you sometimes tempted to doubt God's care?
 "Be careful for you."
 Are you sometimes tempted to be impatient?
 "Be ye also patient."
 Are you sometimes tempted to take honor to yourself?
 "Them that honor me, I will honor."

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THE LESSON CATECHISM.

[For the entire school.]

1. What memorable event happened at the second visit of Kadesh? **Miriam died and was buried.**
2. While the people were camping what calamity came? **A scarcity of water.**
3. What sins were occasioned by this water famine? **The people murmured and Moses disobeyed.**
4. Why were Moses's words sinful? **He assumed power that was only Christ's.**
5. What proof does the Bible give us that the work and the water were of Christ? **"They drank of that spiritual Rock," etc.**

THE CHURCH CATECHISM.

83. What special example of prayer is given us in Scripture? **The Lord's prayer.**

ANALYTICAL AND BIBLICAL OUTLINE.

The Smitten Rock.

I. THE COMPLAINT.

1. *There was no water.* v. 2.
- "Their soul fainted." Psa. 107. 5.
2. *Chode with Moses.* v. 3.
- "They angered him." Psa. 106. 33.
- Why have ye brought up.* v. 4.
- "They despised the pleasant land." Psa. 106. 24.

II. THE PRAYER.

1. *The door of the tabernacle.* v. 6.
- "Cast thy burden on the Lord." Psa. 55. 22.
2. *Fell up their faces.* v. 6.
- "I give myself unto prayer." Psa. 109. 4.
3. *The glory... appeared.* v. 6.
- "Help cometh from the Lord." Psa. 121. 3.

III. THE COMMAND.

1. *Speak ye unto the rock.* v. 8.
- "Ask, and it shall be given you." Luke 11. 9.
2. *Shall give forth... water.* v. 8.
- "A man... as rivers of water." Isa. 32. 2.
3. *So shall thou give... drink.* v. 8.
- "Let him that is athirst come." Rev. 22. 17.

IV. THE SIN.

1. *Hear now, ye rebels.* v. 10.
- "Hespeke unadvisedly." Psa. 106. 33.
2. *Smote the rock twice.* v. 11.
- "Wounded for our transgressions." Isa. 53. 5.
3. *Ye believed me not.* v. 12.
- "Thinketh he stapheth... take heed." 1 Cor. 10. 12.

V. THE PENALTY.

- Ye shall not bring.* v. 12.
- "The Lord was wroth with me." Deut. 3. 26.

* THOUGHTS FOR YOUNG PEOPLE.

More Lessons from Kadesh.

1. There is a tendency for people to inherit the character of their parents. The children of those who complained at Kadesh a generation before complained now. The children of discontented Church-members are very apt to have a dislike for the Church. vs. 2, 3.

2. How apt people are to find fault with the present and to glorify the past, to underrate the blessings of God's service and to overrate the pleasures of sin. v. 5.

3. When we are burdened with the strife of tongues, let us seek refuge in the Lord's pavilion, and there find rest. (Psa. 31. 20.) v. 6.

4. We may be doing more harm than we realize when we vary from God's commands and strike when he bids us speak to the rock. vs. 8-11.

5. How needful it is that even the best men should watch themselves, lest in one moment of temptation they lose that which can never be regained! v. 12.

English Teacher's Notes.

At first sight the title seems a strange one for this lesson. We are apt to think of the sin of Moses and Aaron as the most prominent point of the passage. But there is one thing more striking and remarkable even than that, the long-suffering mercy of God, or rather the richness of the mercy which made such full provision for Israel's need as nothing could ever exhaust.

Watch a brook which is full and overflowing, fed by the rains and the snows of winter. Look at it when the heat of summer is most intense, when there has been a drought for some time, when the sky above is cloudless and the earth below parched and cracking. Now is the time when the water-brook will be valuable. But see! it is nearly dried up—a mere phantom of its former self; it fails in the time of need. But from the spring which gushes up from the depths of the earth, unaffected by the changes of season or of weather, you may draw at any time; it will not disappoint you. The resources of this world are like the now swelling, now dwindling brook; the mercy of God is like the hidden spring.

In these lessons we have leaped at a bound over thirty-eight years. We left the Israelites last Sunday at Kadesh, and to-day we find them there again. We saw them last Sunday unbelieving and disobedient, so that they could not enter the land of promise, despising God's word and threatening his servants. For this the whole nation was turned back to wander in the wilderness. Yet the mercy of God was not taken from them. All those years the pillar of cloud and fire had gone before them, the manna had been provided day by day, and water given for their need. Deut. 8. 15. Yet when they came at the end of these years back to Kadesh and found the springs there dried up their faith would not bear the test, and they broke out into murmuring.

The stream of man's loving kindness would have failed them here. The patience even of Moses, who had so wonderfully identified himself with his nation, and had time after time interceded for them, was exhausted, and we find him presently addressing them as "ye rebels." But the mercy of Jehovah did not fail. Nor was there any need for fresh provision to be made. Thirty-nine years before the rock in Horeb had been smitten to give Israel drink, and from that time the supply had been unfailing. It only needed for faith to draw it out. Not a literal "rock," nor a literal stream "followed them," but the sure provision of mercy did. And now there was nothing for Moses to do but to speak to the rock in Kadesh, that the hidden supply might be made available.

But then came another sad failure, not Moses's and Aaron's temper only, but their faith was at fault. They were not content simply to obey the order and trust the promise. They repeated the act of by-gone years over again, just as though the water could not be had without it. Contrary to

God's command the rod was lifted and the rock smitten. And yet, in spite of the disobedience, the water flowed out, an abundant and refreshing stream! "If we believe not, yet he abideth faithful." 2 Tim. 2. 13.

This is the God we have to do with now—the unchanging One—"Jesus Christ, the same yesterday, to-day, and forever."

The rock in Horeb was a picture of Christ, pierced and slain for sinners. There a perfect provision was made for man's every need, a provision which nothing can ever exhaust. So a sweet singer writes:

"O love of God! O sin of man!
In this dread hour your strength is tried,
And victory abides with love,
For he, our Love, is crucified."

Here is comfort for every despairing boy and girl. Even among the youngest there are some who know what it is to have conscience almost shutting the door of hope in their faces. They have failed so often; they have wilfully added sin to sin; they have neglected the divine call. Or they have backslidden and hardly dare raise their eyes to look for restoration. But God's mercy is not exhausted. God's store house of blessing is not closed. The "rock" once smitten is still close at hand, ready to pour out the supply of all need. Only it must be remembered there is no other "Rock." The only true fount of blessing is that which flows forth from a crucified Saviour. Of this alone can young or old drink and be satisfied.

The Lesson Council.

26. Wherein did the sin of Moses consist?

1. Hasty and passionate conduct. Psa. 106. 33.
2. Doubt of God's willingness to supply the wants of the people. He smote the rock in a fury twice, thereby betraying unbelief instead of calm confidence.—*Rev. James H. Potts, D.D.*

That there was unbelief is asserted in verse 12; also in Psa. 106. 33 that there was "unadvised speaking." But wherein the sin consisted is not made very clear. Was it distrust? "Can we bring water....?" or arrogance? "Must we" (neglecting to refer the miracle to God) "fetch water....?" or anger, as in the phrase "Ye rebels?" There may have been many things said and done which are not recorded, but which if recorded would have made the sin clear to us.—*Rev. W. L. Hoagland.*

Primarily, in unbalanced love. Sin often consists in excess. Independence may lead to rudeness; obedience may run to servility. Grace is love going out of self for others. Whenever it prompts a father to do so much to-day that he is dis-qualified for service to-morrow, or to give so much to one son that he has no resources left for another, it is unbalanced. Justice alone may run to self-regard. Love is their perfect balance. Moses's love for Israel degenerated into fondness. Witness his slaying of the Egyptian oppressor and the consequent exile; his devotion of all his time to judging the people until Jethro protested that he was wearing himself away, Exod. 18; his pleading with Jehovah to save the people or blot his name out of his Book. Exod. 32. Moses wore himself

out before the people so that under their provocation he lost his faith, or realization of God's presence, and did not sanctify God before them. Standing as a representative of God he revealed the Father as impatient and fretful instead of displaying that divine holiness which is only another name for spiritual balance or perfection. If God's love in Moses were without justice, as Universalists often think, it would lead to a similar unbalance and soon overthrow all his moral government and so prevent his highest and most lasting service to mankind.—*Rev. J. W. Bushford, D.D.*

Moses's sin was two fold. In the first place, he for once appears to doubt not God's power perhaps so much as his disposition to yield to the cry of this murmuring, rebellious people. See Num. 20. 10, where in the force of the original, Moses asks, "Can we fetch you water out of this rock?" Here the sin appears to be that of unbelief. In the second place, Moses was "provoked" to anger by the people "so that he spoke unadvisedly with his lips" (Psa. 106. 33), and in his impatience disregarded the explicit divine direction—"trespassed against," (Deut. 32. 51) the commands of God, who had ordered him to speak unto the rock; but Moses after rebuking the people, twice passionately smote the rock. If this was not disobedience it was at least an instance of careless obedience not to be excused in a leader. God is ever jealous of his word and of his own glory.—*Rev. J. E. Price, Ph.D.*

27. In what respect did the rock represent Christ?

Paul seems here to adopt the tradition of the Jews that the rock actually followed the Israelites and gave forth water at every station, or that the water of the rock followed them in streams or was carried with them. But, says the apostle, their real Rock, the real source of their miraculous preservation and blessing, was Christ, who was the Jehovah of the Old Testament. So that they partook of Christ and knew it not. In this figurative sense did the rock represent Christ. We see no reason to believe that the rock represented Christ in any sacramental sense.—*Rev. W. L. Hoagland.*

The smitten rock yielded living water for the salvation of famished Israel. So Christ, being smitten on Calvary, yielded the water of life for a perishing world. While minor points of resemblance might be established, our familiar hymn, "Rock of Ages," is the sublimest poetical expression of this chief spiritual analogy, and the stupendous truth forefigured in this event.—*Rev. J. E. Price, Ph.D.*

Cambridge Notes.

Num. 20. 1-13.

