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# The Teachers Monthly

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

Vol. XIII.

August, 1907

No. 8

## Turned Aside Quickly

By Rev. M. MacGillivray, D.D.

The story is given with utmost dramatic vividness in the thirty-second chapter of Exodus. Moses was absent getting the law, and the people were left to themselves for a little while. Apostasy and degeneration were rapid. The "calf" was set up in the midst of the camp. Degeneration always is rapid. When anything begins to spoil, whether in the pantry or in the soul, it spoils quickly. The branch cut from the vine soon withers. Growth is slow, decay and destruction are rapid. I can break a large chunk of coal with one blow of the ax, and burn the pieces in the grate in a few minutes; but that same chunk was tens of thousands of years in the making at God's hands.

It is easy to spoil anything, to destroy anything. A fool can injure, derange, ruin the work of many wise men during a long period of time. It requires time and skill and devotion to produce things; even a little misadventure or carelessness may seriously affect them. The large lens of a modern telescope may require years in the manufacture of it; the rubbing of one's thumb on the surface of the finished glass will injure it. A man spends a life-time in building up a business; but one false step, one rash speculation may lay it in ruins.

Of all things, character is the most easily injured, and injury comes from within rather than from without. Human character is so complex and delicate, the latest, the noblest addition the Creator has made to life in the world. Therefore we must not allow anything to imperil so sacred a treasure as the intellectual and moral life of ourselves and others. Life growth, organic growth,

is slow; dissolution, organic dissolution, is rapid. Moral growth is slow; deterioration is rapid. With heavy, cumbrous, leaden feet we climb the steep road which leads to the upper places. With the utmost ease we slip into the wrong way. It is down-grade, and every additional step accelerates the speed.

Even the strongest man is walking by the edge of his own grave. A false step, one sin, one blunder, may lead to irreparable losses. Every life is a continual peril, and can be sustained only by unceasing prayer. Therefore, "pray without ceasing", "Hold Thou me up, and I shall be safe".

Kingston, Ont.

## Created, not Manufactured

By Rev. Professor R. E. Welsh, D.D.

The Christlike character, with its rich graces in flower and fruit, is not a manufacture, not made by rules and regulations, "not of works"; but is a creation, is born of grace, springs out of an inspiration is breathed into life by love and hope.

It has been said, that the merely moral man is the legal document, formulated and dry; the Christian soul is the poem, the lyric, "built to music", built to love and the lofty inspirations of the Christian vision. It is an echo of another's words to say that saintliness is the poetry of character. For this reason there should always be a certain charm and afflatus about the Christian life. Referring to the sweet-faced children, Longfellow has said:

"Ye are better than all the poems  
That ever were written or read,  
For ye are living poems,  
And all the rest are dead."

And we sometimes look on faces of men and women who are the composition or creation of grace, and are living poems of chaste saintliness.

Christ moves creatively in the souls of men, and the new principle of life is germinal, expands, organizes everything anew, and becomes a new creation, with immeasurable potentialities of life and fruitfulness. That is what distinguishes Christianity from the fine morality of Epictetus and Confucius. Their teachings produce formal correctness, like manufactures cast in a fixed mold; but the gift of Christ's Spirit is the birth of a new spiritual life, with the inexhaustible powers of growth and spiritual worth in it.

What infinite variety, also, in the living products of divine creation! No two leaves are altogether alike, no two shells, no two human faces. God never makes the same thing twice. What resourcefulness of conception! And, just because it is germinal spiritual life that pulsates in the souls of devout men, there is all the wonder and delight of endless variety in the types and characteristics of Christian disciples. There is no monotonous sameness in the spirits before the throne. Each has his own point of beauty or strength, his own story of spiritual experience; and so the interest of the kingdom of heaven is inexhaustible.

What delicacy of workmanship in the divine creations, so that the most powerful microscope only reveals the deeper wonders of dainty form and perfect construction! The frail shell, with its shimmer of iridescence, the beetle's wing, the feathery fern of frost on the winter window—what skill is bestowed on the production of these perishable works of nature! What prodigality of rich beauty and rare design! And the same Hand that shapes the crystal and the shell and paints the rose, is engaged upon the Christian disciple. Will not Christ bring forth spirits rich in grace and beauty, when He has finished His creation? And these, not like unconscious works in nature, that fade in a day or a month, but immortal spirits, with a life springing up eternally. Let us catch His great idea for us, and, by surrendered wills and prayerful co-operation, let us help

Him to perfect His creation in the beauty of holiness.

Montreal

### The Value of Unfulfilled Ideals

By Rev. Edwin Smith, M. A.

Ideals occupy a large place in the life of successful men and women. But we take account commonly of those ideals only which have been measurably, at least, fulfilled. What about unfulfilled ideals? Does God take thought for them? Have they any value?

Many can recall days, perhaps long since past, when, full of love to Christ and burning with enthusiasm, grand and noble ideals took form in their minds and completely filled their hearts. What joy was theirs, and how they looked forward to still greater joy when those ideals should all be fulfilled! But although they have not consciously turned aside from following them, yet somehow their life and work has been turned into other channels, and now they may be tempted to think that their plans for higher service were not pleasing to God, and that their many prayers were not heard, because not answered as they had hoped.

But this is not necessarily the case. No true prayer is ever unheard, and none remains for ever unanswered. Our heart yearnings move, not only ourselves, they move God, as well. The Lord does not always accept our service in the form in which we offer it; but this is far from saying that He is not well pleased with us or our service. The best thing in every noble dream is the dreamer himself.

Here is a young man, whose highest ambition it has been to serve as a missionary in the foreign field. He seems eminently fitted for the work. By a long course of study in college and by training in many other ways, he has prepared himself for that noble vocation. But just when he is about to enter upon it, when the fruition of his early hopes and long effort seems just within his reach, the claims of home and kindred make it imperative that he should remain in the home land, or ill health prevents the carrying out of his dearest wish.

The purpose of such a life is not, however, really defeated; its long years of preparation are not wasted. Not to speak of the reflex influence of so lofty an aim on the character of the one who has cherished it, perhaps the flame of his devotion has kindled in the heart of some friend or companion the desire to serve the Lord Christ among the heathen, and has led many others to take a new interest in the great enterprise of foreign missions. The force that stirred in his breast is far too precious for God to waste. Certain it is, that God will use it in His own way. To the one who longed to go and was compelled to stay, the message comes, "Forasmuch as it was in thine heart . . . thou didst well in that it was in thine heart".

In human life tendency must always be the main thing. It is not so much the number of miles we travel, as the direction we are going. It is not so much the amount of work we do, as our motive in doing it. And when our day is past, and our bit of work done, the ideal we have served will whisper a sweet and secret joy, "Thou hast labored, and others will enter into thy labor".

"Fear not to build thine eyrie in the heights  
Where golden splendors lay;  
And trust thyself to thine inmost soul  
In simple faith alway;  
And God will make divinely real,  
The highest form of thine ideal."  
Cardigan, P. E. I.

### Room for the Soul

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

"O grave, where is thy victory? . . . therefore, . . . be ye steadfast." There are many things in life which build for the soul a prison house. Of these, selfishness is one of the master builders. A soul dreams a dream of self. Sometimes the dream has a tinge of splendor, sometimes its sordidness is without disguise. But whether magnificent or microscopic, the dream builds for the soul a prison. All unconsciously the soul shrinks to the dimensions of its dream. It loses its erectness. It takes to itself the prison house shape, the prison house bearing, the prison house atmosphere.

Fear also is a builder of the prison house.

Christ knew how people in His day lived the prisoned life. Behind the walls built of a multitude of petty fears, souls fretted themselves away, nor dreamed of the breadth and height and depth that belonged to life. Such souls Christ taught to be divinely heedless of the lesser things of life, because God was divinely heedful of them.

Chief among the prison-building fears of life is the fear of death. By this fear we do not mean that shrinking and recoil from extinction which we feel in common with all living things. This is indeed one of the stings of death. But the sting of death is twofold. Not only does death seem to end life, but it belittles life. To accept all the tremendous claims made by death, is to quench all sense of sovereignty and dimension and high emprise in life. It is one victory of death that it makes life brief. It is the second and more vital victory of death, that, when we assent to all its pretensions, it makes life empty. The lotus eaters' summation of life becomes ours: "Two handfuls of white dust, shut in an urn of brass". This is the creed of the prison house.

Christ stands for the opening of the prison house of the soul. He calls the soul out into the open. He gives the soul "room". The cry of all life is for room. The tree only broadens to its full proportions when it has room. No lower canopy than the sky, no narrower walls than the horizon, no shallower base than the deep tilth will suffice. All the sun-drenched, wind-swept ways of the world call it to its own. To-day the violet is its peer, the blade of grass its rival. The rose buries it under the petals of its discarded crowns. The sunflower looks down its golden scorn upon the seedling. But God has given it room to-day, and to-morrow it will come to its own. And so Christ's gift for the soul is room. Paul confronts death with the resurrection of Christ, and shows that death is an imposter and a pretender. It has no power to bind the soul. Nay, more, it has no power to touch aught that belongs to the soul. The soul and its fitting body suffer no frustration or limitation through all that death can do. When death does its utmost it does nothing.

Christ has given to the soul both now and

forever. Now is thrust into the midst of forever, and forever is thrust into the midst of now. "Therefore", says Paul, "be ye steadfast". Leave the shades of the prison house. Leave the spirit of the prison house. Build no longer prison walls.

"Build thee more stately mansions

O my soul."

Welland, Ont.

### The Writing on the Fence

By Nannie Lee Frayser

There are children who have given their first evidences of conscious relationship to God through the workings of conscience. In more than one instance this has been true of children I have known; but particularly I remember a little girl of eight years who was in my schoolroom several years ago. She was difficult, because she delighted specially in doing the very thing she knew she ought not to do, and it was ever the part of wisdom to conceal from her the negative point of view, for she was certain to translate a "shalt not" into a "thou shalt". She had little sense of reverence, small respect for her elders, and no fear of superior authority. She was one of the many, of whom it has been so often tritely remarked, "You may lead them, but you can never drive them".

In that same room was a timid little boy of six, who rarely spoke until spoken to first, but who, as time proved, had the courage of his convictions.

All along the side of the schoolyard was a high board fence. This had been freshly whitewashed, and presented an inviting white surface for lead pencils that were just waiting the opportunity to make themselves felt. Therefore the teacher, thinking to avoid future catastrophe, forewarned the children by requesting that all pencils be left in the schoolroom at recess.

Despite this precaution, when school opened the next morning, the fence was decorated with large letters, making the inscription so dear to the heart of miscreant children, for there shone out in bold relief, "Lost Pig". The writing was unmistakable; but what of that? The teacher must have an honest confession, with no threats and no coercion.

After the schoolroom was quiet, and the time came for the morning talk, the matter was explained in a few words, and then the teacher added, "Now, for three minutes we will sit very still and think, and if at the end of that time, any boy or girl has thought of something that might be said, just so it isn't tale-bearing, he or she may speak".

Silence reigned. At the close of the time, up went the hand of the timid little six-year-old boy. In some perplexity, the teacher asked, "Well, what have you to say, James?" To the utter amazement of teacher and pupils, James straightened himself up, and with cheeks flaming at the effort, said, "I just wanted to say that I love Jesus".

Before the teacher could recover from her astonishment at this unexpected turn of affairs, the little girl who had done the writing was out of her seat, with her hand up and crying out, with tears on her cheeks, "Miss F., I wrote on that fence yesterday afternoon, and I'll go right away and rub it off". Conscience did its blessed work with her, and this marked a new era in her school life, and, as the teacher found out afterwards, in her home life as well.

Louisville, Ky.

### When the Tide Rises

Some things are too hard to do by main force—our own personal force. A busy Sunday-school worker was resting at the seashore and idly watching the boats and vessels that lay outside the "harbor bar," unable or afraid to enter for fear of the rocks and shallows. The wife of the lighthouse-keeper sat by her side, and followed her eyes till her own, too, rested on the ships.

"Wait till the tide rises, and then you'll see 'em all come flocking in!" she commented wisely. "Seems a good deal like folks and happenings, don't it? Sometimes you work and toil an' labor, and there you stick, just in sight o' port. Nothing to do then but o wait till the tide rises. When God gets good and ready, he sends a force bigger'n any we know about, and lo ye! the work is done. To be sure, you need to learn how to use the tide as well as wait for it."

# Organized Sunday School Work in India

*By Rev. Principal R. A. King, B.D.*

The first Sunday School in India, if not the first in all Asia, was established in Serampore, Bengal, in 1803. During the next seventy years there was a great development in Sunday School work; but it was not until 1876 that an effort was made to organize the fast growing movement. A meeting of missionaries and laymen representing eight missionary societies met at Allahabad, and founded the India Sunday School Union. This was a distinct institution, with no connection with any missionary body. It was indeed a kind of Indian National Missionary Society to children.

The I. S. S. U., binds together 19 Provincial Auxiliaries, each of which is self-governing.

The Union exists to: (1) emphasize the spiritual character of Sunday School teaching; (2) consolidate and extend Sunday School work; (3) educate teachers in the best principles and methods of Bible study and teaching; (4) produce and foster the growth of English and vernacular literature; (5) encourage special services among young people; (6) unite for mutual help all Sunday Schools conducted by Protestant Missions in Southern Asia.

Expositions on the International lessons for teachers and scholars are produced weekly in 20 vernacular languages, and in about 50 editions. Some of these are directly under the control of the Union, others are denominational enterprises. These leaflets are not given away, but are sold under cost price. In our Sunday School in Indore, we use a Quarterly published by the American Methodists at Lucknow. These we sell to the boys at half price, thus putting them within the reach of all, and yet insuring their careful handling, as they have to be paid for.

The examinations for teachers and scholars on the Sunday School Lessons are conducted each July, and in 20 vernaculars. They cover the International Lessons from January to June. Our schools in Central India have taken part in these for many years, and with marked success. The Boys' School

in Indore, however, labors under this disadvantage, that the annual holidays of the school cut into the time which should be taken for review. During the ten years ending 1895, over 66,000 candidates in all competed for the various grades of certificates, and of these 45,000 were successful. These examinations are open to all, and non-Christians in large numbers have entered. As might be expected, the Christian scholars, on the average, stand first, but it means a great deal for the future of India to find so many of all creeds engaged in an earnest study of the Word of God.

Statistics are collected each year. The latest report shows a membership of 344,271. It is believed by the General Secretary, that, if full figures were reported, the membership would be half a million, the majority of whom are non-Christians. The increase has been 240 per cent. in ten years. About fifty thousand new members are added annually. The teaching is done in 60 Indian vernaculars, by 20,000 voluntary workers. There is room for growth. In the British Isles, 1 in every 5 is in Sunday School: in India it is 1 in every 885. To gain by giving is the rule of Christ's kingdom. The poor are not forgotten by the Union. We find that famine children are helped by a fund, two-thirds of which is used in supporting and educating about a hundred waifs for five years.

By means of the Union, special attention is being directed to the child as the most valuable asset of the church. Some years ago, at a revival meeting in a town in the West, a well-known sceptic stood up and tauntingly asked if the speaker thought he could make a Christian of him. The reply was, "Perhaps not; but we may do something for your child". That answer melted him. Only those who have lived in the East know how difficult it is to get one of mature years to decide for Jesus Christ. It may always be difficult with the adult, but at any rate, we can do something for the child.

Indore, Central India

**Some Qualities that Count in a Teacher***By Frank Yeigh*

The ideal teacher has not yet materialized, or, if so, his whereabouts is unknown, though the entire Sabbath School world is searching for him as diligently as Diogenes sought for an honest man. But it is a laudable purpose on the part of the average teacher, no matter how far removed from the ideal, to work for it, and, by so working, perchance to make the search easier and more successful.

The ideal teacher is the one whose personality counts for most, who acts what he teaches, who lives what he professes. The ideal teacher should be the embodiment of his teaching. Any gulf that exists between the theory of life expounded by a teacher, and his own lesser practice of its principles, mars his personality, detracts from his influence, and correspondingly destroys the ideal in his character as a teacher.

The dullest pupil is a character reader, and is able to detect any note in his instructor that does not ring true, as he is quick to see any discrepancy between precept and practice. A consecrated personality therefore is the guinea-mark of an ideal teacher.

