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# The Teachers' Monthly.

Vol. 1.

JULY, 1895.

No. 7.

## HOME CLASS WORK IN BROOKLYN.

BY PIERRE V. B. HOES, NEW YORK.

In the fall of last year (I mean 1893), at our mission school then, I was made Chairman of a Committee on Organization. We formed a Committee of five who each took charge of one-fifth of the number of teachers in the school. Each Committeeman supplied his teachers with cards and quarterlies, either German or English in our case, according to the families. The teachers were to visit each family of their class respectively and get them to promise to study the Sunday-school lesson one-half hour in each week by the aid of the quarterly to be left in case they promised. Then they were to ratify that promise by signing a printed pledge card to that effect, promising in case of giving it up to notify the teacher. Then a tally card was also left upon which to note each week for three months, ending with spring, summer, etc. These pledge cards were then gathered in and tabulated by the Secretary, also chosen, with a President, and thus easily the school could be at once canvassed. The Committee's work mainly came in when any teacher failed or refused to do his work promptly and well, but it was thrown upon the teacher honestly to do his work of visiting, as often as may be, but promptly every three months to gather up the tally cards, give new ones and quarterlies for the succeeding three months.

I left the school for New York in the spring but it worked wonderfully well up to that time. Each teacher was brought in contact with their class and it was surprising to see the welcome, for the most part, with which the idea was welcomed by the parents when they came to understand it. The large school of nearly one thousand scholars was gone over most satisfactorily in a few weeks after starting.

You will observe that assuming the Home Department is a great invention for getting the Bible studied in the homes, and for doing other missionary work—I say assuming this—I believed that the teacher in the first instance should do this work for several reasons, among others:

1st. To lighten the labors, for no committee could as easily be found either large enough or diligent enough to go through a large mission school as the teachers themselves. In case the teachers failed for any reason, the Committee divided the corresponding classes among themselves, which made quite a burden often for them.

2d. It is evident that the teachers spurred up by the efficient Committeemen behind them, would often come in contact with the homes of their scholars to the benefit of all concerned, when they might not otherwise.

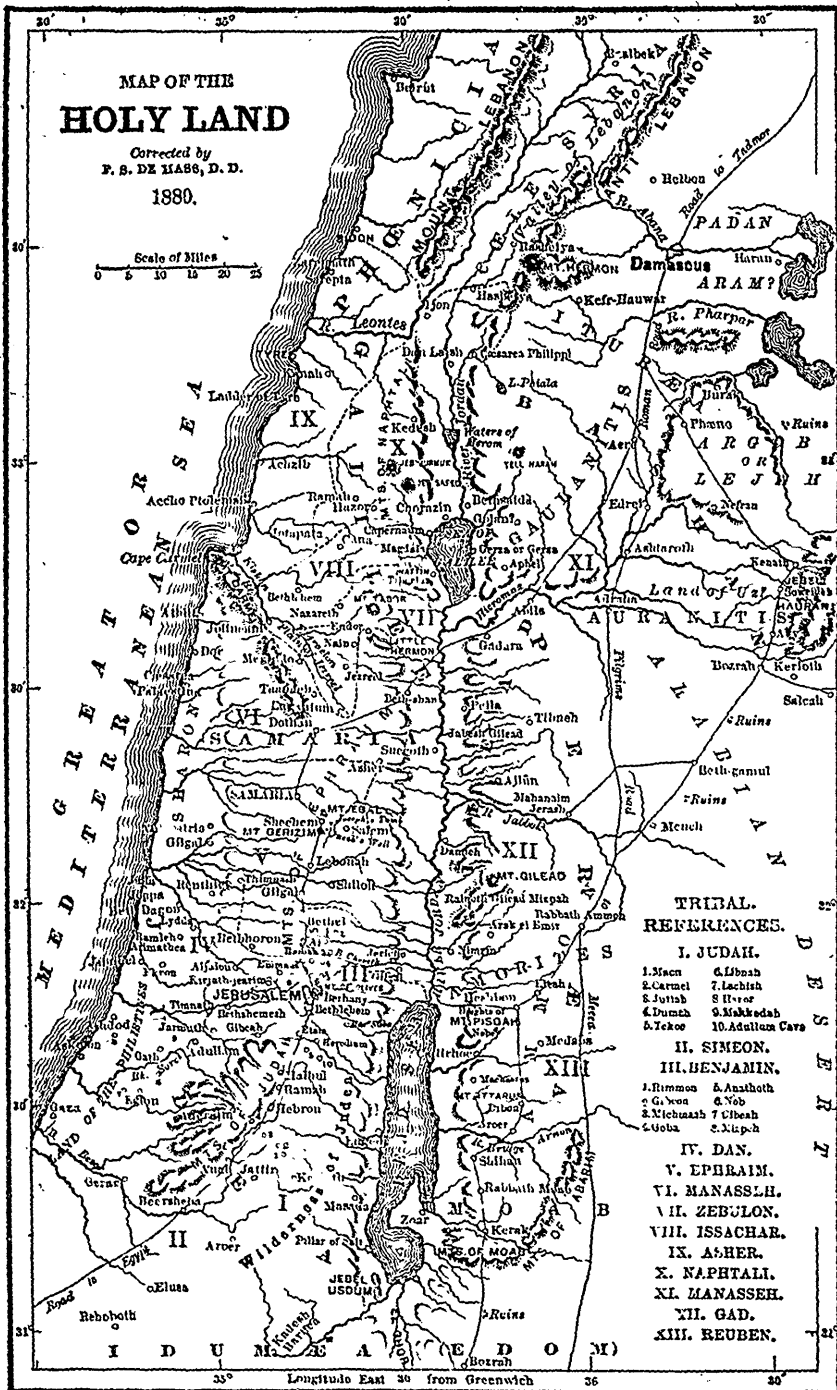
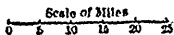
3d. Another reason for employing the teachers thus is when the three months come around, the new tally cards and quarterlies could in no other way get promptly into the homes, which is an absolute necessity, and the old cards gathered so there should be no break or delay—always with this Committee behind with its prod, urging up the teachers.

Ours was a large mission school, next to the largest in Brooklyn. I have no experience in smaller schools or communities disconnected from Sunday-school enterprise, but I see no reason why this method should not work anywhere and for a large school. I think our plan was attended with as little machinery, and consequently, as little friction, as could well be devised for the end in view.

The main thing was the study of the Bible lesson. It cannot fail to help the school by enlisting the family interest, as well as primarily helping lift up each family. A mother at her work during the week might be cheered and comforted thus at home by the casual preparation of the lesson. Soon she knew and came to appreciate what the child was studying, and how easily might they as a household be gathered into the school, thus better observing the day, and under God at last coming to Christ. My wonder is that the idea has not gained ground before. When we think of the homes in cities, especially neglected, godless, forlorn—what hope is there that any child from such can hold the stray seed dropped in a single hour on Sunday, when every influence at home is so strongly against good influences. Now put the lesson quarterly in such homes in a language they can understand, and there will soon be an awakening of the dry bones. *International Evangel.*

# MAP OF THE HOLY LAND

Corrected by  
F. S. DE HASS, D. D.  
1880.



## TRIBAL REFERENCES.

### I. JUDAH.

- 1. Be'er
- 2. Carmel
- 3. Judah
- 4. Danath
- 5. Tekoa
- 6. Gethse
- 7. Lachish
- 8. Hebron
- 9. Makkedah
- 10. Adullam Cave

### II. SIMEON.

### III. BENJAMIN.

- 1. Rimmon
- 2. Gibeon
- 3. Michmash
- 4. Geth
- 5. Anathoth
- 6. Nob
- 7. Bethel
- 8. Kispah

### IV. DAN.

### V. EPHRAIM.

### VI. MANASSEH.

### VII. ZEBULON.

### VIII. ISSACHAR.

### IX. ASHER.

### X. NAPHTALI.

### XI. MANASSEH.

### XII. GAD.

### XIII. REUBEN.

# Notes on the Lessons.

LESSON I—July 7th, 1895.

The Ten Commandments. EXODUS 20: 1-17.

(Commit to memory verses 3-17).

**GOLDEN TEXT:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

**PROVE THAT—**"Willing obedience will be rewarded." Isa. 1: 10.

**SHORTER CATECHISM:** Quest. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

**LESSON HYMNS:** *Children's Hymnal*—Nos. 16, 72, 74, 116.

**DAILY PORTIONS.** *Monday.* The Ten Commandments. Ex. 20: 1-7. *Tuesday.* The Ten Commandments. Ex. 20: 8-17. *Wednesday.* The commandments written. Deut. 27: 1-10. *Thursday.* God's law perfect. Ps. 19: 7-14. *Friday.* Delight in the law. Ps. 119: 1-16. *Saturday.* Christ's summary. Mark 12: 28-34. *Sabbath.* Love proved by obedience. 1 John 2: 1-11. (*The I. B. R. A. Selections*).

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** Our last lesson twelve months ago left the Israelites singing their song of triumph on the East side of the Red Sea. Their probable place of encampment is still called "The wells of Moses." Journeying along the west side of the Peninsula of Sinai they rested at Marah, where the bitter waters were miraculously sweetened, and at Elim, with its palm trees affording a grateful shade, "Bread from heaven," manna was given them and man did eat "angel's food." At Rephidim the smitten rock supplied them with water and the prayers of Moses gained for them their first victory on the field of battle. In the third month after leaving the land of Egypt, May B. C. 1491, they pitched their camp in the plain Er Rahah before the peak Ras-Safsafah which towered 2900 feet above them and is still called the "Mount of Moses." Here God entered into a solemn covenant with his people and these "ten words" constitute the sum of its terms. See also Deut. 5: 6-21.

