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# THE HOME STUDY QUARTERLY



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Sabbath School Publications  
Presbyterian Church in Canada.

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Editor & Business Manager  
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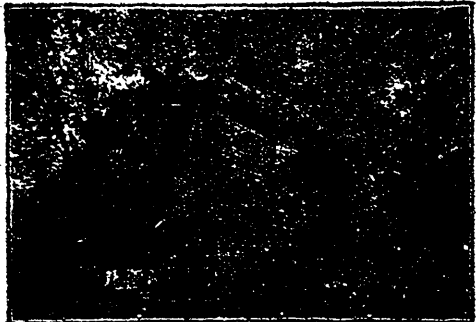
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# The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIII.

July, August, September, 1907

No. 3

## A Christian Worker

*By Rev. R. Douglas Fraser, D.D.*

Does the name "Christian worker" frighten you? Does it seem too much grown up? Must one have ceased to be a boy and have become a man before he can be a Christian worker, or have ceased to be a girl and grown to be a woman?

Certainly not. If there is one thing more than another that is characteristic of the "teens", it is that they are intensely practical. They like to learn, but they like better to do. The growing lad has his books and his work bench; and many a canvas duck-boat, or shapely canoe, many a gate, or handy bit of building stands to his credit. The girl, long before she is out of her teens, delights to trim her own hats, or make her own shirt-waists, or "get up" a meal equal to her mother. The things that brisk young people have not attempted—and accomplished too,—in the way of organizations for fun and frolic, would be hard to mention. If activity does not begin before twenty, it is not likely to begin after.

And why not "Christian"? As a matter of fact, by far the greater number of those who accept Christ as their Saviour do so in their teens. The appeal of Christ, and of His gospel of love and friendship and high resolve, makes an especially strong appeal to the young. Old hearts are hard to touch, old habits hard to mend, old ways of looking at things are not easily changed. But young hearts are open to the call of the matchless Master; young lives respond readily to His perfect example of how life may be lived. Christian? Yes; there is something strangely out of joint, if the chil-

dren of Christian homes do not become Christian, and glory in becoming so.

Put the two together—"Christian" and "worker": it is the natural thing to do. Perhaps the older people have been a little slow to give the younger people their chance of the work. The head of a number of great financial companies has recently retired from the head of some of these "to give the younger men a chance." Here is a little list of things to be done in the church and the Sunday School and the Y. P. S. C. E. which those in their teens can do well; what boy or girl will not tackle them with eagerness? To make the singing better, to take the collection, to earn and save for the mission funds, to take a little part in the prayers, to bring in careless companions, to make the church building more comfortable or attractive. These are a few of the many ways of being a Christian worker.

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## The Twentieth Century Bible Class

*By Frank Yeigh*

What was good enough for the nineteenth century is not necessarily good enough for the twentieth. So it has come to pass that a new kind of Bible Class has come into being, and with such good results, that, where formerly there was one class, now there are a score; and where there was a comparatively small enrolment, now the membership is greatly increased.

What are the new methods that have brought to pass such satisfactory results? It is chiefly a matter of one new method: giving the class members a share in its life and work: giving each one some definite

responsibility; in a word, giving a class home-rule, in the sense that Canada has it in relation to England.

The old way was a one-man, or woman, way, a one-teacher way, with perhaps a secretary to keep a sort of roll; and nothing more in the line of organization.

The new way is an every-one way, with such a modern, up-to-date organization of the class as a whole, that all are interested, all have a share in its doings; it becomes, "OUR Class", instead of, "Mr. or Mrs.—'s class".

The plan, briefly, is to have the class members elect, by ballot, and upon its own nomination, its president, vice-president, secretary, treasurer, and other officers, as well as committees; to form the class executive or council, which shall meet regularly to discuss and devise ways of working.

Such a council can help the teacher in many ways: by looking after absentees or sick members; by increasing the membership through the "legion plan," namely, by placing a captain over every seven members, each such group to make its number ten, within a given period, and then "hiving off" again to repeat the operation.

Such a council, really representative and alert, can inaugurate many definite lines of Christian service, such as training substitute teachers for emergency calls in the main school, carrying on a Christmas basket distribution among the needy, supporting a native helper in a mission field, or looking after some sick or crippled inmate of a hospital or home.

The same council can also arrange pleasant social, musical, or literary evenings, country tramps and picnics, historical pilgrimages, and the like. There is, indeed, no end to the things a class may do to justify its existence.

Such is the twentieth century plan of Organized Bible Classes—a plan that is revolutionizing hundreds of classes and that is bringing back to the Sabbath School thousands of young men and women who had dropped out, mistakenly thinking their graduating time had come.

Nor need this plan of organization be confined to the classes of grown-ups. There is no reason why it should not be applied to

Junior Bible Classes, where the ages are in the neighborhood of sixteen to eighteen.

The Organized Bible Class is the biggest thing that has happened for many a long year in the Sabbath School world.

Toronto

## Two Against Ten

*By Esther Miller*

The camp at Kadesh-barnea was all astir. Some forty days before, twelve of their chief men had gone to explore the new home and bring back a report. And now the first contingent of spies was returning. Two of them bore on a staff a huge cluster of luscious grapes. At their head walked the leader, the shrewd, observant, honest Caleb. The chief men of Israel gathered eagerly about them. Yes, truly, the spies reported, Canaan was a land flowing with milk and honey; but,—and then what a dismal story followed! Savage tribes on all sides, enemies in great walled cities, and giants that made the most stalwart Israelites seem as grasshoppers in their own sight! Little wonder the whole congregation of Israel "lifted up their voices and wept." But suddenly the leader, Caleb, stepped forth with a fearless challenge that stilled the tumult. "Let us go up at once", he cried boldly, "for we are well able to overcome all our enemies!" But Caleb stood alone against all his companions. "We be not able to go up against the people," they clamored, "for they are stronger than we."

Fierce murmurings and rebellion broke forth in the camp. The people were for choosing a new leader and returning to Egypt. But suddenly the tumult was quelled. Another group of men was approaching the camp from the Canaanite hills. Here was the great warrior, Joshua, just returning with his band of explorers. Israel turned eagerly to them. But Joshua's men showed the same craven spirit as Caleb's. Their leader stood by Caleb, declaring that there was nothing to fear. But they were two against ten, and Israel followed the majority. The rebellious clamor broke forth anew, and the fierce multitude were ready to stone the two who dared to urge them forward into such danger.

What a moment that was for the two who had stood out, on God's side, against the ten, yes, against nearly all Israel! But no harm befel them, for the dread presence of Jehovah appeared in a cloud of glory in the tabernacle, and the hands of the slayers were stayed.

Joshua and Caleb did not see the full reward of their fidelity and courage for many years. They had to turn back with the rest of the people and wander in the wilderness. But whilst the others died in the desert, these two faithful and valiant ones lived to enter, and spent many happy years in, the Promised Land.

### A Doctor's Trip in the Teulon District

*By Rev. A. J. Hunter, M.D.*

Word was brought to me one morning last winter, that one of my patients, living twenty-eight miles away, was anxious to see me again. It was not possible, however, to start until four o'clock in the afternoon.

It had been storming the previous night, so that the roads were not very good. The first part of the journey, for about fifteen miles, was through bush. Snow lies more evenly than on the prairie, and traveling was, therefore, not so very bad. My patient's husband had come out for me, and I had his company on the way. We made the first sixteen miles in three hours. Most of this distance was through a Swedish colony. Then we got into a French district. We stayed for supper with a very nice French Canadian family. The horse was glad enough of the rest; and so was I, for I had not had much sleep the night before, and it was rather late before we started out again.

The rest of the journey was over prairie. It was dark, and the trail was obscure owing to the drifting of the snow. The snow was nearly four feet deep on the level, and the beaten track was very narrow, so that every few steps the horse would slip off the hard packed snow and plunge down to his breast in the softer snow at the side. Sometimes he would fall over on his side and nearly upset the cutter. Speed was out of the question. The temperature was about thirty degrees below zero, but luckily I had a little charcoal

heater in the cutter which kept our feet warm. The remaining twelve miles took us just five hours, and it was half-past two in the morning when we got to our destination.

The patient was a Russian Jewess, living in a curious little Jewish colony of houses away back in this lonely place. The people had homesteads back in the country, still further, but had arranged their houses close together for the sake of company and mutual aid. They were very glad to see us, and I had the satisfaction of finding that the patient had taken a favorable change and would likely recover.

The house was small, but clean and cozy, and I had quite a comfortable bed provided, so that I was in no hurry to get up in the morning. When I did get up and had had breakfast, there were one or two other patients to see, including a Russian immigrant who had got one of his feet frozen. And then it was necessary to face once more towards Teulon. Fortunately, the day was pleasant, and some teams had been over the trail before us, so that it took only a little over two hours to get back to the hospitable Frenchman's. There I found another of my patients on her way down to the hospital, from several miles beyond the Jewish colony. Her husband had taken a big farm sleigh, and put a great canvas cover over it, with a bed and a stove inside. The stovepipe passed out through the big canvas roof, and altogether it was quite a formidable looking affair, as it traveled smoking across the prairie.

The patient who was being conveyed out was a Scotch woman, whom I had been over to see once or twice before, but who had not then been able to be moved. She was now being brought down to Teulon, to be cared for by our nurses, in the hope of being brought back to her strength once more.

Teulon, Man.

“Though you haven't gold or silver,  
 Though you've neither lands nor name,  
 Never dream you are not wanted;  
 You are needed just the same.  
 In this world of change and sorrow  
 You may take the valiant part;  
 And the world will love and bless you  
 If you have a cheery heart.”

BIBLE DICTIONARY FOR THIRD  
QUARTER, 1907

[For additional information in regard to certain of the Places, see Geography Lessons.]

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

**A-bi'-hu** and **Na'-dab.** Sons of Aaron, and priests of Israel. They offered strange fire before the Lord, and were stricken with death.

**A'-bra-ham.** The first ancestor of the Hebrews.

**A-mal'-ek-ites.** A desert tribe descended from Esau. At Rephidim, west of Sinai, they engaged in battle with the Israelites, and were defeated.

**Am'-o-rites.** One of the tribes which inhabited Canaan before its conquest by the Hebrews.

**A'-nak.** Collective name of the Anakim, a stalwart race settled about Hebron and elsewhere, in the hill country in the south of Palestine.

**Ar'-ad.** A city and district ruled by one of the petty kings of the Canaanites.

**Ca'-leb.** The son of Jephunneh, and one of the twelve spies.

**Ca'-na-an.** The name given to all the lands west of the Jordan.

**Ca'-na-an-ites.** Inhabitants of Canaan.

**Dan.** The tribe descended from Dan, son of Jacob and Bilhah.

**E'-dom.** A mountainous and rugged country, extending southward from the Dead Sea to the Gulf of Akaba. It was inhabited by descendants of Esau.

**E'-gypt.** That part of Africa watered by the Nile, from the Mediterranean Sea to the first cataract.

**El-e-a'-zar** and **Ith'-a-mar.** Younger sons of Aaron.

**E'-lim.** A beautiful oasis between Marah and the Wilderness of Sin. It had twelve springs of water and seventy palm trees.

**El-za'-phan** and **Mi'-sha-el.** Sons of Uzziel, Aaron's uncle, who removed the dead bodies of Nadab and Abihu from the camp of Israel.

**E'-phra-im.** Younger son of Joseph. The tribe descended from him settled in central Palestine.

**Esh'-col.** A valley near Hebron celebrated for its large clusters of luscious grapes.

**Gil'-e-ad.** A mountainous country east of the Jordan.

**Hit'-tites.** A powerful nation, which occupied the region extending from Northern Palestine to the Euphrates.

**Ho'-bab.** The son of Reuel or Jethro and therefore the brother-in-law of Moses.

**Hor.** A mountain on the border of Edom, where Aaron died and was buried.

**Hor'-mah.** A place about 25 miles south of Beersheba, where Israel defeated the king of Arad.

**I'-saac.** The son of Abraham and Sarah.  
**Is'-ra-el.** The name given to Jacob, son of Isaac and Rebekah, on his return from Laban's home, and afterwards to his posterity.

**Ith'-a-mar.** See Eleazar.

**Ja'-cob.** See Israel.

**Jeb'-u-sites.** A mountain tribe dwelling at Jebus, that is, Jerusalem.

**Jer'-i-cho.** An important city in the valley of the Jordan, west of the river at the foot of the ascent to the mountainous table land of Judah.

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

**Josh'-u-a.** The son of Nun, chief attendant and successor of Moses. He led the Israelites to the conquest of Canaan.

**Ju'-dah.** The tribe descended from Judah, son of Jacob and Leah.

**Ka'-des?-bar'-ne-a.** Now 'Ain Kadis, a charming oasis 77 miles south of Hebron and 51 miles south of Beersheba.

**Ma'-nas'-seh.** The elder son of Joseph and ancestor of one of the twelve tribes of Israel.

**Mid'-i-a-nite.** Member of a roaming tribe in northern Arabia.

**Mi'-sha-el.** See Elzaphan.

**Mo'-ab.** A country lying to the east of the Dead Sea.

**Mo'-ses.** The great Hebrew leader and lawgiver.

**Na'-dab.** See Abihu.

**Naph'-ta-li.** The tribe of Israel descended from Naphtali, son of Jacob and Bilhah.

**Ne'-bo.** A summit of the Pisgah ridge of the Abarim range of mountains, in the land of Moab.

**Nun.** The father of Joshua.

**Par'-an.** The barren desert in Arabia, in which the children of Israel wandered for 40 years.

**Phar'-aoh.** A title used as the general designation of the sovereigns of Egypt.

**Pis'-gah.** A ridge of the Abarim range of mountains near the northeastern end of the Dead Sea.

**Ra'-gu'-el.** The same as Reuel, Moses' father-in-law.

**Sin.** A wilderness through which the Israelites passed on their way from Elim o Rephidim and Mount Sinai.

**Si'-nai.** The famous mountain in Southern Arabia where the Ten Commandments were given to Israel.

**Uz'-zi-el.** See Elzaphan.

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

**\*AN ORDER OF SERVICE: Third Quarter**

**Opening Exercises**

- I. SILENCE.
- II. REPEAT IN CONCERT. Matt. 22 : 37-39.  
 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.
- III. SINGING. Hymn 313, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
- IV. PRAYER. Concluding with the Lord's Prayer in concert.
- V. SINGING.

All the way my Saviour leads me—  
 What have I to ask beside ?  
 Can I doubt His tender mercy  
 Who through life has been my Guide ?  
 Heavenly peace, divinest comfort,  
 Here by faith in Him to dwell—  
 For I know, whate'er befall me,  
 Jesus doeth all things well.  
 —Hymn 320, Book of Praise.

- VI. RESPONSIVE SENTENCES. Ps. 115 : 3, 4, 8-11.

*Superintendent.* Our God is in the heavens :

*School.* He hath done whatsoever He hath pleased.

*Superintendent.* Their idols are silver and gold,

*School.* The work of men's hands.

*Superintendent.* They that make them are like unto them;

*School.* So is every one that trusteth in them.

*Superintendent.* O Israel, trust thou in the Lord :

*Superintendent and School.* He is their Help and their Shield.

- VII. PRAYER.

- VIII. SINGING. Psalm or Hymn selected.

- IX. BIBLE WORK. From the Supplemental Lessons.

- X. READING OF LESSON PASSAGE.

- XI. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked, "From the PRIMARY QUARTERLY".)

**Class Work**

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

- I. ROLL CALL, by teacher.
- II. OFFERING, which may be taken in a class envelope; or class and report envelope.
- III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.
- IV. LESSON STUDY.