So is enthusiasm : enthusiasm for his work, for the Word, for his class members, and for his divine Master. It is a puzzle to explain the fear of enthusiasm most of us teachers have, a fear that deadens our work and makes lifeless our exposition of the great story that is worthy of the deepest enthusiasm.

For enthusiasm is as contagious as deadly dullness ; the one will awaken a class as surely as the other will lull it into sleep and consequent uselessness.

Then, cheerfulness should be part of the make-up of an ideal teacher. It, too, is contagious. Cheer up, teacher ! Cheerfulness " makes a July's day short as December's", says Shakespeare : cheerfulness will pre-eminently mark the ideal teacher.

And shall the quality of confidence be added ? Confidence based upon preparedness. There is a power in even a moderate degree of consciousness that one has reasonably well prepared his lesson. A power and an influence will ensue to that extent, that one can speak with authority. " I know "

is much more potent than " I think ". Such a feeling of confidence brings with it its own comfort and ease of mind, that is a blessing in itself—to the teacher, and no less so to his pupils.

Finally, willingness to learn, a receptive attitude toward new ideas, will be an outstanding element in the ideal teacher. A self-satisfied class leader needs to be dynamited out of his complacency, and the effect is often best produced by a constant study of methods of conducting other classes. I know one teacher who recently visited a famous Bible Class, and who, in half an hour, was made painfully aware of how much he did not know about conducting a modern, up-to-date, thoroughly alive and forceful Bible Class.

Toronto

**My Desire**

Lord, I desire with Thee to live,  
Anew from day to day,  
In joys the world can never give,  
Nor ever take away.

**The Lesson at Family Worship***By Rev. S. H. Eastman, B.A.*

Upon parents, first of all, rests the responsibility for the religious instruction and training of their children. It will be a bad day for the home and for the church, as well, if ever Christian parents neglect this sacred duty, or delegate it entirely to the Sunday School teacher, or minister. These are invaluable helpers, but can never fill the place of father and mother.

If the Sunday School is to be helpful to the parents, without superseding them in the instruction of their children, the home must be in close touch with the school. Probably there is no better way to effect this than by using the Sunday School Lesson at family worship.

The time to be given to the study depends on circumstances, and especially upon the ages of the children. Ordinarily one diet of family worship per day is not too much, where there are young children. The Daily Readings are helpful ; but the writer has found it more helpful, especially in historical lessons, not to follow them closely, but to give

more time to connecting with the previous lesson, reading the intervening portions, if suitable for family readings, sketching the story, if otherwise. But in some way always get the historical setting.

If possible, let each child have his own Bible as soon as he can read, and read verse about ; or let the father read one verse and the mother and children the next, so that all may keep interested, and become familiar with the text, and get the correct pronunciations. Consult the HOME STUDY QUARTERLY for pronunciation of proper names in the Lesson, and the Bible Dictionary for any other name or word that there is any doubt about.

Ask, now one and now another of the children, to tell the story, encouraging the very young to try, after it has been once gone over, until the facts are known, the older ones supplementing if need be. Question or discuss as may be best suited to the age and intelligence of the children. Weave in the moral and spiritual lessons. Make these very practical in a way adapted to the circumstances, so that the study may become a study in actual living. Use Lesson Helps in the later stages of the study, and so effectively, that the children will not require to take the Helps with them to Sunday School.

After the lesson has been taught in the Sunday School, parents will do well, in linking it with the next lesson, to ascertain what the child has learned additional at the School. Parents who follow this up will themselves grow in knowledge of the Bible, and when they meet their child's Sunday School teacher, can show a more intelligent interest in the work of their co-worker in the Sunday School than would otherwise be possible, and can make occasion for speaking the word of appreciation and encouragement too often left unspoken.

This article assumes that there is a family altar in the home. If there be not, what is here said may help timid Christian parents to establish one. If they do not, at first, feel able to lead their children in prayer, they may be able to study the Sunday School lesson together, and close the study by all uniting in the Lord's Prayer, until parents become able to lead in extemporaneous

prayer, perhaps closing with the Lord's Prayer in concert.

Meaford, Ont.

### The Primary Class and the Home

IN TWELVE ARTICLES

By Esther Miller

#### VIII. THE PLACE OF MEMORY AND SONG

The instructor of the young child finds a great opportunity in the wonderful ease with which the child can memorize what is repeated to him. I have heard many little tots recite long poems before their baby tongues could pronounce the words at all correctly.

Thus the memorizing of scripture and of the hymns sung in Sunday School and church, which is one of the great features of the work mother and teacher will divide between them, becomes comparatively easy before the aptness of the pupil.

Some people contend that a child should not be made to learn by rote that which he does not fully comprehend. Of course, the passages should be explained as clearly as possible, but even if the child takes in the meaning but vaguely, there can be no doubt that verses from the Bible, memorized in early life, often become of untold value in later years. Many a man of middle age has been guided in danger, supported in trouble, yes, and saved from ruin, simply by remembering some thing he learned in childhood from his mother's Bible.

The child's instructors must not fail, therefore, to take advantage, at the right time, of his ability to learn by heart, for that ability grows less in later years. Both mother and teacher should always keep at hand the list contained in the Child's Memory Bible and the Scripture Alphabet. These selections should be graded, the shorter, simpler ones given to the tiny tots, the longer and more difficult ones being reserved till they arrive at a more advanced age.

The memorizing of hymns, because of the rhyme and metre of the poetry, is even easier than prose ; but even the simplest hymn has to be taught with great care. Children often pick up words and music together from their elders, and because of

the less distinct utterance in singing, they are almost sure to get the words twisted beyond recognition.

I have in mind now a music-loving Primary class, several small members of which informed a visitor the other day that their favorite hymn was, "When mothers went sailing", evidently a variation of, "When mothers of Salem". From that same class came a tot who made frequent requests of her mother to sing the hymn called, "Once in oil was David sitting". The peculiarity of the title started a parental investigation, which resulted in the discovery that the piece indicated was really the Christmas hymn commencing, "Once in royal David's city".

Frequent reviews of the words of the old hymns should be given, and questions asked to see that the child understands them, for he is sure to pick up a wrong word here and there, until the hymn loses all rational meaning. Mother and teacher should have many talks over the hymns to be selected, for the choice is an important matter. They must be simple, to suit the little minds; they should have the sweetest tunes; and, above all, they should show forth plainly some truth from God's Word. Our own Book of Praise furnishes about the best available collection. The old standard hymns should not be neglected. What better can be found than, "Tell me the old, old story"; "There is a green hill far away"; "Saviour, like a Shepherd lead us"; etc., etc.?

The words once mastered, there will be

little difficulty with the tune. All children love to sing, and they are easily taught. And knowing how much pleasure and profit they gain from the singing of the hymns, it should be as common a feature of home life as of the Sunday School programme. In the Sunday afternoon session, singing should come frequently, for the active little bodies need the exercise and change of position. But mother should use it just as frequently at home, for, besides the charm family singing gives to the home circle, she will soon find it is a powerful means of teaching the little ones. Music is quick to touch the heart, especially the tender heart of the child. I know a mother who can drive away frowns and cross words from the children's play, by just softly singing some simple little hymn, such as, "Jesus loves me".

The mother can do much of her teaching through hymns. When the little ones have learned to sing intelligently, "There is a green hill far away", they have learned the deepest gospel truths, and they have learned them, too, in a way that will touch the heart; and that is what the instructors of the child must aim to do. Teachers and mothers must distinguish between heart knowledge and head knowledge. A child may know thoroughly the facts of the Bible as he knows later the facts of his country's history; but they may have as little effect upon his life. The Bible must be made to touch the heart, to awaken the emotions; and nothing will help to bring this about better than sweet gospel hymns.

### Lesson Calendar: Third Quarter

#### THE BEGINNINGS OF GOD'S CHOSEN PEOPLE AND OF THE HEBREW NATION

1. July 7 . . . . . God Feeds Israel in the Wilderness. Ex. 16 : 1-15.
2. July 14 . . . . . The Ten Commandments—Duties Toward God. Ex. 20: 1-11.
3. July 21 . . . . . The Ten Commandments—Duties Toward Men. Ex. 20: 12-17.
4. July 28 . . . . . The Golden Calf. Ex. 32 : 1-8, 30-35.
5. August 4 . . . . . The Tabernacle. Ex. 40 : 1-13, 34-38.
6. August 11 . . . . . The Sin of Nadab and Abihu. Lev. 10 : 1-11.
7. August 18 . . . . . The Day of Atonement. Lev. 16 : 5-22.
8. August 25 . . . . . Israel Journeying to Canaan. Num. 10 : 11-13, 29-36.
9. September 1 . . . . . The Two Reports of the Spies. Num. 13 : 17-20, 23-33.
10. September 8 . . . . . The Brazen Serpent. Num. 21 : 1-9.
11. September 15 . . . . . Moses Pleading with Israel. Deut. 6 : 1-15.
12. September 22 . . . . . The Death of Moses. Deut. 34 : 1-12.
13. September 29 . . . . . REVIEW.

Lesson V.

## THE TABERNACLE

August 4, 1907

Exodus 40 : 1-13, 34-38. Commit to memory vs. 34, 35\* Read Exodus, chs. 35 to 40.

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

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>2</sup> the congregation.  
 7 And thou shalt set the laver between the tent of<sup>2</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>8</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>9</sup> vessels thereof; and it shall be holy.

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

## LESSON PLAN

- I. The Tabernacle, 1-5.
- II. The Court, 6-11.
- III. The Priests, 12, 13.
- IV. The Glory, 34-38.

## DAILY READINGS

(By courtesy of I. B. R. Association)

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.

## EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

Time and Place—B.C. 1490; at Mount Sinai.

**Connecting Links**—Ch. 33 recounts how God, in response to Moses' prayer, again consents to lead by His personal Presence the people whose idolatry had estranged them from Himself, vs. 12-14. It also tells of the vision granted to Moses of the divine glory. The Ten Commandments are then written on two fresh tables of stone, and a number of additional instructions are given to the people, ch. 34. In chs. 35 to 39, the construction of the tabernacle is described. The materials were provided by the free will offerings of the people (ch. 35 : 20-29) and skilled workmen (vs. 31-35) carried out the design which was indicated to Moses on the mountain, chs. 25 to 27.

10 And thou shalt anoint the altar of<sup>6</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.

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

35 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.

36 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;

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

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

**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.

**Lesson Hymns**—Book of Praise, 313 (Supplemental Lesson); 383; 385; 35 (Ps. Sel.); 389 (from PRIMARY QUARTERLY); 388.

## I. The Tabernacle, 1-5.

Vs. 1, 2. *The Lord spake unto Moses.* Moses acted by divine authority, and under divine inspiration. *On the first day of the first month; Israel's New Year's Day, the first in their history as a free nation, a little less than a year from the time of leaving Egypt, ch. 12 : 2, 6. The tabernacle; including, not only the tabernacle itself, but also the court which surrounded it, v. 8. Its construction had occupied about six months. The tent of meeting (Rev. Ver.); so named, because the Lord here met with Moses and the priests, and sometimes with all Israel gathered at the entrance to the tent. It consisted of three main parts: (1) The tabernacle strictly so called, namely, a wooden structure, 45 feet long by 15 feet wide, the ceiling being formed*

\*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

by curtains which also hung down the walls. These were of blue and scarlet and purple, the colors found everywhere in the tabernacle. (2) The true tent, perhaps A shaped, of goats' hair cloth, serving as a shelter, ch. 26 : 7. (3) The outside covering of rams' and badgers' skin, dyed red, ch. 26 : 14. The name "tabernacle", in our English Bible, is used sometimes for the whole structure, and sometimes for one or other of its three parts. For a door to the "tent", a curtain was hung clear across the front, towards the east, on golden posts. Inside, the tabernacle was divided into an outer room, the Holy Place, 30 by 15 feet, and an inner room, the Holy of Holies (ch. 26 : 33), 15 by 15 feet.

V. 3. *Put therein* ; in the Holy of Holies. *The ark* ; a chest or box of acacia wood (ch. 37 : 1-5), overlaid with gold within and without, containing the two tables of the law called *the testimony*, as testifying to Israel's promise of obedience, ch. 24 : 7. The lid of the ark, all of gold, was called the mercy seat, and on it rested two cherubim (see ch. 37 : 6-9). *Screen the ark with the veil* (Rev. Ver.); conceal it from view by means of the veil dividing the Holy Place from the Holy of Holies.

Vs. 4, 5. *Bring in* ; to the Holy Place. *The table* ; plated, like the "ark", with gold. Facing the Holy of Holies, it stood at the right hand side. *Set in order* ; arrange the golden dishes (ch. 25 : 29, 30), including those for the shewbread, Lev. 24 : 5-9. This was part of the furniture of the Holy Place or outer chamber of the tabernacle. *The candlestick* ; the great seven-branched lampstand which lighted the Holy Place (see ch. 37 : 17-23). It stood opposite to the golden table. *Altar of gold* ; a small altar (ch. 37 : 25-28), the only one within the tabernacle, placed just before the curtain screening the Holy of Holies. *Incense* ; a compound of aromatic gums and spices (ch. 30 : 34-37), to be burnt on the golden altar (ch. 30 : 1-10) as a symbol of prayer (see Ps. 141 : 2). None but the priests entered the tabernacle, and, when they entered, they were concealed from the view of the people by the curtain forming the tabernacle door.

## II. The Court, 6-11.

Vs. 6-9. *The altar of the burnt offering* ; a

brazen (bronze) altar standing before the tabernacle open to the sight of all, chs. 27 : 1-8 ; 38 : 1-7. *The laver* ; a huge bronze font on a pedestal (ch. 38 : 8), for the cleansing of the priests (ch. 30 : 18-21) and of the sacrifices, Lev. 8 : 21. *The court* ; an enclosure, 150 feet by 75 feet, round about the tabernacle, with curtains to mark its boundaries, but open to the sky, ch. 38 : 9-20. *Screen* (Rev. Ver.); the curtain at the court entrance. *The anointing oil* ; a special preparation used only for sacred purposes, ch. 37 : 29. It symbolized the Spirit of God, by whom everything was made holy, and was put upon the tabernacle and all its furniture, also upon Aaron and his sons, to indicate that all were set apart to a sacred purpose.

## III. The Priests, 12, 13.

Vs. 12, 13. *Aaron and his sons* ; who were now solemnly to be set apart to the priestly office, to which they had been previously appointed, ch. 28 : 1. *Wash them* ; at the laver, a symbol of their cleansing from sin, befitting their holy office. *The holy garments* ; the garments to be worn by Aaron, the high priest, and by his sons, when performing their sacred duties. They are minutely described in ch. 39 : 1-31.

## IV. The Glory, 34-38.

Vs. 34, 35. *The cloud covered the tent* (Rev. Ver.). This cloud is here identified with the mysterious pillar of fire and cloud which had hitherto led the people on their march from the land of Egypt and through the Red Sea, and which symbolized the Presence of Jehovah Himself. *The glory of the Lord*. Within, the tabernacle was filled with light, which, like the cloud without, was a symbol of the divine Presence. The display of glory filled even Moses with such awe that he drew back, unwilling to enter. (Compare 2 Chron. 7 : 1-3.)

Vs. 36-38. *Cloud . . . taken up . . . Israel went onward . . . not taken up . . . journeyed not*. Thus it served as a sort of banner to lead their march and determine their camping places.

## Light from the East

By Rev. James Ross, D.D., London, Ont.

ARK—The ark was a chest of acacia wood, about 45 inches long, 27 inches broad, and 27 deep. It contained only the tables of the

law, and afterwards the pot of manna and Aaron's rod that budded, Heb. 9 : 4 ; compare Ex. 16 : 33 ; Num. 17 : 10. It was the most sacred thing in Israel, and symbolized in a special sense the Presence of Jehovah. On the top of it, but not attached to it, there rested a slab of solid gold, of the same size as the top, which was called the mercy seat. Such a sacred box was known among other nations, especially the Egyptians. In the pictures of their religious processions the holy chest often appears, and sometimes with winged figures like the cherubim, with their wings extended over a sacred pillar. On the

Nile, as the mode of traveling was by water, the ark and the winged figures generally appear in connection with a sacred boat, that, on the many festival days in which they delighted, was carried in procession on the shoulders of from twelve to twenty-six men, by long poles through metal rings on the sides of the sledge on which it stood. This boat was adorned fore and aft by the head of the animal sacred to the god. On the deck is a cabin like a temple, covered with some stuff, and the boat is manned by bronze figures of the king who ruled over the Egyptians and of the gods honored by them.

### APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

*The Lord spake unto Moses, v. 1.* Because Moses could understand. A very vulgar man does not understand delicacy or refinement in conduct. He calls it pride or affectation, because he does not know what He Understood a refined sentiment is. A greedy man is puzzled by generosity, and calls it hypocrisy. A glutton cannot believe that there is any pleasure in temperance. A corrupt man thinks truth and integrity are so many attempted impositions. Hate, envy, cruelty, cannot understand love and mercy. So, it is needful that a man be spiritually minded to know the things of God, "because they are spiritually discerned". God is constantly speaking to us through His Word, His works, our trials, our comforts and our joys ; but frequently we do not hear Him, for our nature is not attuned to His. Moses and David heard, for they were men after God's own heart.

*Screen the ark with the veil (Rev. Ver.), v. 3.* At night the chickens are all safely gathered in the henhouse. But very early in the morning they are awake, and may be seen at the window of their little home impatiently pecking away. There is much running to and fro, fumbling, peeping, pushing to get egress before the appointed time. But the owner who has shut them in to keep them out of harm's way, knows what is the best hour to let them out. God sometimes draws His veil in front of the ark. He screens us off, hiding Himself from us and seeming not to heed, or

even hear, our cries. But this is only for a season, and to accomplish some merciful end. When the proper time comes, the veil is rent, the way is made open, and we see how wisely and lovingly He has been acting all the while. Let us patiently submit to all His dealings with us, because they are surely best.

*The holy garments, v. 13.* An Arabian princess received from her teacher an ivory casket, but with instructions not to open it until a year should pass. The time having elapsed, with trembling hands she unlocked the treasure, but alas ! inside on the satin linings lay nothing but a shroud of rust, the form of something beautiful, but with the beauty gone. A slip of parchment explained it all. The trinket when enclosed had upon it only one spot of rust. But that spot lay neglected for a whole year, and by that time had reduced to worthlessness the entire treasure. Thus one stain on our character will continue to blight a happy and useful life, and in time leave only the dark shadow of what might have been. But Jesus offers us the holy garments of His own righteousness, which can never be impaired by sin.

*Filled the tabernacle, v. 35.* For weeks Miss Booth, on her first visit to France, preached without any results. Her earnest message called forth nothing but abuse "Love You Into the Kingdom" and ridicule. But one night, after speaking with all the pathos of her nature, she came down from the platform to a wretched girl in one of the

back seats, flung her arms around her neck, kissed her on both cheeks, and said, "My dear sister, I would that I could love you into the kingdom". The poor girl, surprised by such undreamt-of affection, burst into tears, yielded her heart to God, and was led forward to make confession of Christ. Such wonderful, compelling love as that is the glory of God filling the earthly tabernacle. This it is to be filled with the Spirit.

*When the cloud was taken up. the children of Israel went onward, v. 36.* A ship was foundering in the ocean. The sailors had escaped in their small boats a little distance from the wreck, when they recollected that they were in an unfrequented part of the sea and had forgotten to bring a compass with them. At great risk to their lives, two of their number jumped overboard, swam back to the sinking ship, rescued a compass and returned. By means of that compass they were able to steer a course through those unknown seas that brought them at length to a place of safety. What the compass is to the wrecked mariner, what the cloud by day and the fire by night were to the journeying Israelites—all this our Bible is to us. It is our compass

and our guide. When God's Word bids us move onward, we must go; and when it bids us rest, then rest we must; and it is only the life that implicitly follows this divine guidance that shall successfully circumvent the perils of this world and arrive in safety in the Promised Land.

### Lesson Points

By Rev. J. M. Duncan, B.D.

Our work is the more sure to prosper if it is begun with worship. vs. 1, 2.

True religion is the yielding of our wills to God's will as revealed in His law. v. 3.

God has set His people in the world, like the stars in the sky, to scatter everywhere the light of the gospel. v. 4.

Prayer is the secret of power. v. 5.

Because Jesus gave Himself wholly for us, we should give ourselves wholly to Him. v. 6.

The fruit of salvation is sanctity. v. 7.

Only the energy of the Holy Spirit can make church machinery effective. vs. 9-11.

The gospel ministry is of divine, not human, appointment and authority. vs. 12, 13.

If we would see God's glory, we must frequent God's house. v. 34.

The journey with God for its Guide cannot fail of a happy ending. vs. 37, 38.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

After the solemn covenant between God and the people (ch. 34), Moses gathered the tribes together, and issued instructions for the building of the tabernacle, ch. 35 : 4-19. The experiences through which they had passed had produced their moral and spiritual effect, and the appeal for free-will offerings brought forth a generous response, even greater than was required, ch. 36 : 5, 6. The Lesson text tells of God's directions for rearing the tabernacle (vs. 1,2), its contents and furnishings (vs. 3-8), its consecration (vs. 9-11), the consecration of Aaron and his sons (vs. 12, 13), and the divine approval, vs. 34-38.

1. Consider *the religious meaning* of the tabernacle. With its priesthood and services, it was at the very foundation of the spiritual life of Israel. It was their meeting-

place with God. Note the names used in describing it, as "tent of meeting" (ch. 39 : 32, Rev. Ver.), "the tent" (ch. 26 : 9, Rev. Ver.), "dwelling" (ch. 25 : 9, Rev. Ver., Margin), "tent of the testimony" (Num. 9 : 15), "sanctuary", ch. 25 : 8. In all these various names there is the same idea, that here God dwells with His people (compare ch. 25 : 8). The tabernacle was built in accordance with God's revealed will, chs. 25 : 1-9 ; 35 : 4-29 ; 38 : 21-31.

2. *Materials used in construction* (see chs. 25 to 27 ; 35 to 39). Brass, silver and gold were used in their order of value from the outer court through the Holy Place into the Holy of Holies. The wood was acacia, noted for its durability. The curtains were of linen, dyed blue and scarlet and purple.

3. *The arrangement.* See Geography Lesson and diagram. For the place of the tabernacle in the wilderness relative to the tribes see Num., chs. 2 and 10. Study the "court of the

dwelling", the altar of burnt offering (chs. 27 : 1-8 ; 38 : 1-7), the laver (ch. 38 : 8) ; then the tabernacle proper, the frame, curtains, pillars, covering (see Exposition), contents (vs. 3-8)—namely, table of shewbread (ch. 25 : 23-30), the golden lampstand (ch. 25 : 31-40), the altar of incense, (ch. 30 : 1-5), the ark and the cherubim ch. 25 : 10-22.

4. *The dedication*, vs. 9-13. This included the setting apart of the building and of the priests. Observe the beauty and impressiveness of the service. After human hands had finished it, the tabernacle was solemnly set apart as God's dwelling, and Aaron and his sons were consecrated as the ministers to perform its holy services.

5. *The divine approval*, vs. 34-38. This was the final act in the great undertaking. God took possession of it, and would abide there. This manifested His forgiveness of Israel's sin (see last Lesson, ch. 32 : 1-8, 30-35), their joyful acceptance of pardon; and becomes the pledge of restored fellowship.

Having discussed the contents of the Lesson, study its main truths. The tabernacle was the symbol of God's invisible Presence. The very structure was educative in its symmetry and harmony. It teaches unity of worship. God is one. It required holiness in worship,—for God is holy. It demanded the very best,—for God is worthy. The New Testament views it as a foreshadowing of spiritual reality; compare Heb. 8 : 5 ; John 1 : 14, Rev. Ver., Margin ; Rev. 21 : 3 ; Heb. 9 : 41, 24.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

A Lesson easily wrecked by lack of plan and preparation ; but as easily made to hold the class, and make the lesson period fly as on wings.

The plan may be one of several. The simplest probably is one centering on the diagram given in the Geography Lesson, which, in schools where a lantern is used, the superintendent will also have thrown upon the screen as a prelude, or for review—or both.

But, first of all, two or three brisk questions : On what day ? (A fit work for a New Year's Day.) What was the work done ? (Strange, is it not, that so much is made of setting up a tent : but it was for worship; and

the worship of God is the most important thing in life.) The day's work—by whom directed ? (Bring out God's part : He had previously—see foregoing chapters—given the pattern of it all. And the part of Moses and of the people. And the joy of it all : they had already contributed the materials heartily, ch. 35 : 21-29.)

Now for the tabernacle (tent) itself. Sketch with a pencil the ground plan as in the diagram, piece by piece. Better still, if the scholars have been asked to learn through the week to draw the ground plan.

The outside line is the encampment, The people were encamped on all sides of the tabernacle. God's worship is the centre of true life, whether of the individual, or the nation.

The line marked "Court" indicates the enclosure screened off by white linen curtains from the rest of the encampment. White is the symbol of purity. All the space within the curtains was for the worship of the holy God. The dotted lines on the eastern side are the entrance. Within the court go the priests with the offerings, such as lambs to be slain, and with the incense.

Follow inward. Sketch the great brazen altar, before which the lamb was slain, and on which its blood was sprinkled and its flesh consumed. The shedding of blood was the first step in approaching God. Without it there was no forgiveness of sin. This looked forward to the Christ's blood shed on Calvary. Have the scholars read Heb. 9 : 22, and 1 John 1 : 7.

The circle is the brazen laver, for the cleansing of the priests (Isa. 52 : 11) and the sacrifices. The holy God can accept only holy service.

Then comes the tabernacle proper, a structure (sketch the outline) of gold-covered boards, hung with richly embroidered linen curtains, and covered with skins to protect it from the weather. Everything of it and in it, of the very best, as befits a place for God's worship.

Mark in, the curtain which divides the Holy Place, into which all the priests might come, from the Holy of Holies, into which only the high priest, and he but once a year, might come : for there God was.

Indicate the furniture of the Holy Place, explaining, from the Exposition, what each article was like and what for. Better still, have the class do this.

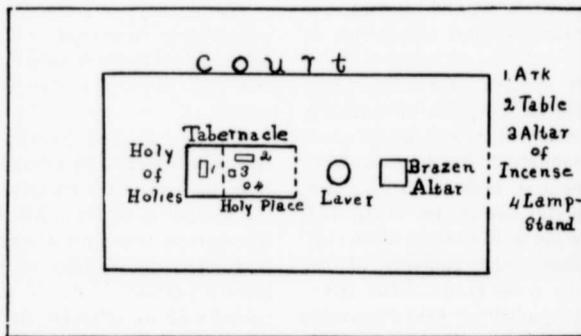
Dwell reverently on the innermost shrine. There God dwelt in love above the mercy

seat, granting pardon and peace through the sprinkled blood; even as now, from His throne in heaven, He gives pardon and peace through the blood of "the Lamb of God, which taketh away the sin of the world" (John 1:29).

### THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.

The purpose of the Lesson to-day is to give the scholars a clear and accurate picture of the Tabernacle. Begin with the courtyard, an oblong space, 150 by 75 feet, screened off from the rest of the encampment by white linen curtains, with an entrance towards the east. Passing through this entrance, and going westward some 30 feet, we reach the great brazen altar of burnt offering. Fifteen feet beyond the altar stands the laver or font for the cleansing of the priests and the sacrifices. It is just 15 feet more from the laver to the entrance of the Tabernacle, which was formed by a cur-



tain hung clear across the front. The entrance admits into the larger division of the Tabernacle, called the Holy Place, a room 30 feet long by 15 feet wide. About three quarters along the right hand side stands the table of shewbread, while directly opposite is the seven-branched lamp-stand. Facing the entrance is the altar of incense, and just before a

curtain separating from the Holy Place, a smaller inner room, forming a perfect cube, 15 feet in length, breadth and height. This is the Holy of Holies, in which stands the ark of the covenant, with its contents.

curtain separating from the Holy Place, a smaller inner room, forming a perfect cube, 15 feet in length, breadth and height. This is the Holy of Holies, in which stands the ark of the covenant, with its contents.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLIES and LEAFLETS.]

1. How was God's consent won to become again the personal Leader of Israel?
2. Describe the vision which was granted to Moses.
3. Indicate the contents of Ex., ch. 34.
4. Where do we find an account of the actual construction of the Tabernacle?
5. At whose bidding, and when, was the Tabernacle erected?
6. Why was the Tabernacle called the "tent of meeting"? Describe its three main parts.

7. What was the ark? Where was it placed? What did it contain? What was the mercy seat?

8. Name the articles of furniture in the Holy Place.

9. What was "the court"? What two things stood in it?

10. How were the Tabernacle and its furniture consecrated? How were Aaron and his sons set apart to the priestly office?

11. In what manner did God show His approval of the Tabernacle?

12. What became Israel's guide in their journeys?

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY and LEAFLET

1. Find a verse where Moses was told that the people were bringing more than enough material for the making of the tabernacle.

2. What else besides the "tables" does the Epistle to the Hebrews say the ark contained? Find the place.

ANSWERS (Lesson IV.)—1. Ps. 106 : 19.  
2. Paul. Rom. 9 : 3.

**For Discussion**

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

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

**Prove from Scripture**

That God will dwell with men.

**The Catechism**

~~By Rev. J. M. Duncan, B.D.~~

Ques. 64. *What the Fifth Commandment requires.* This Question deals with: 1. *Those who have authority over us.* In addition to parents, the Fifth Commandment requires obedience to the rulers in the state (1 Pet. 2 : 13-15), and in the church, Heb. 13 : 7. 2. *Those over whom we have authority.* Those in authority have duties to those under them. Parents must not "provoke their children to wrath", Eph. 6 : 4. Rulers are to govern in the fear of God (Ex. 18 : 21), to judge justly (Deut. 16 : 18), to defend the poor and oppressed (Ex. 23 : 6), and to have no respect of persons, Lev. 19 : 15. Ministers and elders in the church are charged with the oversight of the

flock, Acts 20 : 28 ; 1 Pet. 5 : 2, 3. 3. *Those with whom we are on an equal footing.* There are duties belonging to husbands (Eph. 5 : 25), wives (Eph. 5 : 24, 33), brothers and sisters (see John 1 : 40-42).

**The Question on Missions**

By Rev. J. A. Carmichael, D.D., Home Missionary Superintendent, Winnipeg

Ques. 5. The West is especially interested in the evangelization of the new settlements, for neglect would be disastrous to the West and would mean failure to the new settlements of the future. But no one district can die to itself. Failure in the West will lower the temperature and the standard of Christian life in the East. The new settlers in the West are not the children of the West ; they are coming from the British Isles, Europe, the United States, and the Provinces east of the Lakes. Their evangelization is in the interests of the nation and of the church, East and West ; and, while East and West may not be equally interested, they are equally responsible. Besides, if the church, both East and West, found it difficult to keep up with mission work, when less than 25,000 came into the country annually, can the church reasonably expect the section of it west of the Lakes to keep up with that work, when, as now, nine times that number are coming annually?

**FOR TEACHERS OF THE LITTLE ONES**

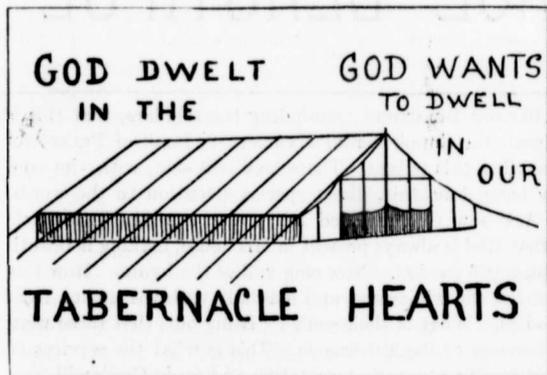
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—God revealing His glory.

*Introduction*—A little talk about churches (our own church, name of our minister, services, etc), will lead the children

to wish to hear about the church used by the Israelites in the wilderness.

Of what material do we make our churches? Some one may be able to draw the form of church best known, or the teacher may outline one. Who makes the plan for the builders to follow in building our churches? Who leads the service, etc.? Now we are ready for a description of the Israelites' church. The Architect was God. He made the plan and told it to Moses on Mt. Sinai.