The symbolism of the narrative is vividly presented by our Golden Text. The Israelites drank of a smitten rock at the beginning (Exod. 17. 1-7), and at the end of their journey, and doubtless throughout, a miraculous supply was granted whenever need came. The water was from God, so often called "the Rock." Hence the rabbinic legend, recalled by Paul's words, was not so fantastic after all in the meaning which underlay it. Paul shows that the Old Church and the New were sustained by the same Power. The rock was a type of Christ, "smitten" to give the quickening draught to an ungrateful and rebellious people. The New Testament teaches us to see Christ present in all the scenes of the old revelation. Moses joyfully embraced "the reproach of the Christ" (Heb. 11. 26), and here the people unconsciously drank of a stream that flowed from him. Ven. 1. *Whole.* The emphasis seems to indicate reunion after a long period of scattering. *First month.* Of the

to tith year of the Exodus. *Miriam*. Now at least one hundred and thirty years old. The death of the venerable singer and prophetess cast a gloom over the camp, which deepened as events moved on. VER. 2. The concentration of so vast a multitude on one spot naturally exhausted its resources. The people then grumbled at their leaders for calling them away from their free roving life to what they at once assume is to be nothing but disciplined and toilsome wandering in barren lands. VER. 3. *Stroce*. See ver. 13. *Our brethren*. Certainly those who perished in the (probably recent) rebellion of Korah, the "brethren" of the *e-m* murmurers in more senses than one. VER. 4. *The assembly of Jehovah*. They insinuate that their leader's own will was responsible for bringing them there. The complaint is a traditional one, almost in the words of their fathers. VER. 5. The reference to Egypt may seem rather a piece of ancient history, but the memory of the flesh-pots survived that of the Red Sea deliverance, and the new generation were quite familiar with the luxurious ease of which that scheming deceiver Moses had deprived them. VER. 6. They were too utterly disheartened even to remonstrate. VER. 8. *Rod*. Probably not the wonder-working rod of Moses, but Aaron's rod that budded. Comp. carefully chap. 17. 10. It was to be used, not as the instrument of the miracle—for Moses was not to strike the rock as at Massah—but as a reminder of the occasion when "murmuring" was so signally rebuked. VER. 9. *Before Jehovah*. That is, inside the ark. VER. 10. Notice how the weak Aaron, after the severe lesson of the golden calf, follows his brother even in his fall. Exactly to understand this sin we should compare Psa. 106. 32, 33. The verb there translated "spake unadvisedly" occurs in Lev. 5. 4; Prov. 12. 18, and a possibly borrowed Greek form in Matt. 6. 7. It seems to attribute to him the rash and random speech of a man in a passion. Keenly disappointed at the persistence of this detestable ingratitude, he lost patience with the unworthy race for whom he had spent his life, and showed by his hot words of well-merited contempt that he had forgotten the quarrel was not his but God's. Comp. Elijah, 1 Kings 19. 14-18. Jehovah had not even expressed anger (ver. 8); how unseemly that his representative should lose his temper before the people! *Rebels*. The word, *marah*, is probably to be recognized in Matt. 5. 22 (R. V. margin). *Shall we*. "Will you be satisfied with nothing but perpetual miracles?" The "we" is significant of the speakers' temper, though it is not to be emphasized, as if they definitely claimed the work as their own. VER. 11. Apparently a warning was given by the futility of the first stroke. VER. 12. *Believed not*. They had not been content to leave God's cause to him. The punishment was very severe, but absolutely necessary, for Moses had failed as the representative of God's holiness. VER. 13. *Mirrah-Kadesh* was the full title (chap. 27. 14; Deut. 32. 51), to distinguish it from the other "waters of strife" Exod. 17. 7. The twofold meaning of the title, "strife of the sanctuary," is brought out here in the characteristic fashion commented on before. Chap. 11. 24. *In them*. That is, the people. Jehovah revealed his character when he granted their prayer, but warned them through the example of Moses and Aaron how serious were the consequences of misconceiving him.

Berenn Methods.

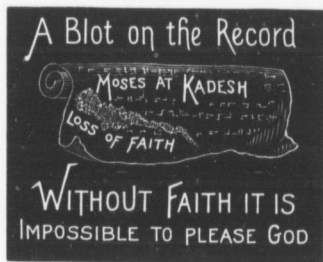
Hints for the Teachers' Meeting and the Class.

Show the location of Kadesh on the map, and recall from the class what took place there in the last lesson.

.... Draw a line to represent the journeys of the Israelites during the thirty-eight years of the wandering, and give a brief account of their life during that period.... What occurred at the second visit to Kadesh... as stated in the lesson?... Compare the events at the rock in Horeb and the rock in Kadesh. ...Wherein did the rock represent Christ? 1.) A supply in need. 2.) A divine supply. 3.) A supply under certain conditions. 4.) An abundant supply, etc.... Why was one rock to be smitten and the other not?... Wherein lay the sin of Moses?... What does this show with regard to the sins of God's people?... Three duties taught in this lesson.... Three warnings drawn from this lesson.

Blackboard.

BY J. B. PHIPPS, ESQ.



The magnificent record of the life-work of Moses is here marred by a single blot. He lost faith for the moment in God, and displayed a petulance of temper and hastiness of speech, therefore God was displeased with him. The lesson in conclusion is that without faith it is impossible to please God.

Praise the Rock of our salvation.
Deep are the wounds which sin has made.
The voice of free grace.
The cleansing wave.
Come with thy sins to the fountain.
The Gospel call.
Rock of ages.
All the way.
Jesus, Lover of my soul.

Primary and Intermediate.

LESSON THOUGHT. *Christ our Rock.*
Review. Recall the story of the spies, and see if children can tell what was the sin of the Israelites. Bring out the thought that unbelief leads to impatience, fretfulness, and rebellion. Awaken curiosity to know how God punished the unbelief of the Israelites. Teach that God will have to punish unbelief if he finds it in our hearts.

A simple map of the wanderings in the wilderness will help in teaching this lesson. Show how near the people were to the land of promise, and tell how their fear that God would not keep his promise sent them back into the wilderness to wander for forty years. Point out the round-about way they went. How tired they were! How long the way seemed! Make with flat crayon a crooked, uneven path on the board. "Print" "The Way of Unbe-

lier." Make rough places here and there. Name one, "Disobedience;" another, "Fretfulness;" another, "Falsehood." Talk about a little boy who goes in this way, and in simple words picture the trials that fall to one in following this way.



Tell that now the Israelites came to one of these rough places. Point out Kadesh on the map. There was no water to drink, and instead of asking God to give water, they began to find fault because there was none. Read their complaints in verses 3, 4, and 5.

Tell the story of the rod and the rock. The Lord told Moses to speak to the rock. Instead of obeying the Lord exactly, Moses struck the rock. He was impatient with the complaining people. Teach that we shall not be excused for wrong-doing because others do wrong. Both Moses and Aaron sinned by getting angry with the fault-finding people. And God had to punish them. He always punishes sin. He told them that they could not enter Canaan because of their sin.

Show a glass of clear water. Talk about it. God made it. Every drop of dew is made by God's own hand. He provides this for us because he loves us. In that desert place he made water flow from a hard rock. Make a cross on the board. Tell that from this God makes the waters of salvation flow. Why? Because he loves us. Every thing that Jesus touches brings life. All that we need God will give. Christ is our Rock. Come to him for the water of life.

Lesson Word Picture.

O it is so hot! The intense heat is pouring down as if the disk of the glaring sun were on an open furnace-door and all space behind were on fire. No water anywhere. The brooks have dribbled away. The springs have shrunk into the earth. If somewhere were only luscious grapes or pulpy figs or cooling pomegranates! No, the land is only a parched waste. Hark! In yonder couch, you catch from hot, fevered lips the moan, "Water! Water!" The child in that mother's arms begs for some crystal draught, while before the traveler who has just reached the encampment hangs the mocking mirage of an unquenched thirst. No water anywhere! All the land is only a dry, hot, ashy hearth-stone reaching from east to west. And here comes a thirsty multitude angrily tramping up to

Moses and Aaron. If they were simply thirsty—but they are rebellious. They wish God had let them die with other rebels. They reproach their leaders for bringing them into this waterless land. Moses and Aaron see only one vast, discontented, angry, clamoring rush of rebels. They turn away, those disheartened leaders. Whither will they turn? There is only one place to which they can go. Nowhere else in the awful wilderness can they go for counsel and refuge. At the tabernacle-door, they fall upon their faces. In helplessness, yet in supplication, they bow themselves to the ground, and lo, the glory of the Lord burns before them! Lift up your heads, O weary, burdened, prostrate souls! There is a message for you, O Moses! Take the rod, whose power yet has never failed, and smite the great rock rising there before the people! There is the sound of eager, hurrying footsteps in the tabernacle. Moses looks for the rod, and there it is before the Testimony, the rod of wonderful power. He seizes it. He bears it away. He is motioning to the people. He calls them—calls patiently, good-temperedly! He stands with Aaron before the rock. O Moses, stay those words you are about to speak! Aaron, crush out those thoughts burning within you! Fall not, O leaders, to give God the glory. Be not so subject to wrath as to forget whose you are and whose power alone can bring water out of this rock. Now smite, Moses! "Does he expect to bring water" out of the rock!" cry the doubting. "Ho! ho!" sneer the unbelieving. "Who ever made water run out of a ledge?" Smite, Moses, smite! Think of the time when God made this dry rod bring forth buds and clothed it with the beauty of the almond-blossoms! Can he not bring water out of the dry rock? Smite, smite again! How the people press forward and strain their sight, this one looking over the next one's shoulder! "No, no!" sneers unbelief. "Look!" cries faith. "That wet place in the rock where Moses smote!"

Yes, and there are drops of water oozing out, a fill of crystal sparkling, a copious stream gushing, a deepening current flowing away from the base of the gray old ledge! The multitude is shouting, "Water!" How they run to it, fall upon it, sink their mouths, their faces into this flowing crystal! Any thing, every body! Bring vessels, jars, water-skins, any run! Fill to the brim! O the excitement of that happy hour! They give to the sick. They hush with deep draughts the crying child. They bring to the Smitten Rock the traveler across the desert. O water of Life, flow deeper, fuller, and take all our thirst away!

B. C. 1451.]

LESSON XIII. DEATH AND BURIAL OF MOSES.

[Sept. 23.]

Deut. 34. 1-12. [Commit to memory verses 5-7.]



1 And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne'bo, to the top of Pis'gah, that is over against Jeri'cho; and the LORD showed him all the land of Gil'e'ad, unto Dan,

2 And all Nap'h'ta-li, and the land of E'phra-im, and Ma-nas'seh, and all the land of Ju'dah, unto the utmost sea,

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

4 And the LORD said unto him, This is the land which I swear unto A'bra-ham, unto Isaac, and unto Ja'cob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

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

6 And he buried him in a valley in the land of Mo'ab,

over against Beth-pe'or; but no man knoweth of his sepulcher unto this day.

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

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

9 And Josh'u'a the son of Nun was full of the spirit of wisdom: for Mo'ses had laid his hands upon him; and the children of Is'ra-el hearkened unto him, and did as the LORD commanded Mo'ses.

10 And there arose not a prophet since in Is'ra-el like unto Mo'ses, whom the LORD knew face to face,

11 In all the signs and the wonders which the LORD sent him to do in the land of E'gypt, to Phi'raoh, and to all his servants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Mo'ses showed in the sight of all Is'ra-el.

General Statement.