**Closing Exercises**

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

- IV. SINGING.

Brightly gleams our banner,  
 Pointing to the sky,  
 Waving on Christ's soldiers  
 To their home on high.  
 Marching through the desert;  
 Gladly thus we pray,  
 Still with hearts united  
 Singing on our way.

—Hymn 304, Book of Praise.

- V. RESPONSIVE SENTENCES. From Ps. 119.

*Superintendent.* Open Thou mine eyes,  
*School.* That I may behold wondrous things out of Thy law.

*Superintendent.* O how love I Thy law!  
*School.* It is my meditation all the day.

*Superintendent.* Thy word is a lamp unto my feet.

*School.* And a light unto my path.

- VI. BENEDICTION, OR CLOSING PRAYER.

Lesson I. **GOD FEEDS ISRAEL IN THE WILDERNESS** July 7, 1907

**BETWEEN THE LESSONS**—Safely across the Red Sea (Lesson XI. of the Second Quarter, ch. 14 : 13-27), the great host of Israel, led by Moses and Miriam, lifted up a mighty song of praise to God, their Deliverer, ch. 15 : 1-21. Then they set out on their wilderness journey. Three days they marched, without finding any water. At last the thirsty multitude came to the bitter "waters of Marah". The Lord showed Moses how to sweeten the bitter waters by casting into them a certain tree. (See ch. 15 : 22-26.) From Marah the march led to the beautiful oasis of Elim, ch. 15 : 27. At this point the Lesson begins.

**GOLDEN TEXT**—I am the living bread which came down from heaven.—John 6 : 51.

**Memorize v. 4.\* THE LESSON PASSAGE**—Exodus 16: 1-15. Read Exodus 15: 22 to 18: 27.

1 And they took their journey from E'lim, and all the congregation of the children of Is'rael came unto the wilderness of Sin, which is between E'lim and S'i'nei, on the fifteenth day of the second month after their departing out of the land of E'gypt.

2 And the whole congregation of the children of Is'rael murmured against Mo'ses and Aa'ron in the wilderness :

3 And the children of Is'rael said unto them, <sup>2</sup>Would to God we had died by the hand of the LORD in the land of E'gypt, when we sat by the flesh pots, <sup>3</sup>and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

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

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

6 And Mo'ses and Aa'ron said unto all the children of Is'rael, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt :

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

**Revised Version**—<sup>1</sup> against ; <sup>2</sup> Would that we ; <sup>3</sup> Omit and ; <sup>4</sup> day's portion ; <sup>5</sup> on the sixth day, that ; <sup>6</sup> said ; <sup>7</sup> at even, that ; <sup>8</sup> camp ; <sup>9</sup> Omit there lay ; <sup>10</sup> Omit as ; <sup>11</sup> What is it ? for they ; <sup>12</sup> It.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—God feeds Israel in the wilderness, Ex. 15 : 22 to 16 : 3. T.—God feeds Israel in the wilderness, Ex. 16 : 4-15. W.—Slow to learn, Ex. 16 : 16-26. Th.—Food of forty years, Ex. 16 : 27-36. F.—Discontent, Num. 11 : 1-9. S.—The true bread, John 6 : 28-40. S.—The Bread of Life, John 6 : 41-51.

**THE LESSON EXPLAINED**

**QUAIL**—*Coturnix dactylisonans*

Belongs to partridge family, but smaller and with more delicately penciled plumage than the true partridges.

**Fifteenth day of the second month.** Only a month had passed since the Passover and the flight from Egypt, ch. 12 : 2, 6. **Murmured against Moses and Aaron;** but really against God. So soon had they forgotten their deliverance and lost faith in their divine Deliverer. **Would to God we had died,**

**I. THE HUNGRY MULTITUDE.**—

**1-3. Wilderness of Sin;** a desert plain along the coast of the Gulf of Suez. Here the people

began to suffer from hunger.

etc. Better, they said, in their impatience, to have perished like the firstborn of Egypt, than starve to death. **Flesh pots . . . bread.** They forgot the bitter persecution (ch. 5 : 13, 14) and remembered only the plentiful food of Egypt. **Brought us forth . . . to kill.** The lack of food was a severe test of faith, but surely Israel might have known that, after delivering them from Egypt, God would not permit them to perish of hunger.

**II. THE DIVINE PROMISE.**—**4-15. Then said the Lord;** swift to send His people help, in spite of their faithless murmurings. **I will rain bread from heaven.** The stores of heaven would make up for the lack of the desert. **A certain rate every day;** for each person a day's portion of an omer (v. 16), that is, six or seven pints of our measure. **That I may prove them;** whether they would show their faith in God by gathering only the prescribed quantity each day, trusting Him for the next day's supply. **Walk in my law;** obey My commands. **On the sixth day . . . twice as much;** so as not to break the Sabbath, vs. 22, 23. **See the glory of the Lord;** perhaps an appearance of un-

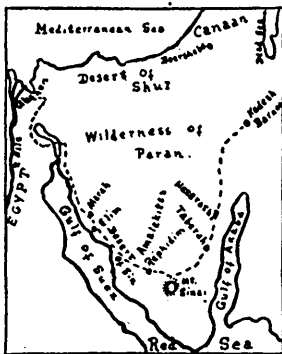
\*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.



usual brightness in the pillar of cloud, ch. 13 : 21. The people saw the cloud beyond the camp, **toward the wilderness.**

**III. THE PLENTIFUL PROVISION. — 13-15. Quails.** Regularly, in the spring, these birds come to that region in flocks across the Gulf of Suez. The miracle consisted in their coming at the time predicted. **A small round thing;** like "hoar frost" (v. 14) or "coriander seed", v. 31 and Num. 11 : 7-9. **Manna;** a miraculous substance, though it resembled the gum of an Arabian tree. When the Israelites saw the food from heaven, they exclaimed, "Man hu?", the Hebrew for "What is it?" From this exclamation the manna took its name. The quails were supplied only on rare occasions (see Num. 11 : 31, 32), while the daily supply of manna was kept up during the forty years of Israel's wanderings in the wilderness, v. 35. Without such a supernatural supply, the vast host of the Israelites could not have subsisted for a considerable time in any part of the peninsula.

**THE GEOGRAPHY LESSON**



The route of the Israelites lay at first along the eastern coast of the Gulf of Suez. MARAH is about 30 miles south of the place where they halted to celebrate the safe crossing of the Red Sea. The Arabs still count the water found here as the worst in the whole district. A few

hours' journey further southward would bring them to ELIM, a beautiful oasis, with plenty of grass for their flocks and herds and an unending supply of good water, even in the dry season, the best in quality, travelers say to-day; between Cairo and Sinai.

**AN ORIENTAL SIDELIGHT**

There is found in some parts of the Sinai peninsula a gum somewhat resembling the manna. It exudes, in hot weather, from the trunk of a species

of tamarisk, and forms small, round, white grains. The Arabs cleanse it from leaves and dirt, boil it down, strain it through coarse stuff, and keep it in leather bags, using it as honey with bread.

**LESSON QUESTIONS**

What disappointment met the Israelites at Marah? How was it removed? What and where is Elim?

**1-3** Where is the Wilderness of Sin? When did the Israelites reach it? What caused them to complain here? What charge did they make against Moses and Aaron? Why was their lack of faith without excuse? What ground does Paul give for unshaken trust in God? (Rom. 8 : 32.)

**4-12** What promise did God give? How would the method of giving the manna test the people's faith? Show from the teaching of Jesus, that anxious thought is needless. (Matt. 6 : 25-34.)

**13-15** What was miraculous about the provision of quails? What great lesson was the manna intended to teach Israel? (Deut. 8 : 3.)

**FOR DISCUSSION**

1. Our losses from distrust of God.
2. The benefits of Sabbath-keeping.

**A LESSON FOR LIFE**

Each day brings to us its renewed capital of strength and opportunity. These wisely invested—what rich profits they yield! Learning, skill of hand and brain, a useful and honorable position happiness, and at last, heaven itself.

**Prove from Scripture—That Jesus is the Bread of life.**

**Shorter Catechism—Ques. 61. What is forbidden in the fourth commandment?** A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

**The Question on Missions—(Third Quarter, HOME MISSIONS IN MANITOBA AND SASKATCHEWAN.)** 1. Why is mission work in these Provinces so urgent? Immigrants in immense numbers are coming from older Canada, the British Isles, the United States and the continent of Europe. Amongst the English speaking people, we have this year opened 63 new fields, having from 3 to 5 stations in each field.

**FOR WRITTEN ANSWERS**

1. What caused the people to complain?.....

.....

2. How was their need supplied?.....

.....

3. What requirement was made as to the Sabbath?.....

.....

THE TEN COMMANDMENTS—DUTIES  
TOWARD GOD

**BETWEEN THE LESSONS**—From the Wilderness of Sin the Israelites journeyed to Rephidim. Here, by a miracle, they were supplied with water from a rock, ch. 17 : 1-7. Following this miracle was a great victory over the Amalekites, ch. 17 : 8-16. Ch. 18 tells of the visit to the camp of Moses' father-in-law Jethro (vs. 1-12); and of Moses, by his advice, organizing the people under rulers, vs. 13-27. Nearly two months (ch. 19 : 1) after leaving Egypt, the host of Israel reached Mount Sinai, having traveled 150 miles from the crossing of the Red Sea; and encamped at the foot of the mountain. Here the Ten Commandments were given.

**GOLDEN TEXT**—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6 : 5.

Memorize vs. 1-11. **THE LESSON PASSAGE**—Exodus 20 : 1-11. Read Exodus 19 : 1 to 20 : 11.

1 And God spake all these words, saying,  
2 I am the Lord thy God, which I have brought thee out of the land of Egypt, out of the house of bondage.  
3 Thou shalt have no other gods before me.  
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;  
5 Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;  
6 And shewing mercy unto thousands of them that love me, and keep my commandments.  
**Revised Version**—1 Omit have; 2 none; 3 a; 4 nor the likeness of any form; 5 unto; 6 upon; 7 upon the; 8 a.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.  
8 Remember the sabbath day, to keep it holy.  
9 Six days shalt thou labour, and do all thy work :  
10 But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :  
11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

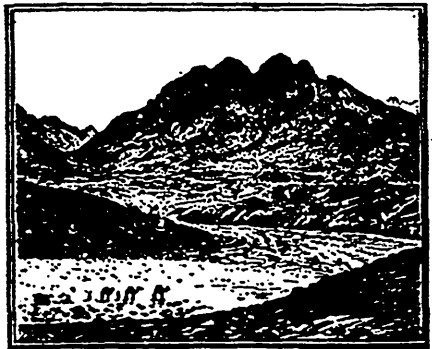
**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The Commandments—Duties toward God, Ex. 20 : 1-11. T.—Hear and learn ! Deut. 31 : 7-13. W.—Keep and teach ! Deut. 4 : 1-13. Th.—Make them known ! Ps. 78 : 1-8. F.—Blessing of obedience, Ps. 119 : 1-16. S.—The first commandment, Mark 12 : 28-34. S. Love and obedience, John 14 : 15-24.

## THE LESSON EXPLAINED

**I. GOD'S LOVE.**—1, 2. **God spake**; from the cloud-wrapped mountain, ch. 19 : 16. It was to Moses and Aaron that God spoke (ch. 19 : 24), but the people also heard, ch. 19 : 9. **All these words**; the Ten Commandments, uttered by God's own voice, and afterwards written by His finger on two tables of stone, chs. 24 : 12; 31 : 18. **The Lord**; JEHOVAH, the changeless and ever faithful God of Israel (see ch. 6 : 2-4, and compare ch. 3 : 14). **Which brought thee out** (Rev. Ver.). Israel is called to obey God because He has delivered them from Egypt by His strong and loving hand. It is an appeal to gratitude and love.

**II. GOD'S WORSHIP.**—3-7. **Thou**; bringing home the Commandment to each individual. **Before me** (Rev. Ver., Margin, "beside me"). The First Commandment forbids all idolatry, that is, loving any person or any thing, for example, money or pleasure or ambition, more than God, as well as bowing down to idols of wood or stone. **Graven image**; carved image. **Any likeness**. Nothing made by men's hands can be like God, for He is a Spirit, John 4 : 24. Any man-made image must misrepresent Him. **For . . . a jealous God**; the first reason for obedience to this Commandment. A loving Father, God resents having His place in the hearts of His children usurped by any other person or object. **Visiting the iniquity, etc.**; a second reason. The wrong-doing of parents affects their children for evil, making it harder for them to do right. **The third and fourth generation**; so lasting is this evil influence. **That hate me**;

and therefore break My laws. **Mercy**; kindness and grace. **Unto thousands** (Rev. Ver., Margin, "a thousand generations", see also Deut. 7 : 9; Ps. 105 : 8). There is no limit to God's mercy. **Love me, and keep my commandments**. Note



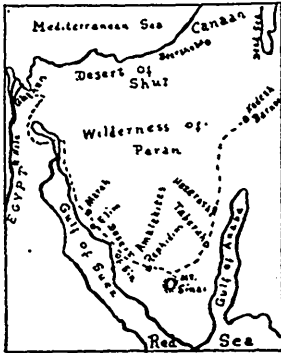
RAS ES-SUFSAFEH  
From the Plain of Assemblage.

how close-knit together are love and obedience. **In vain**; in a light, trifling, profane manner. This Commandment forbids perjury and profane swearing.

**III. GOD'S DAY.**—8-11. **Remember the sabbath day**; implying that it already existed (see Gen. 2 : 2, 3). **Keep it holy**; sacred to rest and worship and deeds of kindness. **Not do any work**;

except works of necessity and mercy, Luke 13 : 14-16. For. Three reasons follow for Sabbath keeping : (1) The commemoration of creation. (2) God's example. (3) His blessing upon the day, to be shared by all who keep it. **Hallowed**; set it apart for sacred uses. Note, further, that the Fourth Commandment enjoins, not only holy resting on the Sabbath, but work upon the other six days ("Six days shalt thou labor"). Compare the teaching of Paul, 2 Thess. 3 : 10.

**THE GEOGRAPHY LESSON**



**REPHIDIM**—Leaving their encampment in the Wilderness of Sin, the Israelites entered a valley leading them away from the sea. For miles this valley twists and turns between great cliffs towering above it, until it reaches Rephidim, the largest oasis in the Sinai desert

Rephidim means "place of rest". Just before coming to it is a rock, which the Arabs say is the one from which water flowed at the smiting of Moses' rod, Ex. 17 : 6. **AMALEK** was the name of a desert tribe descended from Esau. They attacked the Israelites at Rephidim, but, after a long and desperate battle, proving the strength and obstinacy of the attacking force, they were defeated by Moses' prayers and Joshua's courage and skill as a general, Ex. 17 : 8-13.

**AN ORIENTAL SIDELIGHT**

In the British Museum are sacred calendars of the Accadians, whose empire was even earlier than the Assyrian. On these, the seventh, fourteenth, twenty-first and twenty-eighth of each month are called a resting day, a holy day, a Sabbath, and the works forbidden on them are described at length. Their word "Sabbath" is defined as "a day of repose of the heart."

**LESSON QUESTIONS**

What miracle was wrought at Rephidim? Over whom was a victory won? Who visited the camp? How long were the Israelites in reaching Mount Sinai after leaving Egypt? What was the distance traveled?

1, 2 Amid what surroundings did God speak from Sinai? To whom? Who else heard? In what two ways did God give the Ten Commandments? Of what great reason for obedience does God remind Israel? What test of love does Jesus lay down? (John 14 : 15.)

3-7 What does the First Commandment forbid? The Second Commandment? In what sense is God "jealous"? How does this Commandment show the boundlessness of God's mercy? Where does Isaiah ridicule idol worship? (Isa. 44 : 10-19.)