*The Tabernacle*—A few questions as to what kind of houses the children of Israel lived in at this time, will lead the little ones to understand that their church could not have been built of brick or stone, or even of wood entirely, because it had to be carried wherever the people journeyed, The name of this church was THE TABERNACLE, or TENT OF MEETING. The people were to go to the Tabernacle to meet with the Owner of it. It was God's house, and here He met with His people. God said, "Let them make Me a sanctuary; that I may dwell among them", ch. 25 : 8. God told Moses to take gifts of gold, silver, etc. (ch. 25 : 3-7), for the church, from all who gave willingly.

*The Church Opening*—On their New Year's Day the Tabernacle was set up in the midst of the camp. (Draw a simple outline, or uncover one previously drawn.) How bright and beautiful it would be, with the hangings of blue and purple and scarlet ! The door was a curtain hung on golden posts. You see God wants His house to be as bright and beautiful as it can be made. (The Tabernacle and furniture may be described and outlines drawn, if time permits; see Exposition.)

*The Minister*—Then Aaron and his four sons were chosen by God to be priests (or ministers).

*Golden Text*—When all was finished the Owner came in to dwell there. Repeat Golden Text. Aim to impress the thought that the church is the place where we go to meet with God and worship Him, a holy place, where all are to be reverent (explain) and pure.

*Our Place of Worship*—When Jesus came, God made new plans for His people, and Jesus taught us other ways in which to worship Him. God is still in every church and place where true hearts are worshipping Him. We cannot see Him, but we are sure He is there, for He says, "Wherever two or three are gathered together in My name, there am I in the midst of them".

	LOVE	} OUR CHURCH
	WORK FOR	
We should	PRAY FOR	
	HONOR	
	REVERENCE	

God wants to dwell in our hearts and be worshiped in this "body temple" of ours. So you see you are each a little tabernacle!

*Something to Think About*—God will dwell in my heart.

God showed His glory		God
to the children of Israel		dwells in
in		OUR HEARTS
THE TABERNACLE		

#### FROM THE PLATFORM

By Rev. J. M. Duncan, B.D.

# THE PALACE BEAUTIFUL

Print on the blackboard, THE PALACE BEAUTIFUL, reminding the scholars, that this is Bunyan's name for the church. Recall the Supplemental Hymn (389, Book of Praise) for the Fourth Quarter, 1906, which describes this palace. The school will sing, with vim and delight, the first verse. After they have done this, direct special attention to the words, "God of grace", in the last line. Ask how God revealed His presence in the Tabernacle when it was completed. Point out that God is always present in His house, making it beautiful with His love and kindness and pity and pardon. Now sing v. 3 of the hymn. How this pictures the Israelites wandering through the wilderness, and fed daily with the manna from heaven ! This was food for their bodies. What of their souls ? Bring out, that these were nourished and made strong by the services of the Tabernacle. This is what the services of the church will do for us—make us strong to overcome temptation and to do God's will.

Lesson VI.

## THE SIN OF NADAB AND ABIHU

August 11, 1907

Leviticus 10 : 1-11. Commit to memory v. 9. Read Leviticus, chs. 8 to 10.

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

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

2 And there went out fire from 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 U'sziel the uncle of Aa'ron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they 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, Uncover not your heads,

Revised Version—<sup>1</sup>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 wroth with ; <sup>11</sup>congregation ; <sup>12</sup>tent of meeting ; <sup>13</sup>Drink no wine ; <sup>14</sup>the ;

neither rend your clothes ; <sup>10</sup>lest ye die, and <sup>11</sup>lest wrath come upon all the people ; but let your brethren, the whole house of Is'rael, bewail the burning which the Lord hath kindled.

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

8 And the Lord spake unto Aa'ron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die : it shall be a statute for ever throughout your generations :

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

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

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 everyone 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.

Lesson Hymns—Book of Praise, 317 (Supplemental Lesson) ; 246 ; 530 ; 17 (Ps. Sel.) ; 255 (from PRIMARY QUARTERLY) ; 251.

## LESSON PLAN

I. A Great Sin, 1.

II. A Sad Doom, 2-7.

III. A Solemn Warning, 8-11.

## DAILY READINGS

(By courtesy of I.B.R. Association)

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, Ezek. 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.

## EXPOSITION

Time and Place—B. C. 1490 ; at Mount Sinai.

Connecting Links—The Book of Leviticus, that is the Levitical Book, contains an extensive code of laws relating to religious ceremonial, with but few incidents of the wilderness journey. One of the few is the judgment on Nadab and Abihu. The ceremonies at the consecration of the tabernacle and the priests (see Ex., ch. 29, and ch. 40 : 12, 13, last Lesson) occupied seven days (for description, see Lev., ch. 8). On the eighth day, Aaron and his sons entered on their priestly duties by offering sacrifices to the Lord, ch. 9. The sin of Nadab and Abihu was committed probably at the hour of the evening sacrifice, three in the afternoon.

## I. A Great Sin, 1.

V. 1. *Nadab and Abihu.* Aaron had four sons. These were the two elder ones, the names of the others being Eleazar and Ithamar, Ex. 6 : 23. Their ages at the time of the Exodus is not given ; but Aaron was

eighty-three (Ex. 7 : 7), and all his sons probably had attained to middle life. *His censer* ; "the vessel used to carry the charcoal on which the incense was burned, a bowl-shaped implement furnished with a short handle." (Hastings.) *Offered strange fire before the Lord.* The incense, which symbolized the prayers of the people at their sacrifices, was required to be lighted with fire from the brazen altar. This flame had been divinely kindled (see ch. 9 : 24), and a Jewish tradition says that it was never extinguished until the destruction of the temple by Nebuchadnezzar. The sin of Nadab and Abihu consisted, as is commonly held, in using fire obtained elsewhere. *Before the Lord.* Possibly also they rashly attempted to press within the veil, into the Holy of Holies, which only the high priest was permitted to enter, and he but once a year, on the great Day of Atonement, ch. 16 : 2 ; Heb. 9 : 7.

## II. A Sad Doom, 2-7.

Vs. 2, 3. *Fire from the Lord.* Compare ch.

9 : 24. *Moses said unto Aaron.* Moses explains the incident to Aaron, and turns it to account as a warning against all unauthorized departures from the prescribed ritual of the altar. For a similar incident in the life of King Uzziah, see 2 Chron. 26 : 16-21; and see also 2 Sam. 6 : 6-9. *I will be sanctified*; recognized as a holy God, either through the obedience of My appointed ministers, or in their punishment, if disobedient. *Glorified*; honored as One who loves right and hates wrong with equal intensity. *And Aaron held his peace.* Silence under such a blow must have been hard to maintain; but Aaron apparently recognized the justice of God in so dealing with his sons, and allowed no complaint to escape him.

Vs. 4, 5. *Mishael and Elzaphan*; Aaron's first cousins. *Carry your brethren*; not actual brothers, but near relations. *Out of the camp*; where all dead bodies were buried. *In their coats*; the long white tunics of the priestly dress, Ex. 28 : 40, 41. In these the bodies might be carried as in a blanket.

Vs. 6, 7. *Uncover not your heads, neither rend your clothes.* These were the usual signs of mourning; but the priest was not allowed to mourn for his dead while on duty, ch. 21 : 1-6. *Lest ye die*; because using the common expressions of mourning would be an insult to God, as showing sympathy with the sinners, and dissatisfaction with God's judgment upon them. *Let your brethren bewail.* The nation might mourn, since doing so would impress more deeply upon them the lesson of the terrible event. *The anointing oil*; a sign denoting that the priests were appointed to God's service, ch. 8 : 12. It was used also in the setting apart of kings and prophets, 1 Kgs. 19 : 16.

### III. A Solemn Warning, 8-11.

Vs. 8, 9. *The Lord spake unto Aaron.* The command that follows came to Aaron directly from God Himself, and carried the full weight of divine authority. *Do not drink wine nor strong drink.* From this prohibition we may conclude that Nadab and Abihu had been led to commit their fault through the influence of drink. The only adequate prevention of similar offences in the future was that here enjoined—total abstinence from strong drink while on duty. *When*

*ye go into the tabernacle.* Strong drink would confuse their brain, and prevent the right performance of their sacred duties. *A statute for ever.* The law requiring of the priests abstinence from strong drink, while engaged in the tabernacle services, was a permanent requirement. *Holy and unholy.* The first denotes things which might, and the second things which might not, lawfully be used in the service of the sanctuary. *Unclean and clean*; that which might not and that which might, according to the law of Moses, be touched or eaten without defilement. Drunkenness would obscure these distinctions, in regard to which the priests were to be especially scrupulous. *Teach the children of Israel.* In addition to offering sacrifices, the priests were supposed to be the religious teachers of the people, and they could teach successfully only by keeping their own minds clear and their own hearts pure.

### Light from the East

WINE—The vine was much cultivated in Egypt, and was generally trained over a trellis. The grapes were collected in baskets and carried to the wine press, which was a long, low box, with a wooden framework over it higher than a man. The box was filled with grapes, and five or six men then stepped into it, and grasped ropes attached to the framework above and trod the grapes with quick movements of their feet. The mass that remained after this, was put into a coarse sack, which was then wrung by four powerful men, by long sticks put through loops at the ends. The juice was run into jars, which were sealed and set away. In the offerings to the gods wine frequently occurs, and a sacrifice usually commenced with a libation of wine, which was also sprinkled on the ground on which the victim lay. Some temples excluded wine altogether, and forbade it to their priests. In other cases, according to Herodotus, they were allowed a small quantity daily, except during their solemn purifications, and times of separation, when the use of it was strictly prohibited. Drunkenness at social feasts seems to have been very common even among ladies,

and it was unsparingly caricatured by the artists in graphic delineations of the absurd and humiliating attitudes in which the drunkards were placed.

APPLICATION

*Which he commanded them not*, v. 1. Stonewall Jackson, the great Confederate general, was personally a very tender-hearted man.

**Orders, Not Results** He was asked whether he had no compunctions in shelling a certain town, which had been threatened, if it did not surrender. "No", was his soldierly reply, "I had no compunctions whatever. What business had I with results? My duty was to obey orders." God is our divine Commander. He has given us His definite orders. It is not for us, as good soldiers, to question their wisdom, to estimate their full consequences with our feeble judgment, and to substitute our methods for the divine plans. It is for us neither to do the things which God does not command, nor to leave undone the things which He does command.

*Before all the people I will be glorified*, v. 3. There is a legend of a man whose garden produced nothing but weeds, until he chanced to meet with a beautiful foreign flower of singular vitality.

**In the Heart Garden** He sowed a handful of this seed in his overgrown garden. He slept and rose and knew not how the seed was growing, until one day he opened the gate and found the whole garden fragrant with the new plant. It had killed all the weeds, and occupied the whole space with its fair petals. Christ is such a Flower. He demands a place in the garden of our hearts; and when once He is planted there, He does not rest until He has destroyed every selfish weed, every sinful desire, every unbelieving thought, and fills the whole garden Himself. Nadab and Abihu thought they could grow a few of their own devices, but God would not suffer it. He will not divide His glory with another. He asks to fill the whole life with the sweetness of His presence, and thus be glorified before all men.

*Ye shall not go out from the door of the tabernacle*, v. 7. The revival is over, the evangelist has come and gone, the last beautiful strains of the sweet singer have died

away, the over-flowing meetings are closed. During the enthusiasm of the great movement, Christians have lived upon the mountain peaks, they have beheld the glory and the power of the Lord, backsliders were reclaimed, prodigals returned home. But now the excitement is ended, and the terrible danger of relapse has succeeded. The everyday life, with its routine of daily tasks, lays its deadening hand upon our spiritual exuberance. What are we to do? On the peril of our souls, we are to frequent God's courts, study His Word, seek His presence.

*Do not drink wine nor strong drink, lest ye die*, v. 9. An eagle on the shores of Chautauqua Lake was seen to dive down into the

water and then mount upwards, carrying in his talons a large maskinonge, which weighed about ten pounds. The bird with its prey soared upwards to a height of over a thousand feet. Then flapping its wings frantically, it was seen to sink slowly down and down to the water's surface, until gaining momentum with its fall, it disappeared with a splash in the lake. Later the bird and the fish were found together dead. The fish had proven too heavy a weight, but the eagle's claws, too firmly embedded in its flesh, could not be extricated, and both together perished. How often has a young and strong man acquired the habit of a social glass! It has seemed to him quite innocent, nay, he has approved of it as an additional enjoyment in his life. But he has been deceived. The drink habit is upon him, he finds himself descending with accelerated speed, the dreams of youth are abandoned, his one effort is to save himself from the terrible ruin that threatens his life. He hears of hundreds that have gone the same swift way to destruction. Happy indeed is he, if the saving grace of Christ delivers him before he becomes another victim.

Lesson Points

The higher our privileges, the more strictly shall we be judged. v. 1.

It is in vain to offer the incense of prayer unless along with it goes the obedience of the life. v. 2.

Sorrow is not sinful, if only it is submissive. v. 6.

We should abstain, not only from sin, but even from what may be an occasion of sin. v. 9.

Precepts are most effective when backed up by practice. v. 11.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

For the connection and contents of the Lesson, see Exposition. Note the following points :—

1. *The sin of Nadab and Abihu*, v. 1. These were the eldest sons of Aaron (Ex. 6 : 23), and they had just been consecrated as priests. For "censer" and "incense", see Exposition on v. 1. Note the meaning of "strange fire". It was common fire, instead of holy fire from the altar, as was commanded (see Exposition). Get a clear idea of the sin committed. It was disobedience and irreverence. The details of the offence are uncertain. In addition to the use of strange fire, Nadab and Abihu may have rushed into the Holy of Holies (compare ch. 16 : 1, 2). They probably imagined they could do as they pleased, and were guilty of a form of will worship (compare 1 Sam. 15 : 22, 23; Col. 2 : 23). We infer from vs. 8 to 11, that the inciting cause was intemperance.

2. *Their punishment*, vs. 2-7. The fire of God destroyed the sinners. Observe the words of Moses (v. 3) as an explanation of God's judgment. God would show Himself holy in those who ministered in His name, and any want of holiness would be punished. This shows that the offence was a very serious one. Note Aaron's silence (compare Ps. 39 : 9). The order was given to remove the bodies, that there might be no delay in the service. There was no outward expression of mourning on the part of Aaron or his remaining sons: such an expression would have indicated dissatisfaction with God's doings. God was exalted.

3. *The occasion of the sin*, vs. 8-11. Study the following points : (a) The use of intoxicating drink in the course of ministering was prohibited (compare Ezek. 44 : 21). It clearly implies that the offenders had been intoxicated, and hence could not distinguish

between right and wrong. To use strong drink while engaged in the tabernacle services was to court death. (b) Sobriety was necessary in order to recognize the distinction between holiness and unholiness. Intemperance obliterates this distinction, first in the individual and then in society. (c) Sobriety was necessary, in order to teach successfully the great doctrines of religion.

The lesson to be grasped is, that God is holy and that He respects Himself, His law and His worship. Good intentions, sacred robes, official position did not shield from death. Privileges do not confer exemptions, but impose responsibilities. The argument for temperance is conclusive : be holy, in order to worship and serve acceptably.

#### For Teachers of the Boys and Girls

From a glad day to a sad day, is the passage from the last Lesson to this. The one was the setting up and dedication of the beautiful tabernacle for God's worship, and which the glory of the Lord filled. The other is the desecration of that holy tabernacle, followed by an awful manifestation of God's wrath against sin. The occurrence was infinitely sad ; but the lessons from it are wholesome.

Probably the best method is to read the story bit by bit, beginning at the beginning.

Two highly favored men, Nadab and Abihu, were Aaron's sons, nephews of Moses, themselves delivered, with the rest of their nation, from the terrible bondage of Egypt by God's power, witnesses of the many wonders He had wrought on the way, hearing with their own ears the Ten Commandments from His mouth (Question out all these facts). Who ought to have revered and obeyed God, if not they ?

Offering strange fire. The Exposition tells about the offence ; question and explain. The core of their transgression, what was it ? Disobedience—"Which He commanded not", v. 1. Ask the Catechism question, "What

is sin?" and have the class tell under which part of the definition this sin comes.

Fire from the Lord,—from the cloud over the ark, which betokened His presence. The awfulness and swiftness of the doom of the two offenders needs no enlarging upon. The teacher must be prepared for questions about God's anger: it is the sinless anger against wrongdoing, of a righteous and just Judge.

Moses' explanation. Depict Aaron's horror; and how, when he saw that it was God's

just wrath, he was silent in his great grief.