In the year that followed the second visit to Kadesh great changes took place in the history of Israel. Repulsed a second time from Canaan, they journeyed southward and made a long circuit around the land of Edom, which they were forbidden to invade. They were bitten by fiery serpents, and saved from death by looking upon the brazen serpent which Moses reared by God's command. They met the Amorites near the river Amoor, and in one decisive battle overthrew their kingdom. They conquered the woodlands of Bashan, and inflicted vengeance upon the Midianites of the eastern frontier; and at last they pitched their tents upon the bank of Jordan, in full view of the heights of the promised land. In all the host there were but three who were grown to man's estate when Israel walked through the Red Sea: Joshua the warrior, Caleb the believer, and Moses the man of God, whose sixscore years had not dulled the fire of his eye nor abated the

strength of his arm. The great leader, law-giver, poet, prophet, rehearses in the ears of his people that law which shall soon be a witness against them, sings his swan-song of faith and praise, and utters his farewell. Alone he takes his journey up the mountain side, followed by the gaze of Israel until they can see him no more. He stands at last upon the summit, and looks out upon the landscape which his eyes can see, but his feet may not enter. Below him the Jordan winds its rapid course down to the Dead Sea, an image of his own life, soon to end in perfect rest. Beyond the barrier of the hills parted by many a ravine he sees the uplands of Judah, the vales of Ephraim, the ridges of Galilee. Perhaps, with a prophet's kindling eye, he beheld on Moriah the temple walls, and on Olivet the ascending Son. Satisfied with the prospect, he lay down upon the mount to die, and was borne by angel hands to an unknown sepulcher.

Explanatory and Practical Notes.

Verse 1. Moses. The life of Moses may be divided into three periods: forty years a prince in Egypt, forty years a shepherd in Midian, and forty years the leader of Israel. **Moses went up.** Bidding farewell to his people, and leaving Joshua as his successor in authority. **The plains of Moab.** The place where the Israelites were encamped, in the valley of the Jordan, near the head of the Dead Sea and in sight of the city of Jericho. **Unto the mountain of Nebo, to the top of Pisgah.** The range of mountains east of the Dead Sea was called Abirim (Deut. 32: 40); the particular mountain was named Nebo, and Pisgah was the peak or summit from which Moses viewed the land. It stands directly opposite the northern end of the Dead Sea. **Over against Jericho.** The city of palm-trees, which confronted the Israelites, with its lofty walls. **The Lord showed him.** From this lofty height, and in the transparent Oriental atmosphere, the whole of Palestine can be seen in one landscape, from Mount Hermon to the desert, though many of the details are hidden among the mountains. **The land of Gilead.** This was the view on the east and north, a lofty tableland extending to Bashan, east of the Sea of Galilee. **Unto Dan.** Dan was an Israelite city at one of the sources of the Jordan, and not in Gilead; so that this expression means "as far northward as Dan." Mount Hermon, which overlooks Dan, can easily be seen from Mount Nebo. (1) *God's greatest and best must leave the work on earth for the rest in heaven.* (2) *Our dying, as well as our living, is in the Lord's care.*

2. And all Naphthali. In this verse are named the three parts of western Palestine, between the Jordan and the Mediterranean Sea, of which Naphthali was the tribe on the extreme north. **Ephraim, and Manasseh.** The two tribes in the center of Palestine, afterward occupied by Samaria. **The land of Judah.** The great tribe on the south, west of the Dead Sea. **Unto the utmost sea.** The Mediterranean, fifty miles distant.

3. And the south. The south country, or Negeb, a distinct section of Palestine, extending from the vicinity of Hebron to that of Kadesh. **The plain of the valley of Jericho.** This lay almost at its feet in the foreground of the picture. **The city of palm-trees.** A name elsewhere applied to Jericho. **Judg. 1: 16; 3: 13.** **Unto Zoar.** Probably a small city just north of the Dead Sea, and near to Jericho. In this place Lot took refuge from the destruction of Sodom. (3) *Our view from Pisgah is the view since God gave his promise that God has prepared for those who love him.*

4. And the Lord said. The last of the many earthly communications between the prophet and his heavenly Master, ushering in the open and glorious and eternal fellowship on the mount of God. **This is the land which I swear.** Four hundred years, perhaps six hundred, had gone since God gave his promise to Abraham; and it may have seemed to have been forgotten, but now it was to be realized in fulfillment. (1) *Men may fall in their promises, but God never.* **Unto Abraham.** See Gen. 13: 14-17. **Unto Isaac.** See Gen. 25: 1-4. **Unto Jacob.** Gen. 28: 13-15. **Caused thee to see it.** To see what Moses saw, the full extent of God's promises, one must be what Moses

was, the true servant of God. **Thou shalt not go over.** Moses had longed to lead the Israelites across the Jordan and into the promised land, and the honor had been denied him; but his was the higher privilege of entering upon the heavenly Canaan before the face of God.

5. Moses the servant of the Lord. A title which is reserved to Moses throughout Hebrew history, and aptly characterizing his fidelity to God in every trust. See Heb. 3: 5. (5) *The highest honor of an Old Testament saint was to be a servant, but we may be the sons of God. Blessed there.* He died, and that is all that we know; how or in what immediate place must remain unknown. **According to the word of the Lord.** Literally, "at the mouth of the Lord;" hence the Jewish tradition that Moses died by the kiss of the Lord's mouth. (6) *He who has lived for God need not fear to die in the arms of God.*

6. He buried him. This significant verse, considered in connection with the appearance of Moses at the transfiguration of Christ, and with the mysterious allusion in the Epistle of Jude, has been thought to intimate that God took possession of Moses's body and imparted to it some such change as that which came to Enoch and Elijah, in a glorified humanity. **Over against Beth-peor.** Which was the sanctuary of the idolatrous worship of the Moabites. **No man knoweth.** The place of his burial remaining unknown, his grave could not become a shrine for idolatrous worship. **Unto this day.** This shows that the chapter containing this account was written at a later time; and the references are to localities as they were known and named during the tribal period, when the Israelites were in possession of the land.

7. A hundred and twenty years old. Nearly twice the age of the oldest among the Israelites, except Caleb and Joshua, who were about eighty years old. **His eye was not dim.** He retained his physical powers to the very last, and his death was by God's call and not the wearing out of the body.

8. Wept for Moses. The usual period of mourning was seven days, but for people of importance it was lengthened to thirty days. Perhaps their grief was increased by the thought that their complaints had excited the anger which caused his death. Certainly no man in all human history has deserved his fame more than Moses. He was the founder and father of his nation, their greatest leader and legislator, in the breadth of his views and the nobility of his character far above his contemporaries.

9. Joshua the son of Nun. See note, Lesson XI, ver. 6. **Full of the spirit of wisdom.** Wisdom in the Bible means that combination of intelligence, executive ability, and piety which makes the complete man of God, and such a man was Joshua. (7) *The noblest type of man is that wrought out under the inspiration of religion.* **Moses had laid his hands upon him.** During forty years Joshua was under the training hand of Moses, and at last, when the great leader was about to depart, he publicly ordained Joshua as his successor. In his case the outward form was taken of the inward grace which he received. **The children of**

Israel hearkened unto him. They recognized him as their leader and obeyed him. Joshua was just as man required, not to do Moses's work, for that was already done, but to supplement it. He was bold in action, wise and wary in his plans, and was the successful military leader needed for the conquest of Canaan. (8) *Every man has his own task in God's great plan.*

10. There arose not a prophet since. He was the greatest of the Old Testament prophets, the mediator of the old covenant. Until Christ came he was without peer in the record of Israel. **The Lord knew face to face.** Other prophets received occasional revelations; Moses lived in constant and direct fellowship

with God. Other prophets spoke in explanation or confirmation of the law which Moses gave. Other prophets wrought miracles, but Moses showed continual miracles lasting through forty years.

11, 12. In all the signs and wonders. The unknown writer of this chapter (2 Deuteronomy mentions in this verse the miracles wrought by Moses in Egypt, preparatory to the departure of the Israelites, and in the next verse his work among the Israelites in the wilderness, elevating them from slaves to freemen, from a mob to a state, and training them into the capacity for conquest.

HOME HEADINGS.

- M.* Death and burial of Moses. Deut. 34, 1-12.
Tk. The wish of Moses refused. Deut. 3, 21-29.
W. God's testimony. Num. 12, 1-10.
Th. Last command. Deut. 31, 1-13.
F. The blessing of Moses. Deut. 33, 1-5, 26-29.
N. Review of Moses's life. Heb. 11, 23-29.
S. Psalm of Moses. Psa. 90.

GOLDEN TEXT.

The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4, 18.

LESSON HYMNS.

No. 209, Dominion Hymnal.

There is a land of pure delight,
 Where saints immortal reign.

No. 210, Dominion Hymnal.

They have reached the sunny shore
 And will never hunger more.

No. 205, Dominion Hymnal.

Give me the wings of faith to rise,
 Within the veil, and see.

TIME.—1451 B. C.

PLACE.—Mount Nebo.

DOCTRINAL SUGGESTION.—The power of recitade.

QUESTIONS FOR SENIOR STUDENTS.

- The Prophet's Vision.**
 - What was the vision which God gave Moses?
 - Why did he give him such a vision?
 - Why did he not allow him to enter the land?
 - How much of it was he permitted to see?
 - Was the vision miraculous, or could the land as described be seen from this summit?
 - Were the regions which Moses saw called by the names here given when he saw them?
 - To whom had this land been promised?
 - What comfort was there for Moses in this vision?
 - The Prophet's Death.**
 - When had God spoken the word to which allusion is made in ver. 5?
 - What is meant by "this day" in ver. 6?
 - Did Moses die?
 - What belief of the Jews is alluded to by Jude in his epistle?
 - What view have some people taken about Moses's departure?
 - Was Moses ever seen again in the body?
 - What two remarkable things are said concerning his condition at the time of his death?
 - The Prophet's Memorial.**
 - What was the first memorial of Moses?
 - What is the second here given?
 - How long was Moses remembered in Jewish history?
 - How was he regarded in Christ's time?
 - What memorial of him has endured even to our day?
 - What was his character?
 - What place should we give him in the roll of the world's great men?
 - Can ver. 10 be truly said of him to-day in its broadest application?
- Practical Teachings.**
- Think of what one sin cost Moses. Think too of God's great kindness to him after all his work was done. It was better that another should do the fighting. His work has remained through the ages. Will yours?
 His work remains to-day. Why?

Notice, Moses did not know the Lord face to face. No man can thus know God on this earth. The Lord knew him face to face. God made this man his intimate friend. Why not you?

Hints for Home Study.

- Review the life of Moses.
- Study the locality of this mountain range.
- Draw an outline of the locality he was shown.
- Recall the things mentioned in ver. 11.
- Find who is the probable author of this chapter.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Prophet's Vision.**
 - In what land did Moses have his vision?
 - Upon what mountain range?
 - From the summit of what peak?
 - Within view of what noted city?
 - How far north did the Lord show him the land?
 - How far to the east?
 - How far toward the south?
 - To whom had this land been promised?
 - What privilege was denied to Moses?
- The Prophet's Death.**
 - Where did Moses die?
 - Who buried him?
 - Where was he buried?
 - Who knows the place of his burial?
 - What was his age at death?
 - What is said of his bodily vigor?
 - How long did Israel mourn for him?
- The Prophet's Memorial.**
 - Who became Moses's successor?
 - With what spirit was he filled?
 - Who gave heed to his words?
 - What pre-eminence had Moses as a prophet?
 - In what three particulars was this shown?
 - Whose pathway does the life of Moses illustrate? (Golden Text.)