**LESSON PLAN.** I. The Preface. vs. 1, 2. II. Duties Godward. vs. 3-11. III. Duties Manward. vs. 12-17.

**I. THE PREFACE. 1. God spake—**A supernatural voice was audible to the more than two millions of people assembled at the base of Sinai (Deut. 5: 4, 22; Heb. 12: 26). Angels were also present (Deut. 33: 2; Ps. 68: 17; Acts 7: 53; Gal. 3: 19; Heb. 2: 2). But we are not told whether they were visible or what the nature of their service was. The speaker is also called the angel of the covenant (Acts 7: 38; Isa. 63: 9; Ex. 14: 19) a name denoting the Lord Jesus before he came to earth as man. **Thes words—**In Ex. 34: 28 and Deut. 4: 13, they are called "Ten Commandments," or literally, "ten words," hence our term "Decalogue," they are therefore not so much laws laid down by the authority of the supreme law giver, as words "or truths" which carry their own sanction with them and are selfevident to every moral being.

**2. The Lord—**Jehovah, the covenant God of Israel is the only living and true God. Whilst all the world owe fealty to him, he places himself in a special relation to his people, in order that through them there might be a Saviour for all men. (Ex. 19: 5). **Which brought them out (R. V.)—**God often appeals to the love and gratitude of his people (Lev. 16: 13; Deut. 5: 6; Ps. 81: 10). He

claims our love and service because he has redeemed us from sin's slavery. (1 Pet. 1: 18, 19).

**II. DUTIES GODWARD. 3. Thou shalt have no—**Lit. "let there not be to thee." Jehovah alone had existence. False gods were to be to the Israelites as non-entities. **Before me—**"before my face," "as worshipped along with me, in my presence." He is to have our exclusive reverence, affection and obedience. This commandment is a prohibition of polytheism. That is our God to which we give the supreme devotion of our hearts and lives. While calling ourselves Christians we may set ambition, or love of wealth, or pleasure, or pride and many other objects, side by side with Christ and permit them to control our lives much more than his spirit.

**4. Any graven image—**any representation of deity in wood or stone. God was not seen at Sinai under any visible form (Deut. 4: 12, 15, 23). For instances of the violation of this command see Ex. 32: 4; 1 Kings 12: 28; Judges 17: 3, 13, compare Acts 17: 24, 25; Rom. 1: 25. **In heaven above—**(Deut. 4: 15-19). The stars and constellations. **On the earth—**Inferior living creatures. **The water under the earth—**Fishes and marine monsters. The water is described as "under

the earth" because the beds of seas and rivers lie lower than the coasts and shores (Kalisch). This prohibition, literally understood, discouraged sculpture and painting amongst the Israelites. It was not meant to do so because several "graven images" were made by divine command for the tabernacle (Exod. 25: 18-20, 34; 26: 32; Num. 21: 8, 9). Compare also Num. 21: 8; 1 Sam. 6: 17; 1 Kings 7: 25; 10: 20.

**5. Bow down to them.** This commandment is violated by those who use images, pictures, crucifixes, &c. as "aids to worship," or who trust in charms, clairvoyance, &c., or anything apart from God's loving care for health or prosperity. (Isa. 44.) **A Jealous God**—Who will not transfer to another the honor due to Himself (Isa. 42: 8; 48: 11); nor tolerate the worship of any other god (34: 14); but who directs the warmth of his anger against those who hate him (Deut. 6: 15), with the same energy with which the warmth of His love (S. S. 8: 6) embraces those who love Him, except that love in the form of grace reaches much further than wrath. (K. and D.) No sin is so severely denounced as this (Lev. 20: 5; Deut. 27: 15); in regard to no other does God declare himself "jealous." "Jealousy is the shadow thrown where the sunshine of love is intercepted, and it is strong in proportion to the strength of the light. It operates in the heart exactly like the sense of justice in the reason. Justice expects a recompense when it has given service, and jealousy asks for love where it has given affection. Therefore, when God tells us that He is jealous, He implies that He condescends to love us, to look for a return, to desire more from us than outward service. When a man who confesses God begins to weary of spiritual intercourse with the Lord of spirits, when he can no longer worship one whose actual presence is realized because His voice is heard within, when the likeness of man or brute, or brightness of morning, or marvel of life or its reproductiveness, contents him as a representation of God the invisible, then his heart is beginning to go after the creature, to content itself with artistic loveliness or majesty, to let go the grasp as upon a living hand, by which alone the soul may be sustained when it stumbles, or guided when it would err."—(Chadwick.) **Visiting the iniquity of the fathers upon the children**—Remote descendants inherit the result of the sins of ancestors. "The human race is a living organism, in which not only sin and wickedness are transmitted, but evil as the curse of the sin and the punishment of the wickedness." (K. and D.) (Ex. 34: 7; Jer. 32: 18). Children are never punished for the personal guilt of their parents (Deut. 24: 16; 2 Kings 14: 5, 6; Ezek. 18: 4-20; Ex. 32: 33; Matt. 23: 32, 35; John 9: 2.) The same law which makes human progress possible through the inherited acquirements of past generations, makes a corresponding moral degradation necessary where ancestral sins have determined

the character of the heritage bequeathed. But it is possible to break this fatal entail. (Ezek. 18: 14-17.)

**6. Unto thousands**—R. V. Marg. "A thousand generations." (Deut. 7: 9.) The children of pious parents have very many precious promises. (Ps. 102: 28; 112: 2; Prov. 11: 21; 12: 7; 13: 22; Isa. 44: 3-5; 65: 23; Acts 2: 39; 1 Cor. 7: 14.)

**7. The name**—This involves all references to the Divine Being or matters concerning His person. **In vain**—This prohibits not merely false swearing, or perjury, but light and thoughtless use of the names and attributes of God. All profanity and silly exclamations, which are but thinly disguised oaths (Matt. 5: 34-47); and all irreverent treatment of sacred things. It does not forbid the solemn invocation of the name of God on fitting occasions. (Gen. 14: 22; 21: 23, 24; 1 Sam. 14: 44; Matt. 26: 63, 64). **Will not hold him guiltless**—An emphatic assertion of his heinous guilt in God's sight.

**8. Remember**—This implies that they already kept the Sabbath. (Ex. 16: 22.) Read also Isa. 58: 13, 14; Jer. 17: 24, 25; Ezek. 20: 11, 12, 20. **The Sabbath day**—"The rest day." But labor was to cease in order that the day might be fittingly celebrated. A religious activity of heart, mind and soul is enjoined. Disregard of the Sabbath day is often the first step in a career of wickedness (Lam. 1: 7; Ezek. 23: 28). Special promises are connected with keeping the Sabbath (Isa. 56: 2, 6, 7; 58: 13, 14; Jer. 17: 24, 25). Jesus kept the Sabbath (Mark 6: 2; Luke 4: 16, 31; 6: 6; 13: 10) and spent the day in preaching and healing. So we should occupy the time in religious duties and deeds of love.

**9.** This is not a command to work but an implied limitation of all servile labor to six days. (Ex. 31: 15; 34: 21; Lev. 23: 3; Luke 13: 14.)

**10. A Sabbath unto the Lord thy God** (R. V.)—A day of rest belonging to Him and kept in His honor. The injunction extends to all within the circle of the household, even the foreigner (Neh. 13: 16-19) and the dumb beasts.

**11. In six days**—God's work of creation was divided into six periods, and these are typical of the week-days. God's Sabbath still continues. He has ceased from His work of creation, but He is still engaged in dispensing the bounties of His providence. Christ's works of love and mercy were compatible with the Sabbath day because "My Father worketh hitherto and I work." When Sunday becomes a day of pleasure it ceases either to be holy or restful.

**III. DUTIES MANWARD. 12. Honor thy father and thy mother**—Obedience to this command lies at the foundation of well ordered society. Its principle extends to all who have any claim upon our respect and deference through relationship, age, social rank or office. (2 Kings 2: 12; 13: 14; Ps. 34: 11; 45: 10;

Gen. 45: 8; Judges 5: 7.) "It is not merely that the terms 'father' and 'mother' may include others beside human parents, but it is that no Oriental would think of limiting these terms to that relationship. Honor those who are over you in the Lord. He who fails to honor them lacks in due honor to Him who has deputed them to speak and act for Himself."—(Trumbull.) (Jer. 35: 18, 19; Eph. 6: 2; Lev. 19: 32; Prov. 6: 20; 23: 22; Col. 3: 20.) **That thy days may be long upon the land**—(Eph. 6: 2). Respect for legitimate authority and a due regard to the claims of others upon us whether as superiors, inferiors or equals, conduce to the permanence and stability of any nation. It is also true that God will reward with temporal blessings the individuals who keep this commandment. (Deut. 6: 2; 22: 7.) "Even unassisted nature will tend to make long the days of the loving and obedient child; for life and health depend far less upon affluence and luxury than upon a well regulated disposition, a loving heart, a temper which can obey without chafing, and a conscience which respects law. All these are being learned in disciplined and dutiful households, which are therefore the nurseries of happy and righteous children, and so of long-lived families in the next generation also. Exceptions there must be. But the rule is clear, that violent and curbless lives will spend themselves faster than the lives of the gentle, the loving, the law-abiding and the innocent."—(Chadwick.)

**13. Thou shalt not kill** (R. V.)—"Thou shalt do no murder." This forbids every act which endangers human life and the feelings which prompt to murder. (Matt. 5: 21, 22; 1 John 3: 15.) The reason for this command and the penalty for its violation are given in Gen. 9: 6. Murder should be punished with death, not merely on the principle of "an eye for an eye and a tooth for a tooth," or because the strongest deterrent must be used against the most heinous of crimes, but because it is an insult to God, an offence against His person, and He has prescribed the penalty which is to be attached to it. Obviously, from this point of view, the suicide is as guilty as the murderer, and the execration with which he has been regarded in ruder and sturdier times is not undeserved. "It is when we see in our fellow man a divine creature of the Divine, made by God in his own image, marred and defaced by sin, but not beyond recovery; when his actions are regarded as wrought in the sight of a Judge whose presence supersedes utterly the slightness, heat and inadequacy of our judgment and our vengeance; when his pure affections tell us of the love of God which passeth knowledge; when his errors afflict us as dire and melancholy apostacies from a mighty calling; and when his death is solemn as the unveiling of unknown and unending destinies, then it is that we discern the sacredness of life, and the awful presumption of the deed which quenches it. It is when we realize that he is our brother,

holding his place in the universe by the same tenure by which we hold our own, and dear to the same Father, that we understand how stern is the duty of repressing the first resentful movements within our breast which would even wish to crush him, because they are a rebellion against the Divine ordinance, and against the Divine benevolence."—(Chadwick.) This commandment does not prohibit protecting our own lives at the cost of that of our assailant, nor just wars, which are commended in Scripture and blessed by God, nor is he guilty of murder who kills another accidentally. But all kinds of dissipation, such as intemperance, which endanger and shorten life, come within its scope.