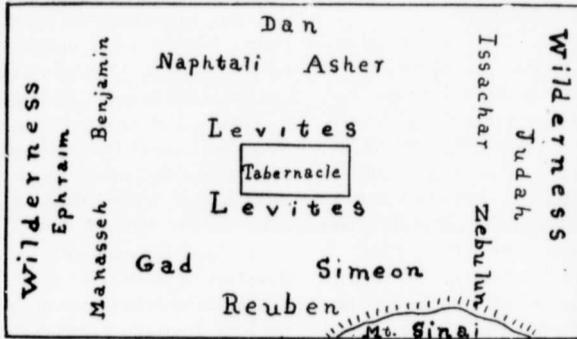
The sad funeral, which neither father nor brothers must attend. What is the Lesson? That God's service must be given place before all else: see Matt. 10:37; also Matt. 8:22.

The strict prohibition. No wine nor strong drink when on holy duty. Question for the double reason (vs. 10, 11)—that they might themselves be fit for holy service, and might be fit teachers of others. Show that this rule followed out will make of all God's people total abstainers.

THE GEOGRAPHY LESSON

The diagram shows the order of the twelve tribes in their tents and on the march. The encampment would occupy a space of probably three square miles. The Tabernacle,

having above it the guiding pillar of cloud and fire, was placed in the centre, guarded by the tribe of Levi. The remaining tribes were arranged in four camps, each named from the strongest



the Promised Land. To the north lay the Camp of Dan, the second in point of strength, which was appointed to guard the rear in the march. Each camp had its own "stand-ard" or ban-

ner included in it. To the Camp of Judah, as the most powerful of all, was assigned the post of honor, in front of the Tabernacle curtain to the east. This camp also led the van in the march. South of the Tabernacle

was the Camp of Reuben. Westward lay the Camp of Ephraim, composed of the three tribes descended from Rachel, which also afterwards received adjoining allotments in the Promised Land. To the north lay the Camp of Dan, the second in point of strength, which was appointed to guard the rear in the march. Each camp had its own "stand-ard" or banner; this was probably some solid figure or emblem mounted on a pole. According to tradition, Judah's banner was a lion (see Gen. 49:9), Reuben's, a man, Ephraim's, an ox (see Deut. 33:17), Dan's, an eagle.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. Explain the name "Leviticus". Indicate the contents of this book.
2. How long did the Tabernacle consecration ceremonies last?
3. What was done on the eighth day? What took place in the evening?
4. How many sons had Aaron? State the probable age of Nadab and Abihu.
5. What was a censer? Of what was incense the symbol?

6. In what, probably, did the sin of Nadab and Abihu consist?
7. What explanation of their tragic death did Moses give to Aaron?
8. Why were the usual expressions of mourning forbidden Aaron and his remaining sons?
9. Why is it likely that Nadab and Abihu sinned when under the influence of strong drink?
10. What prohibition was laid upon the priesthood? How long was this prohibition to be in force?

### Something to Look Up

1. In one of the books of Samuel there is a story of one who was struck dead, because he was handling God's ark in a manner that was not reverent. Find the story.

2. Find a place where Solomon says, "Look not thou upon the wine".

ANSWERS (Lesson V.)—1. Ex. 36 : 5.

2. The golden pot filled with manna, and Aaron's rod that budded, Hebrews 9 : 4.

### 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 ?

### Prove from Scripture

That God requires reverence.

### The Catechism

Ques. 65. *What the Fifth Commandment forbids.* Note : 1. *The penalty attached to this Commandment.* Under the Mosaic law, death was the penalty for smiting, cursing, or reviling father or mother, Ex. 21 : 15, 17. This extreme penalty is no longer inflicted on disobedient children. But the law itself is perpetual, and breaking it still brings punishment in one form or another. 2. *The limits of human authority.* All rightful authority in the home and church and state is derived from God. The stream cannot

rise higher than its source, and no earthly law can bind us which conflicts with a divine command. When any human authority bids us do what is contrary to the will of God, our attitude should be that of the apostles who said to the Sanhedrin, "We ought to obey God rather than man", Acts 5 : 29.

### The Question on Missions

Ques. 6. The future missionaries of our church are now in the Sunday Schools. No young man could make a better investment of himself, than giving himself to be trained for this work. It will be a great loss to many a young man, as well as to the country and the church, should any other vocation secure his services.

The prosperous men of our church have been given the faculty for acquiring wealth and the opportunity of exercising this faculty. They possess means for supporting mission work, and for this cause their talents and the opportunity of investment were given to them. But every young man, rich or poor, has himself to invest, and in no enterprise can he find nobler scope for his energies than that of Home Missions. There is a loud call for men of wealth to give their money, and for men with the vigor and enthusiasm of youth, to give themselves, to the work of winning and holding Canada for King Jesus, ere the opportunity passes.

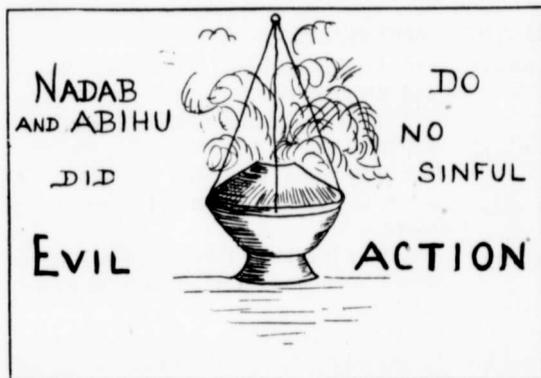
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God punishing the disobedient.

*Introduction*—Have a little talk about prayer, asking such questions as these :

To WHOM }  
WHY } DO WE PRAY ?  
How }

Do you remember the name of the Israelites' church ? Who gave the plan for the church ? Who chose the ministers (or priests) ? Who taught the people how to worship ? Describe the incense. God wanted to teach Israel that, as the smoke from the sweet smelling incense went floating and floating upwards, so their prayers would float up to God and be sweet to Him. God told them exactly how to burn





## Lesson VII.

## THE DAY OF ATONEMENT

August 18, 1907

Leviticus 16 : 5-22. Commit to memory v. 2. Read Leviticus, chs. 16, 17; Hebrews, ch. 9.

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

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

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

7 And he shall take the two goats, and <sup>4</sup>present them before the LORD at the door of the <sup>5</sup>tabernacle of the congregation.

8 And Aa'ron shall cast lots upon the two goats; one lot for the LORD, and the other lot <sup>6</sup>for the scapegoat.

9 And Aa'ron shall <sup>7</sup>bring the goat upon which the <sup>8</sup>LORD's lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell <sup>9</sup>to be the scapegoat, shall be <sup>4</sup>presented alive before the LORD, to make <sup>3</sup>an atonement <sup>9</sup>with him, <sup>10</sup>and to <sup>11</sup>let him go for a scapegoat into the wilderness.

11 And Aa'ron shall <sup>7</sup>bring the bullock of the sin offering, which is for himself, and shall make <sup>3</sup>an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself :

12 And he shall take a censer full of <sup>12</sup>burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring 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 is upon the testimony, that he die not :

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat <sup>13</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>dwelleth with ; <sup>18</sup>assembly ; <sup>19</sup>atonement for ; <sup>20</sup>and he shall put ; <sup>21</sup>man that is in readiness ; <sup>22</sup>solitary land.

## LESSON PLAN

- I. Sacrifice Required, 5-10.
- II. Atonement Made, 11-19.
- III. Sin Removed, 20-22.

## DAILY READING

(By courtesy of I. B. R. Association)

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. S.—Putting away sin, Heb. 9 : 16-28.

**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 fruitlands.

**Lesson Hymns**—Book of Praise, 313 (Supplemental Lesson) ; 46 ; 52 ; 76 (Ps. Sel.) ; 403 (from PRIMARY QUARTERLY) ; 50.

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>3</sup>an atonement for the holy place because of the <sup>15</sup>uncleaness of the children of Is'rael, and because of their transgressions <sup>16</sup>in all their sins ; and so shall he do for the <sup>5</sup>tabernacle of the congregation, that <sup>17</sup>remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the <sup>5</sup>tabernacle of the congregation when he goeth in to make <sup>3</sup>an atonement in the holy place, until he come out, and have made <sup>3</sup>an atonement for himself, and for his household, and for all the <sup>18</sup>congregation of Is'rael.

18 And he shall go out unto the altar that is before the LORD, and make <sup>3</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>15</sup>uncleaness of the children of Is'rael

20 And when he hath made an end of <sup>19</sup>reconciling the holy place, and the <sup>5</sup>tabernacle of the congregation, and the altar, he shall <sup>7</sup>bring the live goat :

21 And Aa'ron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Is'rael, and all their transgressions <sup>16</sup>in all their sins, <sup>20</sup>putting them upon the head of the goat, and shall send him away by the hand of a <sup>21</sup>fit man into the wilderness :

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

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 fruitlands.

**Lesson Hymns**—Book of Praise, 313 (Supplemental Lesson) ; 46 ; 52 ; 76 (Ps. Sel.) ; 403 (from PRIMARY QUARTERLY) ; 50.

## EXPOSITION

**Time and Place**—B.C. 1490 ; at Mount Sinai.

**Connecting Links**—The death of Nadab and Abihu was followed by a solemn warning to Aaron not to enter the Holy of Holies, save at the time and in the manner divinely appointed, vs. 1, 2. The Lesson comes immediately after, containing directions as to the services of the great Day of Atonement. These services were to be held annually (v. 34 ; ch. 23 : 26-32), on the tenth day of the seventh month, immediately before the Feast of Tabernacles, the great harvest festival.

## I. Sacrifice Required, 5-10.

V. 5. *He*; Aaron the high priest, having first bathed himself and put on linen garments of spotless white (v. 4), the symbol of the holiness which God requires, Heb. 12 : 14. Besides, Aaron wore on his white turban the golden plate inscribed, "Holiness to the Lord", Ex. 28 : 36. *The congregation*. The sacrifice to be presented by the people is first prescribed. *Two kids of the goats* ; to be provided at the people's expense, and, according to Jewish tradition, to be of the same color, size and value. *For a sin offering*. Read carefully

ch. 4. In the sin offering, the life of an innocent animal victim was offered and accepted instead of the life of the sinner. It pictured Christ's giving His life for us, Rom. 5 : 8. The sin offerings differed according as the offerer was a priest, or the whole congregation, or a ruler, or one of the people. *Burnt offering*. See ch. 1. The special feature of this offering was that the whole of the animal was burnt upon the altar, pointing to Christ's complete giving of Himself for us (Heb. 9 : 14) and to the complete surrender we should make of ourselves to God, Rom. 12 : 1.

V. 6. *Aaron*. His own sins and those of "his house", that is, the rest of the priests, must be removed, through the presenting of a sin offering, before he could do his part in removing the sins of the people. (Compare Heb. 9 : 7.) *Make an atonement*; an at-onement, the bridging over of the great gulf which sin had made between God and His people. (See Isa. 59 : 2.)

Vs. 7-10. *Two goats*. These formed a single sin offering, but in order to bring out the complete removal of sin by means of the sacrifice, it was necessary that one should be kept alive. Which one this should be was determined by casting lots. *For the Lord*; to be slain and presented to Him, according to the prescribed ritual of the sin offering. *For Azazel* (Rev. Ver.). According to Professor Driver, this is a designation for the great evil spirit from whom sin at first came, and to whom the sins of God's people are now handed over again.

## II. Atonement Made, 11-19.

Vs. 11, 12. *Kill the bullock*; the sin offering for Aaron and the rest of the priests, v. 6. *A censer*. Jewish tradition says that a golden censer was always used on this occasion. *From off the altar before the Lord*; the great brazen altar, on which fire was always kept burning. *Hands full of sweet incense*; to be burned on the coals in the censer. *Within the veil*; into the Holy of Holies.

Vs. 13, 14. *Cloud of the incense*; the emblem of prayer. *Sprinkle . . . the mercy seat*. This was the golden lid (Ex. 25 : 17-22) on the ark containing the two tables of the law. It was a symbol of God's covering His people's transgressions of the law. But before He does this, there must be the sprinkling of the mercy

seat with blood, accompanied by the fragrance of prayer. (Compare Heb. 9 : 11, 12, 14.) *Before the mercy seat*; on the floor, to cleanse the Most Holy Place, defiled by the sins of Israel, amongst whom it stood.

Vs. 15-19. Returning to the altar of burnt offering, Aaron kills the goat of the people's sin offering "for the Lord" (v. 8), and repeats with its blood the same ceremony in the Holy of Holies as for himself and the priests, v. 15. After this, the high priest was to cleanse, by a sevenfold sprinkling, the Holy Place, that is, the outer division of the tabernacle, including the golden altar of incense, in like manner as he had cleansed the Holy of Holies. Finally, he was to sprinkle the altar of burnt offering in the outer court, vs. 18, 19.

## III. Sin Removed, 20-22.

Vs. 20-22. *And . . . he shall bring the live goat*, etc. The meaning of this ceremony is obvious. It was, as it were, transferring all the guilt of the people's sins to the goat. *Send him away . . . into the wilderness*. Israel's sins would thus be carried out of sight into oblivion, so that they might be known no more. The two goats thus typify Christ, who shed His blood to atone for sin, and at the same time bore away from us the guilt of our sins (see Heb. 9 : 28 ; John 1 : 29). The living goat was not allowed to return. In later times, it was led forth some miles from Jerusalem and thrown over a precipice to certain death.

## Light from the East

SCAPEGOAT—Rev. Ver., Azazel. Both goats were dedicated to God to form one sin offering, one of them to expiate the sin by death, and the other to symbolize the removal of the expiated sin into the land of forgetfulness. Azazel is the name of the spirit who was supposed to preside over the wilderness, the great, waste, unknown region which swallowed up and lost the men and the animals that wandered into it. The people saw the sin confessed over the animal, which was then led away and absorbed, with all its burden, by the dominion of darkness and death. Both had ceased to be.

INCENSE—Consisted of several dried aromatic herbs burned in ancient places of worship as an act of devotion. The use of it

is to be accounted for partly by the Oriental fondness for perfumes, which was naturally transferred to the deity, partly on ground of purifying the sanctuaries by fumigation, and partly, as here, that the priest may put a thin veil of smoke between himself and the divine

glory. To the ingredients of incense prescribed in Ex. 30 : 34, the Jews of later days added myrrh, cassia, spikenard, saffron, costus, mace, and cinnamon, and a herb, kept a secret, which caused the smoke to rise in a straight column.

#### APPLICATION

*An atonement*, v. 6. "Do you see what this is, sir?" said a woman carrying in her hands a quantity of wet sand. "Yes, but I do not know exactly what you mean by it." "Ah, sir", she said, "that's myself and the multitude of my sins which cannot be numbered". The minister caught her despondent thought through her singular illustration, and then asked her where she had obtained the sand. "At the Beacon." "Go back, and take a spade with you and dig until you have raised a big mound, shovel it as high as you can and then leave it. Stand back upon the shore and see the effects of the waves upon it." She understood his meaning; she perceived that, just as the irresistible tide would wash away all the grains of sand she had laboriously piled up, so God had made an atonement for all her sins and every one was blotted out. We may not be able clearly to understand how God has done it all; but He means us to believe that it is done. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1 : 18).

*A sin offering*, v. 9. Among the bright annals of human heroism, are many incidents where one man has not hesitated to lay down his life for his friend. In the Indian Mutiny the eldest son of Sir Henry Havelock had been left wounded on the battle field. It was known where he was; but any attempt to reach him seemed certain to be fatal, because of the Sepoy bullets. Nevertheless a young soldier, whose wife and child had been locked up in Lucknow, undertook the perilous task. The bullets whistled about his ears, one struck his arm and shattered it, but he would not turn back. He found the object of his search, and, although hit again, would not desert him until he had brought him out of danger. But

the wounds he had received were mortal, and he had delivered another at the cost of his own life. Such self-sacrificing heroism is praiseworthy beyond words; yet the love of Jesus was greater even than this. For He not only suffered the persecutions of Jewish priests and Roman soldiers, He not only sacrificed His life for the truth that was to redeem men, but He actually became a sin offering on their behalf. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5 : 21).