Teachings of the Lesson.

- Where in this lesson are we shown—
- That God rewards faithful service?
 - That he honors a faithful servant?
 - That goodness is man's best memorial?

Hints for Home Study.

- Find a prophecy of the coming of a prophet like unto Moses.
 Find the record of a dispute about the body of Moses.

QUESTIONS FOR YOUNGER SCHOLARS.

- How long were the Israelites in reaching Canaan? **Forty years.**
 Why made it so long and hard a journey? **The unbelief of the people.**
 To what place had they now come? **To the border of Canaan.**
 How old was Moses at this time? **One hundred and twenty years.**
 What had the Lord said? **That Moses could not enter Canaan.**
 Why not? **He had sinned when he smote the rock.**
 What did the Lord show him? **The promised land.**
 Where did he then take him? **To the heavenly Canaan.**
 Where did Moses die? **On Mount Nebo.**
 Who buried him? **The Lord.**
 Where is his tomb? **No man knows his burial place.**
 How long did the Israelites weep for Moses? **Thirty days.**
 Who was now the leader of Israel? **Joshua.**

With what was he filled? With the spirit of wisdom.

By whom was Joshua chosen to lead Israel? By the Lord.

Words with Little People.

What will make our earthly life a hard journey?

Unbelief.

What will make the way easy and pleasant?

Faith in Jesus.

"There is no friend like Jesus,
So faithful, wise, and true;
Come danger or come darkness,
He'll guide us safely through."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Moses die? In Mount Nebo, east from Jericho. 2. What sight was given him from this mountain top? Of the whole promised land. 3. What memorial did the people give him? They wept for him thirty days. 4. What memorial did the historian give him? There arose not a prophet like him. 5. What sentiment of Solomon did his life exemplify? "The path of the just," etc.

CATECHISM QUESTION.

12. What is the Providence of God?
The Providence of God is his preservation of all his creatures, his care for all their wants, and his rule over all their actions.

Acts xvii. 28. In him we live, and move, and have our being.

Hebrews i. 3; Nehemiah ix. 6; Psalm cii. 10; Psalm cxiv. 15, 16; 1 Timothy vi. 15.

ANALYTICAL AND BIBLICAL OUTLINE.

The End of Moses's Life.

I. HIS DEPARTURE.

Moses sent up from the plains. v. 1.

"Get thee up...and die." Deut. 32. 49, 50.

"Must put off...tabernacle." 2 Pet. 1. 14.

"My departure is at hand." 2 Tim. 4. 7.

II. HIS VIEW.

The Lord showed him all. v. 1.

"Eye hath not seen...revealed." 1 Cor. 2. 9, 10.

"Faith...evidence of things not seen." Heb. 11. 1.

"We look not at...seen." 2 Cor. 4. 18.

III. HIS DEATH.

So Moses...died. v. 5.

"O death, where is thy sting?" 1 Cor. 15. 55.

"Christ...hath abolished death." 2 Tim. 1. 10.

"Believesth...hath everlasting life." John 5. 24.

IV. HIS AGE.

A hundred and twenty years. v. 7.

"Years...threescore and ten." Psa. 90. 10.

"Righteous...fruit in old age." Psa. 92. 12, 14, 15.

"Shineth more and more." Prov. 4. 18.

V. HIS MEMORIAL.

Not a prophet since. v. 10.

"My servant Moses...faithful." Num. 12. 7.

"Faithful in all his house." Heb. 3. 5.

"Talked with him...Moses." Luke 9. 30.

THOUGHTS FOR YOUNG PEOPLE.

Moses as an Example.

1. Moses was an example in the *choice* which he made. In his young manhood, while a prince in Egypt, he deliberately rejected the honors and pleasures of the court and cast his lot with the despised and rejected people of God. He chose to be an Israelite, because Israel was God's church.

2. He was an example in *obedience* to God's call. It seemed a presumptuous undertaking to set Israel free from Egypt, but he undertook it single-handed when God called him. Wherever God sends, let man go.

3. He was an example in *fidelity*. "This man was

faithful in all his house." No man in history shows a more thorough and careful fulfillment of every trust reposed in him. Our work may not be as great, yet we can be as faithful as he in our tasks.

4. He was an example in his *high standard* of character. He lived in an age of looseness and crime, and among a people whose moral standards were low. But how high he set his ideal of what a man should be, and how undeviatingly he held to it!

5. He was an example in *self-denial* and *generosity*. There was a time when God proposed to destroy Israel and make of Moses a great nation. How nobly he renounced worldly ambition, and was willing to have his own name blotted out unless Israel could be preserved! The noblest men are those who think the least of self.

English Teacher's Notes.

Our Golden Text for to-day speaks of the very thing which all young people hope to find their life turned out, a "light that shineth more and more." Youth is ever given to look forward. Those whose sky is bright now expect it to become yet brighter. Those whose sky is dark hope for the clouds to roll away and the sun to come forth.

But their ideas about those who are growing old are somewhat different. Elderly people are supposed to have passed the meridian, and, as year after year drops by, to be approaching their evening time, when the shadows gradually gather until the curtain of night closes on the scene. The Bible has another tale to tell. It shows us a life growing ever brighter and brighter, until, instead of melting away into darkness, it bursts into the "perfect day." It is of the close of such a life that we read in to-day's passage.

Here is a man at the age of a hundred and twenty. Is he worn with cares and bowed down with infirmities? Not so, although for the last forty years he has borne such a burden as never fell to the lot of man before or after him. His "eye is not dim, nor his natural strength abated." He has lately led the armies of Israel to victory over great nations and mighty kings (Psa. 136. 17, 18), and subdued the conquerors of others. Since then he has given to Israel, first orally, and then written, the law of Jehovah which they are to keep. He has predicted their future history, and has blessed them by their tribes. And now is the sun of this warrior, law-giver, and prophet to set suddenly, and the wonderful life pass into the darkness! Quite the contrary.

Look at the place of his death—on the mount, high above all earthly care and turmoil, with a glorious prospect round about him, the promised land spread out in all its beauty at his feet. Some of us may have gazed on a fair prospect or on some scene of interest, while unable, through ignorance, to identify the several features, thus losing much of the pleasure the sight might have afforded. Not so with Moses. "The Lord showed" him the land; showed him, it may be, the partitions of the different tribes, the spot which he would choose to "place his name there," and the town whence the

Shepherd-king, the ancestor of Messiah, was to come, and which was to be one day the birthplace of Messiah himself.

Look at the manner of his death. It was no "king of terrors" that laid an icy hand upon him. He died "at the word of the Lord." It was the Master's voice that summoned him, the Father's call that drew him out of his earthly life.

Look at the sequel of his death: 1. As to himself. There was no grave to show and to mourn over, yet the grandest funeral that man ever had was his, for the Lord buried him. And from the view of the earthly Canaan his spirit passed to the enjoyment of God's own presence, out of earthly light into the perfect day above.

"Nor sink those stars in empty night,
They hide themselves in heaven's own light;"

2. As to his memory. Most men desire to be remembered after death. The man who set fire to the famous temple of Diana at Ephesus was actuated by the wish to immortalize his name! Absalom built himself a monument lest he should be forgotten. 2 Sam. 18, 18. But no monument could come up to that which was recorded of Moses, vers. 10-12. 8. As to his work. A man is generally anxious that his work should be perpetuated. Joshua was ready to take up and perfect what Moses had begun. And of future ages he had been inspired to utter the wonderful prediction: "A Prophet shall the Lord thy God raise up unto thee, . . . like unto me." Chap. 18, 15.

Who would not desire such an end—a bright life crowned by such a yet brighter termination (so that even the fact of Moses' exclusion from the earthly Canaan on account of sin seems lost in the brightness). But if there is to be a "shining light," such as our Golden Text speaks of, it must first be kindled. When was Moses' light kindled? When he made that choice for Christ which is recorded in Heb. 11, 24-26. When he gave up home and comfort, rank and position, wealth and honor, to cast in his lot with the despised and oppressed nation whom he nevertheless knew to be God's people and inheritors of his promise. Till such a decided choice is made no light from heaven is kindled. When Christ is accepted as the "way" (John 14, 6,) he comes as the "Light of Life" (John 8, 12), for ever and ever.

The Lesson Council.

28. Was the view of the land by Moses natural or supernatural?

Moses had a sweeping natural view of the promised land. If he could see Dan Laih, and the utmost sea, the Mediterranean, he could see Lebanon and nearly the whole of the country which he was destined never to enter.—*Rev. James H. Potts, D. D.*

There seems no necessity of supposing that the view was supernatural. From the top of Mount Nebo (forty-five hundred feet high) Moses could have a grand general view of the land described, and even see the haze that overhangs "the utmost sea" (the Mediterranean), and this is all that the account necessarily indicates. But those who are fond of introducing the super-

natural at every turn will prefer to do so here.—*Rev. W. L. Hoagland.*

As "he lifted up his eyes westward, and northward, and southward, and eastward," the view that lay before him—"pronounced by the few modern travelers who have seen it to be unequalled of its kind"—was primarily natural. But Moses looked upon this scene with the gaze of a seer, and we may well believe that much of Israel's future grandeur was unfolded before his vision.—*Rev. J. E. Price, Ph. D.*

29. What were the elements of Moses' greatness?

1. Exemplary piety. 2. Great meekness of spirit. 3. A large measure of self-denial. 4. Perfect contentment with his lot. 5. Remarkable perseverance in his mission. 6. Wonderful wisdom and maturity in every virtue.—*Rev. James H. Potts, D. D.*

1. Faith. He endured as seeing Him who is invisible. 2. Love. See answer to 26. The adjective meek, Num. 12, 3, should be rendered disinterested. See McClintock and Strong on "Moses," page 681. In this regard Moses is the prototype of Paul, Alfred the Great, Washington. Moses is the only character to whom Christ expressly likens himself. See John 5, 46 and Deut. 18, 15-19.—*Rev. J. W. Bushford, D. D.*

Moses was the greatest man of ancient times, and indeed one of the very greatest of all history. Excepting, of course, our Lord, Paul is the only Bible character that surpasses him. His great natural endowments had been developed by the best training in the highest learning of his day. He was so "well rounded" in his greatness that it is difficult to specify the strongest elements of his character. He takes first rank as a leader and organizer of men, as a reformer, law-giver, and administrator, as historian, prophet, and poet. In moral qualities we note especially his self-abnegation (for this is rather the idea conveyed in the term translated "very meek"), his humanness (as indicated by his laws), and above all his sublime patience and faith.—*Rev. W. L. Hoagland.*

Besides a masterly intellect, and the usual qualities that fit for leadership and supremacy, we are chiefly impressed with his marvelous faith, and his almost god-like self-abnegation, that distinguishing characteristic so poorly designated by the term meekness.—*Rev. J. E. Price, Ph. D.*

Cambridge Notes.