**14. Adultery**—All kinds of impurity and immodesty are forbidden even in thought. (Matt. 5: 27-32.) This is a difficult subject to treat of with our classes. Yet the virus of obscenity is so fearfully insidious that we don't know the awful danger in which some one in our class may stand. Dwell on the sanctity of the married relation with the older classes. The folly and sin of improprieties which even appear to forget what it means; the indissolubility of the union except for criminal conduct which involves high treason to it (Matt. 19: 6, 9; Rom. 7: 2); and the mystical meaning of it, which elevates it to a rank and dignity above all other human relations. (Eph. 5: 25.) With younger classes warn against bad words, books and pictures, but be careful lest you awaken curiosity in those who are ignorantly innocent. "When lawless wishes are deliberately toyed with, it is clear that lawless acts are not hated, but only avoided through fear of consequences. The reins which govern the life are no longer in the hands of the spirit, nor is it the will which now refuses to sin."—(Chadwick.)

**15. Steal**—Every kind of dishonesty is stealing no matter by what polite term it may be called. This commandment is broken by (1) taking what does not belong to us; (2) by taking advantage of another's ignorance to defraud him; (3) by taking advantage of his circumstances to exact more than is just; (4) by overcharging, or by not paying fair prices; (5) by false labels and lying advertisements; (6) by underpaying employees or by not earning our wages, or by compelling employers to pay more wages than their business can afford; (7) by trying to escape customs duties and taxes; (8) by gambling and all other attempts to get riches without working for them honestly; (9) by taking advantage of public institutions and the church without doing our share towards their support; (10) by robbing the public through monopolies and combines, &c. (Lev. 19: 11; Deut. 5: 19; Matt. 19: 18; Rom. 13: 9.)

**16. False witness**—This does not refer merely to evidence in a court of justice, but to every occasion on which we express, or imply, an opinion about our neighbor. Lying of every kind comes within the scope of this law. "Apart from deliberate lying we may bear

false witness by equivocation; by the suppression of any essential particular that goes to make up the whole truth; by putting a wrong connection on, or giving a wrong emphasis to the words of another; by neglecting to defend a slandered character, silence giving consent; by a shrug of the shoulders, a compression of the lips, a motion of the hand, suggesting what we do not dare to utter."—(J. W. Brown.) Also, "when we give way to that most shallow of all attempts at cleverness which claims credit for penetration because it can discover base motives for innocent actions, so that high-mindedness becomes pride, and charity withers up into love of patronizing, and forbearance shrivels up into a lack of spirit."—(Chadwick.) (Ex. 23: 1; Eph. 4: 25.)

**17. Covet**—This commandment covers all the rest. To desire to do what is wrong, or to have what belongs to another is the beginning and fountain of all wickedness. (Prov. 4: 23; Mark 7: 21, 22; Jas. 1: 14, 15. "Plainly this is the sharpest and most searching precept of all; and accordingly St. Paul asserts that without this he would not have suffered the deep internal discontent, the consciousness of something wrong, which tortured him, even although no mortal reproached him, even though, touching the righteousness of the law, he was blameless. He had not known coveting, except the law had said "Thou shalt not covet."—(Chadwick.)

**LESSONS.** 1. God has redeemed us from the bondage of sin. 2. It will be easy to keep His commandments if we love Him. 3. If we really love God, we will love our fellowmen too. 4. If we love others we will never willingly do them wrong. 5. We should watch our hearts, for in them a commandment is first broken.

### BLACKBOARD OUTLINE.

#### THE SUM OF THE LAW.

**L**OVE GOD ALONE  
**O**F HIM MAKE NO IMAGE  
**V**ENERATE HIS NAME  
**E**VERY SEVENTH DAY IS HOLY

**G**IVE HONOR WHERE DUE      **M**AKE NO UNFAIR GAINS  
**O**F NONE BE JEALOUS      **A**LWAYS SPEAK THE TRUTH  
**D**EFILE NOT THE SOUL      **N**O ONE ENVY

**"Love is the fulfilling of the Law."**

#### LESSON II—July 14th, 1895.

#### The Golden Calf. EXODUS 32: 1-8, 30-35.

(Commit to memory verses 7, 8).

**GOLDEN TEXT:** "Little children keep yourselves from idols." John 5: 21.

**PROVE THAT:** God only should be worshipped. Rev. 19: 10.

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

**LESSON HYMNS.** *Children's Hymnal*—Nos. 1, 11, 94, 10.

**DAILY PORTIONS.** *Monday.* The Golden Calf. Ex. 32: 1-8. *Tuesday.* Intercession by Moses. Ex. 32: 9-14. *Wednesday.* The calf destroyed. Ex. 32: 15-24. *Thursday.* Punishment. Ex. 32: 30-35. *Friday.* Impressive reminder. Deut. 9: 7-21. *Saturday.* Folly of Idol worship. Ps. 106: 16-27. *Sabbath.* Trust in a living God. Ps. 115: 1-13. (*The I. B. R. A. Selections.*)

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** Moses was summoned alone into the Divine presence and continued in the mount with God forty days (Ex. 24: 18). During this time he received instructions regarding the priesthood, the tabernacle and the Sabbath. Two stone tablets were also given him upon which God himself had written the Ten Commandments (31: 18). The parallel narrative is found in Deut. 9: 11-21.

**LESSON PLAN.** I. Sin. vs. 1-6. II. Wrath. vs. 7, 8. III. Intercession. vs. 30-35.

**I. SIN. 1. Delayed**—He was gone about 40 days (Ex. 24: 18; Deut. 9: 9) if we are to include the week with the leaders in the lower part of the mountain (24: 9, 16). **Gathered themselves together**—The word implies "in a tumultuous manner". Doubtless the "mixed multitude (Ex. 12: 38) contributed a good deal to the discontent but the blame is never thrown on them. **Unto Aaron**—He had been made Moses' deputy (24: 17). **Make us gods**—R. V. marg. "A god." They demand a visible object of worship. It was a breach of the second commandment that was proposed. This is the craving of all ritualism. (Rom. 1: 20-25; Col. 1: 15; Heb. 11: 27.) Priests and doctors of divinity may distinguish between the worship offered to God and the adoration paid to images, but no such distinction can be grasped by the mass of the people. In condescension to the weakness of our finite nature God has given us a representation of himself which we may worship with all our hearts. (Col. 1: 15; Heb. 1: 3; John 14: 9; 1: 8.) **This Moses the man**—They speak slightly of him. He had not been a great while known to the mass of the people. Thousands of them had only seen him at a distance. He seemed to have abandoned them, or to have perished in the flames on the summit of the mountain. The daily manna and the cloud-enveloped Sinai had become too common to impress them. **We wot not**—sounds very like "we care not".

**2. Aaron said**—The narrative is necessarily condensed, but there is no hint that Aaron tried to dissuade them. He weakly yielded at once. (Deut. 9: 20.) One with God on his side would have been more than a match for them all. Moses often faced the angry tribes alone. (1 Chr. 16: 11; 29: 12; Ps. 68: 35; Jas. 1: 5.) Some supposed that he hoped, by making such a demand, he would ask something which they would refuse and so give him an excuse for not complying with their request, or at least temporizing until Moses returned. Crafty measures, when principles should be asserted, never succeed. **Golden ear-rings** R. V.—"Rings." The word stands for nose-rings as well. These were worn by both men and women. They were massive and of solid gold.

**3. People readily make greater sacrifices** in order to gratify their own fancies than they are willing to make for the cause of Christ.

**4. He fashioned it**—Probably a wooden model was made. Then the gold was cast into plates and beaten out. The model was then overlaid with the gold and carefully finished and engraved. **A molten calf**—The idea

was borrowed from the worship of the sacred bull (*Apis*) in Egypt, but this was not an image of Apis but of Jehovah. The Chaldeans also worshipped the bull; but with them it was usually winged and human-headed, representing the combination of wisdom, strength, and omnipresence. The only painting of Mnevis, another Egyptian bovine deity, that has been discovered, is bright yellow, evidently intended to represent a golden image. (Compare Judges 17: 34; 1 Kings 12: 28; Rom. 1: 23; Isa. 42: 8.) **This is thy god** (R. V. marg.)—It was a symbol of Jehovah. (Ps. 106: 19, 20.)

**5. When Aaron saw it**—How the people regarded the calf. This would seem as if Aaron was without any plan of action and was carried along by the multitude. He adroitly, as he doubtless thought, drew the people back to thoughts of Jehovah. He was simply going on from bad to worse. **A feast to the Lord**—Calling it that did not make it any the less idolatrous. Aaron could not in this way retrace the false step he had taken.

**6. Burnt offerings**—These were wholly consumed by fire. **Peace offerings**—Part burnt, part given to the priests, and the rest consumed by the worshippers. "There is nothing about sin offerings in connection with this new worship."—(Lange.) (1 Cor. 10: 7.) **Sat down to eat**—A sacrificial feast. Such feasts were enjoined as part of the Mosaic ritual. But this one was doubtless characterized by licentiousness, gluttony and drunkenness, after the manner of heathen orgies. **Rose up to play**—Not innocent games, but disgusting and shameless excesses (verse 19, 25). "The words imply not only such sports as singing, dancing, and merry making in general, but in some cases also a species of conduct which the epithet "wanton" as correctly defines as any term which we deem it proper to employ."—(Bush.) (Judges 21: 21; 1 Sam. 18: 6, 7; 2 Sam 6: 5; 1 Kings 18: 26.)