8-11 How does the Fourth Commandment imply that the Sabbath existed previously? What kinds of work are lawful on the Sabbath? Show that Jesus observed the Sabbath. (Luke 4 : 16.)

**FOR DISCUSSION**

1. The idolatries of Christian lands.
2. Is it permissible for a Christian to take an oath in a court of law?

**A LESSON FOR LIFE**

Even machinery does better work if it is not used seven days in the week. No machinery is so delicate, or needs such care, as our bodies and minds. They need the rest of the Sabbath if they are to be at their best and do their best in our daily tasks.

**Prove from Scripture**—That God requires obedience.

**Shorter Catechism**—*Ques. 62. What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

**The Question on Missions**—2. How many missionaries are working amongst the European immigrants? Four Hungarian missionaries are employed who minister to the various Hungarian settlements, and 24 Galician missionaries are preaching the gospel in the settlements of Galicians.

**FOR WRITTEN ANSWERS**

1. What was to be the great reason for obedience to the Ten Commandments? .....

.....

2. Why is it impossible for an image made by man to represent God? .....

.....

3. How should the Sabbath be employed? .....

.....

THE TEN COMMANDMENTS—DUTIES  
TOWARD MEN

July 21, 1907

**BETWEEN THE LESSONS**—The first four Commandments, studied in last Lesson, relate to our duties to God, the remaining six, forming to-day's Lesson, to our duties to our neighbor. Some think that the Fifth Commandment was written along with the first four, on the first table, duties to parents being regarded as so sacred as to deserve a place along with duties to God. According to this opinion, there would be five Commandments on each table. But it is commonly believed that Commandments I. to IV. were written on one table, and V. to X. on the other.

**GOLDEN TEXT**—Thou shalt love thy neighbour as thyself.—Leviticus 19 : 18.

Memorize vs. 12-17. **THE LESSON PASSAGE**—Exodus 20 : 12-17. Read Exodus, chs. 20, 24.

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

**Revised Version**—1 do no murder.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The Commandments—Duties toward men, Ex. 20 : 12-20. T.—As thyself, Lev. 19 : 11-18. W.—Reward in keeping, Ps. 19 : 7-14. Th.—A lesson in parable, Luke 10 : 25-37. F.—Fulfilling by love, Rom. 13 : 7-14. S.—Common duties, Rom. 12 : 9-21. S.—Brotherly love, 1 John 4 : 7-21.

## THE LESSON EXPLAINED



MOSES AND THE TABLES OF THE LAW

**I. OUR PARENTS.**—12. **Honour**; first of all, obey. But the Commandment goes deeper and requires of us respect, reverence and love towards our parents. Parents are the representatives of God to their children, and should receive the honor due to this position. **Thy father and thy mother.** Equal honor should go to each parent. In the East, "father" and "mother" had a much wider meaning than with us, and included all superiors and those in positions of rightful authority. These also we are bound to treat with respect (see 1 Pet. 2 : 13, 14, 17). **That thy days may be long.** This is a promise, first, to individuals. Speaking generally,

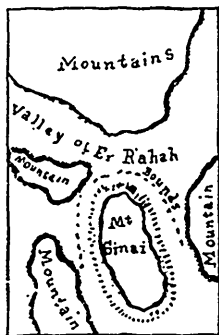
it is true that one who loves and honors his parents is the likeliest to live a long and happy life. For regard to his parents' wishes will keep him out of the bad company and hold him back from the evil practices which destroy happiness and shorten life. The promise is, secondly, to nations. The enduring nations of history are those in which the authority of parents has been held sacred. **Upon the land;** of Canaan, to which God was guiding Israel. (Compare Jer. 35 : 18, 19.)

**II. OUR NEIGHBORS.**—13-16. **Thou shalt not kill.** We are forbidden by this Commandment to destroy or hurt the life of any person in the wide world. More than this, we are required to help, not only our friends, but strangers and foreigners (see the parable of the Good Samaritan, Luke 10 : 30-37). Further, we break this Commandment by cherishing hatred (Matt. 5 : 22; 1 John 3 : 15), or by breaking the laws of health and of morals, and so shortening our own lives. **Thou shalt not commit adultery.** Our lives should be pure in thought, word and deed. We should shun, like deadly poison, lewd stories and jokes; bad books, obscene pictures, impure companions; all that corrupts mind and heart. **Thou shalt not steal.** This law is intended to protect property. It applies to little things as well as big things. And the one who begins to break it by stealing little things is likely to go to the stealing of big things, until his character is ruined and he has brought on himself disgrace and punishment. **Thou shalt not bear false witness;** a law to protect character. It forbids the injuring of another's good name by false or careless speech (see Lev. 19 : 16). In speaking of others we should be careful to speak the exact truth, ch. 23 : 1. All kinds of untruthfulness and deceit in word or act are condemned by this law.

**III. OUR HEART.**—17. **Thou shalt not covet.** To covet is to desire unlawfully something that belongs to another person. If such desires be not checked, it will find expression in act, Josh. 7 : 21.

The Tenth Commandment forbids such desires. Standing after the other Commandments, it teaches, also, that they all apply to inward desires, as well as outward deeds. Thus it "doubles the whole law."

**THE GEOGRAPHY LESSON**



The SINAI ridge, it will be remembered, is about two miles long. At the southerly end is the peak Jebel Musa, and at the northerly end Ras es-Suf-säfeh (the "Willow Peak"). This is a steep granite cliff, 6,540 feet high, towering above the plain of Er Rähäh, about one square mile in area. Here the Israelites made a permanent camp, in which they were to dwell for nearly a year. The sacred mount

was fenced off from the multitude, and only at the summons of the trumpet might the appointed ones come up to it. The camping place of Israel was like "a vast sanctuary, not made with hands. Bare and unclothed, the mountains rose around them; their very shapes and colors were such as to carry their thoughts back to the days of creation, 'from everlasting to everlasting', or ever the earth and the world were made."

**AN ORIENTAL SIDELIGHT**

In Egypt the mother was specially honored. "Thou shalt never forget what thy mother has done for thee", says one of her ancient sages. "She bare thee, nursed thee for three years and nourished thee in all manner of ways. If thou forgettest her, she might blame thee, she might lift up her arms to God, and He would hear her complaint."

**LESSON QUESTIONS**

What do the first four Commandments teach? The last six? What two opinions are held as to the Commandments written respectively on each table of the law? For what reason do some think that the Fifth Commandment belongs to the first table? Which, however, is the opinion most commonly held?

**12** Which is the Fifth Commandment? What does "honor" include? What position do parents hold in relation to their children? Whom, besides parents, does this Commandment require us to honor? What promise is attached to it? In which prophetic book does God claim the honor due to a father? (Mal. 1: 6.) Where does Paul refer to the promise here made? (Eph. 6: 2, 3.) Which land is referred to in v. 12? Whom does Jeremiah commend for obedience to their father?

**13-16** What does the Sixth Commandment forbid? Whom does it require us to help? Which Commandment requires purity? What is the purpose of the Eighth Commandment? Of the Ninth? How does Paul say the law may be fulfilled? (Rom. 13: 8.) What is the Golden Rule? (Matt. 7: 12.)

**17** What is it to covet? To what does coveting lead? How does the Tenth Commandment add to the force of the other nine?

**FOR DISCUSSION**

1. In view of the Sixth Commandment, can war be defended?
2. Gambling as a form of theft.

**A LESSON FOR LIFE**

Picture a spirited horse being ridden across a bridge spanning a deep, swift river. The railings on either side of the bridge say to the horse, "You must not leap into the stream." But in saying this, they save the horse and his rider from danger, perhaps from death. And so the "must-nots" of the Commandments are meant to keep us in the only way through life that is safe and truly happy.

**Prove from Scripture**—*That love fulfils the law.*  
**Shorter Catechism**—*Ques. 63. Which is the fifth commandment? A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

**The Question on Missions**—3. Mention some difficulties of mission work in new fields. The preaching stations are far apart. The people are divided into numerous nationalities and denominations. Farms require at the first a large outlay and yield an uncertain income, which often makes it hard to secure contributions for mission work. Many of the people are indifferent to religion.

**FOR WRITTEN ANSWERS**

1 Why is one who obeys his parents likely to live long?.....

.....

2. How may we break the Sixth Commandment in our hearts?.....

.....

3. The Tenth Commandment doubles the whole law. Explain this statement.....

.....

Lesson IV.

THE GOLDEN CALF

July 28, 1907

**BETWEEN THE LESSONS**—Besides the Ten Commandments, Moses received from God the laws chs. 20 : 22 to 23 : 33), called the "Book of the Covenant", which he read in the hearing of the people, and to which they pledged their obedience (see ch. 24 : 3-8). Then Moses, with the companions of ch. 24 : 9, went a short distance up the mountain, where they observed a sacrificial feast, vs. 10, 11. After this, Moses, attended by Joshua, ascended to the summit of the mount (vs. 12-17), to spend forty days and nights (v. 18) alone with God. During this period, he was instructed as to the building of the tabernacle (chs. 25 : 1 to 31 : 11), and received the Ten Commandments written on two tables of stone, ch. 31 : 18.

**GOLDEN TEXT**—Little children, keep yourselves from idols.—1 John 5 : 21.

Memorize vs. 34, 35. **THE LESSON PASSAGE**—Exodus 32 : 1-8, 30-35. Read Exodus, chs. 32 to 34.

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

2 And Aa'ron said unto them, Break off the golden <sup>3</sup>earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden <sup>3</sup>earrings which were in their ears, and brought them unto Aa'ron.

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

5 And when Aa'ron saw <sup>6</sup>it, he built an altar before it; and Aa'ron made proclamation, and said, <sup>7</sup>To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord <sup>8</sup>said unto Mo'ses, Go, get thee down; for thy people, which thou broughtest <sup>9</sup>out of the land of Egypt, have corrupted themselves:

**Revised Version**—<sup>1</sup>from; <sup>2</sup>know; <sup>3</sup>rings; <sup>4</sup>it; <sup>5</sup>and made; <sup>6</sup>this; <sup>7</sup>To-morrow shall be; <sup>8</sup>spake; <sup>9</sup>up; <sup>10</sup>unto it; <sup>11</sup>Omit have; <sup>12</sup>Omit an; <sup>13</sup>And; <sup>14</sup>angel (small a); <sup>15</sup>smote.

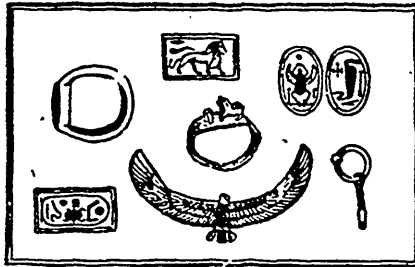
**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The golden calf, Ex. 32 : 1-14. T.—The law forgotten, Ex. 32 : 15-24. W.—The golden calf, Ex. 32 : 25-35. Th.—The second tables, Ex. 34 : 1-9, 27, 28. F.—Remember! Deut 9 : 7-21. S.—The sin repeated, 1 Kgs. 12 : 25-33. S.—Forgetting God, Ps. 106 : 16-25.

THE LESSON EXPLAINED

I. THE PEOPLE'S SIN.

—1-4. The people; at the foot of the mountain. Saw that Moses delayed. See Between the Lessons. The multitude seem to have imagined that Moses had deceived them, and possibly had himself been destroyed in the fires on the mountain top. Unto Aaron; the chief authority, along with Hur (ch. 24 : 14), in Moses' absence. Make us gods (or a god); a god that could be seen. It was hard for them to believe that an unseen God could be a real God.

Go before us; to lead us to Canaan. As for this Moses; an expression of contempt. Wot not; know not. The golden earrings; received from the Egyptians, ch. 12 : 35, 36. They were worn by men as well as women. Perhaps Aaron counted on turning the people away from their idolatrous purpose, when they saw what it would cost. It was at best a shifty scheme, and it failed, while a bold, straight refusal



EGYPTIAN RINGS, BRACELETS, EARRINGS, AND SCARABÆUS

The scarabæus, or scarab, was a gem representing a beetle, inscribed on the under side with symbols, used in ancient Egypt as a seal or amulet.

would likely have held the multitude back from their idolatrous purpose. He received it (Rev. Ver.); the gold; the first wrong step, making it harder to avoid the next. Fashioned it with a graving tool. Perhaps this refers to the carving of a wooden mold (v. 20), which was afterwards plated with molten (melted) gold. Calf; in imitation of the Egyptians, amongst whom the calf was a common object of worship. These be thy gods; or god (singular), as before in v. 1.

5, 6. Built an altar... a feast to the Lord; as though a pretence of keeping the First Commandment would make up for breaking the Second. The whole proceeding shows a sad falling away in Aaron, who had been with Moses on the Mount with God, ch. 19 : 24. Burnt offerings; in which all the flesh of the animal was burnt on the altar. Peace offerings. In these, part of the flesh was burnt on

the altar, and part eaten by the worshipers. **To eat and to drink;** the customary feast after a sacrifice. **To play.** This included an indecent kind of dancing.

**7, 8. The Lord said unto Moses.** The thick cloud on the mountain top hid Moses from the sinning people, but it did not hide their sin from God. **Go, get thee down.** There was sad, stern work for Moses to do at the mountain's foot. **Corrupted themselves;** given themselves over to sin in its vilest forms. The Lord declares His wrath against Israel, vs. 9, 10. Moses beseeches Him to spare them (vs. 11-14), and then, hastening down the mountain side, he rebukes Aaron, destroys the idol and punishes the people, vs. 15-29.

**II. MOSES' INTERCESSION.—30-35. Ye have sinned a great sin.** The leaders in the idolatry had perished (vs. 26-28), but many guilty ones remained. **An atonement;** an at-one-ment: the bringing together again of God and His people, whom their sin had separated. **Forgive their sin—** Moses feels how great is this request. **If not, blot me;** let me perish with the rest. **Out of thy book;** as if he had said, Let me be as if I had not been. Compare. Paul, Rom. 9: 3. **Whosoever hath sinned;** etc. No man can bear another's sin, Ps. 49: 7; Ezek. 18: 20. But Christ can bear the sins of others, since He is more than man. In v. 34 God says that, in spite of their sin, Moses shall lead Israel to the Promised Land, and that while God, for the time withdraws His own presence, His angel shall go with them. In ch. 33, however, Moses wins back a promise of the presence of God Himself.

These are on the rough sides of rocks, in letters from two to twelve inches in length, made of heavy scratches with rude figures of animals.

**LESSON QUESTIONS**

What laws did Moses receive besides the Ten Commandments? To whom were these read? What promise did the people make? How long did Moses afterwards stay on the mountain top? Concerning what was he instructed? What did he receive from God?

**1-4** What did the people imagine regarding Moses? Who was their chief ruler in Moses' absence? What did the people demand of Aaron? What did he ask them to bring? What did he make of these? How should we meet temptation? (Matt. 4: 10.) What promise have we of victory? (James 4: 7.)

**5-8** Who made known to Moses the people's sin? What did Moses ask of God? How did he deal with the people? Where is it said that covetousness is idolatry? (Col. 3: 5.)

**30-35** How did Moses describe the people's sin? Explain "atonement". How has Christ made an atonement for us? (2 Cor. 5: 21.)

**FOR DISCUSSION**

1. Temptation as an excuse for sin.
2. Does sin cause suffering even after it has been forgiven?

**A LESSON FOR LIFE**

Looking at a regiment on parade, we cannot distinguish the heroes from the cowards. But in the hour of battle, the difference is clearly seen. So we are tested when some fierce temptation comes. The secret of courage is open to all. It is to form the habit of looking to God for help, and resolving simply to do the right in small matters and in great. Those who do this will not fail in the fight.