This chapter is obviously written by one who can estimate the law-giver from the stand-point of posterity. Even those who reduce to a minimum the work of the final editor of the ancient documents composing our Pentateuch will gladly recognize his hand in such an historical retrospect, which only gains in weight as its date is postponed. After ages abundantly confirm the verdict, finding in Moses one of the grandest figures in human history. We have tried to realize his character on the way, and need not now do more than refer to the picture of him in Heb. 11, 23-28, perhaps the supremest eulogy ever passed on a man. Thirty-three centuries after his death, his influence is one of the most potent factors in the world's development. And so, in the exquisite phrase of our Golden Text, the "dawning light" of the hero's life is still brightening "more and more unto the perfect day." *VER. 1. Plains.* Comp. Num. 22, 1. The charge which he now obeyed is found in chap. 8, 23-28; 32, 48-52. *Abdo.* The name of a village which marked some peak of the Abirim or Pisgah range rising above it. Stanley finely contrasts the two

views from Pisgah—Moses, the hero prophet, taking thence a dying gaze on the future he had done so much to mold, and Balaam, the seer of lofty thoughts and debased life, descending from that mount of transfiguration to play the tempter and win the devil's reward. *Showed.* The view from Nebo includes the whole country, if a vista of distant hilltops counts as a view of the northern boundary. But the Mediterranean is not visible, and on the whole it seems probable that Moses was shown more than the clearest air of Palestine ever revealed to other travelers. Comp. Matt. 4. 8. *Dan.* If this was Dan Laish, in the north under Hermon, the extension of Gilead so far up is without parallel. *Ven. 2.* Selected tribes represent the whole territory. *Ven. 3. Palm.* Comp. 2 Chron. 28. 15. *Zoor.* On the south-east end of the Dead Sea. Gen. 19. 22. *Ven. 4.* Yet in his body of glory he entered the promised land. Matt. 17. 3. *Ven. 5. Word.* Hebrew, *mouth.* Language has given birth to few myths more beautiful than that which this word suggested, the rabbinic fable of the divine kiss which drew forth the prophet's spirit. *Ven. 6.* It is entirely uncertain whether the Hebrew definitely attributes the burial of Moses to Jehovah or leaves it vague. (R. V. margin). Rationalist critics whittling away at miracles can fairly say that nothing clearly supernatural is necessitated here. But those who have outgrown the prejudice against the miraculous are free to believe that there was something absolutely unique about the death of this unique man, and such is at least the obvious inference from this passage. The mysterious words of Jude 9 are not unreasonably supposed to imply that Moses was soon raised from his grave into a state like that of Enoch and Elijah. *No man.* Holy places always involve superstitious abuse, and it is significant that the holiest of them, the graves of Moses and Jesus, should be shrouded from men's irreverent reverence. As Dillmann finely remarks, this is a hint that we must "honor the man of God, not in his tomb but in his work." *Ven. 7.* The life of Moses was divided into three periods of forty years each in round numbers (Acts 7. 23)—Egypt, Midian, the Exodus. How startling it is to think that his life-work began at fourscore years! Contrast Psa. 90. 10. *His eye.* This gently reminds us that the euthanasia was after all a punishment, though like all God's chastisements a blessing to the true son. *Ven. 8.* Comp. Num. 20. 29. *Ven. 9.* For Joshua's designation see Num. 27. 12-23. Having constantly attended Moses, as Elisha attended Elijah, he was best qualified to carry on the great leader's work and to receive the first-born's portion of his spirit. The imposition of hands recalls the sacrificial rite, and implies a transference of something more than mere office. *Ven. 10.* If this statement represents the estimate of Ezra's day, the complete series of prophets could be compared with the first and greatest of the line. Note that "prophet" here as always means simply an inspired exponent of God's will. Moses hardly ever uttered a "prophecy," in the restricted sense, except when he spoke of that coming Prophet "like unto him." *Kneet.* Comp. Num. 12. 6-8. The phrase is used of Abraham (Gen. 18. 19) and of Israel (Amos 3. 2); in Christ it belongs to all believers. 2 Tim. 2. 19. *Ven. 11, 12.* The greatness of Moses is here traced in the mighty works he wrought, to stir terror in Egypt and faith in Israel. These were God's works, not his, and so his grandeur lies simply in his faith—a striking conclusion. Indeed, when we remember how many human titles to greatness he had. *Mighty hand.* Psa. 136. 12, etc.

Borean Methods.

Hints for the Teachers' Meeting and the Class.

Give a brief sketch of the life of Moses, in a few pictures, as, 1.) The babe in the river. 2.) The young prince in Egypt. 3.) The shepherd in Midian. 4.) The miracle-worker in Egypt. 5.) The leader across the Red Sea. 6.) The receiver of the law on Sinai. 7.) The ruler in the wilderness... The farewell of Moses to the people... The view from Mount Nebo... The death of Moses... The burial... When Moses again appeared on the earth... His character and example. (See Thoughts for Young People)... Notice the references in the Analytical and Biblical Outline, and see what lessons they teach... Wherein was Moses great?... A Jewish tradition of Moses's death: "God bent over the face of Moses and kissed him. And the soul leaped up in joy, and went with the kiss of God to paradise. Then a sad cloud draped the heaven, and the winds wailed, 'Who lives now on earth to fight against sin and error?' And a voice answered, 'Such a prophet never arose before.' And the earth lamented, 'I have lost the holy one.' And Israel lamented, 'We have lost the shepherd.' And the angels sang, 'He is come in peace to the arms of God.'"

Abide with me.
Holy Spirit, faithful Guide,
The Christian's hiding-place,
Nearer, my God, to thee.
He leadeth me.
Safe in the arms of Jesus.
Lead, kindly Light.
Will Jesus find us watching?
Welcome to glory.
On Jordan's stormy banks I stand.
There is a land of pure delight.
Shall we gather at the river?
Beulah Land.
Sweet by and by.

Primary and Intermediate.

LESSON THOUGHT. *Going home to God.*

Introductory. Tell that now the Israelites were very near Canaan. How long had they wandered in the wilderness? Why were they so long in getting into Canaan? Tell that the ten spies who brought back an evil report of the land and all the people who believed their report and were afraid to enter Canaan had died in the wilderness. Why? Because they did not believe God.

At the top of the board make sun rays falling down upon a path which begins at the bottom and winds upward. At the end of the path where the rays fall most strongly print "Moses." Tell that he was now an old man, a hundred and twenty years old. At the beginning of the path, print "Baby Moses." Let some child tell how the baby had been saved from drowning. Farther on, print "Boy Moses." Call some child to tell about his life in the king's house. Learn from children what kind of boy they think he was. Still farther on print "Shepherd Moses," and bring out the story of his leaving the king's house out of love for his brethren. Then print "Captain Moses," and let some one tell how the Lord made him captain of his people, and how he led them in the wilderness. All the way the great sun of God's love had been shining upon his path. Show how much brighter the rays as the path comes near the end. Teach Golden Text.

Let some child tell why God did not let Moses enter

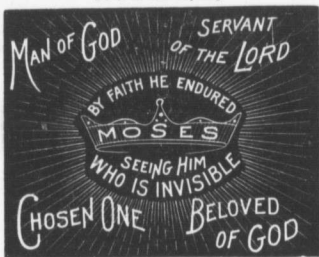
Canaan. But God loved him and took him to live in heaven. When Moses came to the end of his life-path God took him up to a mountain and let him look out upon the beautiful land of Canaan. Moses died there, and the angels buried him. It was a great honor to have God come and talk with him and bury him.

Teach that children who are just beginning to walk in their path through this world may have God's light shine upon their way just as Moses did. Show that if they will choose God instead of self they will find! as Moses did, that the path grows brighter and pleasanter as it comes toward the end. It is not sad to die when the way is all light that leads to God, and the way is light to the obedient ones.

Tell how Moses left the people in care of Joshua, a good man, who believed in God. Then Moses had no more to do, and went gladly to live in heaven.


Blackboard.

BY J. B. PHIPPS, ESQ.



This design should be placed on the board before the school assembles.

DIRECTION FOR COLORS. The crown in very light yellow or white; the name in green; the words in circle in light red; the rays in chrome yellow; the words in colors that contrast strongly with the color of the rays.

HOW TO DRAW THE DESIGN. First make the circle, faintly, by means of a piece of chalk tied to the end of a string. Draw very faintly four lines across the circle, thus: . Start the drawing of the crown in the center space, and the lines will be a guide. The central thought of the design is the reward of faith.

Lesson Word-Pictures.

A great host in the plains of Moab, but not a host astir. Poised above the worn and faded tabernacle is the pillar of silvery cloud. A halt has been called. Not for a month will the mighty host go forward. It is a halt for a special, serious purpose. Moses, the great leader, is going up into the mountain to take his first and his last extended look at the promised land. And then—he dies. Not again will the people see him. Tried, faithful, great, good, their leader is going home. Yes, this day! How the people crowd about him, to take one last look, to hear him say one more word! Perhaps some of the very ones who have so perplexed and hindered his activity. Sorry for it, they are now. Mothers press forward, holding up their babes that the hands of Moses may touch them yet again. Young men come to him for final counsel. Old men who have followed him long come to say a tearful good-bye to their veteran leader and tell him they will meet again

erelong. It is a sad day for Israel. How regretfully they all watch his departure! They strain their eyes to see the old man pass up the mountain-slope, receding, dwindling, gone! A great sigh goes all through the camp, like a wind suddenly rising and sweeping through the dark, mountain pines. And now from the mountain top Moses looks down upon the promised land. O how his soul exults in that fair prospect! He can with those eyes, not yet dimmed by age, see the hills rising in beauty, and there is Jordan coming down the valley. In the sun, it is a flow of crystal toward the strange, mysterious sea of death beyond him. At his feet are the green plains of Moab, and can he see the tents of his people dotting the verdure? His people! How that conviction stirs him! Could he see the rocky heights—even then fortress-crowned they may have been—where would be lifted that splendid temple whose humble prototype was the tabernacle on the plain below? Did Moses think of the time when his great ancestor, Abraham, came from the north into this land, and God promised to his seed all this beauty and fertility? Could Moses see the fields where Isaac met Rebecca at the eventide, or Bethel, where Jacob watched the silver ladder of prayer, or the pastures where Joseph was sold by his brethren? Did he think of Jacob's band going down into Egypt, swarming into millions of slaves, coming back after Moses to find their own? O how his soul thrilled at the thought! "The promised land!" We seem to hear him reassured. What wonder if he cannot take his eyes off from the goodly prospect? The wind that blows cool and damp warns him of the coming night. Still he lingers.