**II. WRATH. 7. Go, get thee down**— "Make haste to descend." (33: 1; Deut. 9: 12.) **Thy people**—God disowns them. For the moment they cease to be His people. Moses feels keenly the implied rejection. **8. Quickly**—So soon is the covenant broken. Their ingratitude to their Redeemer is all the more glaring. **A molten calf**—The language of infinite contempt. "In these days a certain school choose to represent God as looking down coldly and calmly on sin, and dealing with it in quite an unimpassioned manner, but Revelation does not thus reveal God. He hates sin; He waxes hot against sinners; He is grieved at His heart. Is not this whole picture of the apostasy of Israel suggestive of our own age



and nation? God has not dealt with any nation as He has with us, and yet the spirit and philosophy of our day is strangely godless. The golden calf is in the market place and in the schools.—(Exell.) "Have we made any calves? Ah, many. We have been great at idol making." Can I count the calves we have worshipped? The unholy catalogue: Pride, fashion, gluttony, self-indulgence, wealth, station, influence, appearance—all calves of our making—calves of gold.—(Parker.)

Here our lesson omits a few verses. They should be read and pondered. God speaks to try Moses and also to manifest His detestation of the sin of Israel. He threatens to destroy the nation, and making Moses a second Abraham, wait till a new nation sprung from him shall be worthier of the covenant promises. Utterly unambitious and unselfish Moses pleads with God. A sensitive regard for God's own honor inspires him with a holy boldness and his prayer is heard. The people are spared before they have repented because Moses interceded for them. Carrying with him the two tablets inscribed with the law by God's own hands, he rejoined Joshua who awaited him (24: 13). Drawing near the camp, but not yet in view of it, the sound of the idolatrous revelry rose to their ears. The young soldier's first thought was of battle, but the calmer and better judgment of Moses rightly interpreted the confused uproar. Moses could plead with God for Israel, but to see the unholy rites of calf worship moved his deepest indignation. He cast away the precious tablets and hastening into the midst of the people upbraided Aaron, destroyed the calf and executed vengeance upon the chief offenders.

**III. INTERCESSION. 30. Ye have sinned**—They had been severely punished and now began to show penitence. (1 Sam. 12: 17-25; Luke 15: 18.) **Peradventure**—The sin seemed now so heinous that he almost doubted whether it could be pardoned. He is looking at it now from a different point of view from that taken when pleading with God. **Make an atonement**—He hoped that he might be the means of bringing about a reconciliation with God. He would intercede with God for them.

**31. Moses returned**—Went up again into the cloud at the summit of the mountain. (Deut. 9: 18.) He makes no excuse for the people. He confesses their guilt and pleads for unmerited mercy. He is overwhelmed with horror at the enormity of their guilt. (Ex. 20: 23.)

**32. If thou wilt**—Note the unfinished sentence. (Gen. 4: 8; 1 Sam. 12: 14; Luke 19: 42.) It seems too much to ask for, he only dares hint at it. **Thy book**—"The book which Jehovah has written is the book of life,

or of the living. (Ps. 69: 29; Dan. 12: 1.) This expression is founded upon the custom of writing the names of the burgesses of a town or country in a burgess-list, whereby they are recognized as natives of the country, or citizens of the city, and all the privileges of citizenship are secured to them. To blot out of Jehovah's book, therefore, is to cut off from fellowship with the living God, or from the kingdom of those who live before God, and to deliver over to death. As a true mediator of his people, Moses was ready to stake his own life for the deliverance of the nation, and not to live before God himself, if Jehovah did not forgive the people their sin. These words of Moses are the strongest expression of devoted self-sacrificing love.—(K. and D.) Compare (Rom. 9: 3.) (Ps. 56: 17; 139: 16; Phil. 4: 3; Rev. 3: 5; 17: 18; 21: 27; 22: 19.)

**33.** "The infinite love of God is unable to withstand the importunity of such love. God, who is holy love, cannot sacrifice the righteous and good for the unrighteous and guilty, nor can he refuse the mediatorial intercession of his faithful servants. **Whosoever hath sinned**—The nation as a whole will not be destroyed. (Ezek. 18: 4.) God will deal with individuals on their personal deserts.

**34. Mine angel**—(33: 2, 3, 14; Num. 20: 16.) The angel of the covenant, the Son of God. This was a gracious promise. (Ex. 23: 20; 33: 2, 14; 20: 16; Josh. 5: 13, 15; Isa. 63: 9.) **In the day when I visit**—"Moses had obtained the preservation of the people and their entrance into the promised land, under the protection of God, through his intercession, and averted from the nation the abrogation of the covenant; but the covenant relation which had existed before was not restored in its integrity. Though grace may modify and soften wrath, it cannot mar the justice of the holy God. The punishment therefore was not remitted, but only postponed in the long suffering of God, 'until the day of retribution', or visitation. The day of visitation came at length, when the stiffnecked people had filled up the measure of their sin through repeated rebellion against Jehovah and his servant Moses, and were sentenced at Kadish to die out in the wilderness."—(K. and D.) Another view of this expression is that future backslidings were treated as repetitions of this first offence and as aggravations of it. The Jews have a saying that in every affliction of their people there is an ounce of the powder of the golden calf. (Deut. 32: 35; Rom. 2: 5, 6.)

**35. The Lord plagued the people**—This refers to the whole series of chastisements which befel the people because of their innate proneness to idolatry. We have no mention of any special scourge at the time.

**LESSONS.** 1. We should never compromise with sin. 2. God knows everything we do and is angry at wickedness. 3. The prayers of the righteous often secure mercy for the transgressors. 4. Every one must answer for himself before God. 5. God is ready to pardon sin, but he chastises the sinner so as to make him hate it.

BLACKBOARD OUTLINE.

G. C.

SIN

WRATH

INTERCESSION

ISRAEL

HOLINESS  
JUSTICE  
TRUTH

MOSES

OURSELVES

CHRIST

FREE GRACE

“Mercy rejoiceth against judgment.”

LESSON III—July 21st, 1895.

Nadab and Abihu. LEV. 10: 1-11.

(Commit to memory verses 9-11.)

GOLDEN TEXT. “Do not drink wine nor strong drink, thou, nor thy sons with thee.”  
Lev. 10: 9.

PROVE THAT.—False worshippers will be punished. Ecc. 5: 1.

SHORTER CATECHISM. Quest. 29. *How are we made partakers of the redemption purchased by Christ?* A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

LESSON HYMNS: *Children's Hymnal*. Nos. 2, 100, 114, 117.

DAILY PORTIONS. *Monday*. Nadab and Abihu. Lev. 10: 1-11. *Tuesday*. The incense altar. Ex. 30: 1-10. *Wednesday*. Privileges of Nadab and Abihu. Ex. 24: 1-10. *Thursday*. Cause of stumbling. Isa. 28: 1-7. *Friday*. Unfaithfulness of priest. Ezek. 22: 23-28. *Saturday*. Uzziah's presumption. 2 Chr. 26: 14-21. *Sunday*. God's goodness and judgment. Nahum 1: 1-10. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. The closing chapters of Exodus describe the tabernacle and the first six of Leviticus deal with the principal sacrifices. The two immediately preceding our lesson contain the account of the consecration of the priesthood and the offering of the first sacrifices according to the new ritual. By fire from heaven God testified his acceptance of the offering and kindled thus miraculously that altar-fire which was never to be extinguished, (ch. 6: 13). Compare Judges 6: 20, 21; 1 Kings 18: 38; 2 Chr. 7: 1, 2.

LESSON PLAN. I. The Priest's Sin. vs. 1-2. II. God Glorified. vs. 3-7. III. Man Safeguarded. vs. 8-11.

I. THE PRIEST'S SIN. **Nadab and Abihu**—The two eldest sons of Aaron. They had just been consecrated priests and their prominent position rendered it necessary that their sin should not be overlooked. Either (R. V.) “Each.” **Censer**—A small portable vessel for carrying coals on which incense was sprinkled. (Num. 4: 14; Lev. 16: 12.) **Incense**—(Ex. 30: 34-38.) This was offered twice each day at the hours of morning and evening sacrifice. The coals used were taken from the altar of burnt offering (16: 12) and placed upon the golden incense altar in the holy place. **Strange fire**—(Ex. 30: 9.) It is difficult to determine the precise sin of Nadab and Abihu. It is said (1) that they did not take the coals from off the altar of burnt offering (16: 12; Num. 16: 46); (2) that they offered it at a time not commanded (verses 12 and 16), desiring to add to the solemnities;

(3) they did not use the proper censer and offered it together, whereas one priest alone performed the act; (4) that they passed within the veil into the holy of holies. This is inferred from the connection in chap. 16: 1, 2; (5) that they were intoxicated at the time—inferred from the connection in verse 9. “It is perfectly possible, and even likely, that all these elements were combined in their offence. The essence of their sin was this: that it was will-worship—worship in which they consulted not the revealed will of God regarding the way in which He would be served, but their own fancies and inclinations. Wherever we are not clear that we have a divine warrant for what we do in the worship of God, we need to be exceedingly careful, and to act with holy fear, lest possibly, like Nadab and Abihu, we be chargeable with offering ‘strange fire,’ which the Lord has not commanded. And when one

goes into many a church and chapel, and sees the multitude of remarkable devices by which, as it is imagined, the worship and adoration of God is furthered, it must be confessed that it certainly seems as if the generation of Nadab and Abihu was not yet extinct."—(Kellogg.)