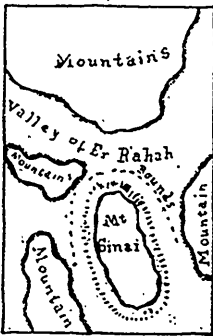
**Prove from Scripture—***That we should shun the love of money.*

**Shorter Catechism—**Review Questions 61-63.

**The Question on Missions—**4. Would it not be wiser to wait till these fields are more fully settled, before sending missionaries to them? No, because in all the settlements, many forces of evil are at work. The best time to overcome these by the gospel is at the beginning, before they have had time to get firm hold.

**THE GEOGRAPHY LESSON**

**SINAI—**Note some further points of interest: 1. In this region are the copper mines, which the Egyptians had worked for centuries and which still exist,—mingled with iron, magnesia, cobalt, manganese and specimens of turquoise. 2. Here, also, are to be found many ancient Egyptian inscriptions. One place is called "the written valley".



**FOR WRITTEN ANSWERS**

1. Why did Israel ask Aaron to make them a god? .....

2. By whom, and in what way, was pardon secured for them? .....

3. Why can Christ alone bear the sins of others? .....

## Lesson V.

## THE TABERNACLE

August 4, 1907

**BETWEEN THE LESSONS**—Read ch. 33. Through the prayer of Moses, God once more consented to lead to the Promised Land His people, estranged from Him by their idolatry, and Moses was granted (vs. 12-14) a vision of the divine glory, vs. 18-23. The Ten Commandments are written on two fresh tables of stone, and additional instructions are given to the people, ch. 34.

**GOLDEN TEXT**—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Exodus 40 : 34.

Memorize vs. 34, 35. **THE LESSON PASSAGE**—Exodus 40 : 1-13, 34-38. Read Exodus, chs. 35 to 40.

1 And the Lord spake unto Mo'ses, saying,

2 On the first day of the first month shalt thou<sup>1</sup> set up the tabernacle of the tent of<sup>2</sup> the congregation.

3 And thou shalt put therein the ark of the testimony, and<sup>3</sup> cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are<sup>4</sup> to be set in order upon it; and thou shalt bring in the candlestick and light the lamps thereof.

5 And thou shalt set the<sup>5</sup> altar of gold for<sup>6</sup> the incense before the ark of the testimony, and put the<sup>7</sup> hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of<sup>8</sup> the congregation.

7 And thou shalt set the laver between the tent of<sup>9</sup> the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the<sup>10</sup> hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the<sup>11</sup> vessels thereof: and it shall be holy.

**Revised Version**—<sup>1</sup>rear: <sup>2</sup>meeting; <sup>3</sup>thou shalt screen; <sup>4</sup>Omit to be set in order; <sup>5</sup>golden altar; <sup>6</sup>Omit the; <sup>7</sup>screen; <sup>8</sup>screen of the gate of the court; <sup>9</sup>furniture; <sup>10</sup>its; <sup>11</sup>the altar shall be; <sup>12</sup>its base; <sup>13</sup>tent of meeting; <sup>14</sup>shalt; <sup>15</sup>thou shalt; <sup>16</sup>the; <sup>17</sup>throughout; <sup>18</sup>there was fire within.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The pattern given, Ex. 25 : 1-22. T.—Willing gifts, Ex. 35 : 20-29. W.—The tabernacle, Ex. 40 : 1-16. Th.—The tabernacle, Ex. 40 : 17-27. F.—The tabernacle, Ex. 40 : 28-38. S.—According to pattern, Heb. 8 : 1-6. S.—A greater tabernacle, Heb. 9 : 1-14.

## THE LESSON EXPLAINED

**I. THE TABERNACLE.**—1, 2. **The first day of the first month;** Israel's first New Year's Day in freedom. **The tabernacle;** including here the tabernacle proper and the "court" surrounding it, v. 8. About six months had been occupied in its construction (see chs. 25 to 27 and chs. 35 to 39). **Tent of meeting** (Rev. Ver.); the place where God met man and made known His will. It comprised three main parts: (1) A wooden structure, 45 feet long by 15 feet wide, ch. 26 : 15-30. The ceiling was formed by a curtain of linen, blue and scarlet and purple, the walls being hung with similar curtains. (2) A true tent, possibly A shaped, of goats' hair cloth, for a shelter, ch. 26 : 7. (3) A covering of rams' and badgers' skins, dyed red, ch. 26 : 14. The door of the tabernacle or "tent" was formed by a curtain hung on golden posts, running clear across the front, towards the east. Within were two rooms, separated by a "veil" or curtain, the outer called the Holy Place, 30 by 15 feet, and the Holy of Holies (ch. 26 : 33), 15 by 15 feet.

**3-5. Put therein;** in the Holy of Holies. **The ark;** a chest of acacia wood, overlaid with gold within and without, and having a lid all of gold, called the mercy seat, on which rested two cherubim, ch. 25 : 10-20. **Of the testimony;** so called because in it were placed the two stone tables on which were written the Ten Commandments, ch. 34 : 1. These testified to Israel's promise of obedience,

10 And thou shalt anoint the altar of<sup>12</sup> the burnt offering, and all<sup>10</sup> his vessels, and sanctify the altar: and<sup>11</sup> it shall be an altar most holy.

11 And thou shalt anoint the laver and<sup>12</sup> his foot, and sanctify it.

12 And thou shalt bring Aa'ron and his sons unto the door of the<sup>13</sup> tabernacle of the congregation, and<sup>14</sup> wash them with water.

13 And thou shalt put upon Aa'ron the holy garments, and<sup>15</sup> anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 Then<sup>16</sup> a cloud covered the tent of<sup>2</sup> the congregation, and the glory of the Lord filled the tabernacle.

15 And Mo'ses was not able to enter into the tent of<sup>2</sup> the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

16 And when the cloud was taken up from over the tabernacle, the children of Is'rael went onward<sup>17</sup> in all their journeys:

17 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

18 For the cloud of the Lord was upon the tabernacle by day, and<sup>19</sup> fire was on it by night, in the sight of all the house of Is'rael, throughout all their journeys.

19 For the cloud of the Lord was upon the tabernacle by day, and<sup>19</sup> fire was on it by night, in the sight of all the house of Is'rael, throughout all their journeys.

ch. 24 : 7. **Bring in;** to the Holy Place. **The table;** also plated with gold. It stood at the right side, facing the Holy of Holies. **Set in order;** the golden dishes (ch. 25 : 29, 30), including those for the shewbread, Lev. 24 : 5-9. **The candlestick;** a huge, seven-branched lampstand, to be placed opposite the golden table, chs. 25 : 31; 27 : 20, 21. **Altar of gold;** just before the entrance into the Holy of Holies. **Incense;** a preparation of fragrant gums and spices, burnt on the golden altar, as a symbol of prayer (see ch. 30 : 1-10).

**II. THE COURT.**—6-11.

**The altar of the burnt offering;** the



**PRIEST AT THE ALTAR OF INCENSE**

On this altar, incense was burned every morning and evening.



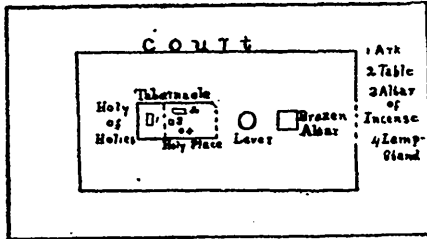
brazen (bronze) altar of ch. 27 : 1-8, for burning the flesh of sacrifices. **The laver**; a huge bronze vessel on a pedestal (ch. 38: 8), for the cleansing of the priests (ch. 30 : 18-21) and the sacrifices, Lev. 8 : 21. **The court**; a space round the tabernacle, 150 feet long and 75 feet wide. **Hanging**; the curtain at the court entrance.

**III. THE PRIESTS.—12, 13. Aaron and his sons**; now to be set apart as priests. For their appointment, see ch. 28 : 1. **Wash them**; in the laver, a symbol of cleansing. **The holy garments**; enumerated in ch. 28 : 4. Vs. 14 to 33 tell how Moses carried out the Lord's directions.

**IV. THE GLORY.—34-38.** The Lord showed His approval by filling the tabernacle with His glory, and thenceforth "the cloud", by its resting and rising above the sacred tent, guided Israel in camping and marching.

**THE GEOGRAPHY LESSON**

Let us start from the entrance, towards the east, of the court in which the tabernacle stood. Going westward, we come first to the brazen altar, just half-way to the tabernacle entrance. Next we reach the laver, midway between the brazen altar and the tabernacle. Entering the tabernacle, we find our-



selves in a room, 30 feet long by 15 feet wide, with a curtain at the opposite end, separating it from another room, 15 feet in length and breadth. For the articles of furniture in each of these rooms and the position of each, see The Lesson Explained. The larger outer room was called the Holy Place, and the smaller inner one, the Holy of Holies

**AN ORIENTAL SIDELIGHT**

The tabernacle, in its main outlines, resembled the Egyptian temples. These were surrounded by a sacred enclosure fenced off by a high wall; and

they were approached by a long avenue of sphinxes and through immense gates, with huge towers on either side and guarded by symbolic figures.

**LESSON QUESTIONS**

How was God's consent obtained to lead His sinning people to the Promised Land? What vision was granted to Moses?

**1-5** When was the tabernacle erected? What does "tabernacle" in v. 2 include? Explain the name "tent of meeting". Of how many parts did it consist? Describe each of these. Into what rooms was the tabernacle divided within? What happened to the "veil of the temple" at the death of Christ? (Matt. 27 : 51.) What did this signify? (Heb. 10 : 19.)

**6-11** What was the size of the "court"? For what was the altar used? The laver? Why were sacrifices required? (Heb. 9 : 22.) Why are they no longer necessary? (Heb. 9 : 28.)

**12, 13, 34-38** Who were set apart as priests? How did the Lord show His approval? What was to be Israel's guide in camping and marching?

**FOR DISCUSSION**

1. The place of forms in worship.
2. Why are there no priests to-day in Protestant churches?

**A LESSON FOR LIFE**

The best for God—that was the rule for the Israelites in building the tabernacle and providing for its services. It should be our rule. There will be no grudge in our giving, when we remember His countless gifts to us—and the Gift.

**Prove from Scripture—That God will dwell with men.**

**Shorter Catechism—Ques. 64.** *What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

**The Question on Missions—5.** Why should the whole church, East and West, help in this work? Because it is in the interests of East and West alike, that all newcomers should be good Christians and good Canadians. Moreover, the work is so great as to require the energy and resources of the whole church.

**FOR WRITTEN ANSWERS**

1. What purpose was the tabernacle to serve? .....

.....

2. With what ceremony was it dedicated? .....

.....

3. How did God signify His approval? .....

.....

## Temperance Lesson

**BETWEEN THE LESSONS**—The Lesson takes us into the Book of Leviticus, the chief contents of which are numerous divine laws given to Israel to regulate their worship and daily life. The ceremonies at the consecration of the sanctuary and the priests are described in ch. 8 (see God's directions to Moses, Ex., ch. 29 and ch. 40 : 13, 14, last Lesson). These ceremonies occupied seven days, and on the eighth day, Aaron and his sons entered on their priestly duties by offering sacrifices to the Lord, Lev., ch. 9. It was probably on the evening of this day that Nadab and Abihu committed the sin that resulted in their terrible death.

**GOLDEN TEXT**—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Proverbs 20 : 1.

Memorize v. 9. **THE LESSON PASSAGE**—Leviticus 10 : 1-11. Read Leviticus, chs. 8 to 10.

1 And Na'dab and Abi'hu, the sons of Aa'ron, took <sup>1</sup> either of them his censer, and <sup>2</sup> put fire therein, and put incense thereon, and offered strange fire before the Lord, which he <sup>3</sup> commanded them not.

2 And there <sup>4</sup> went out fire from <sup>5</sup> the Lord, and devoured them, and they died before the Lord.

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

4 And Mo'ses called Mi'shael and Elza'phan, the sons of Uz'ziel the uncle of Aa'ron, and said unto them, <sup>6</sup> Come near, carry your brethren from before the sanctuary out of the camp.

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

6 And Mo'ses said unto Aa'ron, and unto Elea'zar and unto Ith'amar, his sons, <sup>8</sup> Uncover not your heads,

**Revised Version**—each; <sup>2</sup> laid; <sup>3</sup> had not commanded them; <sup>4</sup> came forth; <sup>5</sup> before; <sup>6</sup> Draw; <sup>7</sup> drew; <sup>8</sup> Let not the hair of your heads go loose; <sup>9</sup> that ye die not; <sup>10</sup> that he be not wröth with; <sup>11</sup> congregation; <sup>12</sup> tent of meeting; <sup>13</sup> Drink no wine; <sup>14</sup> the; <sup>15</sup> the common.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The sin of Nadab and Abihu, Lev. 10 : 1-11. T.—Strange incense forbidden, Ex. 30 : 1-10. W.—Disobedience punished, 2 Chron. 26 : 14-21. Th.—Rules for priests, Ezck. 44 : 15-21. F.—Take heed ! Luke 21 : 29-36. S.—True worship, John 4 : 5-24. S.—Children of light, 1 Thess. 5 : 5-23.

## THE LESSON EXPLAINED

## I. A GREAT SIN.

—1. Nadab and Abihu; Aaron's eldest sons (Ex. 6 : 23), just set apart as priests, next to Aaron the high priest. **His censer**; the bowl-shaped vessel, with a short handle, used to carry the charcoal on which the incense was burned. **Offered strange fire**; "strange" to the requirements of the law. This means, according to the usual view, common fire not taken from the brazen altar (see ch. 9 : 24). Jewish tradition says the altar fire, divinely kindled, never went out until the destruction of the temple by Nebuchadnezzar. **Before the Lord**; possibly having forced their way into the Holy of Holies, which only the high priest might



A MODERN CENSER  
For swinging in the hand.

lawfully enter, and he but once a year, on the Day of Atonement, ch. 16 : 2; Heb. 9 : 7.

II. A SAD DOOM.—2, 3. **Fire from the Lord**; such as had come to consume the burnt offering, ch. 9 : 24. **Moses said unto Aaron**; not to rebuke him, but to explain the necessity of this terrible judgment. It was essential, when the tabernacle worship was just being established, that Israel should be deeply impressed with the requirement of purity and reverence. **I will be sanctified**. My holiness will be manifested, either as reflected in the obedience, or as punishing the disobedience, of My appointed ministers. **Glorified**; honored by those who see how I love right and hate wrong.

**Aaron held his peace**; silently submitting to God's terrible judgment.

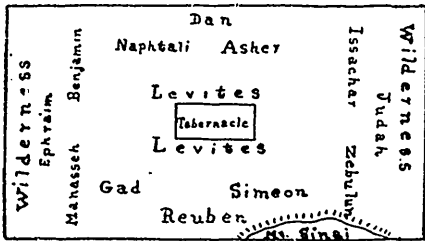
4-7. **Mishael and Elzaphan**; Aaron's first cousins. **Carry your brethren**; that is, near relatives. **Out of the camp**; for burial. **In their coats**; the long white tunics of the priests: which may have served, blanketwise, for carrying the dead bodies. **Uncover not your heads, neither rend your clothes**; usual expressions of sorrow. These were forbidden to Aaron and his two surviving sons, because, as God's consecrated priests, they must not show any sign of sympathy with the sin committed, or of dissatisfaction with the judgment inflicted. **Lest ye die**. Disobedience would be a direct insult to God. **Let your brethren . . . bewail**. All the rest of the people might mourn.