*Confess. all the iniquities*, v. 21. There may seem to be many disadvantages from the frank confession of a mistake or a sin, but to acknowledge a wrong is in the end safer than to conceal it. Hidden sin will sooner or later bring its inevitable judgment. Some time ago, a passenger train plunged through a bridge into the deep stream beneath. On investigation, it was discovered that there was a flaw in one of the girders. When it was being moulded, some air had inadvertently been admitted to the centre of the shaft and formed a cavity. Outside all was well, no defect was even suspected. Yet when it was put to the test, when the heavy weight came upon it, the hidden flaw was revealed and a terrible disaster ensued. A hidden sin is a moral weakness of incalculable evil. Therefore, though it may be unpleasant to do so, it is much better to frankly confess it and have it removed, than to harbor that which may one day ruin the soul.

*A fit man*, v. 21. The secret of success is to fit one's position. There is nothing more unhappy or disheartening than to be the square peg in the round hole. To be a fit man for the Lord's service requires one indispensable qualification. One must love the work. The Persians proved poorer soldiers than the

The Tide and the Sand

The Hidden Flaw

His Life for His Friend

How Labor Becomes Light

Greeks ; for they had to be goaded into the battle by the threats and lashes of their generals ; whereas the Greeks rushed like lions on their prey. They went with an eager mind, for they were fighting for their own land and for the altars of their country. He who has no interest in God's kingdom finds it irksome to do His will ; but he who loves the Lord, makes it his delight.

*Bear upon him all their iniquities*, v. 22. At one of the Niagara electrical power houses, the water, after it escapes from the wheel pit, is carried away through an enormous tunnel right under the Falls, to mingle with the water that pours over the cataract, to find its way, at last, to Lake Ontario. Once the water has fallen into the wheel pit, there is no possibility of its return. It has been borne away for ever. Not less impossible is it that sins once pardoned through the shedding of Jesus' blood, should ever return to condemn us.

*Into a land not inhabited*, v. 22. Men have long sought the North Pole in vain. Many lives have been sacrificed and vast treasure spent in this fruitless search.

**Will Never Be Found** Some day the Pole may be reached ; but never will the guilt be found that God has removed. Heaven will say, It is not in me. The earth will

say, It is not in me. The sea will say, It is not in me. Nowhere in God's universe will it be brought to light. It is banished, like an exile from His presence, and will never be suffered to return. The sentence passed upon it, once spoken, is without recall.

### Lesson Points

A glad and complete surrender to God's will is the soul's fitting response to God's forgiving love. v. 5.

The Saviour from sin must Himself be without sin. v. 6.

Jesus chose to die rather than leave us in sin ; we should choose death rather than sin. v. 11.

Christ's intercession is perfect because His sacrifice was perfect. vs. 12, 13.

Only the blood of God's Son can shelter us from the sharp arrows of God's law. vs. 14, 15.

Our worthiest, as well as our wickedest, acts need atonement. v. 16.

The unseen Saviour is none the less a real Saviour. v. 17.

Pardon is the starting point ; the goal is purity. v. 19.

Christ covered with our guilt, and we covered with His righteousness—this is the heart of the gospel. v. 21.

God's offer is a clean slate and a fresh start. v. 22.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

The first verse of the Lesson chapter, which introduces the regulations for the great Day of Atonement, links it with the death of Aaron's sons considered in last Lesson, Lev. 10 : 1-11. The Day of Atonement is the culmination of the whole sacrificial system of the Old Testament. It is necessary to study this institution in its widest meaning. The most important passages, besides the Lesson, are Ex. 30 : 10 ; Lev. 23 : 26-32 ; 25 : 9, 16 ; Num. 29 : 7-11. The day was so important, that it was spoken of as *the day*, the one great day of the year in the national and religious life of Israel. The main idea was atonement, expiation of sin in

the fullest sense of the word. Study the various aspects of the service :

1. Aaron must make atonement for himself and his fellow priests, vs. 5-14. The ritual was very impressive : (a) The high priest was to be attired in holy linen, having bathed in water, v. 4. (b) He selected a bullock for a sin offering, and a ram for a burnt offering, and offered these for himself and the rest of the priests, vs. 3, 6, 11. Note the service in the Holy of Holies. (c) He took from the people two goats for a sin offering, and a ram for a burnt offering, one of the goats being for God and one for the scapegoat ; and he offered the first of the goats, v. 9. In all these offerings the high priest was to observe his instructions, and each part was full of sacred meaning.

2. Atonement was made for the Holy of

Holies, the Holy Place, and the altar of burnt offering, vs. 15-19. Study the meaning of these various services.

3. Atonement was made for all the congregation of Israel, vs. 20-22. All else was preparatory. In this was seen the fact of atonement in its fullest expression. The high priest took all the sins of all the people, and placed them on the head of the scapegoat, which was then taken away to the wilderness. Thus all sins were taken away. This was most suggestive. There were many sins unrecognized and unatoned for in the daily sacrifices, much unworthiness gathered during the year; but all was removed on the Day of Atonement. It thus restored the lost holiness of the nation, and gave it a new beginning with God.

This service taught the holiness of God, the insufficiency of the daily offerings, and the need of one great Offering to cover all sin. It was thus prophetic of the one Sacrifice for sin. The people had to prepare themselves, v. 29. There was to be no work, they were to afflict their souls, to fast and repent on pain of death, ch. 23 : 29. The tabernacle service was conducted by the high priest (v. 17), and special offerings were made, Num. 29 : 7-11.

The author of the Epistle to the Hebrews contrasts the work of the high priest on the Day of Atonement with the atoning efficacy of Jesus' work, Heb., ch. 9. This is worked out in detail. Let the teacher show the sufficiency of Jesus' merit, and the freeness of access at all times to Him for pardon and holiness.

### For Teachers of the Boys and Girls

The best preparation, likely, for this difficult Lesson is a "quiz" on the diagram of the tabernacle in the Lesson before the last, to see that the scholars know the plan of the tabernacle, its various divisions and their names, and its furniture and vessels.

A question or two, also, on the last Lesson, bringing out the sin of Nadab and Abihu in breaking through the laws which God had appointed for the tabernacle services,—a very grievous sin, judging by the terrible punishment.

Then take up the thread of the narrative

in vs. 1, 2 (the class should be asked to read them in concert). Here will come in the benefit of the review of Lesson V.,—the scholars will know of the "holy place" (the Holy of Holies), and the ark, and the mercy seat. How often was Aaron to go in thither? Have the scholars answer from v. 34. This day, let the scholars remember, was called the Day of Atonement. It was, perhaps, the very greatest of the great days in Israel's calendar of worship. Question as to the meaning of "atonement", Rom. 5 : 11 (whether in the Ordinary, or the Revised Version) sheds a flood of light. The ancient ceremonies of altar and sacrifice, and priest, the sprinkling of blood, and so on, were all "a shadow of good thing to come", of which Christ was the substance. It is well that this be brought out just here. The rest of the Lesson will be more luminous for the explanation: we see Christ in the Day of Atonement, as, from behind the screen, one sees the lantern picture.

The scholars will get lost if the attempt be made to note and explain every point in the day's ceremonies: the Lesson period is too short for this. Try to make these six things clear and memorable:

(1) One only is to go into the holy presence of God to make atonement for sin. He stands for the whole congregation. Have the class read 1 Tim. 2 : 5, and explain that a "mediator" is, one who brings together two who are apart, and that Jesus Christ brings God and man together, who had been separated by man's sins.

(2) Aaron must be clean, in his person and in his garments, when he goes into the presence of the holy God, v. 4 (compare Rev. 3 : 4 ; 19 : 8). Our Great High Priest, Christ Jesus, is "holy...undefiled, separate from sinners", Heb. 7 : 26.

(3) Aaron takes a sacrifice for himself (v. 3), and a sacrifice for the people, v. 5. Jesus, the Christ, needed no sacrifice for His sin, for in Him was no sin. The Sacrifice He offered for the people was Himself—His own precious blood; see Heb. 9 : 13, 14, and such like passages.

(4) Aaron sprinkled the blood of the sacrifices upon the mercy seat (v. 14), the golden lid of the golden ark within the Holy of Holies,

the very dwelling place of God Himself. Did Jesus do anything corresponding to this? Go over, with the class, bit by bit, Heb. 9 : 11-14 (there is no more vital word of scripture than this). Call to your help Hymn 158, Book of Praise, vs. 1, 2 (holding the rest of it for a little later).

(5) The ceremony of the scapegoat, vs. 8, 9, 10, 20-22; describe it. Centre the attention on the putting of the sins of the people on the head of the goat, v. 21. The scholars will themselves quote Isaiah 53 : 6; and the hymn (158) may be completed. Hold each scholar to v. 3 of the hymn.

**THE GEOGRAPHY LESSON**

The Wilderness of the Wandering is a huge triangle, with its apex pointing downwards into the Red Sea, and its base formed by the southern shore of the Mediterranean. It is bounded on the east and west respectively by the Gulfs of Akaba and Suez. The whole area is divided into four parts. 1. Stretching from Philistia, on the southeastern coast of Canaan, is a broad band extending along the Mediterranean shore, to the boundary of Egypt and beyond. Bending to the south, it runs part way down the Red Sea. This sandy tract is the Wilderness



limestone. Its present name is et Tih. It is said that so bad a country has rarely been traversed by any army in modern days—a desolate region, crossed by low ranges of hills, with large patches of sand and gravel, and numberless dry water courses. 3. Next, still southward, comes a sandstone region, like a dumb-bell in shape, formed by two groups of mountains connected by a central plateau. This region is rich in minerals. 4. Near the apex of the triangle is the granite region about Sinai. Mount Sinai itself is a huge mountain block

two miles long, with numerous peaks, of which those at either end are prominent.

two miles long, with numerous peaks, of which those at either end are prominent.

**ADDED HINTS AND HELPS**

In this section will be found further assistance under various headings.

**From the Library**

When the blood of the sin-offering had been sprinkled in the Holiest, the sins of Israel were then, by the other goat of the sin-offering borne far away. And so it is that, as regards acceptance with God, the believing sinner, though still a sinner, stands as if he were sinless, all through the great Sin-offering.—Kellogg.

**Some Test Questions**

1. What warning to Aaron followed immediately on the death of Nadab and Abihu?
2. Concerning what services are directions

- given in the Lesson?
3. How frequently were these services to be held? At what time of the year?
  4. Describe the dress of the High Priest on the Day of Atonement.
  5. What sacrifices were to be presented for the people? For the priests?
  6. Explain what is meant by atonement.
  7. For what purpose was each of the two goats set apart?
  8. In what places was the blood of the priests' and the people's sin offering sprinkled?
  9. By what ceremony was Israel's guilt transferred to the scapegoat?
  10. Whither was the scapegoat then taken? What did this represent?

11. In what particulars was each of the two goats a type of Christ ?

### Something to Look Up

1. Find the place where a king of Israel was told by a great prophet that to obey was better than sacrifice.

2. There is a verse in the Epistle to the Hebrews which says that Christ has gone to appear for us in heaven, as the high priest went into the Holy of Holies on the day of atonement. Look up the verse.

ANSWERS (Lesson VI.)—1. 2 Sam. 6 : 6, 7.  
2. Prov. 23 : 31.

### 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.

### Prove from Scripture

That Jesus takes away sin.

### The Catechism

Ques. 66. *Why the Fifth Commandment should be obeyed.* The Question contains two things, the promise, and its conditions : 1. *The Promise.* Obedience to parents secures, as a rule, the reward of a long and happy life. While this refers specially to the relation between parents and children, the blessing of long life and prosperity is the portion of those, also, who are faithful in other relations, for

example, those who love and obey God (Ps. 91 : 16) and keep the precepts of wisdom, Prov. 3 : 2. 2. *The Conditions.* These are that (1) God's glory, and (2) our own good shall be furthered by our prosperity and length of life. But the two conditions are in reality one. For whatever brings most glory to God will certainly at the same time bring the highest good to men.

### The Question on Missions

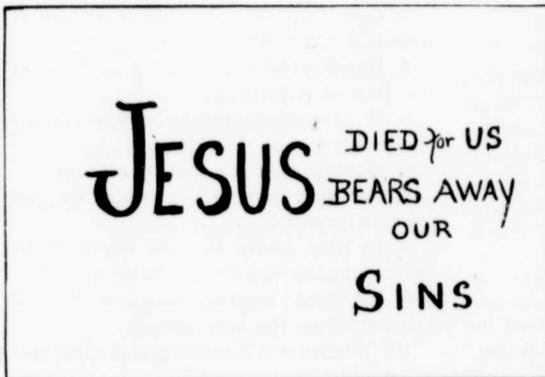
Ques. 7. Alberta is about 400 miles in average width and 900 miles from north to south. In all parts of the Province wheat and other grains can be raised. The ranches are found chiefly in the southern portion. Ranches vary in size from 1,000 to 20,000 acres, and over. Horses and cattle roam at large on the plains, remaining out all winter and living on the rich prairie grass. This grass does not form into turf as in other countries, but grows in tufts.

Of British Columbia, the Governor-General of Canada, on a recent visit to that Province, said : "What I have seen and learned of your fruit industry has inclined me to believe, that, rich as are the separate streams of wealth that flow from your minerals, your timbers and your fisheries, their joint and mighty volume will be inferior to the streams of national wealth, of domestic contentment, which is one day destined to grow from out the orchards of British Columbia." [EDITORS.]

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God forgiving the sinful.

*Introduction*—Print, SIN. Let us think away back to Adam and Eve. How happy



they were in the beautiful garden of Eden ! Some one may tell what their sin was. Disobedience was the first sin, and disobedience was the sin we heard about last Sunday (Recall). We are always hearing about sad things and bad things that are caused by disobedience. How often you little ones disobey your father and mother, and you do not always obey Jesus. God said that death must be the punishment for sin.

*The Day of Atonement*—On one day each year, the great

Day of Atonement, all the children of Israel gathered around the tabernacle. They could not go in, as we go into our churches. Only the priests were allowed to go in to the tabernacle, and into the Holy of Holies the high priest alone was permitted to go, and he but once a year, on the Day of Atonement. God wished to teach Israel by means of an object lesson (as all the sacrifices and ceremonies really were) that

SIN  $\left\{ \begin{array}{l} \text{is FORGIVEN} \\ \text{TAKEN AWAY} \end{array} \right.$  by the death of  $\left. \begin{array}{l} \text{SOME} \\ \text{ONE} \end{array} \right\}$   
 God told Aaron the high priest to take two kids of the goats for a sin offering. These were taken to the door of the tabernacle, and lots were cast. The kid chosen for a sin offering was killed (see Exposition), and the blood was sprinkled upon the altar (the animal in the place of the sinner), showing that there had been death for sin, and the people knew that their sins were forgiven and they were again friends ("at one") with God.

The other kid was taken as a scapegoat. Did you ever hear any one say, "Oh, yes, he is the scapegoat of the family. All the bad things are blamed on him"? After Aaron had offered the sin offering, he came and stood where all the people could see him, and, laying his hand upon the scapegoat's head,

confessed all the sins of the people, putting them upon the head of the goat; and then the goat was sent away into the wilderness (carrying the sins with him), never to be seen nor heard of any more.

*Jesus our Saviour—*

JESUS has  $\left\{ \begin{array}{l} \text{DIED} \\ \text{TAKEN UPON HIMSELF} \\ \text{CARRIED AWAY} \end{array} \right\}$  OUR SINS

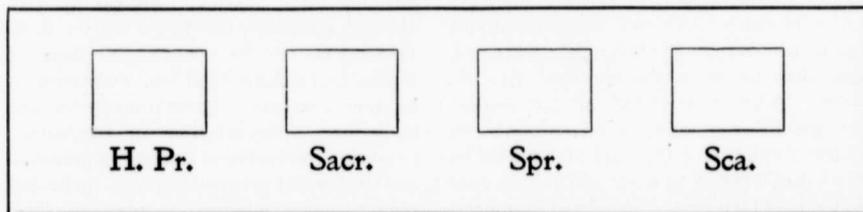
*Golden Text—Repeat Golden Text.*

*Coming to Jesus—*"Mother, our teacher told us at Sunday School that we must come to Jesus, if we want Him to save us and take our sins upon Himself; but how can I come to Him, when I cannot see Him?" "Did you not ask me to get you a drink of water last night?" asked the mother. "Yes, mother." "Did you see me, when you asked me?" "No, but I knew you would hear me", said the little girl. "Well, dear, that is the way to come to Jesus. We cannot see Him, but we know that He is near us and hears every word, and will do for us all we need."