**2. Fire from the Lord**—A sudden flame darting out from the holy of holies. (Num. 16: 35; 2 Sam. 6: 7; 1 Kings 1: 10; Acts 5: 1, 10.) It may have proceeded from the cloud resting upon the tabernacle. Its source was beyond doubt, it came from Jehovah. **Devoured them**—Slew them. Their clothes were not burnt, nor their bodies consumed. **Before the Lord**—In the very presence of Him whom they had insulted. (Ps. 19: 13.) "When the ritual service was so newly established, and just coming into regular operation, such an infraction of it by the very persons whose official charge it was to maintain its sacredness demanded a most rigid punishment, even a miraculous interposition, to protect the sacred service, and indeed the whole law, from that disesteem on the part of the people which might naturally have resulted from it if passed over without the severest rebuke."—(Kitto.) In this, and in the similar cases referred to above, "the punishment was not determined so much by the aggravation of the offence itself as by the necessity of vindicating God's majesty and by a signal judgment on the first occasion, preventing a repetition of the offence. In such cases it is very necessary to separate the temporal from the thought of eternal punishment. We may not argue from temporal punishment to eternal doom."—(Lange.) Compare 1 Cor. 11: 30-32.

**II. GOD GLORIFIED. 3. Moses said**—Not in reproach but as interpreting the sad calamity. **The Lord spake**—Not precisely in these words but frequently in their substance. (Ex. 29: 44; 19: 22; Isa 52: 11.) **Sanctified**—God must be approached with reverence that His holiness may be duly honored. **Them that come nigh Me**—The priests. (Num. 16: 5; Ezek. 42: 13; 43: 19.) By their election to the priesthood "Jehovah had brought them near to himself, and sanctified them to himself by anointing (8: 10, 12; Ex. 29: 1, 44; 40: 13, 15), that they might sanctify him in their office and life. If they neglected this sanctification, he sanctified himself in them by a penal judgment (Zec. 38: 16), and thereby glorified Himself as the Holy One, who is not to be mocked."—(K. and D.) **Before all the people**—The offence was public, hence God's holiness must be publicly vindicated. **Aaron held his peace**—"Even the tenderest natural affection must be silent when God smites for sin; and in this case the sin was so manifest, and the connection therewith of the judgment so evident, that Aaron could say nothing, though his heart must have been breaking."—(Kellogg.) Gen. 18: 25; 1 Sam. 3: 18; Job. 1: 20, 21; 2: 10; Ps. 39: 9; 46, 16; Isa. 39: 8; Matt. 10: 37.)

**4. Mishael and Elzaphan**—(Ex. 6: 22.)

They were not priests and so could carry out the dead bodies and suffer defilement without interrupting the services. (Num. 9: 6.) **Sons of Uzziel**—"That is descendants. It appears from Num. 3: 27, 28, that Uzziel and his three brothers (Ex. 6: 18) had at this time 8,600 male descendants, and as many, doubtless, of the other sex; an average of 4,300 each; which makes it perfectly plain that several generations must have intervened."—(Green.) **The uncle of Aaron**—He would therefore, according to Dr. Green, be the brother of his more distant paternal ancestor. **Your brethren**—Used in the general sense of relatives. (Gen. 13: 8.) **From before the sanctuary**—This shows that they had been slain before the entrance to "holy place, although Jewish tradition says that they perished within the sanctuary. **Out of the camp**—For interment.

**5 Their coats**—Their priestly robes. (8: 13.) The fire had slain them like a flash of lightning. "They buried the dead in their linen coats. These priestly garments had been defiled with the dead bodies, and were buried with them. There is nothing else degrading in the form of burial. The burial without the camp was common for all corpses. The buriers were also reminded that the dead were their brethren."—(Lange.) "This was now the eighth day of the month; the passover lamb was to be slain on the 14th. Mishael and Elzaphan were therefore unable to keep the passover on account of their defilement by a dead body, for this lasted seven days. (Num. 19: 11, 13.) In view of these facts it is suggested that it was the case of these Levites which was considered and provided for by the law of the passover of the second month. (Num. 9: 6, 12.)"—(Lange.)

**6. Uncover not your heads**—"Do not go about with your hair dishevelled, or flowing free or in disorder." (13: 45.) **Rend your clothes**—"By making a rent in them in front of the breast. (Gen. 37: 29; 44: 13; 2 Sam. 1: 11; 3: 31; 13: 31.) A very natural expression of grief, by which the sorrow of the heart was to be laid bare."—(K. and D.) "Even in ordinary cases, restrictions were placed upon Aaron and his sons as regards the outward signs of mourning; but exceptions were made in the case of the nearest relations, and, in particular, of the death of a son, or a brother. (21: 2.) In this case, however, this permission could not be given; and they are warned that by public expressions of grief they would not only bring death from the Lord upon themselves, but also bring His wrath upon the whole congregation which they represented before God. They are not indeed forbidden to mourn in their hearts, but from all the outward and customary signs of mourning they must abstain. And the reason for this is given: 'The anointing oil of the Lord is upon you.' That is, by the anointing they had been set apart to represent God before Israel. Hence, when God had thus manifested His holy wrath against sin, for them to have ex-

hibited the public signs of mourning for this, even though the stroke of wrath had fallen into their own family, would have been a visible contradiction between their actions and their priestly position."—(Kellogg.) (Lev. 21: 10, 12; Ezek. 24: 16, 18; Deut. 4: 24; Heb. 12: 29.) **Bewail the burning**—The others stood in no such special relation to God and, therefore, they might give free scope to natural grief. They were to mourn rather at the sin than at its punishment.

7. They were not to follow the bodies to the grave. "The seven days appointed for their consecration (8: 3) were at an end (9: 1). But they were now in the midst of sacred services consequent upon it. It was the first occasion of Aaron's officiating as high priest (9: 7), with his sons as helpers (9: 9, 12, 18, 20), and the solemnities of the day were not yet concluded (10: 12)."—(Green.) **Tabernacle of the congregation**—(R. V.) "Tent of meeting." It was so called as the place where the people met with God, and God with them. (Ex. 29: 42, 43.)

III. MAN SAFEGUARDED. 8. **Unto Aaron**—Either through Moses, or else to Aaron as high priest, and therefore the proper person to receive a communication relating to the priesthood.

9. **Do not drink wine**—Composure and perfect concentration of thoughts, the utmost nicety in the prescribed observances, and a dignified appearance—these requirements, so essential during the ministrations, were deemed

incompatible with the enjoyment of wine, which was forbidden entirely, because even a little may mislead to intemperance, and because experience has shown the frequent licentiousness of the priests and its fatal consequences."—(Kalisch.) (Isa. 28: 7; Ezek. 41: 21; Luke 1: 15; 1 Tim. 3: 3; Titus 1: 7.) From the connection in which this prohibition stands it is inferred that Nadab and Abihu were intoxicated. **Strong drink**—An intoxicating beverage made from barley, dates and honey. Distilled liquors were then unknown.

10. **The holy and the common**—What is sacred and what may be used for ordinary purposes. "Everything was common (profane) which was not fitted for the sanctuary, even what was allowable for daily use and enjoyment, and therefore was to be regarded as clean."—(K. and D.) The priest's mind must be clear so as to perform his service according to the prescribed form. "For the christian it is not enough that he shall abstain from what is in its own nature always sinful; it must be the law of our life that we abstain also from whatever may needlessly become occasion of sin."—(Kellogg.) (Lev. 11: 47; 20: 25; Jer. 15: 19; Ezek. 22: 26; 44: 23.)

11. **Teach the children of Israel**—They were the official instructors of the people. Those who would teach others must themselves be clearly on the right side of the temperance question.

LESSONS. 1. The children of christian parents are specially guilty if they go astray. 2. God must be worshipped with reverence. 3. We must do exactly as God says, not as we fancy to be best. 4. We should submit without a murmur to God's chastisements. 5. Strong drink clouds the mind and leads to sin.

## THE BLACKBOARD.

# Drink neither wine nor strong drink

FOR IT IS AN ENEMY TO

**R**ELIGION  
EASON  
RESPECT

**Test ye also.**

As this is designed to be a temperance lesson we add a few illustrative facts from Temperance Lectures by Thos. McMurray.

John Cassell in his able paper upon education, states that, in order to test what became of Sabbath school scholars after they left the school, a circular was addressed to the chaplains of the principal prisons in England, Scotland, and Wales, when by their report it appeared that out of ten thousand three hundred and sixty-one inmates, six thousand five hundred and seventy-two had been Sabbath-school scholars. Hence arose the question, "What is the cause of this?" Answer, "almost uniformly strong drink is the cause." Sunday-school teachers, teach total abstinence in your schools, or drink will undo your efforts.

The popular historian, Sir A. Alison, says of the records of the Glasgow House of Refuge:--

"These highly curious annals of crime shew, in the clearest manner, the fatal influences of the drinking of whiskey upon the lower classes of the people, for out of 234 boys who are at present in the institution, it appeared from their own account that the drunkenness of their parents stood thus:

Had drunken fathers, - - - 72.  
Had drunken mothers, - - - 62.  
Had both parents drunken, - - 69.

So that upwards of two-thirds of the boys in the institution have been precipitated into crime through the use of liquor by one or both of their parents.

Wendell Philips, in a speech delivered in the city of Boston some time since stated: "In ten years, forty-five men out of every hundred in this peninsula of Boston are arrested for crime; forty-five out of every hundred, nearly one-half of the population, in ten years pass through the station-house or the gaol. Now, go with me to Berkshire county, in this state (Mass.), where the law against the liquor traffic is enforced; less than ten men out of one hundred are subjected to imprisonment in that county."

G. L. Allen, Esq., Governor of Toronto Gaol states: "From my experience in such matters, having been now going on fourteen years dealing with them, I unhesitatingly assert, that were the criminals not actually committed for drunkenness, analyzed, it would be found that three-fourths of them committed the offences with which they were charged through the agency, directly or indirectly, of intoxicating drinks."

It has been estimated that every public house in Liverpool makes ten paupers annually. Every two public houses keep a policeman. Every public house sends eight persons to the police court. Every public house imposes a tax of one hundred and sixty pounds per annum upon the tax payers.

Dr. ——— informs me that, during the emigrant fever in Toronto, in 1847, liquors were furnished by the city in great abundance and were freely used, and he believed that nineteenth-twentieths of the deaths that took place were caused by drink.