This would deepen the impression of the solemn judgment. **The anointing oil**; the sign of the priests' being appointed to God's service, ch. 8: 12. Kings and prophets also were set apart to their office by anointing, 1 Kgs. 19: 16.

**III. A SOLEMN WARNING.—8-11. Do not drink wine nor strong drink**; as it seems likely Nadab and Abihu had done, and so had been led into their deadly sin. **When ye go into the tabernacle.** Here the brain must be clear, if the sacred duties are to be performed properly. **Holy and unholy**; things which might be used, and those which might not be used, in the tabernacle service. **Unclean and clean**; what did, and did not, defile, according to the Mosaic law, by being touched or eaten.

**THE GEOGRAPHY LESSON**

The camp of Israel may have occupied about three square miles. The tabernacle was pitched in



the centre, with the tribe of Levi camped around it. On each of the four sides was a camp comprising three tribes, bearing the names, respectively, of Judah, Reuben, Ephraim and Dan, the leading tribes of the twelve. Tradition says that the banner of the Camp of Judah was a lion, of Reuben a man, of Ephraim an ox, and of Dan an eagle.

**AN ORIENTAL SIDELIGHT**

"The Bedouin tent," says an Eastern traveler, (like the tabernacle) "is divided into two parts, separated by a white woollen carpet, drawn across the tent and fastened to the three middle posts. This is sometimes interwoven with patterns of flowers."

**LESSON QUESTIONS**

What are the chief contents of Leviticus? Which chapter describes the consecration of the tabernacle and the priests? How many days did the cere-

monies occupy? On which day did the priests enter on their duties? What occurred on the evening of this day?

1 Who were Nadab and Abihu? Describe a censor. Explain the word "strange". What was the "strange fire"? Into what forbidden place may Nadab and Abihu have gone? Who alone might lawfully enter the Holy of Holies? On what occasion only was he permitted to do so?

2-7 Describe their fate. Why was so severe a punishment necessary? What similar event occurred at the founding of the Christian church? (Acts 5: 1-11.) What was forbidden to Aaron and his sons? Why? Of what was "the anointing oil" a sign? Who, besides priests, were anointed? Where is God called "a consuming fire"? (Heb. 12: 29.)

8-11 On what ground was strong drink forbidden to Aaron and his sons? What is the only safe course for us? (Prov. 23: 31.)

**FOR DISCUSSION**

1. The relation of responsibility to privilege.
2. Was there mercy, as well as justice, in God's punishment of Nadab and Abihu?

**A LESSON FOR LIFE**

When once the demon enters,  
Stands within the door,  
Peace and hope and gladness  
Dwell there never more.

Touch the goblet no more!  
It will make thy heart sore  
To its very core.—Longfellow.

**Prove from Scripture—That God requires reverence.**

**Shorter Catechism—Ques. 65. What is forbidden in the fifth commandment?** A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

**The Question on Missions—6. What can Sabbath Schools do for missions in the West?** They can aid by their prayers and by their gifts of money. Besides, many of the boys and young men in the Sabbath School can give themselves to be trained in school and college for work as home missionaries.

**FOR WRITTEN ANSWERS**

1. Why were Nadab and Abihu put to death?.....
2. What probably led to their sin?.....
3. What were Aaron and his sons forbidden to do?.....

## Lesson VII.

## THE DAY OF ATONEMENT

August 18, 1907

**BETWEEN THE LESSONS**—After the death of Nadab and Abihu, Aaron was solemnly warned not to enter the Holy of Holies except at the times and in the manner appointed of God. The Lesson contains directions as to the services on the great Day of Atonement (see v. 34 and ch. 23 : 26-32).

**GOLDEN TEXT**—Wherefore he is able also to save them to the uttermost that come unto God by him.—Hebrews 7 : 25.

Memorize v. 2. **THE LESSON PASSAGE**—Leviticus 16 : 5-22. Read Leviticus, chs. 16, 17 ; Hebrews, ch. 9.

5 And he shall take of the congregation of the children of Israel two <sup>1</sup>kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall <sup>2</sup>offer his bullock of the sin offering, which <sup>3</sup>is for himself, and make <sup>4</sup>an atonement for himself, and for his house.

7 And he shall take the two goats, and <sup>5</sup>present them before the Lord at the door of the <sup>6</sup>tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats ; one lot for the Lord, and the other lot <sup>7</sup>for the scapegoat.

9 And Aaron shall <sup>8</sup>bring the goat upon which the <sup>9</sup>Lord's lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell <sup>10</sup>to be the scapegoat, shall be <sup>11</sup>presented alive before the Lord, to make <sup>12</sup>an atonement <sup>13</sup>with him, <sup>14</sup>and to <sup>15</sup>let him go for a scapegoat into the wilderness.

11 And Aaron shall <sup>16</sup>bring the bullock of the sin offering, which <sup>17</sup>is for himself, and shall make <sup>18</sup>an atonement for himself, and for his house, and shall kill the bullock of the sin offering which <sup>19</sup>is for himself :

12 And he shall take a censer full of <sup>20</sup>burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring <sup>21</sup>it within the veil :

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat, that <sup>22</sup>is upon the testimony, that he die not :

14 And he shall take of the blood of the bullock, and sprinkle <sup>23</sup>it with his finger upon the mercy seat <sup>24</sup>eastward ; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering,

**Revised Version**—<sup>1</sup>he-goats ; <sup>2</sup>present the ; <sup>3</sup>Omit an ; <sup>4</sup>set ; <sup>5</sup>tent of meeting ; <sup>6</sup>for Azazel ; <sup>7</sup>present ; <sup>8</sup>lot fell for the Lord ; <sup>9</sup>for ; <sup>10</sup>Omit and ; <sup>11</sup>send him away for Azazel ; <sup>12</sup>Omit burning ; <sup>13</sup>on the east ; <sup>14</sup>his ; <sup>15</sup>uncleanesses ; <sup>16</sup>even all ; <sup>17</sup>delleth with ; <sup>18</sup>assembly ; <sup>19</sup>atoning for ; <sup>20</sup>and he shall put ; <sup>21</sup>man that is in readiness ; <sup>22</sup>solitary land.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The day of atonement, Lev. 16 : 5-14. T.—The day of atonement, Lev. 16 : 15-22. W.—Sabbath of rest, Lev. 23 : 23-32. Th.—Our atonement, Rom. 5 : 1-11. F.—Reconciliation, 2 Cor. 5 : 14-21. S.—Redemption by blood, Col. 1 : 9-22. B.—Putting away sin, Heb. 9 : 16-28.

## THE LESSON EXPLAINED

**I. SACRIFICE REQUIRED.**—5-10. **He**; Aaron the high priest. **The congregation.** The sacrifices for the people are first prescribed.



PRIEST WITH CENSER

**Two kids of the goats.** Jewish tradition says they were to be of the same color, size and value. **For a sin offering.** Read ch. 4. If a priest, or the whole congregation, or a ruler, or one of the people had sinned, before the sin could be pardoned an innocent animal must be slain as a sacrifice, and certain parts of its flesh burned on the great brazen altar.

that is for the people, and bring his blood within the veil, and do with <sup>14</sup>that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat :

16 And he shall make <sup>17</sup>an atonement for the holy place because of the <sup>18</sup>uncleanness of the children of Israel, and because of their transgressions <sup>19</sup>in all their sins ; and so shall he do for the <sup>20</sup>tabernacle of the congregation, that <sup>21</sup>it remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the <sup>22</sup>tabernacle of the congregation when he goeth in to make <sup>23</sup>an atonement in the holy place, until he come out, and have made <sup>24</sup>an atonement for himself, and for his household, and for all the <sup>25</sup>congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make <sup>26</sup>an atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the <sup>27</sup>uncleanness of the children of Israel.

20 And when he hath made an end of <sup>28</sup>reconciling the holy place, and the <sup>29</sup>tabernacle of the congregation, and the altar, he shall <sup>30</sup>bring the live goat :

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions <sup>31</sup>in all their sins, <sup>32</sup>putting them upon the head of the goat, and shall send him away by the hand of a <sup>33</sup>fit man into the wilderness :

22 And the goat shall bear upon him all their iniquities unto a <sup>34</sup>land not inhabited : and he shall let go the goat in the wilderness.

**II. ATONEMENT MADE.**—11-19. **Kill the bullock**; the sin offering for Aaron and the rest of the priests, v. 6. **Within the veil**; into the Holy of Holies. **Cloud of the incense**; the emblem

of prayer. **Sprinkle . . . the mercy seat.** The mercy seat (Ex. 25 : 17-22) was the golden lid covering the ark containing the tables of the law. It pictured God's covering, that is, forgiving, offences against the law. But before He does this, the mercy seat must be sprinkled with blood. (Compare Heb. 9 : 11, 12, 14.) Aaron next brings the blood of the slain goat, the people's sin offering, into the Holy of Holies, after the same manner as the blood of the bullock, v. 15. Then he sprinkles the Holy Place and the brazen altar.

**III. SIN REMOVED.—20-22.** The blood has been offered to God in the Most Holy Place. Now the sins of Israel are confessed over the head of the second goat, and are carried away, never to be seen again. So God removes our sins from us. **Into the wilderness;** "as far as the east is from the west", Ps. 103 : 12.

**THE GEOGRAPHY LESSON**

**THE WILDERNESS**—The large inverted triangle called The Wilderness is divided into four parts :

1. To the north is a sandy region, called the Desert of Shur. 2. South of this is a limestone table land, from 2,000 to 2,500 feet above sea level, sloping down at the north to the sandy region. This is a barren expanse where water is scarce; but in some parts there are living fountains, and at other places, even in the heart of the desert, water can be obtained by digging. 3. Next, to the southward, is a sandstone region rich in minerals. 4. Last comes the region of granite about Mount Sinai.



**AN ORIENTAL SIDELIGHT**

Dr. Edersheim tells how in later days, when the temple had been built in Jerusalem, "the arrival of the goat in the wilderness was telegraphed by the waving of flags from station to station, till, a few minutes after its occurrence, it was known in the temple, and whispered from ear to ear that "the goat had borne upon him all their iniquities into a land not inhabited."

**LESSON QUESTIONS**

What warning did Aaron receive? What directions were given to him? How often was the Day of Atonement to be observed? Where are the directions as to its services found?

**5-10** What is meant by "sin offering"? What sin offering was to be provided by the priests? By the congregation? How was it to be determined which of the goats provided by the people was to be slain? To whom was the other to be sent? Where is it said that God will not remember His people's sins? (Isa. 43 : 25.) How are our sins cleansed? (1 John 1 : 7.)

**11-19** Whither was Aaron to take the blood of the bullock? What was he to do with it there? What did the mercy seat cover? What did this represent? Which Psalm speaks of the blessedness of covered sins? (Ps. 32 : 1.) Which pleads for the blotting out of transgressions? (Ps. 51 : 1.)

**20-22** How does the Lesson picture the removal of sin? Where did Jesus take away our sins? (1 Pet. 2 : 24.) Show that this has been done once for all. (Heb. 9 : 28.)

**FOR DISCUSSION**

1. Why was Aaron forbidden to go at all times into the Holy of Holies?
2. The purposes served by the Old Testament sacrifices.

**A LESSON FOR LIFE**

"I'll forgive, but I can't forget!" That is too often our way of forgiving. But it is never God's way. He forgives and forgets. He treats us as if we had never sinned. He buries our sins out of His sight, as if they had been cast into the depths of the sea.

**Prove from Scripture**—That Jesus takes away sin.

**Shorter Catechism**—*Ques. 66. What is the reason annexed to the fifth commandment?* A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

**The Question on Missions**—(Third Quarter, HOME MISSIONS IN ALBERTA AND BRITISH COLUMBIA.) 7. Describe the Provinces of Alberta and British Columbia. Like Manitoba and Saskatchewan, Alberta is chiefly a prairie Province, with large wheat-growing areas. It has, besides, many horse and cattle ranches. British Columbia is a Province of mountains and mines, forests, fisheries and fruit-lands.

**FOR WRITTEN ANSWERS**

1. How were the sins of Israel atoned for? .....

.....

2. What assurance of pardon was given them? .....

.....

## Lesson VIII.

## ISRAEL JOURNEYING TO CANAAN

August 25, 1907

**BETWEEN THE LESSONS**—With this Lesson begins the second stage in Israel's wilderness journey, the new start from Sinai, where they had spent nearly a year. During this period they had received the Ten Commandments, and other laws from God. The tabernacle, also, had been constructed and set up, and arrangements had been made for its services. When the tabernacle was erected, "the cloud of the Lord" came upon it. When this cloud rose, the great host began their march, and when it rested, they camped. (See Ex. 40 : 38, Lesson V. and compare Num. 9 : 19-22.) The route from Sinai lay in a northerly direction through the Wilderness of Paran.

**GOLDEN TEXT**—And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light.—Exodus 13 : 21.

Memorize vs. 35, 36. **THE LESSON PASSAGE**—Numbers 10 : 11-13, 29-36. Read Numbers 10 : 11 to 12 : 6.

11 And it came to pass <sup>1</sup> on the twentieth *day* of the second month, in the second year, that the cloud was taken up from <sup>2</sup> off the tabernacle of the testimony.

12 And the children of Israel <sup>3</sup> took their journeys out of the wilderness of Sinai; and the cloud <sup>4</sup> rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee ; foras-

**Revised Version**—<sup>1</sup> in the second year, in the second month, on the twentieth day of the month ; <sup>2</sup> over ; <sup>3</sup> set forward according to their journeys ; <sup>4</sup> abode ; <sup>5</sup> Reuel ; <sup>6</sup> shalt ; <sup>7</sup> good soever ; <sup>8</sup> set forward ; <sup>9</sup> Omil in the ; <sup>10</sup> seek ; <sup>11</sup> from ; <sup>12</sup> O ; <sup>13</sup> ten thousands of the thousands.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Israel journeying to Canaan, Num. 10 : 11-13, 29-36. T.—The cloud and fire, Num. 9 : 15-23. W.—Manifold mercies, Neh. 9 : 7-19. Th.—Led by God, Ps. 107 : 1-15. F.—God's great goodness, Isa. 63 : 7-14. S.—Mercies forgotten, Ps. 78 : 12-25. S.—"He leadeth me," Ps. 23.

## THE LESSON EXPLAINED

**I. ISRAEL'S JOURNEY.**—11-13. **Twentieth day . . second month . . second year**; after leaving Egypt. **Cloud was taken up**; lifted high over the tabernacle, the signal for the march to begin. **Tabernacle of the testimony**; so called because it contained the Ten Commandments. **Children of Israel**; some 603,550 men of twenty years old and upwards (chs. 1, 2), besides 22,000 Levites, ch. 3 : 39. Counting women and children, the whole number would be about 2,000,000. They were now an organized nation, with laws, a priesthood, authorized religious services, with political and military regulations, having judges and officers over thousands, hundreds, fifties and tens (Ex. 18 : 25; Deut. 1 : 15), and a general council of seventy elders, Ex. 24 : 1; ch. 11 : 16. **Cloud rested**; at the end of the first march. **Wilderness of Paran**. See Geography Lesson. **They first took their journey**; that is, the camp of Judah went in advance, the others following in the order of vs. 14-28.

**II. ISRAEL'S GUIDE.**—29-32. **Hobab, the son of Raguel**. Raguel is the same as

much as thou knowest how we are to encamp in the wilderness, and thou <sup>9</sup> mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what <sup>7</sup> goodness the Lord shall do unto us, the same will we do unto thee.

33 And they <sup>8</sup> departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them <sup>9</sup> in the three days' journey, to <sup>10</sup> search out a resting place for them.