*Something to Think About—*God will take away my sins.

God gave the children of Israel A SCAPEGOAT to take away their sins.	God gives us JESUS to take away our sins.
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FROM THE PLATFORM



This is a picture lesson. Draw on the blackboard a square to represent the first picture, and under it write H. Pr. (for High Priest). Leaving other points aside, bring out, by questioning, the fact that on the Day of Atonement he went alone into the Tabernacle, and that this day came but once a year. So Jesus is our only Saviour, and He saves us once for all. Let the second picture be the Sacrifices (Sacr.). Question as to what they were, and be sure the scholars' minds are turned to the great Sacrifice of Calvary. The third picture is, Sprinkling (Spr.). The scholars will be ready to tell you where the High Priest sprinkled the blood. Singing v. 1 of Hymn 52 will bring home the love shown in the shedding of Jesus' blood. The Scapegoat (Sca.) is the fourth picture. It will be easy to bring out the story of its being sent away into the wilderness, with Israel's sin on its head. There cannot be a better close than singing v. 10 of Ps. Sel. 76.

## Lesson VIII.

## ISRAEL JOURNEYING TO CANAAN

August 25, 1907

Numbers 10 : 11-13, 29-36. Commit to memory vs. 35, 36. Read Numbers 10: 11 to 12: 6.

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.

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 Is'ra'el<sup>3</sup> took their journeys out of the wilderness of Si'nai; and the cloud<sup>4</sup> rested in the wilderness of Par'an.

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

29 And Mo'ses said unto Ho'bab, the son of<sup>5</sup> Ragu'el the Mid'anite, Mo'ses' 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 Is'ra'el.

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>Omú in the; <sup>10</sup>seek; <sup>11</sup>from; <sup>12</sup>O; <sup>13</sup>ten thousands of the thousands.

## LESSON PLAN

I. Israel's Journey, 11-13.

II. Israel's Guide, 29-32.

III. Israel's Trust, 33-36.

## DAILY READINGS

(By courtesy of I. B. R. Association)

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, Isr. 63: 7-14. S.—Mercies forgotten, Ps. 78: 12-25. S.—"He leadeth me," Ps. 23.

much as thou knowest how we are to encamp in the wilderness, and thou<sup>6</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>11</sup> upon them by day, when they<sup>12</sup> went out of the camp.

35 And it came to pass, when the ark set forward, that Mo'ses said, Rise up,<sup>13</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 Is'ra'el.

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 Hymns**—Book of Praise, 213 (Supplemental Lesson); 304; 297; 1 (Ps. Sel.); 272 (from PRIMARY QUARTERLY); 583.

## EXPOSITION

**Time and Place**—B. C. 1490; at Mount Sinai.

**Connecting Links**—The children of Israel remained about a year encamped before Mount Sinai. During that time, the Ten Commandments were received from God, and various directions, as well, for the regulation of both civil and religious affairs. The people were more thoroughly organized, also, alike for peace and war (see Ex. 18: 17-26). After this period of preparation, the march was commenced toward the southern frontier of the land of Canaan, by which Israel hoped to enter and take possession of it as their own. The signal for marching was the rising, and for camping, the resting of "the cloud of the Lord" which covered the tabernacle (see Ex. 40: 38, Lesson V., and compare Num. 9: 19-22).

## I. Israel's Journey, 11-13.

V. 11. *Twentieth. second month. second year*; a little more than a year after Israel's departure from Egypt, which took place on the fourteenth day of the first month, in the previous year. *Cloud was taken up*; lifted high over the tabernacle, the signal for

breaking up camp and beginning the march. *Tabernacle of the testimony*; so called as containing "the ark of the testimony", the chest in which rested the tables of the law, Ex. 25: 16, 21, 22.

V. 12. *Children of Israel*; a vast host, including some 603,550 men twenty years old and upwards (chs. 1, 2), besides 22,000 Levites, ch. 3: 39. Adding to these the women and children, the total number would be about 2,000,000. Great progress had been made in the organization of the nation: a code of laws had been framed; a priesthood and authorized religious services instituted; political and military regulations established; and judges and officers appointed over thousands, hundreds, fifties and tens (Ex. 18: 25; Deut. 1: 15), with a general council of seventy elders, Ex. 24: 1; ch. 11: 16. *Wilderness of Paran*. See Geography Lesson.

V. 13. *They first took their journey*. "First" applies to the tribe of Judah, v. 14. The meaning is that this camp led the van, the others following in the order of vs. 14-28. *According to the commandment of the Lord*. The order of the march was divinely deter-

mined. *By the hand of Moses.* Jehovah's plan for the march was made known to Moses, either by a direct communication from heaven, or by a supernatural illumination of his mind, and he, in turn, gave orders to the leaders of the tribes.

#### II. Israel's Guide, 29-32.

Vs. 29, 30. *Hobab, the son of Raguel.* Raguel or Reuel (Ex. 2 : 18) is otherwise known as Jethro, this, as is commonly held, being his honorary title. He had come to visit Moses at Sinai, Ex., ch. 18. *Father in law.* Hobab, his son, was, therefore, Moses' brother-in-law, —brother to Zipporah, Moses' wife, Ex. 2 : 21. He, with probably a portion of his tribe, had come to visit the Israelites as they were about to advance to Canaan. *The place of which the Lord said.* See 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.* With good right could Moses give this invitation and assurance. For he offered to Hobab and his tribesmen, in exchange for their wandering, purposeless desert life, a share in the glorious task of building up on the soil of Canaan a nation in league with God, destined to extend His kingdom and make it a blessing to the whole world. Besides, Hobab would share, not only the splendid future of Israel, but their present blessings as well—the manna, the guiding pillar, the tabernacle, the continual presence of God. *I will not go ;* a refusal springing from the true Arab's passionate love of his country and of his life of liberty, despite its hardships.

Vs. 31, 32. *Instead of eyes.* Hobab's greater experience of wilderness life would make his help of the utmost value. The alliance with the Israelites therefore would be to the advantage of both. The opportunity of usefulness is one of the strongest appeals to a noble nature. *If thou go with us,* etc. This was an offer of a formal treaty putting Hobab and the Midianites on an equality with Israel. The offer was apparently accepted. At any rate, some descendants of Moses' father-in-law were afterwards found in Canaan, dwelling with Israel, Judg. 1 : 16. The alliance included, however, only a portion of the Midianites, others of whom long con-

tinued to be among the enemies of Israel, ch. 22 : 4 ; Judg., chs. 6 to 8.

#### III. Israel's Trust, 33-36.

Vs. 33, 34. *Three days.* The first move after so long a rest at one place would be a difficult one to make, and the Israelites would cover no great distance in three days, probably not more than ten miles a day, if as much as this. *The ark ;* the ark of the covenant (see on v. 11), which was borne, with the tabernacle, in the midst of Israel, v. 21 and ch. 2 : 17. *Went before them.* It is probable that many of the Israelites moved about over a large area with their herds and flocks to find pasture. The ark was the rallying point wherever it went. *To search out a resting place.* The company which bore the ark went in advance to fix upon a suitable site for a camp. To this the rest of the host gathered as soon as they could.

Vs. 35, 36. *When the ark set forward. . . Moses said, Rise up, Lord, etc.* This was a sort of ritual hymn, which long continued to be the watchword of the people. (See Ps. 68 : 1.) The warlike tone of the hymn arose from the fact that the ark was supposed to lead them into battle (see 1 Sam. 4 : 3-11). It was the token of God's leadership—the pledge of victory. *When it rested, . . . Return, O Lord, etc.* This was the hymn of peace after victory. We catch an echo of it in Ps. 132 : 8, which celebrates the removal of the ark to Jerusalem by King David. It was an anticipation of Israel's rest in Canaan.

#### Light from the East

MONTH—The Hebrew month was lunar, that is, it extended from one new moon to another, which is about twenty-nine days and a half. Twelve of these months would make a year of 354 days, but it was evident that the sun did not come round to the same position again until after 365 days. So to make the year according to the moon correspond to the year according to the sun, they introduced an extra month three times in every eight years. In the fifth century B. C. they adopted a calendar devised by an Athenian named Meton, which had seven extra months in nineteen years. The pass-over was not allowed to come before the vernal equinox.

YEAR—Originally began in the autumn after all the crops were gathered in, and the rain was preparing the earth for fresh tillage and a renewal of the cycle; but it was moved to the spring, after the Exodus, or perhaps rather after the Exile, when they were influenced by the Babylonian calendar. At first the Hebrews had no era, but dated from

memorable events in their history, as the Exodus, the building of the temple, the captivity, or some great earthquake. At the Christian era the Jews used the year of the Roman emperors, but, soon after, they began to date from the creation of the world. We need to add 3760 to the year A. D., in order to find their date.

#### APPLICATION

*Took their journey according to the commandment of the Lord, v. 13.* Jesus is our Pole-star. By His words we guide our earthly journey; just as the poor negro, **The Pole-Star** in the former times of slavery, when he had learned where the north star was, followed it with unswerving glance, because he knew it led to Canada, where floated a flag that secured to him the rights of a man. What swamps would he not wade, streams would he not ford, broad lands would he not cross, what mountains would he not climb, when cheered by the sight of that kindly star? Like the Israelites from Egypt, like the slave from the land of his bondage, we too are escaping from tyranny,—the terrible tyranny of sin; and we shall only find the way to the land of deliverance and security, as we follow the direction of our Lord, yielding implicit obedience to His commands.

*Journeying unto the place of which the Lord said, v. 29.* "I hope your master has gone to heaven", said a friend to a bereaved slave in the olden days. "I am afraid not, sir", was the unexpected reply, "for I never heard him speak of that. When he went to the North or to the Springs, he was always getting ready weeks ahead of time; but I never saw him getting ready for going to heaven." Those who are seeking to reach that blissful seat in real earnestness, think frequently about it. They make wise provision for the great journey. Above all things, they make sure that they will have an abundant entrance into it ministered unto them, when they shall arrive there. Sometimes, too, they will stand like the pilgrims on the Delectable Mountains and scan afar off the high towers and shining palaces and broad battlements of the New Jerusalem itself.

But if one has never any vision of the heavenly city, nor any delight in thinking upon it, it is rather a suspicious indication that his feet are not traveling in that direction and that his heart has not been given to God. "For where your treasure is, there will your heart be also" (Matt. 6 : 21).

*Come thou with us, and we will do thee good, v. 29.* There is no safety in solitude. No man ever went into the wilderness, but the

devil went after him. On the other hand, there is great support in numbers. Everybody is stirred by the enthusiasm of the crowd. Many and many a time has the devil been chased out of the human heart by the hearty volume of song in the crowded church, and by the soul-stirring word spoken to a responsive audience. Why then should any one go apart, where he will have to fight single-handed against all the forces of evil within and without him? Why should he not join with those whose enthusiasm is so contagious, and whose very presence will do him good?

*Be to us instead of eyes, v. 31.* "It is pleasant to lie back on the cushions and let another drive", writes Robert Browning;

but he adds, "What if you suspect he cannot drive?" It is a great relief to let another see for you and think for you. The passenger lolls contentedly on the luxurious seats of the railway coach, passing the moments in idle amusements, heedless of the motion of the train, because he has confidence in the trained eyes that peer unweariedly from the engine cab, where the bright headlight falls on the gleaming metals. But if those eyes should grow heavy and at last close, what dire disaster would result! Let us see to it that those who are our spiritual guides, whose spiritual eyes we use, are people

"Never Saw  
Him Getting  
Ready"

Guides with  
Eyes

who themselves see clearly. Let us not be led astray by the glamor of any great name, or the transient influence of some "ephemeral book, written by one who has never deeply looked into eternal things"; for, "if the blind lead the blind, both shall fall into the ditch" (Matt. 15 : 14).

A *resting place*, v. 33. "Back! back! stain not the precincts of God's house with blood." It is the shout of the mediæval bishop, as he stands at the "Stand Back!" door of the sanctuary; and the pursuing soldiers respectfully ground their arms and let the poor fugitive find safety under the protecting power of the church. "Stand back!" says Christ to all the furies of sin and judgment that affright the trembling sinner's soul, "I shelter this man." In Him we find peace and security. At His feet we can safely halt. His mercy seat is our resting place and His arms our home.

*Rise up, Lord . . . Return, O Lord*, vs. 35, 36. Like the pendulum swinging to and fro, our way through life alternates between working and resting. But life, though it is meant

The Swing of the Pendulum

to be regular, need never be dull. There is a secret open to all, which makes work joyful and rest sweet. It is the glad assurance that, working or resting, God is with us.

### Lesson Points

The march and the battle test the thoroughness of the drill. v. 11.

There can be no real progress without the upward look. v. 12.

We cannot walk in God's ways without guidance from God's Word. v. 13.

"What we have we'll share" is a motto that breathes the spirit of the gospel. v. 29.

Neglect of God's invitations is as surely fatal as an open refusal. v. 30.

The best place for us is the place where we can be of most use. v. 31.

In the joy of his victory the Christian will forget the fierceness of his conflict. v. 32.

Only those who know the toils of service can know the sweetness of rest. v. 33.

God's presence is the secret of His people's confidence. vs. 34, 35.

Their sleep is peaceful who lie down under the shadow of the Almighty. v. 36.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

There are three Lessons from the Book of Numbers. Study the book, its name, general plan and contents. It is so called because of the repeated "numberings" in chs. 1 to 3 and ch. 26. The Hebrew name signifies "In the wilderness" (see ch. 1 : 1). It is divided into three main sections: 1. The Camp at Sinai, chs. 1 to 10 : 10. 2. The Wanderings, chs. 10 : 11 to 19. 3. The Plains of Moab, chs. 20 to 36. The time of this Lesson is the start from Mount Sinai, in the second month of the second year after leaving Egypt. The direction of the march was towards Kadesh-barnea, south of Palestine, and the order is given in vs. 14-28. The year at Sinai had been one of much wholesome discipline. From a mass of fugitives, with very poor organization and dim religious experience, Israel had become

an organized people, with laws, constitution, priesthood, ritual, place of worship, political and military organization and a general council of seventy elders (compare Ex 18 : 25 ; 24 : 1 ; ch. 11 : 24-26 ; Deut. 1 : 15). The Lesson relates three facts in the onward journey :

1. *Moses' invitation to Hobab*, vs. 29-32. Raguel is the Reuel of Ex. 2 : 18, etc. Note Moses' supreme confidence in God's plan (compare Gen. 12 : 7 ; 13 : 15 ; 17 : 8 ; Ex. 3 : 8), and the invitation he extends. He gives two reasons why Hobab should accept it : (1) It would be a good thing for Hobab himself, as he would thus share in all God's blessings for Israel. This appeal proved not to have much weight. (2) His ability to assist Israel would make him invaluable. He was familiar with the whole land, no doubt belonged to a powerful tribe, and had great influence. This appeal succeeded (compare Judges 1 : 16 ; 4 : 11 ; 1 Sam. 15 : 6). It was the case of a heroic soul, who

without much regard to himself, is willing to assist others.

2. *The constant guidance of God*, vs. 33, 34. The imagery is beautiful. The ark of the covenant went before to search for a resting place. The people formerly wanted a god whom they could see, to lead them (Ex. 32 : 1), now they found the ark of God leading them. Observe how the cloud was upon them, a symbol visible many miles as a guide to the scattered companies (see Exposition on vs. 33, 34, and compare ch. 9 : 15-23).

3. *The marching song of the people*, vs. 35, 36. It begins with the prayer that God would lead His people victoriously, and ends with the prayer that, when the march is over, God would abide with His people.

This Lesson may well be considered as a type of our journey heavenward. The scriptures frequently employ this figure, and it affords abundant opportunity in teaching. Let the teacher emphasize the main principles of the Lesson, namely, the need of divine guidance, the prayer for God's presence, the invitation to others to join us. The thought to be especially noted is the need of complete surrender to God in everything. When the people followed Him, they succeeded; so with us. The Lesson makes a very earnest appeal to trust in the overruling Spirit of God.

### For Teachers of the Boys and Girls

It is a good place for a little review, (1) of the names and topics of the books of the Bible thus far (the Junior Supplemental Leaflet will help), and (2) of the story of God's people, from Abraham's time, when Canaan was promised, to the present hour, when Canaan seemed almost in sight.