The following has been signed by upwards of 2,000 medical men, including many of the leading members of the profession:

"We are of opinion that:—1st. That a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcohol or fermented liquors as beverages. 2nd. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits or as wine, beer, ale, porter, cider, &c. 3rd. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time. 4th. That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

## LESSON IV—July 28th, 1895.

### Journeying to Canaan. NUM. 10: 29-36.

(Commit to memory verses 33 and 34).

GOLDEN TEXT: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10: 29.

PROVE THAT—The Christian has glorious company. Heb. 12: 22, 23.

SHORTER CATECHISM. Quest. 30. *How doth the Spirit apply to us the redemption purchased by Christ?* A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

LESSON HYMNS. *Children's Hymnal*—Nos. 84, 175, 126, 102.

DAILY PORTIONS. *Monday.* Journeying to Canaan. Num. 10: 29-36. *Tuesday.* The guiding pillar. Num. 9: 15-23. *Wednesday.* Jehovah's promise. Ex. 6: 1-8. *Thursday.* Remembering the way. Neh. 9: 5-12. *Friday.* Loving-kindness acknowledged. Isa. 63: 7-14. *Saturday.* The Almighty Keeper. Ps. 121. *Sabbath.* "He leadeth me." Ps. 23. (*The I. B. R. A. Selections*).

## NOTES AND EXPLANATIONS.

INTRODUCTORY. The book of Numbers contains the census of the Israelites, hence its name. This was taken twice, at Mt. Sinai and again before crossing the Jordan. In it we

find the camp regulations and order of marching. The people are regarded as the Lord's host. Our lesson describes the beginning of its march.

LESSON PLAN. I. A Kind Invitation. vs. 29-32. II. A Safe Guide. vs. 33-36.

I. A KIND INVITATION. 29. Hobab—He may have come on a farewell visit as the people prepared to set out on their journey. **Raguel**—R. V. "Reuel." (Ex. 2: 18; 3: 1.) He is identical with Jethro, the latter being an official title like "His Excellency." (Ex. 18: 5, 27.) **Moses' father-in-law**—In Judges 4: 11 Hobab is called Moses' father-in-law, but the word may express any relation by marriage. **I will give it you**—This promise was made to Abraham (Gen. 12: 7; 13: 15; 17: 8) and repeated to Jacob (Gen. 28: 13; Ps. 105: 9, 11), and to Moses and the children of Israel (Ex. 3: 8). **Come thou with us**—We should invite others to come to God. (John 1: 41, 45; Rev. 22: 17.) Our own blessings are doubled by sharing them with others. **We will do thee good**—Will give you something better than this restless, homeless, desert life. "The outlook to a future was something which the Kenites as a people had not, never could have in their desultory life. Unprogressive, out of the way of the great movements of humanity, gaining nothing as generations went by, but simply reproducing the habits and treasuring the beliefs of their fathers, the Arab tribe might maintain itself, might occasionally strike for righteousness in some conflict, but otherwise had no prospect, could have no enthusiasm. They would live their hard life, they would enjoy freedom, they would die; such would be their history. Compared with that poor outlook, how good it would be to share the noble task of establishing on the soil of Canaan a nation devoted to truth and righteousness, in league with the living God, destined to extend His kingdom and make his faith the means of blessing to all. It was the great opportunity of these nomads. As yet, indeed, there was no courage of religion, no brightness of enthusiasm among the Israelites. But there was the ark of the covenant, there were the sacrifices, the law, and Jehovah himself, always present with his people, was revealing His will and His glory by oracle, by discipline and deliverance." (Watson.) **The Lord hath spoken good** (Gen. 32: 12; Ex. 3: 8; 6: 7, 8.)

30. **I will not go**—The old ties of country and people were too strong. He was a chieftain there and free. He shrank from coming under the strict requirements of the Hebrew religion and rule. For the same reason men refuse still to come to Christ. They will not conform themselves to the holy law of God.

31. **Leave us not**—"The earnest impotency of Moses to secure the attendance of this man, when he enjoyed the benefit of the directing cloud, has surprised many. But it should be recollected that the guidance of the cloud, though it showed the general route to be taken through the trackless desert, would not be so

special and minute as to point out the places where pasture, shade, and water were to be obtained, and which were often hid in obscure spots by the shifting sands. Besides several detachments were sent off from the main body. The services of Hobab, not as a single Arab, but as a prince of a powerful clan, would have been exceedingly useful, and as a guide they must have been as invaluable as they were urgently required, for the journey within two or three days journey from Sinai leads so constantly over hills of drift sand, that it is irksome and exceedingly bewildering."—(J. F. and B.) **Instead of eyes**—God invites us into His service because there is work for us to do that no one else can do so well as we. (Job 29: 15.) "A hybeer is a guide, from the Arabic word hubbar, to inform, instruct or direct, because they are used to do this office to the caravans travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of the Soudan, and the western extremities of Africa. He is a man of great consideration, knowing perfectly the situation and properties of all kinds of water to be met with on the route; the distance of wells; whether occupied by enemies or not; and, if so, the way to avoid them with the least inconvenience. It is also necessary for him to know the places occupied by the simooms, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions; but now that the Arabs in those deserts are everywhere without government, the trade between Abyssinia and Cairo given over, and that between Soudan and the metropolis much diminished, the importance of the office of hybeer, and its consideration, have fallen in proportion, and with these the safe conduct." (Bruce).

32. **The same will we do unto thee**—He is offered a full share of every blessing and of the land. "As no farther refusal is mentioned, and the departure of Israel is mentioned immediately afterwards, he probably consented."—(Knobel.) "This is raised to a certainty by the fact that, at the commencement of the period of the judges, the sons of the brother-in-law of Moses went into the desert of Judah to the south of Arad along with the sons of Judah (Judges 1: 16), and therefore had entered Canaan with the Israelites, and that they were still living in that neighborhood in the time of Saul (1 Sam. 15: 6; 27: 10; 30: 29)."—(K. and D.) The tribe of Judah led the march (verse 14), and with it the guides,

and scouts would naturally be associated. If we share the trials of God's people we shall also share their triumphs. (2 Tim. 2: 12; Luke 22: 28, 29.)

**II. A SAFE GUIDE. 33. They departed**—They had been at Sinai nearly a year. The time had been spent in completing the religious and civil organization of the nation. **Three days' journey**—About 18 or 20 miles. The whole route from Sinai to Kadesh in the most direct course is about eleven days' journey. At this their first halting place murmuring again took place and a severe judgment befel the people. Here Prof. Palmer found the remains of an ancient camp surrounded by an immense number of graves. **The ark of the covenant**—So called because it contained the tables of the covenant, the ten commandments. "A most remarkable parallel to the Mosaic ark with its contents was found, some years since, by Rassam at Balawak, east of Mosul, in a temple of Asurnasirpal, two alabaster slabs enclosed in a marble casket, each 9 inches by 13 inches, written on both sides and containing 570 signs."—(Green.) **Went before them**—Its usual place was in the midst of the host (2: 17). At Jordan it again leads (Josh. 3: 7; Deut. 1: 33). It may have been carried in front because this was the first march, in order to make more evident that God indeed led them. "Jehovah still did as he had already done on the way to Sinai (Ex. 13: 21: 22). He went before them in the pillar of cloud, according to his promise (Ex. 33: 13), on their journey from Sinai to Canaan, with this simple difference, however, that henceforth the cloud that embodied the presence of Jehovah was connected with the ark of the covenant, as the visible throne of his gracious presence which had been appointed by Jehovah himself. To this end the ark of the covenant was carried separately from the rest of the sacred things, in front of the whole army; so that the cloud which went

before them floated above the ark, leading the procession, and regulating its movements and the direction it took in such a manner that the permanent connection between the cloud and the sanctuary might be visibly manifested even during their march."—(K. and D.) **A resting place**—Their first halt was at Kibroth-hattaavah. (Num. 11: 34:35; 33: 16.)

**34. Upon them**—(R. V.) "Over them." (Ex. 13: 21.) Some suppose that the cloud was in front and spread itself over the marching host so as to shield them from the sun. (Ps. 105: 39; Neh. 9: 12, 19.) The first of these passages may merely "describe the sheltering protection of God in poetical words. Compare Isa. 4: 5, 6."—(K. and D.)

**35. Moses said**—"Moses, as the organ of the people, uttered an appropriate prayer both at the commencement and at the end of each journey. Thus all the journeys were sanctified by devotion; but it is in a poetical form, and was probably the initial words of a hymn or sacred song chorussed by the people on these occasions."—(J. F. and B.) These words inspired the 68th psalm. Christ treats all those as His enemies who oppose and persecute his people (Matt. 25: 40, 45; Zech. 2: 8; Acts 9: 5). **36.** (Ps. 132: 8, 13.) They are blessed with whom God dwells (Ps. 91: 1; 27: 5; Rev. 3: 20). Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong hilt which defendeth the hands; prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master-workman: if that be out of the way, the whole trade stands still or goeth backward. What the key is to the watch, that prayer is to religion; it winds it up and sets it going." (Swinnock).

**LESSONS.** 1. We should invite others to share our religious privileges. 2. God has something for each one to do which no one else can do so well. 3. They are safe who submit to God's guidance in all the affairs of life. 4. We should begin and close each day with prayer. 5. God dwells with his people.

## THE BLACKBOARD.

### COME THOU WITH US

TO CHURCH AND SABBATH SCHOOL.  
CHRIST AND SERVICE TO HIM.

"I WILL \_\_\_\_\_?"

"We will go with you; for we have heard that God is with you."