34 And the cloud of the Lord was <sup>2</sup> upon them by day, when they <sup>8</sup> went <sup>11</sup> out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, <sup>12</sup> Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the <sup>13</sup> many thousands of Israel.

Reuel, Ex. 2 : 18. Jethro (see Ex. 3 : 1) is generally believed to be his honorary title. **The Midianite**: member of the Arab tribe, east of Sinai, amongst whom Moses had lived when he fled from Pharaoh, Ex. 2 : 11-22. **Father in law**. Hobab was therefore Moses' brother-in-law,—brother to Zipporah, Moses' wife, Ex. 2 : 21. **The place of which the Lord said**. Moses had in mind God's promises to Abraham, Isaac and Jacob, Gen. 12 : 7; 13 : 15; 17 : 8; 26 : 24; 28 : 13; Ex. 3 : 8. **Come thou with us, and we will do thee good**. Hobab would share the blessings of Israel—the manna, the guiding pillar, the tabernacle, the continual presence of God and their glorious future in the Promised Land. **I will not go, etc.** He preferred the free, wandering life of the desert to a settled abode in Canaan. **Instead of eyes**. Hobab knew all the ways and byways of the desert. Apparently Hobab was at last persuaded to go with Moses. At any rate, some of his father-in-law's descendants came to Canaan and dwelt with the Israelites, Judges 1 : 16.



SCENE AT KADESH-BARNEA

Kadesh-barnea is a green and beautiful oasis in a burning desert waste. Shrubs and flowers are found in great profusion and running water gurgles under the waving grass.

**III. ISRAEL'S TRUST.—33-36.** Three days' journey; perhaps about thirty miles, the progress of such a mixed multitude being necessarily slow. **A resting place;** a camping ground, where the tabernacle would be set up and some stay made. **When the ark set forward;** the ark of the covenant (see on v. 11), which was borne in the midst of Israel, v. 21 and ch. 2: 17. **Rise up, Lord.** The setting forward of the ark betokened God's marching with His people against their foes—the pledge of victory; its resting (**Return, O Lord**), His gathering of His own people to Himself—the earnest of repose in Canaan.

**THE GEOGRAPHY LESSON**

**WILDERNESS OF PARAN**—Includes about one-third of the entire peninsula between Egypt and Canaan,



measuring about 150 miles in either direction. The region is intersected by water courses, which are almost always dry except in the rainy season, and is crossed by low ranges of hills. Speaking generally, it is a barren and dreary waste. The soil is mostly strewn with pebbles, with a slight,

struggling coating of vegetation. Here and there may be found plains of rich red earth fit for culture, and occasional valleys covered with shrubs and trees. Into this desolate tract, the Israelites entered soon after leaving Sinai.

**AN ORIENTAL SIDELIGHT**

Bruce, the famous traveler, says that the Arabs often cover up their wells, so that it is difficult to find them. Dr. Trumbull, also, tells of the very great difficulties experienced by travelers for many years, from the misleading of guides, in finding the wells at Kadesh-barnea. Such facts as these illustrate Israel's need of a guide like Hobab, in their journey across the wilderness, where everything was new and strange to them.

**FOR WRITTEN ANSWERS**

1. What two symbols of God's presence went with Israel? .....
2. What human guide accompanied them, and what were his qualifications? .....
3. What was Israel's signal for marching? What for camping? .....

**LESSON QUESTIONS**

How long had Israel been at Mount Sinai? In which direction were they now to journey? How were their marching and their camping to be determined? Through what region and in which direction did their route lie?

**11-13** What date is given for Israel's departure from Sinai? From what event is this date reckoned? What was the number of Israel's host? What progress had been made in national life at Sinai? In what order did Israel march? Describe the wilderness of Paran. Where does Jacob describe his life as a pilgrimage? (Gen. 47: 9.) What is the end of the Christian pilgrimage? (Heb. 11: 13-16.) In what order did the tribes march?

**29-32** What guide did Moses induce to accompany him and the people? Show that we should invite others to share the blessings of the gospel; (Luke 14: 21, 23.)

**33-36** Why was the progress of the Israelites slow? What did Moses say at the beginning of each march? What at the close? Who will guide us through life? What will He do when life is ended? (Ps. 73: 24.)

**FOR DISCUSSION**

1. What Israel gained from the stay at Mount Sinai.
2. Does seeking human help show want of trust in God?

**A LESSON FOR LIFE**

At the approach to the station in a large town or city the railway branches out into a vast network and tangle of tracks. But the engineer just keeps his engine going and the train comes in safely; for in a high tower beside the tracks a steady hand has thrown the proper lever to guide the train. No guidance is so watchful and sure as our God's. We cannot go wrong, if He is directing our paths.

**Prove from Scripture—That God is our Guide.**

**Shorter Catechism—Review Questions 64-66.**

**The Question on Missions—8.** What are some special features of mission work in these Provinces? Settlements, in many fields, are widely scattered, and the missionary has to ride or drive great distances. Gasoline launches are used in British Columbia for coast and river work, and in some of the mining towns there are "institutional" churches, with reading and recreation rooms.

## Lesson IX.

## THE TWO REPORTS OF THE SPIES September 1, 1907

**BETWEEN THE LESSONS**—After a journey of two or three months from Sinai, Israel came to Kadesh-barnea, on the southern border of Canaan, whence Moses (vs. 1-3) sent twelve men, one from each tribe, to explore and report as to the land and its inhabitants.

**GOLDEN TEXT**—The Lord is with us : fear them not.—Numbers 14 : 9.

Memorize vs. 30, 31. **THE LESSON PASSAGE**—Numbers 13 : 17-20, 23-33. Read Numbers, chs. 13, 14.

17 And Mo'ses sent them to spy out the land of Ca'naan, and said unto them. Get you up this way southward, and go up into the <sup>2</sup> mountain :

18 And see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, <sup>3</sup> 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 <sup>4</sup> tents, or in strong holds ;

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 firstripe grapes.

23 And they came unto the <sup>5</sup> brook of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it <sup>6</sup> between two upon a staff ; and *they brought* <sup>7</sup> of the pomegranates, and of the figs.

24 <sup>8</sup> The place was called the <sup>9</sup> brook of Esh'col, because of the cluster <sup>10</sup> of grape which the children of Israel cut down from thence.

25 And they returned from <sup>11</sup> searching of the land <sup>12</sup> 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 Israel, unto the wilderness of Par'an, to Ka'desh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

**Revised Version**—<sup>1</sup> by the South (capital S); <sup>2</sup> mountains; <sup>3</sup> whether they be; <sup>4</sup> camps; <sup>5</sup> valley; <sup>6</sup> upon a staff between two; <sup>7</sup> also; <sup>8</sup> That; <sup>9</sup> of; <sup>10</sup> Omit of grapes; <sup>11</sup> spying out; <sup>12</sup> at the end of; <sup>13</sup> Howbeit; <sup>14</sup> that dwell in the land are strong; <sup>15</sup> fenced; <sup>16</sup> Amalek; <sup>17</sup> dwelleth; <sup>18</sup> South (capital S); <sup>19</sup> These names singular instead of plural; <sup>20</sup> along by the side; <sup>21</sup> spied out; <sup>22</sup> spy it out; <sup>23</sup> Omit a; <sup>24</sup> Nephilim

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The two reports of the spies, Num. 13 : 1-3, 17-25. T.—The two reports of the spies, Num. 13 : 26-33. W.—Unbelief and sorrow, Num. 14 : 1-10. Th.—Result of unbelief, Num. 14 : 26-38. F.—Moses' reminder, Deut. 1 : 19-36. S.—Disobedience and defeat, Deut. 1 : 37-46. S.—Unseen protectors, 2 Kgs. 6 : 8-17.

## THE LESSON EXPLAINED

**I. SEARCH.**—17-20. To spy out.. Canaan; to find out (1) the attractions of the country; (2) the difficulties in the way of taking it; (3) the best route for entering it; (4) the preparations required. **By the South** (Rev. Ver.); the South country, or Negeb, the southernmost and least fertile portion of Canaan, afterwards belonging to the tribe of Judah. **The mountains** (Rev. Ver.); the hill country, commencing a little south of Hebron, easily seen from Kadesh. **Tents**; open villages and camps like those of the desert tribes. **Strong holds**; walled cities and villages. **Fat or lean**; bearing plentiful or scanty harvests. **Bring of the fruit, etc.**; as proof of its products. **Time of the first ripe grapes**; July or August, though the vintage is not fully ready until September and October.

23, 24. **They came**; apparently in two bands, one under Joshua going 300 miles through the whole length of Canaan (v. 21), the other under Caleb going only 100 miles to the neighborhood of Hebron, v. 22. **Valley of Eshcol** (Rev. Ver.); a rich valley immediately to the north of Hebron. **One cluster of grapes.. upon a staff between two** (Rev. Ver.). A vine of Palestine sometimes produces a single bunch of grapes weighing ten pounds.

**II. REPORT.**—25-29. **Returned.. after forty days.** Likely Caleb and his band came back first.

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

28 <sup>13</sup> Nevertheless the people <sup>14</sup> be strong that dwell in the land, and the cities *are* <sup>15</sup> walled, and very great : and moreover we saw the children of A'nak there.

29 The <sup>16</sup> Amal'ekites <sup>17</sup> dwell in the land of the <sup>18</sup> south : and the <sup>19</sup> Hit'tites, and the <sup>19</sup> Jeb'usites, and the <sup>19</sup> Am'orites, dwell in the mountains : and the <sup>19</sup> Ca'naanites <sup>17</sup> dwell by the sea, and <sup>20</sup> by the coast of Jo'r'dan.

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

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

32 And they brought up an evil report of the land which they had <sup>21</sup> searched unto the children of Is'rael, saying, The land, through which we have gone to <sup>22</sup> search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it *are* men of <sup>23</sup> a great stature.

33 And there we saw the <sup>24</sup> giants, the sons of A'nak, *which come* of the <sup>24</sup> giants : and we were in our own sight as grasshoppers, and so we were in their sight.

**33** And there we saw the <sup>24</sup> giants, the sons of A'nak, *which come* of the <sup>24</sup> giants : and we were in our own sight as grasshoppers, and so we were in their sight.



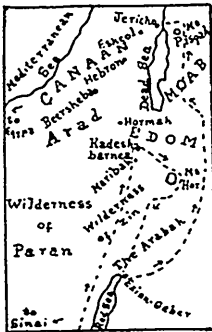
A BUNCH OF GRAPES FROM PALESTINE

Their report has three points: (1) Canaan is a very fertile country, as is shown by the fruits brought back, v. 27; (2) The people are strong and warlike; and (3) There are giants (v. 33) there, v. 28. **Amalekites**; a wandering desert tribe, some of whom Israel had already met and defeated, Ex. 17 : 8-16. **Hittites**; a very powerful nation in northern Palestine. **Jebusites**; a tribe dwelling about Jerusalem. **Amorites**; a race of hardy mountaineers. **Canaanites**. The name is here limited to the lowlanders of the Mediterranean coast and the Jordan valley.



III. ADVICE.—30-33. Caleb stilled the people; quieted their clamor of dismay and discontent. **Go up at once. . . well able to overcome.** Caleb (supported by Joshua, when he returned, ch. 14 : 6-9) saw the difficulties through God and was full of courage. **We be not able.** The other spies saw God through the difficulties and were afraid. **A land that eateth up, etc.;** in which the inhabitants are always exposed to attack from some quarter. **Giants;** a class of bandits of great size and ferocity. The Israelites, accepting the advice of the ten spies, refused to enter Canaan, and, as a punishment for their cowardice and unbelief, were condemned to wander thirty-eight years longer in the wilderness, ch. 14.

THE GEOGRAPHY LESSON



**KADESH-BARNEA**—About 80 miles south of Hebron, and 50 miles south of Beersheba, is a beautiful oasis, now called 'Ain Kadis. Here, from a spring of sweet water issuing from under a rugged spur of rock, flows a copious stream. It is intercepted in its course by two or three wells built round with masonry, and, after traversing the oasis, loses itself in the desert. This

is the ancient Kadesh-barnea. The rock from beneath which the stream flows is supposed to be the one smitten by Moses to cause it to "give forth its water", Num. 20 : 8.

AN ORIENTAL SIDELIGHT

Dr. Trumbull thus describes his first discovery of Kadesh-barnea : "It was a marvelous sight! Out from the barren stretch of the burning desert waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. The water was remarkably pure and sweet, unequalled by any we had found after leaving the Nile."

FOR WRITTEN ANSWERS

1. On what quest were the spies sent? .....
2. What was the report as to (a) the land, (b) the inhabitants? .....
3. What action did Israel take? With what result? .....

LESSON QUESTIONS

Whither did the Israelites go from Mount Sinai? How much time did the journey occupy? Where is Kadesh-barnea?

17-20, 23, 24 Whom did Moses send into Canaan? For what purpose? Enumerate the points on which they were to report? What is meant by "the South"? By "the mountain"? What was the time of the year? How many bands of spies were there? Who were the leaders? Whither did Joshua's band go? Caleb's?

25-29 Which band returned first? How long had they been absent? What did they bring with them? What three points did their report include? Locate each of the tribes named in v. 29.

30-33 What effect had the spies' report on the people? Who quieted them? What did he advise? Who supported him? Who were opposed? What decision did the people make? How were they punished? By whose help can we overcome all difficulties? (Rom. 8 : 31.)

FOR DISCUSSION

1. The counsel of Caleb and Joshua: rash or reasonable?
2. Should the majority always rule?

A LESSON FOR LIFE

"Folly and fear are sisters twain": so runs a wise old rhyme. Folly shuts our eyes to God's power and love. And then it is no wonder that fear fills the mind with difficulties and dangers seemingly too great to overcome. But when we open our eyes to see God's face shining upon us and God's hand stretched out to help us, fear vanishes like clouds before the sun.

*Prove from Scripture—That we should be brave.*

**Shorter Catechism—***Ques. 67. Which is the sixth commandment? A. The sixth commandment is, Thou shalt not kill. Qucs. 68. What is required in the sixth commandment? A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.*

**The Question on Missions—**9. What work is being done in the Yukon? There are 5 missionaries in the Yukon. Besides the work in the towns, the missionaries make extensive tours amongst the miners scattered along the many creeks where gold is found.

## Lesson X.

## THE BRAZEN SERPENT

September 8, 1907

**BETWEEN THE LESSONS**—In last Lesson (Num. 13 : 17-20, 23-33), we saw the Israelites condemned to wander in the desert for thirty-eight years longer. These wanderings extended as far south as Ezion-geber, on the Gulf of Akaba, ch. 33 : 35, 36. At the end of thirty-eight years, we find Israel again at Kadesh-barnea. Some of the intervening events are Korah's rebellion (ch. 16); the budding of Aaron's rod (ch. 17); the death of Miriam (ch. 20 : 1); the water brought from the rock at Meribah, and Moses' sin, ch. 20 : 2-13. For the routes from Kadesh into Canaan, see Geography Lesson.

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

**Memorize v. 9. THE LESSON PASSAGE**—Numbers 21 : 1-9. Read Numbers, chs. 20, 21.

1 And <sup>1</sup>when king Arad the Canaanite, which dwelt in the <sup>2</sup>south, heard tell that Israel came by the way of <sup>3</sup>the spies; then he fought against Israel, and took <sup>4</sup>some of them prisoners.

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

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and <sup>5</sup>he called the name of the place Hor'mah.