The sun is sinking. Still he lingers. Some one looking up from the broadening plain may have seen on the mountain-top a cloud halting there and glorified by the sinking sun. Was it a chariot to bear the dying leader away? For never again, never again, was he seen upon the earth, till one night three bewildered disciples, looking up from a mountain-top, saw the glorified Moses with their Master, and fain would they have built tabernacles and stayed there forever.

THIRD QUARTERLY REVIEW.

Sept. 30.

HOME READINGS.

- M. God's covenant. Exod. 24. 1-12.
- Tu. God's presence promised. Exod. 33. 12-23.
- W. Free gifts for the tabernacle. Exod. 35. 20-29.
- Th. The day of atonement. Lev. 16. 8-32.
- F. The pillar of cloud and of fire. Num. 9. 15-23.
- S. The unbelief of the people. Num. 14. 1-10.
8. The smitten rock. Num. 20. 1-13.

REVIEW SCHEME FOR SENIOR STUDENTS.

Directions for Study.

1. The lessons cover nearly forty years, and the geography embraces much country. Study with reference to both history and geography.
2. Make a list of the principal events of these forty years.
3. Name the different localities which are of interest in this study.
4. How many of the lessons of the quarter are about occurrences at Mount Sinai?
5. Repeat the Golden Texts once each day during the week.
6. Repeat the Titles of the thirteen lessons of the quarter daily till Sunday.
7. Write from memory a list of all the persons mentioned in the quarter; now compare it with the Bible, to see if you have omitted any.

8. Write a review of the life of Moses.
9. Tell the events which have made Miriam's life famous.
10. What miraculous occurrences are recorded in this quarter's lessons?
11. Name the five great feasts of the Jews instituted at Sinai.
12. Describe the tabernacle, and draw a picture locating its furniture.
13. Give the story of the journey of the spies.
14. Describe the lands and waters which Moses saw from Mount Pisgah.
15. What great truths concerning God are taught in the quarter's lessons?
16. Make word pictures that will recall to your mind Lessons I, VII, X, XIII, IV, and IX.
17. What lesson is recalled by each of the following symbols: A bunch of grapes; twelve stone pillars; a golden calf; a cleft in the rock; branches of palms; a spinning wheel; a stream from a rock.
18. Write all the things that you have learned that you did not know about the history of Israel before this quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. TITLES AND GOLDEN TEXTS.



- | | |
|--|--|
| <ol style="list-style-type: none"> 1. G. C. with I. I will be to them.... 2. The G. C. Little children, keep.... 3. G. P. P. Lo, I am with you.... 4. F. G. for the T. God loveth a cheerful.... 5. The T. Behold, the tabernacle.... | <ol style="list-style-type: none"> 6. The B. O. The Lord hath laid.... 7. The D. of A. Without shedding of.... 8. The F. of T. The voice of rejoicing.... 9. The P. of C. and of F. O send out thy light.... 10. The S. in C. Let us go up at once.... 11. The U. of the P. So see that they.... 12. The S. R. They drank of that.... 13. D. and B. of M. The path of the just.... |
|--|--|

II. LESSON PICTURES.

1. What lesson shows us a congregation sprinkled with blood? (Answer with the Title.)
2. What lesson shows a nation dancing before an idol?
3. Which one tells of hiding a man in a cleft of a rock?
4. What lesson gives an example of generous giving?
5. Which shows anointed men in an anointed house?
6. Which lesson shows a man laying his sins on a bullock's head?
7. Which tells of casting lots upon two goats?
8. Which pictures an out-door meeting fasting seven days?
9. Which shows an army whose movements were governed by a cloud?
10. Which shows two men carrying one bunch of grapes?
11. Which shows a camp in rebellion, threatening to stone two men?
12. Which pictures a miraculous supply of water for a suffering camp?
13. Which tells of a funeral unlike any before or since?

III. LESSON TEACHINGS.

1. Which lesson tells of the best alliance we can make? (Answer with the Golden Text.)
2. Which gives a warning that all ought to heed?
3. Which promises a guide whom we all need?
4. Which shows us whom God loves?
5. Which points out God's dwelling-place?
6. Which tells of God's remedy for sin?
7. Which shows the only way of forgiveness?
8. Which teaches that God loves praise?
9. Which points out our best guide-book?
10. Which shows that faith is the secret of true courage?
11. Which teaches that unbelief is sin?
12. Which tells us who alone can supply our soul wants?
13. Which teaches that goodness is blessedness?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts?

- | | |
|--|--|
| <p>I will be to them—
 Little children—
 Lo, I am with—
 God loveth—
 Behold, the tabernacle—
 The Lord hath laid—</p> | <p>Without shedding—
 The voice of—
 O, send out—
 Let us go up—
 So we see—
 They drank of—</p> |
|--|--|

The path of the just—

LESSON I tells the story of God's covenant with the children of Israel. What is a covenant? **An agreement.** What did the people agree to do? **To obey the Lord.** What did the Lord promise? **To bless them.**

LESSON II tells the story of the golden calf. Where was Moses forty days and nights? **In Mount Sinai.** What were the people doing when he came back? **Worshipping a golden calf.** What had God forbidden? **The worship of idols.** How many idolaters were killed? **Three thousand.**

LESSON III tells how God promised to be with Moses. What did Moses fear? **That God would not lead them through the wilderness.** What did God say? **My presence shall go with thee.** What did Moses see? **The glory of the Lord.**

LESSON IV tells how gladly the people gave to the Lord. What did the Lord tell Moses to do? **To build a tabernacle.** What were the people asked to do? **To bring gifts for it.** What did they bring? **The best things they had.**

LESSON V tells about the tabernacle. Who told Moses how to build it? **The Lord.** What was used in making it? **Only the most beautiful things.** Who were allowed to enter it? **Only the priests.** Who were the priests? **Aaron and his sons.**

LESSON VI gives the law of the burnt-offering. What did a man do when he felt his sins? **He made a burnt-offering.** What was the offering? **One of his best animals.** Of what was this a type? **Of the coming Saviour.**

LESSON VII tells of the day of atonement. What was this day? **A solemn fast.** Who offered sacrifice on that day? **The high-priest.** What did these sacrifices teach? **That blood must be shed for sin.** Whose blood has been shed for our sins? **Jesus's blood.**

LESSON VIII describes the feast of the tabernacles. What was this? **A feast of thanksgiving.** When was it held? **In the autumn.** How long did it last? **Seven days.** For what should we thank God? **For all his gifts to us.**

LESSON IX tells about the pillar of cloud and fire. Where was this seen? **Above the tabernacle.** Of what was it a sign? **Of God's presence.** When did the Israelites journey? **When the cloud moved.** When did they rest? **When the cloud rested.**

LESSON X tells the story of the spies. Where were the spies sent? **Into Canaan.** What for? **To spy out the land.** What report did they bring? **An evil report.** Who brought a good report? **Joshua and Caleb.** What do fear and distrust show? **Lack of faith in God.**

LESSON XI shows the unbelief of the people. What did they want to do? **To go back to Egypt.** Why did they not go into Canaan? **They were afraid.** Who said they were well able to take the land of Canaan? **Joshua and Caleb.** What did the unbelief of the people cost them? **Many years in the wilderness.**

LESSON XII is the story of the smitten rock. Of what did the children of Israel complain? **Of the want of water.** What did the Lord tell Moses and Aaron to do? **To bring water from the rock.** Who had become impatient with the people? **Moses and Aaron.** How did they displease God? **By putting self before God.**

LESSON XIII tells of the death of Moses. How long had he led the Israelites? **Forty years.** How old was he when he died? **A hundred and twenty years.** Where did he die? **In Mount Nebo.** Who buried him? **The Lord.** Who was the leader of Israel after Moses died? **Joshua.**

B. C. 1451.]

TEMPERANCE LESSON.

[Sept. 30.]

Deut. 21. 18-21. [*Commit to memory verses 18-21.*]

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shall thou put evil away from among you; and all Is'ra-el shall hear, and fear.

Statement.

provision of the ancient Israelites was the most cruel in the world of that age, for universally parents possessed power of life and death over their children, without accountability for its exercise. Among the Israelites the parents could not put their children to death, but were required to show just cause for their execution. And when their incorrigible wickedness was proved, the elders passed the sentence of death, and the people, not the parents, executed it. The relation of this law to the temperance reform lies in the fact that intemperance is associated with the greatest crimes; and the boy who begins with disobedience is almost certain of ending in drunkenness.

This law seems to be terribly severe, and repugnant to the parental instinct. But we must remember that the parental affections have been greatly quickened since Christianity came into the world, and that this law was for a people who were not enlightened by its rays. It was no uncommon thing for parents to put to death their own children, in the ancient world. King Herod ordered more than one of his sons to execution upon the slightest pretexis. Among the ancient Romans, if a father did not take up his newly-born child into his arms when it was first shown to him, it was carried out and smothered to death. In the heathen world of to-day there is a prevalent neglect of child hood, and countless parents murder their own offspring. This

General

Verse 18. A stubborn and rebellious son. That is, one who is incorrigible in his disobedience, who cannot be made submissive. **Which will not obey.** The family is the unit of the state, and obedience to parents is the corner-stone of obedience to law. (1) *Let America take heed that reverence for parents is essential to the republic. When they have chastened him.* Rev. Ver., "though they chasten him." Punishment is necessary as a discipline, and the parent who never punishes will suffer in the undisciplined character of the child. But there may be children who are so odiate that parental discipline is expended in vain; and our lesson shows to what a fate such a character tends.

19. Then shall his father and his mother, it is a sad case which is here described, and one which could hardly arise under a Christian civilization. Yet there are just such sons, whose death would be a benefit to society, however deep the sorrow to their own family. Lay hold on him. With us the state lays hold on the criminal youth and sends him to prison. In ancient Israel it was the father, as head of the family, who represented the state. **Unto the elders.** This was to make sure that no injustice was done, and that the parent should not slay his son in a moment of passion. Every-where in the ancient world except in Israel the father had absolute power of life and death over his family, and could not be punished even for the murder of his son. In Israel the mother was associated with the father in the judicial act, thus tempering sternness with love, and the son was entitled to a trial before the local magistrates. **Unto the gate.** In the East

Practical Notes.

there is an open place just within the city gate where the courts were held in ancient times.

20. This our son. How strong must have been the provocation when the father and mother would unite in such an indictment! He will not obey. (2) *Let us keep in heart that the earliest and greatest lesson in life is obedience. A glutton.* The Rev. Ver., "a riotous liver," is far better; for it means more than gluttony, and expresses the idea of moral impurity, and vice of every kind. (3) *The disobedient boy becomes a selfish and licentious young man. And a drunkard.* Some tell us that the wine-drinking Orient has no drunkards; but we find that there were such as early as the days of Moses. (4) *Note how closely drunkenness is associated with wickedness.* A thief is generally a drinker, so is the licentious man, the squanderer, the murderer. Every crime links itself with intemperance.