# Primary Department.

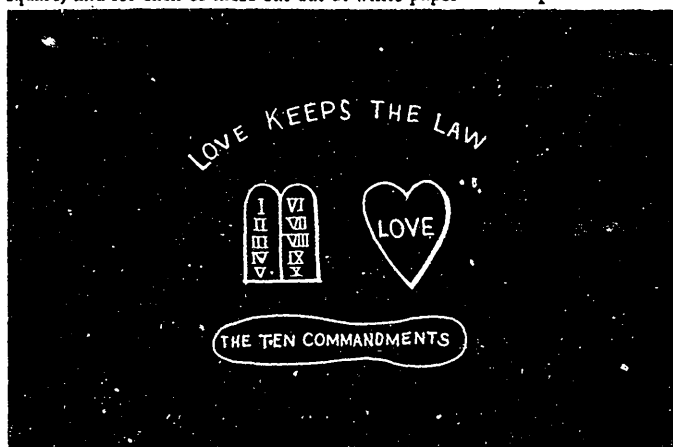
Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

## PRIMARY PREVIEW FOR THE THIRD QUARTER.

**GOLDEN TEXT FOR THE QUARTER:** "There hath not failed one word of all his good promises which he promised by the hand of Moses his servant."

Select one thought from each lesson. Be satisfied if you can really teach that one truth, and make it a centre, around which the exercises of the day cluster. Group the thoughts of the quarter around the idea of "the journeying to the promised land." Perhaps a good plan for the preview would be, to have *footsteps* symbolizing the journey.

For the quarter's lessons, get 12 pieces of tailor's black pattern paper about 12 inches square, and for each of these cut out of white paper a footprint about 8 inches in length. On



these footsteps stencil the name of the lesson for each Sunday. Take a symbol or symbols, words or something from the lesson that you have used, and think will recall it, and put them over the footprint on your piece of black paper as illustrated below. It might be well when completed to fasten the 12 pieces of paper together on a piece of paper or black cloth, so

that on review day they may be suspended across the room, or unrolled as each lesson is reviewed.

The following suggested preview thoughts will perhaps be helpful :

- I. Love keeps the law.
- II. The danger of idols.
- III. The need of self-control.
- IV. Guides to heaven.
- V. Giants for children to fight.
- VI. Jesus the healer of sin.
- VII. Preparation for our home.
- VIII. God's care for us.
- IX. The victory by faith.
- X. Whole hearted service.
- XI. Christ the refuge.
- XII. Choosing our path in life.



## LESSON I—July 7th, 1895.

### The Ten Commandments. EXODUS 20: 1-17.

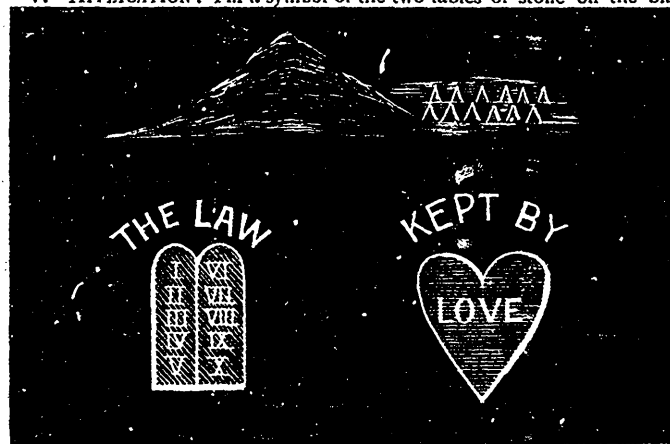
I. GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10: 27.

II. PREVIEW THOUGHT: Love keeps the law.

III. By an outline of the map of the lands of the sojourn and wandering drawn on the black board or by the use of the sand map, review the history of the Israelites, from the time they left Egypt, crossed the Red Sea, and were now encamped in the plain at the foot of Mount Sinai.

IV. LESSON STORY: On the blackboard draw a picture of Mount Sinai and tell how the Israelites were encamped in the plain below. Have a symbol for the Israelites. For this cut out of paper or cardboard 12 little tents representing the twelve tribes. Make them about  $\frac{1}{4}$  of an inch long and stick them to a piece of black paper, 6 in a row. This paper can be folded to represent the Israelites folding their tents as they journey, and unfolding when they pitch their tents again. As this symbol will be used frequently during this quarter, get the children to understand clearly what it means the first time you shew it. Have the children quite understand who the Israelites were. Write on the board the different names by which they are called in the Bible, as "Jews," "Children of Israel," "Hebrews," "God's chosen people," etc. Remember also, that the children do not understand large numbers, such as thousands, etc., and you will have to illustrate in some way what such a large body of people meant. Tell the children about the arrival at Sinai. How God called Moses to go up on the mountain and told him to assemble the Israelites together at the foot. There, amidst thunder and lightning, a thick cloud and smoke, God spoke the words that we have in this lesson, and not only spoke them, but wrote them on two tables of stone with His own finger.

V. APPLICATION: Pin a symbol of the two tables of stone on the blackboard. This is



God's law. How can I keep it? Make a heart on the blackboard and ask what shall I put in it? Hate? Ah, no! Dislike? No, for that begets hate. Shall I put love in it? Yes, that is what God wants there. I must, as we have it in the golden text, "love the Lord my God with all my heart, and with all my soul, and with all my strength, and with all my mind, and my neighbor as

myself." That is, I must have my heart filled with love to God and to man—my neighbor, and in this way I can keep the law, for love is the fulfilling of the law.

## LESSON II—July 14th, 1895.

### The Golden Calf. EXODUS 32: 1-8, 30-35.

I. GOLDEN TEXT: "Little children keep yourselves from idols." 1 John 5: 21.

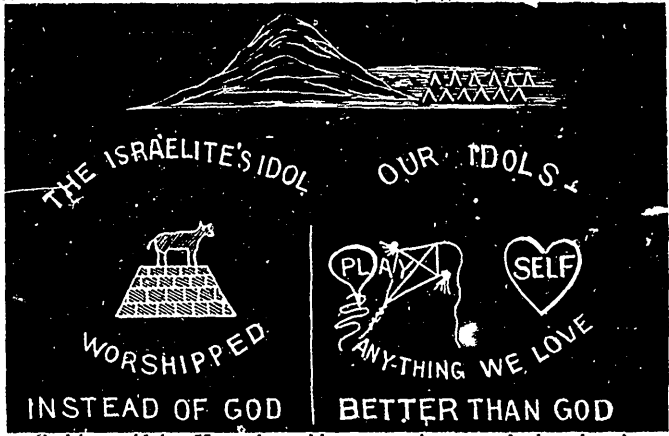
II. PREVIEW THOUGHT: The danger of idols.

III. REVIEW: Again draw a picture of Mount Sinai, and ask what happened on it?

IV. LESSON STORY: Tell that, in this lesson, the Israelites were still encamped on the plain at the foot of the mountain. That God called Moses up on the mountain to talk with him and give him the tables of stone, with the commandments on them, written by his own finger. Then, after Moses had been up there for 40 days the people got tired waiting for him

to come down to lead them thro' the wilderness, and went to Aaron, the brother of Moses, and asked him to make a god to lead them. Aaron told them to bring their gold car-rings to him. These he melted down, and out of the gold made a golden calf, and they all worshipped it. God saw them doing this and was very angry and punished them for their sin.

V. APPLICATION: Show how the Israelites instead of keeping God's commandments, broke this one by making an idol and worshipping it, so soon too after God had given the commandments to them. Have a symbol of the "golden calf" and pin it on the board. Then tell about some of the idols we have and pin symbols of them on board. What are some of them? Playthings, love of self, and many others. Anything we love better than God is our idol. Have the golden text written on the board and pay particular attention to it: "Little children keep yourselves from idols."



**LESSON III—July 21st, 1895.**

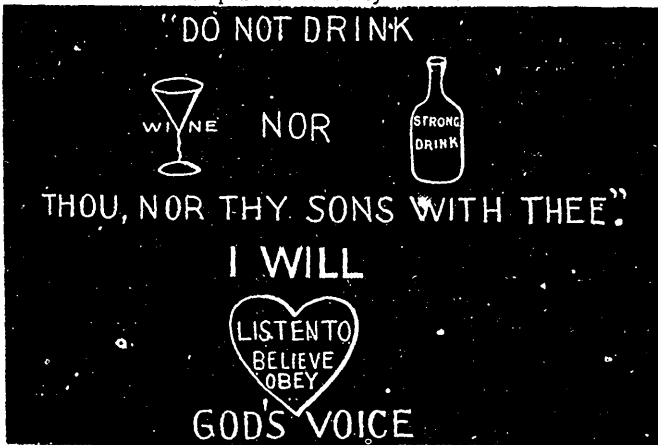
**Nadab and Abihu. LEV. 10: 1-11.**

I. GOLDEN TEXT: "Do not drink wine nor strong drink, thou nor thy sons with thee." Lev. 10: 9.

II. PREVIEW THOUGHT: The need of self control.

III. REVIEW: Ask questions about the story of the "golden calf." Review and see what the children remember about the application of last lesson.

IV. LESSON STORY: In this lesson we find that the Israelites are still encamped in the same place. They had been there for quite a long time. It was a year since they had left Egypt and nine months since the "golden calf" had been set up. When God was talking to Moses on the mountain He told him that He wanted the people to make a tabernacle for Him, that was a place where they could worship Him, something like our church. Have a picture of a tabernacle, show it and explain about its structure, its being made so that it could be set up and taken down as the people journeyed, etc. Explain about the priests. Aaron was the high priest. Nadab and Abihu were his two sons and had just been made priests, but instead of obeying God they did what He told them not to do, so God was very angry with them and sent fire upon them and they both died.



V. APPLICATION: Show how Nadab and Abihu instead of controlling themselves and doing as God had told them, disobeyed God through drinking wine or strong drink. Have a symbol of a wine glass and bottle and pin on board, or draw on board. Try and impress upon the minds of the children the importance of self-control and show them some ways in which they can

control themselves. Make a heart on the board and show them that in their hearts they should be willing to listen to, believe, and obey God's voice, and thus control their hearts and actions.