4 And they journeyed from mount Hor by the way <sup>6</sup>of the Red <sup>7</sup>sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread,

**Revised Version**—the Canaanite, the king of Arad; <sup>2</sup>South (capital S); <sup>3</sup>Atharim; and he; <sup>4</sup>captivity; <sup>5</sup>the name of the place was called; <sup>6</sup>to; <sup>7</sup>Sea (capital S); <sup>8</sup>and there is no; <sup>9</sup>And; <sup>10</sup>because; <sup>11</sup>standard; <sup>12</sup>seeth it; <sup>13</sup>set; <sup>14</sup>the standard; <sup>15</sup>looked unto.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The brazen serpent, Num. 21 : 1-9. T.—The heart not right, Ps. 78 : 32-42. W.—Pray for us! 1 Sam. 12 : 18-25. Th.—The serpent destroyed, 2 Kgs. 18 : 1-7. F.—For an admonition, 1 Cor. 10 : 1-12. S.—The look of faith, Isa. 45 : 20-25. S.—Life by faith, John 3 : 10-17.

## THE LESSON EXPLAINED

**I. THE BATTLE.**—1-3. The Canaanite, the king of Arad (Rev. Ver.); a small district on the southern border of Canaan. In the South (Rev. Ver.); the Negeb (see last Lesson). The way of the spies; the route through the South land taken by the spies sent by Moses into Canaan (see ch. 13 : 21, 22). Heard tell, etc.; and feared that the Israelites would come this way. Then; just when Israel had broken up camp at Kadesh for the march to Mount Hor (ch. 20 : 22), and before the king of Arad could know which direction would be taken. Fought. took. prisoners; attacking Israel in rear and flank, and capturing some stragglers. Vowed a vow; made a most solemn promise to God. They were now ready to do what their fathers thirty-eight years before had refused to do—go up into Canaan and take it, in spite of dangers and difficulties. The Lord hearkened; quick to help, when His people were willing to obey. Hormah; "a devoted thing", "something vowed". The place was twenty-five miles south of Beersheba in the Negeb.

**II. THE PLAGUE.**—4-6. From mount Hor; where Aaron had died, ch. 20 : 22-29. The way to

<sup>8</sup>neither is there any water; and our soul longetheth this light bread.

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

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

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

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

the Red Sea (Rev. Ver.); moving directly away from Canaan, until they came to Ezion-geber, at the head of the Gulf of Akaba, Deut. 2 : 8. To compass the land of Edom; go round the southern end of the mountain range to the east of Edom (see Geography Lesson). Much discouraged; because: (1) they were marching through the barren, sandy plain called the Arabah; (2) they were in danger from the warlike Edomites; (3) water was scarce, and they were weary of the manna; (4) they were going away from, not towards, the Promised Land; (5) they were again losing faith in God and in their leaders. Spake against God, and against Moses; forgetting in their present distress all past deliverances. Fiery serpents; so called either from their color, or, more likely, from the burning sensation caused by their bite. All through the desert of the Exodus this snake is still found, and because it glides into tents at night, and strikes without warning or provocation, and because its bite is almost certain death, it is much dreaded. When an Arab is bitten by one of them, his companions immediately cut off the part affected if that is possible.

**III. THE CURE.**—7-9. We have sinned. The severe punishment brought home to them the greatness of their sin. Pray unto the Lord. He alone, they feel, can help them, but they themselves are unworthy to come to Him. Moses prayed for the people; as Elijah for the widow's son (1 Kgs. 17 : 19-22), and Elisha for the child of the Shunammite woman (2 Kgs. 4 : 32-37), and Peter for Tabitha, Acts 9 : 40. A serpent of brass; like in form, per-



haps also in color, to the desert serpents, which had bitten them. Upon a pole; so that all might see it. Beheld...lived. The power to heal was not in the brazen serpent, but in God. The cure pictured salvation through Christ, John 3: 14, 15. The brazen serpent was afterwards destroyed, lest the people should worship it, 2 Kgs. 18: 4. In the course of time, what had once been a good thing had become a misleading thing. Once the symbol of faith, it had become the symbol of idolatry, and, therefore, venerable as it was, it must be cast aside.

THE GEOGRAPHY LESSON

FROM KADESH TO CANAAN—Two direct roads to



Canaan lay before the Israelites encamped at Kadesh. One was north-eastward through Edom, to the southern end of the Dead Sea, and thence northwards along its eastern shore; but this was held by Esau's descendants the Edomites, and they refused Israel permission to pass through their territory. The other road lay northward through the Negeb. A third route, the one actually chosen, was round the south end of the mountain range known as Mount Seir, and then northward along the eastern border of Edom. Thus they reached the land of Moab to the east of the Dead Sea.

AN ORIENTAL SIDELIGHT

A traveler in the Arabah writes: "In the afternoon they brought us a very mottled snake of large size, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the formation of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighborhood." Says another authority, "So inflammable is their bite that it is likened to fire coming through the veins, so intense is its venom, and so rapid is its action, that the bite is fatal in a few hours. The body swells with a fiery eruption; the tongue is consumed with thirst; and the poor wretch writhes in agony till death brings relief."

FOR WRITTEN ANSWERS

1. What victory did Israel win? .....
2. Against whom did the people complain? And of what? .....
3. What plague was sent upon them, and how was it removed? .....

LESSON QUESTIONS

What is the interval between last Lesson and today's? How had the Israelites spent this interval?

1-3 Where was Arad? What report had its king heard? What did he do? What vow did the Israelites make? Who helped them? What was the result? Find a Psalm which speaks of the sacredness of vows. (Ps. 15: 4.) What is said in Ecclesiastes about not keeping vows? (Ecc. 5: 5.)

4-6 Who died at Mount Hor? Whence did the Israelites go from here? What was their purpose? Against whom did they complain? How were they punished? Which prophet gave way to discouragement? How was he strengthened? (1 Kgs. 19: 1-17.)

7-9 To whom did the people come? With what confession? With what request? What was Moses directed to do? By whose power were the people healed? What were they required to do? Where does Jesus refer to this event? (John 3: 14, 15.)

FOR DISCUSSION

1. The advantage of pledges, for example, a pledge to total abstinence.
2. Should a Christian ever be discouraged?

A LESSON FOR LIFE

All the summer through the flowers have delighted us with their bright hues and exquisite fragrance. They owed their charming colors and sweet odors to the great sun shining in the blue sky. We may have the forgiveness and cleansing that will fill our life with beauty and joy. These come from God, and a single look of faith will make them ours

Prove from Scripture—That we are saved by grace.

Shorter Catechism—Ques. 69. What is forbidden in the sixth commandment? A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, and whatsoever tendeth thereunto. Ques. 70 Which is the seventh commandment? A. The seventh commandment is, Thou shalt not commit adultery.

The Question on Missions—10. What work is being done amongst the Galicians? Amongst the Galicians in Alberta, there are 8 Protestant churches, 6 Galician missionaries supported by our church, a training school for Galician young men at Vegreville, and also a hospital.

## Lesson XI.

## MOSES PLEADING WITH ISRAEL September 15, 1907

**BETWEEN THE LESSONS**—In this Lesson we pass to the fifth book of the Pentateuch—Deuteronomy. Israel is now just about to enter the Promised Land. They had fought with and overcome Sihon, king of the Amorites (Num. 21 : 21-32), and Og, King of Bashan, vs. 33-35. The story of Balaam (Num., chs. 22, 23) comes in after their arrival on the borders of Canaan. Deuteronomy is made up mainly of three addresses of Moses to the people. The Lesson is taken from the first of these, which includes chs. 5 to 26.

**GOLDEN TEXT**—Beware lest thou forget the Lord.—Deuteronomy 6 : 12.

Memorize vs. 4-7. **THE LESSON PASSAGE**—Deuteronomy 6 : 1-15. Read Deuteronomy, chs. 5, 6.

1 Now <sup>1</sup> these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go <sup>2</sup> to possess it :

2 That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life ; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it ; that it may be well with thee, and that ye may increase mightily, as the Lord <sup>3</sup> God of thy fathers hath promised <sup>4</sup> thee, in <sup>5</sup> the land <sup>6</sup> that floweth with milk and honey.

4 Hear, O Israel : The Lord our God is one Lord :

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be <sup>7</sup> in thine heart :

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

**Revised Version**—<sup>1</sup> this is the commandment ; <sup>2</sup> over ; <sup>3</sup> the ; <sup>4</sup> unto ; <sup>5</sup> a ; <sup>6</sup> flowing ; <sup>7</sup> upon ; <sup>8</sup> for ; <sup>9</sup> door ; <sup>10</sup> bring ; <sup>11</sup> cisterns hewn out ; <sup>12</sup> hewedst ; <sup>13</sup> and thou shalt eat ; <sup>14</sup> out of ; <sup>15</sup> him shalt thou serve ; <sup>16</sup> peoples ; <sup>17</sup> Omit brackets ; <sup>18</sup> in the midst of thee is a jealous God ; <sup>19</sup> he.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Moses pleading with Israel, Deut. 6 : 1-15. T.—“For our good,” Deut. 6 : 16-25. W.—Remember to do ! Deut. 8 : 1-10. Th.—Lest ye forget, Deut. 8 : 11-20. F.—In the heart, Deut. 11 : 18-23. S.—Hearers and doers, James 1 : 19-27. S.—“Keep My commandments,” John 15 : 8-17.

## THE LESSON EXPLAINED

**I. GOD'S COMMANDS.**—1-3. The commandments; including the Ten Commandments and other divine precepts and principles. The “commandments” consisted of statutes, that is, laws laid down, and judgments, that is, decisions pronounced

as to right and wrong. **Fear the Lord thy God**; cherish towards Him love and reverence expressed in obedience to His laws. **Thou, and thy son, etc.** The whole nation, from generation to generation, was to honor and obey God. **Days . . . prolonged.** Long life is the reward for nations and individuals, of obedience to God (see the Fifth Commandment.) **Well with thee.** The fear of God and true prosperity go hand in hand. **Increase mightily**; become a great nation. Righteousness is the secret of a people's power. **That floweth with milk and honey**; a picture of the plenty that results from obeying God

8 And thou shalt bind them for a sign upon thine hand, and they shall be <sup>9</sup> as frontlets between thine eyes.

9 And thou shalt write them upon the <sup>10</sup> posts of thy house, and <sup>11</sup> on thy gates.

10 And it shall be, when the Lord thy God shall <sup>12</sup> have brought thee into the land which he swore unto thy fathers, to A'braham, to I'saac, and to Ja'cob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells <sup>13</sup> digged, which thou <sup>14</sup> diggedst not, vineyards and olive trees, which thou plantedst not ; <sup>15</sup> when thou shalt have eaten and be full ;

12 Then beware lest thou forget the Lord, which brought thee forth out of the land of E'gypt, <sup>16</sup> from the house of bondage.

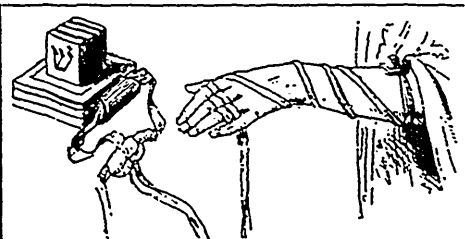
13 Thou shalt fear the Lord thy God, and <sup>17</sup> serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the <sup>18</sup> people which are round about you ;

15 <sup>19</sup> (For the Lord thy God <sup>20</sup> is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and <sup>21</sup> destroy thee from off the face of the earth.

4-9. **Hear, O Israel.** Vs. 4, 5, called the Shema, (“Hear”) are used in the Jewish morning and evening services to this day. **One Lord**; and there can be no other. **Love the Lord, etc.** We are to love God with every power we possess. Jesus says

that this is the first and great commandment, Matt. 22 : 38. **These words, . . . in thine heart**; to meditate upon them continually (see Ps. 1 : 2). **Teach them, etc.** This takes in every form of religious instruction, including teaching in the home, the Sabbath School and at public worship. **Bind them, etc.** See Illustration. **Write them, etc.** In Jewish houses, fastened to the right hand door-



PHYLACTERIES

Phylacteries are small cube-shaped leather cases containing parchments inscribed with certain scripture passages. They are worn by the Jews at their daily prayers, bound on the forehead or arm.

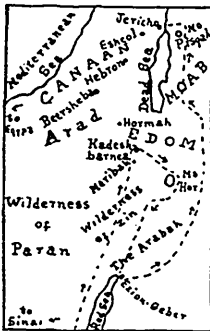
post, may be seen a small cylinder in which is rolled up a parchment, called the Mezuzah, inscribed with Deut. 6 : 4-9 and 11 : 13-21. This means that the whole house should be ruled by God's law, and all goes out and comings in should be under His

guidance. Every part of the daily life should be ruled by His love.

**II. GOD'S GIFTS.—10, 11. Brought thee into the land.** During forty years Israel had wandered in the wilderness, where they were comparatively poor, possessing only what they carried with them. They were now to exchange this wandering life for a settled abode in a fertile and wealthy country. They are reminded that all these blessings in prospect are from God.

**III. GOD'S WARNINGS.—12-15. Beware, etc.** The people are warned against two great sins: (1) The sin of forgetting that they owe all their blessings to God; (2) The sin of joining in, or in any way countenancing, the worship of false gods practised by the nations already dwelling in Canaan.

**THE GEOGRAPHY LESSON**



**THE PLAINS OF MOAB—** When Israel reached the land of Moab, east of the Dead Sea, they had to fight two battles, one against Sihon, king of the Amorites, a powerful tribe of Canaan who had taken possession of the northern part of Moab, and the other against Og, king of Bashan, a district also east of the Jordan. In both of these battles Israel was victor. The place on "the plains of Moab" where they were now camped was a level tract near the mouth of the Jordan eleven miles across, a breadth of from four to five miles being on the eastern side.

**AN ORIENTAL SIDELIGHT**

"No wonder the olive tree is highly prized. The berry, pickled, forms the general relish to the farmer's dry bread. He goes forth to his work at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of his paper-like loaves. Then almost every kind of dish is cooked in oil, and without it the good wife is utterly confounded; and when the oil fails, the lamp in the dwelling of the poor expires. Moreover, the entire supply of soap in this country is from the produce of the olive."

**FOR WRITTEN ANSWERS**

1. In what words does Moses here sum up God's commandments? .....
2. What description does he give of their life in Canaan? .....
3. Against what does he warn them? .....

**LESSON QUESTIONS**

Where were the Israelites now camped? What victories had they won? Of what is Deuteronomy mainly made up?

1-3 What do "commandments" include? What is meant by "fearing" God? Where is the fear of the Lord said to be the beginning of wisdom? (Ps. 111: 10.)

4-9 What are vs. 4, 5 called? How are they used among the Jews? To whom were the Israelites to teach God's laws? When? Explain "bind", etc. (v. 8) and "write", etc., v. 9. Where does Paul refer to a home in which the scriptures were diligently taught? (2 Tim. 1: 5 and 3: 15.)

10, 11 What change were the Israelites to make in their mode of life? Who is the Source of all our blessings? (James 1: 17.)

12-15 Against what two sins were the Israelites warned?

**FOR DISCUSSION**

1. The advantages of memorizing God's Word in our young days.
2. The perils of prosperity.

**A LESSON FOR LIFE**

Not long ago the pilot on a river steamboat died suddenly at the wheel. On the vessel rushed at full speed towards a pool studded with dangerous rocks. Just in time, it was discovered that there was no hand at the helm. God is our great Pilot. Without Him we are sure to make shipwreck of life.