21. All the men of his city. Observe that the wicked young man was not to be put to death without due process of law; and that the people of his city were required to execute the sentence. Thus the community was made responsible for the death of the criminal. **Stone him with stones.** Stoning was the customary form of capital punishment among the Israelites. **So shall thou put evil away.** The people were pity on the other, but were to execute the law in such a way as to extirpate evil from the state, so far as possible. **All Israel shall hear.** The judicial destruction of one life might thus have a wholesome effect upon many.

HOME READINGS.

- M. God's covenant. Exod. 24. 1-12.
Tu. God's presence promised. Exod. 33. 12-23.
W. Free gifts for the tabernacle. Exod. 35. 20-29.
Th. The day of atonement. Lev. 16. 5-22.
F. The pillar of cloud and of fire. Num. 9. 15-23.
S. The unbelief of the people. Num. 14. 1-10.
S. The smitten rock. Num. 20. 1-13.

GOLDEN TEXT.

The soul that sinneth, it shall die. Ezek. 18. 4.

LESSON HYMNS.

- No. 284, Dominion Hymnal.
We are marching on
With shield and banner bright.
No. 282, Dominion Hymnal.
Ho! my comrades, see the signal
Waving in the sky.
No. 241, Dominion Hymnal.
Wake from Intemperance!
Hear ye mercy's song!

TIME.—1451 B. C. The eleventh month.

PLACE.—The plains of Moab.

DOCTRINAL SUGGESTION.—The doom of the sinner.

QUESTIONS FOR SENIOR STUDENTS.

1. Disobedience.

In what light was disobedience to parents regarded? How was obedience regarded among the Hebrews? What is the meaning of the fifth commandment? What duty was laid on the parents of a rebellious son?

Would obedience to ver. 19 show that parents had ceased to love their son?

What law higher than that of family love is suggested in ver. 21?

Is there analogy between this delivery of a disobedient son to the Judgment and God's treatment of a sinner?

What seems to have been the sin for which this public deliverance of the offender was to be made?

2. Punishment.

What was the punishment for confirmed intemperance?

Who pays the penalty nowadays for intemperance?

What is the attitude of courts of justice toward men who become drunkards?

Was it necessary that the rebellious and drunken son of a Hebrew should commit crime in order to be punished?

What was the greatest crime that a Hebrew could commit, next to blasphemy?

Who were made responsible for the habits of children?

When parental duty had been fully done, if the child still refused obedience, what was the final resort?

What is the one unalterable law for the soul that sins?

Practical Teachings.

Modern society says, Pity the poor drunkard. God's law says, Punish him with death. Custom nowadays says, Pity the slave of appetite. God's law says, "He will not hearken, let him be delivered to the judges."

Fine moralists nowadays say, Build inebriate asylums, and put a premium on self-indulgence.

God's law says, "Put the evil away from among you." "Stone him with stones."

Hints for Home Study.

1. There are only four of these verses. Commit them to memory.

2. Notice the steps in this young man's downfall. There are six things said of him.

3. Notice that drunkenness had no place in the Jewish law. Find an argument here in favor of any of the present positions of temperance people as to the thing needful to be done now.

4. Search out all the allusions to the drunkard contained in Scripture.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Disobedience.

Who gave the law recorded in this lesson?

What kind of a son is here spoken of?

To whose command was he disobedient?

What divine commandment did he violate? Deut. 5. 16.

What further measures failed to secure obedience?

2. Punishment.

To what place was the disobedient son to be brought?

Before whom was he to be brought?

By whom was complaint to be made against him?

What charge were they to bring as to his conduct?

What as to his habits?

What punishment was to be inflicted upon him?

What effect would this have on the people?

What effect on wickedness in the land?

Why ought people to be punished for getting drunk?

Ought men to be punished for making others drunk?

Teachings of the Lesson.

Where in this lesson are we taught—1. That disobedience to parents is a sin? 2. That drunkenness is a crime? 3. That the drunkard ought to be punished by law?

Hints for Home Study.

Find five Bible warnings against the use of intoxicating drink. Find proof that God will punish both the drunkard and the drunkard maker.

QUESTIONS FOR YOUNGER SCHOLARS.

Who gave the law to Moses? **The Lord.**

To whom did Moses then give it? **To the children of Israel.**

What command has God given to children? **That they honor their parents.**

What is a rebellious son? **One who will not obey.**

To whom did the law say such a one should be brought? **To the elders of his city.**

What were the elders? **The heads of tribes.**

What was made their duty? **To see that the law was obeyed.**

What complaint must the parents make? **They must declare the sin of their child.**

What may often be said of a disobedient son? **"He is a drunkard."**

What was the law for drunken sons? **That they be put to death.**

What did this show? **That drunkenness is a great evil.**

What should be done with evil? **It should be put away.**

What does strong drink do? **It poisons the mind as well as the blood.**

How does it affect the heart? **It makes it cold and hard.**

What do drunken sons often cause? **The death of their parents.**

Words with Little People.

Downward steps—Disobedience, Drunkenness, Daily living with sin, Disgrace, Death. Jesus points upward. Who will go up the shining way?

THE LESSON CATECHISM.

[For the entire school.]

1. What is the picture given in our lesson? **That of a disobedient child.**

2. How is this disobedience shown? **In refusing to hear reproof.**

3. To whose reproof does he turn a deaf ear? **That of father and mother.**

4. When he had thus turned from what they wish their duty? **To deliver him to the court.**

5. What sentence was the court to pass upon him? **That he be stoned to death.**

6. What does our Golden Text say is the doom that awaits the sinner? **"The soul that sinneth," etc.**

ANALYTICAL AND BIBLICAL OUTLINE.

Youthful Crime and its Consequences.

I. YOUTHFUL CRIME.

1. **Disobedience.** "Stubborn and rebellious," v. 18.

"Hear the instruction." Prov. 1. 8.

"Honor thy father and mother." Eph. 6. 2.

2. **Perverseness.** "Chastened...not hearken," v. 18.

"Withhold not correction." Prov. 23. 13.

"In the nurture and admonition." Eph. 6. 4.

3. **Moral Impurity.** "Riotous liver," v. 20 (R. V.).

"Denying ungodliness...live soberly." Titus 2. 12.

"Works of the flesh are manifest." Gal. 5. 19-21.

4. **Intemperance.** "And a drunkard," v. 20.

"Be not among wine-bibbers." Prov. 23. 20, 21.

"Let us walk honestly." Rom. 13. 13.

II. ITS CONSEQUENCES.

1. **Parental Grief.** "Father...mother," v. 19.

"Foolish son...heaviness." Prov. 10. 1.

"Bringeth his mother to shame." Prov. 29. 15.

2. **Public Shame.** "Into the gate," v. 19.

"Name of the wicked shall rot." Prov. 10. 7.

"Pervereth his ways shall be known." Prov. 10. 9.

3. **Judgment.** "Into the alders," v. 20.

"Rulers...a terror...evil." Rom. 13. 3.

"Punishment of evil-doers," 1 Pet. 2. 14.

4. **Death.** "Stone him," v. 21.

"Sin...bringeth forth death." James. 1. 15.

"Wages of sin is death" Rom. 6. 23.

THOUGHTS FOR YOUNG PEOPLE.

Warnings to Youth.

1. Our lesson warns against the spirit of disobedience. Nearly all the crimes of men begin with lack of obedience in youth. He who obeys his parents will generally learn to do right.

2. It warns against that spirit which refuses to learn by discipline. There are some hardened natures which are only made worse by control; and those who will not receive training in youth will meet with punishment in age.

3. It warns especially against intemperance. Notice what crime are here named as connected with drunkenness. There is no crime in the calendar which intemperance does not promote.

4. It warns the young that crime is almost sure to meet with punishment. The disobedient boy becomes

the hardened criminal as a man, and falls into the hand of stern and relentless law, both here and hereafter.

Berean Methods.

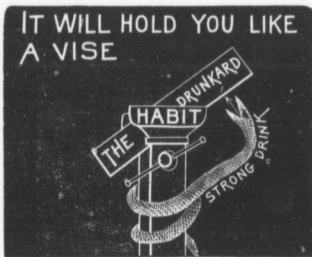
Hints for the Teachers' Meeting and the Class.

Read carefully the General Statement, and notice what is stated about the power of the parent in the ancient world, and its restriction among the Israelites. ... Show what sins are reprobated in this lesson, and illustrate their dangers: 1.) Disobedience. 2.) Stubbornness, that is, unwillingness to receive training. 3. Profligacy, incorrectly called gluttony in the text. 4.) Drunkenness. ... Show what are the results from these crimes, as presented in the lesson: 1.) Parental sorrow. 2.) Public shame. 3.) Judgment from the state. 4.) Death as the result. ... Draw a diagram of steps, and show on what the sinner's downward steps: Disobedience, Rebellion, Wickedness, Drunkenness, Death.

I was a wandering sheep.
Yield not to temptation.
Dare to do right.
Just as I am.
Freely for me.
Take me as I am.
Pass me not.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a blackboard lesson on temperance, illustrating the power of habit. It holds the drunkard in its grasp like a vise, and the demon of strong drink stings him to death.

LESSONS FOR OCTOBER, 1888.

- Oct. 7. The Commission of Joshua. Josh. 1. 1-9.
Oct. 14. Crossing the Jordan. Josh. 3. 5-17.
Oct. 21. The Stones of Memorial. Josh. 4. 10-24.
Oct. 28. The Fall of Jericho. Josh. 6. 1-16.

Policy and Principles.

BY VICTORIA.

It is often said that "honesty is the best policy." It is policy to live on good terms with our neighbors. It is bad policy to do thus and so; and for

selfish reasons it would seem as if this course was the wisest and best to pursue.

But policy is not a good word on which to build a strong and reliable character, although it may seem to serve in the administration of political affairs, and in the management of business.

Where principle is the chief corner-stone the building is sure to stand; the superstructure is honest and true to the roof; no dropping out of plumb here, no falling off there, but straight and true according to Bible specifications the walls arise. Policy is another name for worldly-wisdom, which is selfish and sordid. Principle is self-sacrificing. Policy is shrewd, false, and given to strategy. Principle is honest, true, and straightforward. Policy may do for occasional use, provided it does not compromise principle, but should not be employed as the main-spring of all our actions; and if all men did right from principle policy would soon fall into disuse, and we would have better workmen—conscientious and God-fearing—and fewer frauds in contracts and in society.

What we disapprove of, on principle, we should never indulge in for the sake of policy, nor should we place ourselves in any position where we can say:

"I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

The Smallest of Bibles.

BY J.

A kind and thoughtful friend has lately provided us with a copy of the Bible. The Bible is a good book, and we shall continue to read it, but we shall certainly not read the copy which the hand of friendship has laid upon our table. We shall lay it carefully away as a curiosity, and finally make it a present to some Methodist library, if there is one willing to accept it.