## LESSON IV—July 28th, 1895.

### Journeying to Canaan. NUM. 10: 29, 36.

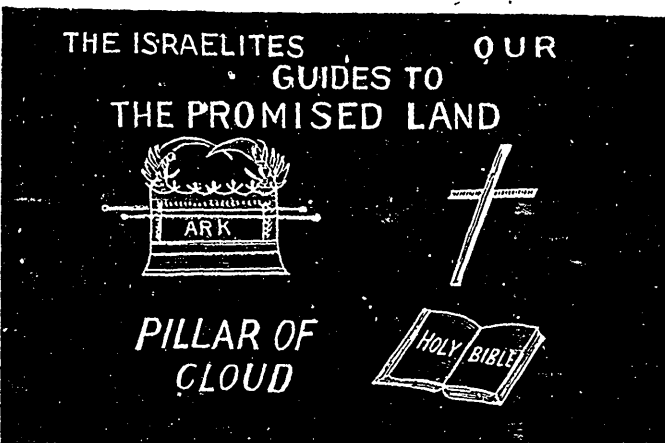
I. GOLDEN TEXT: "Come with us, and we will do thee good: For the Lord hath spoken good-concerning Israel." Num. 10: 29.

II. PREVIEW THOUGHT: "Guides to Heaven."

III. REVIEW: Ask how long it was since the Israelites had left Egypt? What the tabernacle was and what it was like? What sins Nadab and Abihu were punished for, etc.?

IV. LESSON STORY: After being almost a year encamped before Sinai the Israelites started out again on their journeying thro' the wilderness. Moses was there, and the ark of the covenant went before them to show that God was before and with them. God also sent them a guiding pillar; in the daytime it was a pillar of cloud and in the night a pillar of fire, shining out as a bright light to guide them on their way. Have a picture of the ark and show and explain it.

V. APPLICATION: Pin or draw a picture of the ark on the board, and print pillar of cloud and tell how these were guides to the Israelites on their journey to the promised land. Explain that we too, like them, are on a journey thro' life to the heavenly or promised land, and we too, like them, have need of guides. What are some of the guides that we can have? Jesus is a guide, loving, strong and wise. The Bible is a guide—a lamp unto our feet and a light unto our path. Have symbols of these and pin on board.



### A SUGGESTION FOR THE NEXT QUARTER.

Have you made or seen, the little chiffonier of boxes bound together by a ribbon? If so you will quickly understand the following:

Have made a light, inexpensive frame which will hold twelve shoe boxes. Have openings to hold six boxes on each side. Cover one end of box neatly with heavy, white, unruled paper. In the centre of the end put a double ribbon loop for a handle, putting it through the box and fastening it on the inside. In the inside of each box put one of the papers, cards and the symbol used for each Sabbath. Also get the children to bring things for the boxes—the Golden Text, written, pricked or painted, and any picture, object or illustration. Put also in the box a card with the number present, the amount of the offerings or any fact you wish to bring again before the class. Number the boxes on the outside in neat letters; put also, if you choose, something which will be a suggestion of the lesson, text or title. Try this plan and note the eagerness of the class as you open the "treasure boxes" on review day.

The Rev. G. Jackson of England, had made childhood a special object of his pastoral care, and as a result, he saw many in childhood and youth make an early confession of their Saviour. Lying on his deathbed he seemed thoughtful and silent. His daughter bending over him said: "Father, of what are you thinking?" With beaming face he answered: "I'm thinking of the children."

# Normal Department.

The next examination in this department will be held on October 5th and will be upon the lessons of the third quarter and the portion of the text-book covered by Principal Kirkland's notes as published in the **TEACHERS' MONTHLY**. The final examination on the present text-book will be held on January 25th, 1896, at the same time as the annual examinations of the scheme of Higher Religious Instruction. It will embrace the lessons of the third quarter and the remainder of the text-book. To take the General Assembly's diploma ought to be an object of ambition to every teacher in our Sabbath Schools. Samples of the questions set were given in last number of this magazine.

## ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L.L. D., Principal Free Church Training College, Glasgow.

By **THOMAS KIRKLAND, M. A.,**

Principal, Normal and Model Schools, Toronto, Ont.

In studying Dr. Morrison's book, the student is recommended to read the first two chapters, and to begin the study of the work by thoroughly mastering the third chapter; then take up chapter V, and follow this by a careful study of chapters VI, VII, VIII and IX. The order of study will then be, the Qualification of the Perfect Sabbath School Teacher, the Principles which lie at the foundation of all successful teaching, and the Art of Teaching deduced from these principles.

## THE QUALIFICATIONS OF THE IDEAL SABBATH SCHOOL TEACHER.

I. **Personal Godliness.**—As the main object of Sabbath School teaching is conversion, the essential qualification of the teacher is personal godliness. Only those who *know* the love of Christ can sincerely speak of that love to others.

II. **A consistent walk and conversation.**—The main object of teaching both in the Public School and in the Sabbath School is not the communication of knowledge but the building up of character, and for this purpose, "example is better than precept." We teach not only by what we do and say, but to a far greater extent by what we are.

III. **The Sabbath School Teacher must know thoroughly and familiarly the subject he wishes to teach.** He must teach from a full mind and a clear understanding. —Nos. I and II may, in general, be taken for granted. There are few Sabbath School Teachers who do not possess these qualifications. The importance of III is not always appreciated, and yet there is no other characteristic or qualification which is so fundamental and essential.

(1) We can never convey into another mind nearly all of what we feel or know of any subject. There is always a large percentage of waste and loss in the act of transmission.

(2) What we really know we feel a strong inclination to teach. It is a law of human nature that there is an instinctive impulse to tell in some way our thoughts and emotions as soon as they become vivid and intense enough. "While I was musing the fire burned: then spake I with my tongue."

(3) Truth must be clearly and fully understood before it can be vividly felt: and it must be vividly felt by the teacher before it can be vividly felt by the pupil.

(4) When the subject is fully and familiarly known it leaves the teacher the full command of his powers for the purpose of teaching. A teacher possesses a certain amount of *energy*, and if part of this is employed in trying to think out the subject, just so much the less will be available for teaching it.

(5) And lastly, the ample knowledge of the teacher inspires the pupil with that confidence which every pupil should have in his teacher.

## IV. What the Sabbath School Teacher must possess:—

(1) An intimate acquaintance with the Word of God.

(2) A knowledge of the chronology of the Bible, and the geography, both physical and political, of Bible lands. "He must needs go through Samaria." Why?

(3) A knowledge of contemporary history. Give illustrations.

- (4) An acquaintance with the manners and customs of Eastern lands. Give illustrations.  
(5) A knowledge of the natural history of the Bible.

V. A Sabbath School Teacher should always be a learner.—As soon as a teacher ceases to be a systematic student, he ceases to be an effective teacher. Pupils should not be asked to drink from a stagnant pool, but from a living fountain.

VI. Patience and self-control are of prime importance in the Sabbath School Teacher.—In order to control and influence others we must first be able to control ourselves.

VII. A teacher must know the nature of childhood and be able and ready to sympathize with child-nature.—A Sabbath School teacher should know the nature of the faculties which he is to develop and train, and the order in which these faculties are developed. The wisest training will be directed to these powers that are conspicuously active at the time.

VIII. The Sabbath School Teacher should possess an agreeable manner and a cheerful disposition.—To many a pupil his teacher is the representative and embodiment of what a Christian ought to be, and if that teacher is of a fault-finding, sad and whining disposition, the pupil will naturally think that Christianity is not that joyous and beautiful thing that it is represented to be.

IX. Earnestness is a powerful factor in making a successful Sabbath School Teacher.—If we wish to impress others, one of the first requisites is to be ourselves interested. That which we know and greatly care about we very soon learn to impart, but that which we know and do not care about we will soon cease to know at all. We must feel deeply what we wish others to feel.

X. And, lastly, Hopefulness is by no means the least important of the characteristics of the Sabbath School Teacher.—The teacher should remember that he is doing God's work, and that God has never proved unfaithful, but has always owned and blessed every work done for him. The blessing may not always come when and in the manner we expect, but that it will come there is no doubt.

## IMAGINARY TRAVELLING.

This was a plan which we used in our teachers' meeting, (and had been used by others), to add to the profit and interest of that meeting. It should not interfere with nor shorten the time devoted to the lesson study.

About twenty of our teachers took an imaginary tour through the Holy Land, and it was the duty of the company to send a letter each week back to the teachers who remained at home and it was to be read in the teachers' meeting. They took turns in writing. These letters were read at the close of the meeting and created intense interest. They were intended to help us in the lesson work also.

The first letter was from New York and recounted the events of the journey to that point, and described the Olivet Sunday School, which they all visited on the Sunday before sailing. The next letter was mailed at Queenstown, and described the voyage, and I think, the Sunday services and teachers' meeting held in mid-ocean. We were next favored with a letter from the Island of Malta. It gave an admirable description of that Island, and told of an hour they spent seated on the coast of St. Paul's Bay studying the account of Paul's shipwreck. Then Joppa, Jerusalem, Bethlehem, Nazareth, Mt. Carmel and many other places were heard from. Each person knew several weeks beforehand where he was to write from, and much research was made looking up interesting material for the letters. We learned more of Geography and Oriental Customs than we had ever known. The members in attendance at the meetings increased week by week, and some not teachers, came in to hear the letters.

On arriving at Philadelphia on the return trip the party divided. One party went to Washington City to visit the Calvary Baptist Sunday School, and thence to Augusta, Ga., to examine the "Maray Telfair" Sunday School Building, and came home via Cincinnati visiting the great Union Bethel School numbering about 3,000 members.

The other part of the company paid a visit to John Wanamaker's school, they went to Wilkesbarre to see the First Methodist Episcopal School, and stopped on the way to visit Hon. Lewis Miller's famous school at Akron.

Letters from all these places described the buildings as well as the schools themselves. So real did the trip seem to us that we talked of it as if it were a reality. Many people hearing it spoken of, got the idea that it was a real trip, and more than once was the writer accosted by friends upon the street, who asked when he returned from his Palestine trip. One city paper announced as a fact that "Marion Lawrence" had taken a company of his teachers for a tour to the Holy Land, etc." Of course all who knew about it knew it was all imaginary. It took about four months to get around, but it was most pleasurable, and will never be forgotten by our teachers.—*International Evangel.*