**Prove from Scripture—That we should love God's Word.**

**Shorter Catechism—Ques. 71. What is required in the seventh commandment? A.** The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour. **Ques. 72. What is forbidden in the seventh commandment? A.** The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

**The Question on Missions—11. Which part of the Western work is undertaken by the Woman's Home Missionary Society? This Society supports hospitals amongst the Galicians at Teulon, Man., Wakaw, Sask., and Vegreville, Alta., also a nurse at Sifton, Man., and two in the hospital at Atlin, B.C., a student at Manitoba College, and several mission fields.**

## Lesson XII.

## THE DEATH OF MOSES

September 22, 1907

**BETWEEN THE LESSONS.**—Moses has concluded his three addresses to Israel. He has publicly appointed Joshua as his successor (ch. 31 : 1-8), and delivered the written law to the priests, giving them a charge as to its public reading, vs. 9-13. The song contained in ch. 32 has been prepared and taught to the people (compare ch. 31 : 14-23). The great leader and lawgiver has spoken his farewell words, ch. 32 : 48 to 33 : 29. And then comes the closing scene of his earthly life.

**GOLDEN TEXT.**—Precious in the sight of the Lord is the death of his saints.—Psalm 116 : 15.

Memorize vs. 10-12.

**THE LESSON PASSAGE.**—Deuteronomy 34 : 1-12.

Read

Deuteronomy, chs. 31 to 34.

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 Jer'icho. And the Lord shewed him all the land of Gil'ead, unto Dan,

2 And all Naph'tali, and the land of E'phraim, and Manasseh, and all the land of Ju'dah, unto the utmost sea,

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

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

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

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

**Revised Version.**—<sup>1</sup> mount Nebo ; <sup>2</sup> hinder ; <sup>3</sup> South (capital S) ; <sup>4</sup> Plain (capital P) ; <sup>5</sup> the ; <sup>6</sup> in the ; <sup>7</sup> hath not arisen ; <sup>8</sup> the ; <sup>9</sup> wrought.

**Daily Readings.**—(Courtesy, I. B. R. A.)—M.—A sight of Canaan, Deut. 32 : 44-52. T.—The death of Moses, Deut. 34 : 1-12. W.—The fault of Moses, Num. 20 : 1-13. Th.—Moses' desire, Deut. 3 : 21-28. F.—"Face to face," Ex. 33 : 7-14. S.—The prayer of Moses, Ps. 90. S.—Ready 1 2 Tim. 4 : 1-8.

## THE LESSON EXPLAINED

**I. MOSES' VISION.**—1-4. From the plains of Moab; the camping place of Israel (Num. 22 : 1), on the east side of Jordan, near where it enters the Dead Sea. Mount Nebo (Rev. Ver.); the highest point on Mount Pisgah, a ridge of the Abarim range (see Geography Lesson). Over against Jericho; an important city six miles from the Jordan on the west side. The Lord shewed him; caused him to see. Most of the places named can be seen on a clear day from Nebo, so transparent is the Oriental atmosphere. But "the utmost sea" (the Mediterranean) is hidden by the Central Range of mountains running through Palestine, as well as places on their western slope. Either Moses' powers of vision were miraculously extended, or the meaning is that he saw the land as a whole, though not in all its parts. Gil'ead; the mountainous country east of the Jordan, extending some sixty miles from the Dead Sea to the Sea of Galilee. Dan; a city at the extreme north of Palestine. Naphtali;



MOSES: By Michael Angelo

The horns in the forehead are the emblem of power.

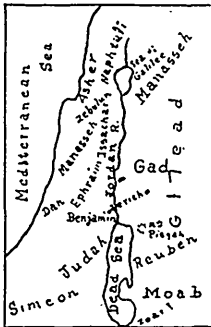
west of the Sea of Galilee. Ephraim and Manasseh; the central portion from the Jordan to the Mediterranean. Judah; to the south. The South (Rev. Ver.); the Negeb (meaning "dry land"), the region between Palestine and the wilderness of the Sinai peninsula. The Plain (Rev. Ver.); the "Round" or "Oval", that is, the plain into which the Jordan valley expands at the head of the Dead Sea, in which Jericho was situated. City of palm trees. The site, now barren, was in ancient times a lovely spot, noted for its palm groves. Zoar. Lot's refuge when driven from Sodom. (See Gen. 19 : 23.)

**II. MOSES' DEATH.**—5-8. Moses the servant of the Lord; Moses' noblest title, yet one which all may wear. Died . . . according to the word of the Lord; literally, "by the mouth of the Lord", or, as the Jewish rabbis understand it, "by the kiss of the Lord". Buried him; and "buried also his grave". Beth-peor; "house of Peor", a Moabite idol. The site is unknown. No man knoweth of his sepulchre. It was hidden

probably lest the Israelites should be tempted to worship their leader. **An hundred and twenty years;** and all well spent. **Thirty days;** as for one of high rank : seven was the usual number (see Gen. 50 : 3-10 and Num. 20 : 29). Says George Adam Smith, Between the plains on which Israel was camped, and the plateau on which Beth-peor stood, "there are some thousand feet of slopes and gullies where no foot comes...and utter silence reigns. Here Moses was laid. Who would wish to know the exact spot ? The whole region is a sepulchre."

**III. MOSES' CHARACTER. — 9-12. Joshua.** See next Lesson. **Not a prophet..like unto Moses.** None was so great, till Jesus came (see Heb. 3 : 2-6 and compare Deut. 18 : 18). **Face to face;** directly, without the intervention of any messenger, Ex. 33 : 11. **The signs and the wonders;** miracles greater than any others wrought until Jesus Christ came. **Mighty hand;** the symbol of the great power which Moses wielded. **Terror;** excited by Moses in Pharaoh and other enemies, for the safety of Israel. **In the sight of all Israel;** proving to them that Moses was God's messenger; his commands, God's; his leading, divine guidance.

**THE GEOGRAPHY LESSON**



**PISHGAH** was a ridge, near the northeastern end of the Dead Sea, in the mountain range of Abarim, which rises abruptly from the "plains of Moab", where Israel was encamped. The highest point of the Pishgah ridge was named Nebo. It was from this point that Moses viewed the Promised Land before he died. **JERICHO** was a rich and luxurious city, the gateway to Palestine,

famed for its palms and balsam trees, a region of perpetual summer. It commanded the fords of the Jordan. But, owing to its enervating climate—it lies in a blistering valley 1,300 feet below sea level,—its inhabitants were lacking in strength and courage, and so it has always been an easy prey to foreign invaders. The last palm about Jericho was seen by Robinson, the well known traveler, in 1838; it is now gone.

**AN ORIENTAL SIDELIGHT**

Dates from the palm tree are a daily article of diet in Palestine. Camels are fed on the imperfect fruit and date stones ground down fine. From the leaves are made couches, baskets, bags, mats, brushes, and fly-flaps; from the trunks, cages for poultry, and fences for gardens; and other parts of the tree furnish fuel. From the fibrous webs at the base of the leaves thread is procured, which is twisted into ropes and rigging.

**LESSON QUESTIONS**

Whom did Moses appoint as his successor ? To whom did he deliver the law ? With what charge ? Which chapter contains Moses' song ? Which his final words of farewell ?

**1-4** Where are the plains of Moab ? What range of mountains rises from it ? Locate Nebo. What was shown to Moses ? By whom ? To whom were all "the kingdoms of the world" shown ? (Luke 4 : 5.) Who saw "a new heaven and a new earth" ? (Rev. 21 : 1.)

**5-8** What title is here given to Moses ? Where does Isaiah use this title of the Messiah ? (Isa. 42 : 1-4; compare Luke 4 : 17, 18, 21.)

**9-12** On what New Testament occasion did Moses appear ? (Matt. 17 : 1-8; Mark 9 : 2-8; Luke 9 : 28-36.)

**FOR DISCUSSION**

1. How our sins follow us—as illustrated by Moses' exclusion from the Promised Land.
2. Moses' greatness—in what did it consist ?

**A LESSON FOR LIFE**

"If you would see his monument, look about you," is the inscription in St. Paul's Cathedral to Sir Christopher Wren, its famous architect. And the best memorial any of us can have is some hard bit of work carried well through, as was that of Moses.

**Prove from Scripture—That the righteous are blessed in death.**

**Shorter Catechism—Review Questions 67-72.**

**The Question on Missions—12.** What is the Independent Greek Church ? It is a church that has been formed amongst the Galicians in the West. Its ministers, of whom there are now 24, are in sympathy with our church. Manitoba College, at Winnipeg, has done much in training ministers, teachers, etc., for this church.

**FOR WRITTEN ANSWERS**

1. Why was Moses excluded from the Promised Land ? .....

2. Where did he die ? Where and by whom was he buried ? .....

3. What is said of him as a prophet ? As a miracle worker ? As a leader ? .....

## Lesson XIII.

## REVIEW

September 29, 1907

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible work, Scripture Memory Passages, Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psalm 103 : 8.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—God feeds Israel, Ex. 16 : 1-15. T.—The commandments, Ex. 20 : 1-17. W.—The golden calf, Ex. 32 : 1-6, 15-20. Th.—The day of atonement, Lev. 16 : 5-22. F.—Reports of the spies, Num. 13 : 17-33. S.—The brazen serpent, Num. 21 : 1-9. S.—Moses pleading with Israel, Deut. 6 : 1-15.

**Prove from Scripture**—*That God's mercy endureth forever.*

## REVIEW CHART—Third Quarter

THE BEGINNINGS OF THE HEBREW NATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Ex. 16 : 1-15.	God Feeds Israel in the Wilderness.	I am the living bread.—John 6 : 51.	1. The hungry multitude. 2. The divine promise. 3. The plentiful provision.
II.—Ex. 20 : 1-11.	The Ten Commandments—Duties toward God.	Thou shalt love the Lord thy God.—Deut. 6 : 5.	1. God's love. 2. God's worship. 3. God's day.
III.—Ex. 20 : 12-17.	The Ten Commandments—Duties toward Men.	Thou shalt love thy neighbor.—Lev. 19 : 18.	1. Our parents. 2. Our neighbors. 3. Our heart.
IV.—Ex. 32 : 1-8, 30-35.	The Golden Calf.	Little children, keep yourselves from idols.—1 John 5 : 21.	1. The people's sin. 2. Moses' intercession.
V.—Ex. 40 : 1-13, 34-38.	The Tabernacle.	Then a cloud covered the tent.—Ex. 40 : 34.	1. The tabernacle. 2. The court. 3. The priests. 4. The glory.
VI.—Lev. 10 : 1-11.	The Sin of Nadab and Abihu.	Wine is a mocker.—Prov. 20 : 1.	1. A great sin. 2. A sad doom. 3. A solemn warning.
VII.—Lev. 16 : 5-22.	The Day of Atonement.	Wherefore he is able also to save.—Heb. 7 : 25.	1. Sacrifice required. 2. Atonement made. 3. Sin removed.
VIII.—Num. 10 : 11-13, 29-30.	Israel Journeying to Canaan.	And the Lord went before them.—Ex. 13 : 21.	1. Israel's journey. 2. Israel's guide. 3. Israel's trust.
IX.—Num. 13 : 17-20, 23-33.	The Two Reports of the Spies.	The Lord is with us.—Num. 14 : 9.	1. Search. 2. Report. 3. Advice.
X.—Num. 21 : 1-9.	The Brazen Serpent.	As Moses lifted up the serpent.—John 3 : 14, 15.	1. The battle. 2. The plague. 3. The cure.
XI.—Deut. 6 : 1-15.	Moses Pleading with Israel.	Beware lest.—Deut. 6 : 12.	1. God's commands. 2. God's gifts. 3. God's warnings.
XII.—Deut. 34 : 1-12.	The Death of Moses.	Precious in the sight of the Lord.—Ps. 116 : 15.	1. Moses' vision. 2. Moses' death. 3. Moses' character.

## A Nation at School

The Lessons for the Quarter tell of a nation at school. The nation was Israel. The school was the wilderness. And God Himself was the Teacher.

Let us count up the Lessons Israel learned in this wilderness school : 1. Trust in God. How could they fail to trust Him, after the sending of the quails and the manna (Lesson I.)? 2. Love to God and man. For this is the teaching of the Ten Commandments (Lessons II. and III.). 3. God's anger against sin. It blazed forth when Israel worshiped the golden calf (Lesson IV.). 4. The duty of worship—the lesson learned by Israel from the tabernacle (Lesson V.). 5. The danger of strong drink. Against this danger, the sad fate of Nadab and Abihu was a solemn warning (Lesson VI.). 6. How God forgives sin—pictured in the sending away of the scapegoat into the wilderness (Lesson VII.). 7. How God guides. Israel was daily reminded of His guidance, by the cloud over the ark (Lesson VIII.). 8. Courage. Here the teaching is from the noble example of Caleb and Joshua (Lesson IX.). 9. God's power to save. What a beautiful illustration is the story of the brazen serpent (Lesson X.)! 10. Love for God's Word—urged by Moses, with great earnestness, upon the people (Lesson XI.) 11. God's faithfulness. According to His promise, Moses was enabled to lead Israel to the Promised Land, and then God took him to be with Himself (Lesson XII.).



FOR WRITTEN ANSWERS

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

- Lesson I. How was the giving of the manna a test of faith ?
- Lesson II. To what proof of God's love was Israel pointed as a reason for obeying the Commandments ?
- Lesson III. In what sentence may the Commandments of the second table be summed up ?
- Lesson IV. What sacrifice of himself was Moses willing to make for his people ?
- Lesson V. In what manner did the Lord reveal His presence in the completed tabernacle ?
- Lesson VI. When were the priests in Israel forbidden to use strong drink ? And why ?
- Lesson VII. Describe what was done, on the day of Atonement, with the scapegoat.
- Lesson VIII. What were the signals for Israel's marching, and camping, in the wilderness ?
- Lesson IX. Why did Israel not enter Canaan when they first came to its borders ?
- Lesson X. By what means were the Israelites cured when bitten by the fiery serpents ?
- Lesson XI. What warning did Moses give to Israel for their times of prosperity ?
- Lesson XII. In what respects was Moses greater than all other prophets in Israel ?

**SCHOLAR'S REGISTER**

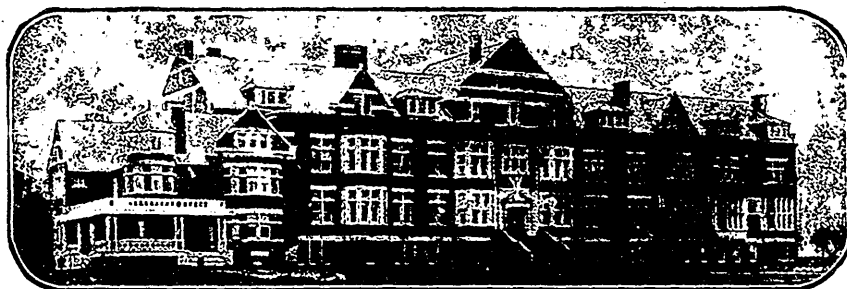
JULY-SEPTEMBER 1907

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.]

Name	Address						Class		
DATE	SS Attendance	Mem. Verses	Catechism	Time Spent	Les-on Study	Contributions	Church Attendance	PREACHER	TEXT
1907									
July 7									
July 14									
July 21									
July 28									
August 4									
August 11									
August 18									
August 25									
Sept. 1									
Sept. 8									
Sept. 15									
Sept. 22									
Sept. 29									
Totals									

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## **Abstainers Get Better Insurance Rates**

It has been pointed out in these pages many times before that total abstainers are better life insurance risks on the average than non-abstainers. The Manufacturers Life Insurance Company, as has also been pointed out, is the only one of the older life insurance companies granting total abstainers the full benefits that their mortality warrants. This Company reports that the results of 1906 have again verified the conclusions of previous years. Despite the fact that the death loss in the General Section was particularly favorable, that of the Abstainers' Section amounted to only a little over 63 per cent. of what the General Section showed. This is another proof of the claim made by all actuaries that total abstainers are, on the average, especially good life insurance risks.

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