How long had they been at Sinai? is a good question to begin with. For the answer, see Exposition. Another good question is, What had they learned at Sinai? The only fear is of too long a conversation on this, but these points should be made clear: They had learned that God loved them; they had received His will in the Ten Commandments; and they had been taught how to worship Him.

What was the signal for the start? v. 11. When had the pillar of cloud first appeared?

Ex. 13 : 20, 21; see also Num. 9 : 15-23 (Have the class go carefully over these verses).

Have one of the scholars make a little pencil sketch of the direction. The Geography Lesson will aid in giving a vivid notion of what the wilderness was like. The order of the march, for those who care for the details, is given in vs. 14-28; the lesson being God's love of order, and the duty of being systematic and orderly in God's worship and work.

A surprise question is often useful. Try this one—Do we save ourselves, or does God save us? Don't accept any ready-made or off-hand answer that happens to be given. Make the scholars think. And let the talk lead up to Phil. 2 : 12, 13 (our part, and God's part in our salvation). Now turn to the Lesson again. Have the scholars analyze the remaining portion of it, vs. 29-36,—a man's part, and God's part, in the guidance of His people.

Analyzing, a little more in detail, such points as these appear: Hobab, who he was, and how related to Moses; Moses' great announcement to Hobab of a God-promised country; his pressing invitation, with its promise, and the backing of the promise. Fanny Crosby's beautiful hymn, "Whither, pilgrims, are you going?" (No. 583, Book of Praise) comes in here. Press home, also, the searching question, "Can we honestly promise to those who go with us, 'We will do you good'?"

Hobab's unwillingness to go. He was a roaming Arab—a great chieftain, with a loyal tribe after him. He did not care for a settled life. Besides, he had not Moses' faith in God. It requires faith to take up with Christ's cause, and turn our backs, as in that case we must do, on many things we love.

Moses' new plea, v. 31. Did Hobab go? At any rate, his tribe shared with the Israelites in the Promised Land, Judg. 1 : 16. What led Hobab to go? Likely, he felt that he might be of some use to Moses. It speaks well for him, for it is a sure mark of noble character to prefer giving to getting, helping others to making out of others.

The three days' journey,—thirty miles, perhaps; but what a wonderful thirty miles,

every foot of it shining with the glory of God's presence. Go over the details, and have the class recite in unison the morning and the evening prayer (a good example,

this, for individuals, and families, and schools, to begin and end the day with prayer).

Now go back to Phil. 2 : 12, 13—our part and God's part in our salvation.

### THE GEOGRAPHY LESSON

Read carefully the account in the HOME STUDY and INTERMEDIATE QUARTERLIES, of the Wilderness of Paran, now called et Tih. In addition to the facts there given, the following description of the region, by Dr. E. H. Palmer, is of interest :

"The country is nearly waterless, with the exception of a few springs situated in the large wadies ; but even here water can only be obtained by scraping small holes or pits in the ground and baling it out with the hands. All that is obtained by the process is a yellowish solution which baffles all attempts at filtering. Our own plan during our journey in the Tih was to measure out each day a small quantity from our water barrels, and to put it by in a basin to settle.

About half was usually available for making tea, and the rest was an almost solid cake of mud.

"The ground is for the most part hard and unyielding, and is covered in many places with a carpet of small flints, which are so worn and polished by the fine detritus that is being constantly blown over them, as to resemble pieces of black glass.

"In the larger wadies, draining as they do so extensive an area, a very considerable amount of moisture infiltrates through the soil, producing much more vegetation than in the plains. Sufficient pasture for the camels is always to be had in these spots, and here and there a few patches of ground are even available for cultivation."

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### From the Library

The following account of modern desert travel is taken from Professor A. V. Williams Jackson's remarkably interesting book, *Persia, Past and Present* :

"The stretch of desert from Moghar to Khalatabad seemed interminable at our slow pace. The sun beat down pitilessly, and I could feel its scorching rays penetrating through the white cotton covering that I wore over my hat. The sand was dazzling, and in many places was encrusted with a coating of salt that looked like ice or snow. From time to time we encountered a row of sand hillocks that looked as if some gigantic mole had been burrowing beneath the surface of the earth.

"Wherever moisture had gathered and had been evaporated by the sun, the sand was baked into huge cakes like clay, across the cracks of which myriads of lizards darted, while every suggestion of humidity on the desert gave rise to mirages so deceptive that it was often impossible, a few feet away, to tell whether we were looking upon a pool

or not. The unceasing stretch of sand made the stage seem endlessly long."

#### Some Test Questions

1. How long were the children of Israel encamped at Mount Sinai ?
2. What laws did they receive here ?
3. In what direction did they now begin their march ? What signals determined their marching and camping respectively ?
4. What was the number of the Israelites ? What progress had been made in the organization of the people ?
5. Where are we informed as to the order of the march ? How was this order fixed ?
6. Who had come to visit Israel ? How was he related to Moses ?
7. What invitation did Moses extend to Hobab ? By what reason did he first support the invitation ?
8. Give Hobab's reply. What further reason did Moses urge ? With what result ?
9. How far would Israel march in a day ? What was their rallying point ?
10. With what song did Moses begin each day's march ? What was the camping song ?
11. Which Psalm contains an echo of this song ?

### Something to Look Up

1. In one of the Psalms it is said, "Thou wentest forth before thy people, when Thou didst march through the wilderness". Find the passage.

2. See how many places you can find in the Psalms, in which the pillar of cloud leading the Israelites is mentioned.

ANSWERS (Lesson VII.)—1. 1 Sam. 15: 22. 2. Heb. 9: 24.

### For Discussion

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

### Prove from Scripture

That God is our Guide.

### The Catechism

Ques. 64-66 (Review)—Ques. 64 refers to three classes of persons in relation to whom we have duties. Get the scholars to name these classes: "superiors", "inferiors", and "equals". Ask for examples of each class, and a statement of our duty to them. In taking a fresh look at Ques. 65, bring out the truths, that there is sin in merely neglecting God's laws, as well as in actively disobeying them; and that if we withhold from any one the duty and honor corresponding to his position, we are robbing him as really as if we were to steal his money.

In connection with Ques. 66, the point may be emphasized, that, along with every promise of God to us, there goes some condition which we must fulfil. He is sure to do His part; but we must not fail to do ours.

### The Question on Missions

Ques. 8. In Alberta, many of our mission fields are remote from railways, 40, 50, 60, and even 80 miles distant. Long rides in the saddle are required of missionaries in these fields, in order to reach their widely scattered preaching stations. We have three gasoline launches in British Columbia waters: a larger one on the coast, in which Rev. W. J. Kidd our missionary to the loggers, visits regularly twenty-five camps; a smaller one used by Rev. James Macmillan on Pender Island, who travels in it long distances, visiting, for example, Gabriola Island, 35 miles north of Pender Island; and a third put in commission last spring, on the Columbia River, to visit lumber camps and fruit farms. Up the Cariboo from Ashcroft, following the longest stage line on this continent, we have missionaries at Clinton, Quesnel and Barkerville. Rev. W. J. Allen, of Quesnel, recently made a tour of 550 miles up into the Chilcotin country. There are institutional churches in Alberta, at Coleman, Taber and Vermilion, and in British Columbia, at Union Bay and Peachland. [EDITORS, from Report to the General Assembly.]

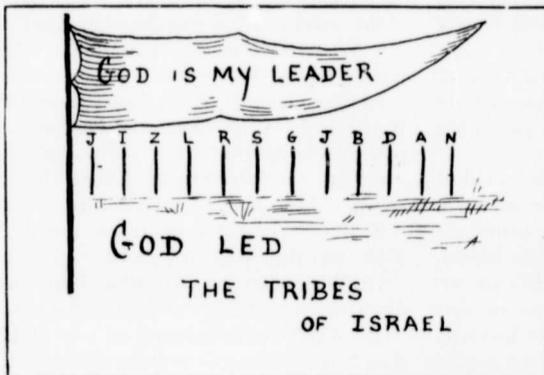
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God leading His people.

*Introduction*—At a railway station one day a family of children, with their father

and mother, were waiting to get on the train. "We're going on a journey to grandmother's house", they replied in answer to a question, and soon the train came along, and they all got on board, and off they went!

*Lesson*—Our Lesson is about the journey of the children of Israel from Mt. Sinai to the Wilderness of Paran (map). What do you remember about the tabernacle? Upon it, you remember, rested that bright "cloud of the Lord", showing that God Himself had really



come to live in His House. While the cloud remained upon the tabernacle, the people knew that God wanted them to stay where they were, and when the cloud lifted and moved on, the people knew that they were to march to the place where the cloud should again rest, and there they were to pitch their tents again. Was not that a wonderful guide? How safe the people would be in following it!

*The Journey*—For a long time, about a year, the tents of the children of Israel were round about Mt. Sinai; but one day God told Moses to make two trumpets of silver (outline a trumpet), and when the people should hear the blowing of the trumpets, they were to gather in front of the tabernacle. The priests, the sons of Aaron, were to blow the trumpets. These trumpets were used at all the special services in the tabernacle. What do we use to call our people to church? Yes (outline) a bell. Those people were to use these trumpets. One day—look! The cloud slowly rose from the tabernacle and moved onward. The trumpets were blown, the people gathered about the tabernacle, and soon all was in readiness for the journey. What a procession that was! One tribe after another, with their captains, marched along, each tribe with its flag (or standard) carried before them, and amongst them, to

show the way, was the ark with the tabernacle, carried by members of the tribe of Levi. There goes that great procession marching through the wilderness!

*The Tribes*—First outline a banner with "JUDAH" on it, and a number of strokes following, and so on till all the tribes are named. (Vs. 14 to 28 of the Lesson chapter give the order of the tribes.) Moses invited the stranger Hobab to go with them. "Come thou with us," etc. (We should ask others to come with us to our church, etc., to follow our Leader Jesus and get all the blessings promised to those who lovingly and faithfully follow Him.)

*A Great Army*—There are hundreds of Sunday Schools in the world. Let us think of them as part of a great army, marching on to the Promised Land (heaven). Your teachers are your captains. You are all following the great Leader, Jesus. Be like the children of Israel, quick to obey, ready to follow your Leader, orderly in the march. Hymn 583, Book of Praise, may be sung, or the children may stand and "mark time", (or march, if possible).

*Something to Think About*—I am safe when God is leading me.

God gave the children of Israel	God gives us
A CLOUD	JESUS
to lead them	to lead us

FROM THE PLATFORM



Here is an illustration that will help. Zwingle, the famous Reformer of Switzerland, was born, soon after Luther, in Germany, in the little hamlet of Wildhaus, situated exactly on the central watershed of Europe, so that the rain falling on one side of the red-tiled church roof finds its way to the Danube, and that which falls on the other side, to the Rhine. The Lesson tells of a man who came to the point where he must choose one of two ways. He was called to decide whether he would go with Israel as their guide, or return to his own desert home. Get the name of the man from the scholars, and print, HOBAB'S CHOICE. Bring out by questions, the reasons urged upon Hobab by Moses for going with Israel, and Hobab's decision. Now print, OUR (choice), and emphasize the fact that God is calling each of us to some service for Him and His church. Point out the blessedness and joy of such service, and urge upon all the right choice.

## \*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.



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[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'-desh-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'-a-oh.** 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 to 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.

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### THE BOOK PAGE

Pith, point, freshness, vividness—these are the cardinal points of the compass, by which the author of **The Teachings of Jesus in Parables**, George Henry Hubbard (The Pilgrim Press, Boston, 507 pages, \$1.50 net), steers his course. It is an interesting course: no danger of drowsing by the way. Taking the story as "the universal language of humanity", and the true rule for the interpretation of the parable to be a firm grasp of the one truth which that particular story was intended to teach, Mr. Hubbard arranges the parables in a Major Group, the parables of the kingdom; Minor Groups, such as parables of lost things, of prayer, on the use of wealth; and Miscellaneous Parables, such as the empty house, excuses, God's fool. There is a great wealth, on the one hand, of homely epigrammatic wisdom, and on the other, of pertinent illustration. Ministers and teachers will find the book a gold mine. As to the gifted author's point of view, if any criticism should be made, it is that salvation is almost uniformly regarded from the manward rather than the Godward side—what man can do, rather than what God does. But this does not detract from the high value of the book, which ranks even with Trench, and Arnot, and Bruce and Dods.

"Life is a school." With this sentence Mr. S. D. Gordon begins the "Bit Ahead" of his latest book, **Quiet Talks on Personal Problems** (William Briggs, Toronto, 224 pages, 75c. net). This conception of life is common enough. So are the problems

which the book discusses. These are Sin, Doubt, Ambition, Self-mastery, Pain, Guidance, The Church, Questioned Things. But Mr. Gordon's discussion of these problems is not common: it is after a method and in a style altogether his own, which arrest the attention and hold the interest of the reader. The "personal" note is struck on every page. We have here the talk of one who is working at the problems himself, and seeks, in brotherly fashion, to help others in the search for their solution.

A colony of artists in the quiet Scotch village of Creelpoint-on-Dee gives the setting in **Little Esson**, by S. R. Crockett (William Briggs, Toronto, 320 pages, illustrated, price \$1.25), for a very pretty love story which centres around Mina Hilliard, the sister of one of the young painters. The dying wish of Terry Fairweather, Mina's husband, that it should not be known until a stated time, that he had made over the bulk of his fortune to her before his death, results in many complications. But all at last works out to a happy ending. Characters familiar to readers of Scotch stories are found in John Broadbent, the parish minister; in sharp-tongued Lummy Itherwood, the manse servant; and in the village gossip, Mistress "Polly" Purdie, whose name was "short" not for Mary, but for policeman, for her husband had been the "nicht watchman". However, these somewhat familiar types are well handled, and the story is crisp and entertaining throughout.

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cal course which lacks the practical element is, therefore, like the Christian without charity, "sounding brass, or a tinkling cymbal". Nor is it less necessary for the working pastor to keep himself abreast of all that is fresh in this field. **Studies in Practical Theology**, by Allan Pollok, D.D., LL.D., Honorary Principal, Presbyterian College, Halifax (William Blackwood & Sons, Edinburgh, T. C. Allen & Co., Halifax, N.S., 332 pages, \$1.50), contains the cream of the writer's College Lectures on the subject. It takes a wide range, dealing with the minister and the minister's work from every point of view. The chapters on Church Rule, Public Worship, and the dispensation of the sacraments are noteworthy. Dr. Pollok's raciness and originality, and his fulness of information, are everywhere in evidence.

A ministry of thirty years must, of necessity, cover a wide range of topics, and when a volume of discourses is selected from it, of those which "have proved effective and useful, when preached", it is likely to be a book for edification. This can be truly said of **The Day-Spring and other Sermons**, by Rev. James Little, A.M., which has just appeared from the presses of Oliphant, Anderson & Ferrier, Edinburgh (312 pages, \$1.50 net). Three things are especially notable—the marks of a high literary culture, the helpful tone, and the strong evangelical note. Such titles as, *The Gospel, The Power of God, The Constraining Life of Christ, The Wells of Salvation, The Danger of Neglecting Salvation*, show how

close the author has kept to the central truths of the gospel. Mr. Little is remembered by many in Canada, where a portion of his ministry was passed, who will be glad to see this book from his hand.

In sharp contrast with the old-time popularity of the three volume novel, is the vogue to-day of the magazine and the short story. To those ambitious to succeed in this particular kind of writing, **The Short Story: Its Principles and Structure**, by Evelyn May Albright (The Macmillan Company of Canada, Toronto, 260 pages, 90c. net), should prove a very efficient aid. It discusses in a most readable style such important points as, Gathering Material; The Title; Dialogue; Characterization; The Setting; and the Spirit of the Author. In an appendix will be found classified a list of Short Story Masterpieces, including, besides "stories usually recognized as great", a selection of the best from recent magazines.

**The Forgotten Secret**—So runs the title of a little book, by W. J. Dawson (Hodder and Stoughton, London, U. C. Tract Society, Toronto, 72 pages, 50c.). The author got the title from Sir Oliver Lodge. This famous man of science is far enough from holding many of the church's beliefs, but he knows very well the spring of the church's power. The "forgotten secret" of the church, he says, is prayer. And so Mr. Dawson writes about prayer. It need not be said that the author of, *The Evangelistic Note* has something of real value and interest to say, in his new book.

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