This copy is neatly bound in morocco, with gilt edges, and looks like a small pocket edition of the New Testament. In size it is four and a half inches long, three inches wide, and three quarters of an inch in thickness. Its weight is three and a half ounces. It is printed on the thinnest possible paper, with eye-destructive type known as "Diamond," and comes from the Oxford Press. A copy of this edition is found in one of the show cases of the Boston public library, and with this notice appended: "This is supposed to be the smallest copy of the Bible ever printed."

If you are going into the heart of Africa and can take nothing but what you carry on your person, take a miniature copy of the Bible such as this. If you are weary of the faces of friends and of the works of nature and would see them no more, read this copy, and your eyesight will bid you adieu. But if you long to keep your sight and be of use in the world, get a copy of the Bible which is printed in type which it is a pleasure to read and in a book which is of a size too large to be hidden away in a waistcoat pocket.

Responsive Review Service for the Third Quarter.

BY M. JUSTIN.

Superintendent. To what are the studies of the third quarter devoted?

School. To important events in the history of the Israelites during their journeying through the wilderness.

Supt. The public history of what two important persons is largely given in the lessons of this quarter?

School. That of Moses, the leader and law-giver of Israel, and that of Aaron, the high-priest.

HYMN.

"Praise the Rock of our salvation."

LESSON I.

Supt. What is the subject and what the Golden Text of the first lesson of the quarter?

School. The subject is "God's Covenant with Israel." Golden Text, "I will be to them a God, and they shall be to me a people."

Supt. When Moses had read to the people from the book of the covenant what promise did they give?

School. The promise of obedience.

Supt. How did Moses establish and make sacred this covenant?

School. He sprinkled the people with sacrificial blood, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Supt. Of what was this sprinkling of blood a symbol?

School. Of the blood of Christ, whereby the new covenant was confirmed and ratified.

LESSON II.

Supt. In lesson second we have a sad story of idol worship. What caused the Israelites to thus call down upon themselves God's wrath?

School. They were ignorant and wayward; they believed Moses to be dead; they forgot their obligation to God, and demanded a visible object of worship.

Supt. How did Moses decide who among the people were most guilty and deserving of punishment?

School. Then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me."

Supt. Who came?

School. All who were truly penitent, and desirous of God's favor.

Supt. What comforting thought is suggested by this portion of the lesson?

School. Christ calls a perishing world unto himself. They who obey his voice are safe, for they who are on the Lord's side cannot perish.

Supt. How does the Golden Text of this lesson admonish us concerning idols?

School. "Little children, keep yourselves from idols."

Supt. What may we consider the literal meaning of this text?

School. That we are to love God supremely, and carefully avoid cherishing any thing that may draw our souls away from him.

HYMN. *Greenville.*

"Come, ye sinners, poor and needy."

LESSON III.

Supt. The subject of lesson third is "God's Presence Promised." How does the Golden Text show that our Lord will never leave his people?

School. "Lo, I am with you always, even unto the end of the world."

Supt. What are some of the important teachings of this lesson?

First Scholar. We are taught the necessity of prayer. All earthly help and comfort may fail, but, like Israel's

leader, we are to look above and beyond ourselves to God.

Second Scholar. We are taught how to pray. Like Moses, we may plead continuance of past mercies, and ask for greater knowledge concerning God, that our faith may be strengthened.

Third Scholar. In God's answer to Moses we are taught the efficacy of prayer. "And he said, My presence shall go with thee, and I will give thee rest."

Supt. In this lesson we read of Moses' petition that he might behold the glory of the Lord. How does he manifest unto his people his glory?

School. By the visible works of his hands, and by his wisdom, power, and might.

LESSON IV.

Supt. We find the subject of lesson fourth to be "Free Gifts for the Tabernacle." Why was it desirable that these gifts should be free?

School. God's blessings to the world are bestowed in the free spirit of love; in a like spirit must we bring our gifts to him, if we would hope for his acceptance.

Supt. What is the Golden Text of the lesson?

School. "God loveth a cheerful giver."

Supt. What was God's greatest gift to the world?

School. The gift of his Son, Jesus Christ.

Supt. What was noteworthy concerning the gifts of the people besides the freedom with which they were bestowed?

School. They all gave the most precious things they possessed.

Supt. What can we all render to God that will prove acceptable to him?

School. We can give him the deepest love of our souls, and our most earnest service.

LESSON V.

Supt. Lesson fifth relates to the tabernacle. What is the Golden Text?

School. "Behold the tabernacle of God is with men, and he will dwell with them."

Supt. Recite in brief God's commands to Moses concerning the tabernacle as found in this lesson?

School. At the beginning of their national year he was to set up the tabernacle, and to place in order all things pertaining to it, and to anoint it and sanctify it, with all that it contained, that it might be holy.

Supt. What command did the Lord give concerning Aaron and his sons?

School. Aaron was to be purified with water, dressed in the holy garments, anointed and sanctified, that he might minister to the Lord in the office of high-priest; and his sons were also anointed and sanctified that they might serve in the priest's office.

Supt. Who is our high-priest?

School. Christ, of whom the high-priests under the law were but types and figures.

HYMN 144 (two verses).

"Keep me, hide me, O my Father."

LESSON VI.

Supt. The subject of lesson sixth is "The Burnt-Offering." We are told that it was offered as an atonement for sin. Was there really any thing about it that could purify defilement of soul?

School. There was not, but it represented grace and purity, and convinced the sinner that satisfaction must be rendered to God.

Supt. How could these sacrifices be acceptable to God?

School. Because in his mercy he chose to accept them as a figure of Jesus Christ, the true Christian Sacrifice.

Supt. How does the Golden Text speak of Christ as a sacrifice for the world?

School. "The Lord hath laid on him the iniquity of us all."

LESSON VII.

Supt. The subject for lesson seventh is "The Day of Atonement." What is the Golden Text?

School. "Without shedding of blood there is no remission."

Supt. What can you say of this day?

School. It was a day set apart by the command of the Lord, in which the priest entered into the holy place within the veil to make atonement for himself, and his house, and for all the people.

Supt. How often was the day of universal atonement observed?

School. Once every year, and it was only on these solemn days of expiation that the high-priest was permitted to pass into the most holy place within the veil.

Supt. What were the high-priest's duties in the most holy place?

School. He burned sweet incense before the mercy-seat, and also sprinkled the mercy-seat with sacrificial blood.

Supt. How did God manifest himself upon these occasions?

School. He appeared in the cloud of incense upon the mercy-seat.

Supt. When may we have full assurance that God is present with us?

School. When we bring our sacrifices to Christ with incense of supplication and prayer.

HYMN. Retreat.

"From every stormy wind that blows," etc.

LESSON VIII.

Supt. Lesson eighth is devoted to the Feast of Tabernacles. What is the Golden Text?

School. "The voice of rejoicing and salvation is in the tabernacle of the righteous."

Supt. Why was this feast established?

School. For a season of spiritual joy with Israel that God had remembered them in their low estate, and was their God. It was also a season of thanksgiving for his many benefits.

Supt. What are some of the pleasant thoughts suggested by the lesson?

School. God is the joy of his people; all who love him must rejoice in him. God remembers his people with countless blessings and mercies. "I will sacrifice unto thee with the voice of thanksgiving."

LESSON IX.

Supt. In lesson ninth we are told of God's guidance to Israel by the pillar of cloud and of fire. When did this pillar first appear?

School. When the Israelites departed out of Egypt.

Supt. For how long a time did it remain with them?

School. During their forty years of journeying in the wilderness.

Supt. What are the teachings of this lesson concerning God's love for his people?

School. The pillar of cloud was a continual pledge of his presence, power, and protection; and as he guided Israel through the wilderness to the borders of the promised land, so will he guide our pilgrim feet to the gates of the "eternal city."

Supt. What is the petition of the Golden Text?

School. "O send out thy light and thy truth: let them lead me."

(HYMN 156.) Zion.

"Guide me O, thou great Jehovah."

LESSON X.

Supt. Lesson tenth tells us of the twelve spies who were sent to view the land of Canaan. What had God promised Israel concerning a possession?

School. He had promised to subdue their enemies, and to give them a fruitful and pleasant land.

Supt. Among the twelve spies sent, how many had faith in God's promises?

School. Only two, Caleb and Joshua.

Supt. How does the Golden Text express the views of these two concerning the possession of Canaan?

School. "Let us go up and possess it; for we are able to overcome it."

Supt. What was the reply of the unbelieving spies?

School. "We are not able to go up against the people; for they are stronger than we."

Supt. What kind of a report did the believing spies bring to Israel concerning the land?

School. A pleasant and good report.

Supt. What kind of a report did the faithless ones bring?

School. One expressive of fear and discouragement.

LESSON XI.

Supt. What effect did the report of the unbelieving spies have upon the people?

School. They were aroused to a state of rebellion, in which they questioned the truth and goodness of God and resolved to forcibly free themselves from the rule of Moses and Aaron.

Supt. How did God punish them?

School. He condemned them to forty years of wandering in the wilderness, and after that only their children, with Caleb and Joshua, were permitted to enter the promised land.

Supt. How does the Golden Text speak of their punishment?

School. "So we see they could not enter in because of unbelief."

LESSON XII.

Supt. Our subject for lesson twelfth is "The Smitten Rock." What is the Golden Text?

School. "They drank of the spiritual Rock that followed them: and that Rock was Christ."

Supt. What important events are recorded in this lesson?

School. Miriam's death, God's command to Moses and Aaron concerning their calling water from a rock, and Moses's sin.

Supt. How in this lesson are ingratitude and unbelief exemplified?

School. The people received their numberless blessings without a thought; but when trials came, immediately they were offended.

Supt. In what did the sin of Moses consist?

School. In his forgetting to give God the glory due his name, and assuming a power that belonged only to Christ.

Supt. What sacred truth is strongly impressed upon our minds by this portion of our lesson?

School. That all we have we owe to Christ, and that without him we are nothing.

LESSON XIII.

Supt. Our thirteenth lesson brings us to the closing scene in the history of Israel's leader and lawgiver, Moses. When is even death robbed of sadness?

School. When it closes a well spent life.

Supt. What Christian attributes did Moses possess in a remarkable degree?

School. Patience, meekness, and faith.

Supt. What characteristics pre-eminently fitted him for a leader?

School. Rectitude, firmness, and courage.

Supt. What memorial does sacred history accord him?

School. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Supt. His life was an exemplification of the Golden Text. What is this?

School. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

HYMN 298.

"Awake, my soul, stretch every nerve."

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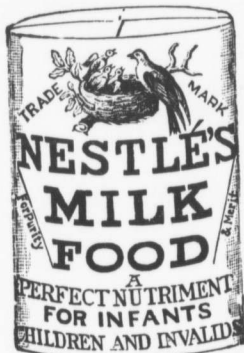
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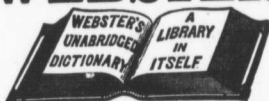
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