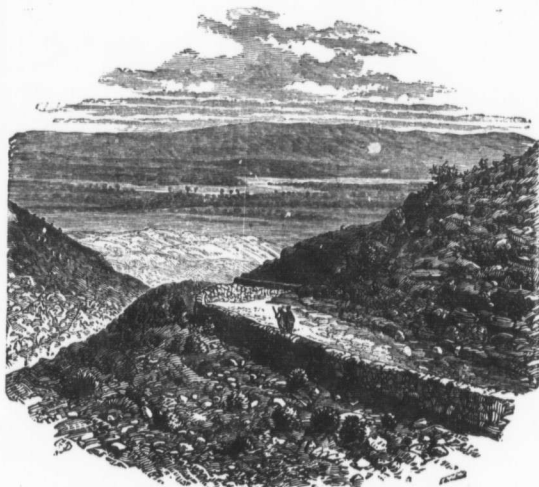


# Sunday School

## Banner

FOR TEACHERS AND YOUNG PEOPLE



### NEBO'S LONELY MOUNTAIN

(See Lesson for September 21st.)

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave.  
And no man knows that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there. . . .

O lonely grave in Moab's land!  
O dark Beth-Peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of Him He loved so well.

Sixty Cents a Year

Single Copies, Ten Cents

TORONTO: WILLIAM BRIGGS, PUBLISHER

Montreal: C. W. COATES

Halifax: S. F. HUESTIS

A Whole Library in

Two Volumes

# CHRISTENDOM ANNO DOMINI 1901

A Presentation of Christian Conditions and Activities in every Country of the World at the beginning of the Twentieth Century, by more than Sixty Competent Contributors. Edited by

WILLIAM D. GRANT, PH.D.

With an introductory Note by

PRESIDENT CUTHBERT C. HALL, D.D., LL.D.

THIS important and valuable work, comprising some 1,100 pages, and representing four years of careful preparation, focusses into convenient compass the present and outlook of Christianity. The range of subjects is world-wide; the names of the contributors are a guarantee of ripe scholarship and thorough familiarity with the subject in hand. In range of treatment, tolerance of spirit, conciseness of statement, and hopefulness of outlook, the work is all that could be desired, and fully justifies the editor in guaranteeing the reward of a liberal education in world-wide Christian conditions and activities to those who read it. It should be in the hands of every minister, educationist and Christian worker.

PRICE, \$3.50 NET, POSTPAID

WILLIAM BRIGGS

PUBLISHER

29-33 Richmond Street West, Toronto

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.

## EUREKA HARNESS OIL



Sold everywhere in cans—all sizes. Made by Imperial Oil Company.

**SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA**  
Promptly relieved and cured by **K.D.C. THE MIGHTY CURER**

## Rider Agents Wanted



In each town, to help us sell overstock of high grade bicycles at half factory cost.

**Now 1902 Models.**

- "Bellevue," complete \$8.75
- "Cossack," Guaranteed High Grade \$9.75
- "Siberian," a Beauty \$10.75
- "Hazard," Road Race \$11.75

No fear bicycle at any price.

Any other make or model you want at one-third usual price.

Choice of H. & W. or Record tires and best equipment on all our bicycles.

Strongest guarantee.

**SHIP ON APPROVAL**

We **SHIP** to any one without a cent deposit & allow 10 DAYS FREE TRIAL before purchase is binding.

500 good 2nd-hand wheels \$3 to \$5. DO NOT BUY a bicycle until you have written for our free mailing with large photographic engravings and full descriptions.

**MEAD CYCLE CO., Dept. 3388 Chicago.**

For Over Sixty Years

## MRS. WINSLOW'S SOOTHING SYRUP

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.



Vol. 36

Thou Shalt  
Canada Hon  
Sunday Scho  
The Epworth  
B. F. Jacobs  
Lessons from  
"Timothy S  
Sunday Scho  
Preparing fo  
Work  
How to Con  
Methodist M  
The Joy of S  
Helpful Thou  
Gone Out of  
The Young P  
Bishop Vinc  
Pollution  
Drops of Ink  
Put in Your  
Bad Boys, or  
Fate of the D  
Not Riddle, b  
The Use of H  
The Successf  
The Name Od  
Lessons and G  
International  
Primary Teach

Thou Sh

BY

There ar  
Than t  
For our  
By the  
Every sil  
In its p  
Till we se  
All his

# SUNDAY SCHOOL BANNER

for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. 36

SEPTEMBER, 1902

No. 9

## CONTENTS.

	PAGE
Thou Shalt Have Joy and Gladness . . . . .	i
Canada Honored . . . . .	ii
Sunday School Statistics . . . . .	ii
The Epworth League Secretary's Report . . . . .	iii
B. F. Jacobs, Sunday School Expansionist Lessons from the International Convention "Timothy Stand-by" at Denver . . . . .	viii
Sunday School Rally Day . . . . .	x
Preparing for a Successful Rally Day . . . . .	xi
Work . . . . .	xiii
How to Conduct a Review . . . . .	xiii
Methodist Magazine and Review for August . . . . .	xiii
The Joy of Service . . . . .	xv
Helpful Thoughts . . . . .	xvi
Come Out of Style . . . . .	xvi
The Young People's Societies . . . . .	xvi
Bishop Vincent on the Class-Meeting . . . . .	xvii
Pollution . . . . .	xvii
Drops of Ink to Make You Think . . . . .	xvii
Put in Your Bible . . . . .	xviii
Bad Boys, or Bad Teaching? . . . . .	xviii
Fate of the Disciples . . . . .	xviii
Not Riddle, but Revelation . . . . .	xviii
The Use of Helps . . . . .	xix
The Successful Superintendent . . . . .	xix
The Name (Givings) to Them . . . . .	xix
Lessons and Golden Texts.—Order of Services . . . . .	xx
International Bible Lessons . . . . .	627
Primary Teachers' Department . . . . .	661

There are wider visions holden  
Than the widest we have seen;  
Now the Spirit hath enfolden  
Our capacities, I ween;  
By and by, the cloud-way hoary  
With Time's mist banks, will unroll;  
Then will burst the wondrous glory  
Of the Kingdom of the Soul.

There are better times awaiting,  
Where the Father's mercies teem,  
And where life needs no translating,  
Like the phantoms of a dream;  
Where the Truth shall rule, and Reason  
By her messenger of grace,  
Where, in every clime and season,  
Virtue hath a virgin place.

There are purer hearts in keeping  
For the patient ones, who pray,  
Than the purest penance, weeping,  
Ever wrought in cumbered clay,—  
For the holiness invested  
In the soul-redeeming blood,  
Hath all pureness manifested  
Which the human hath in God.

There's a fairer morning breaking  
For this weary world of ours,  
Than the fairest morn awaking  
O'er a summer-land of flowers;  
Soon Emmanuel will banish  
Evil, wrong, and sin away;  
All the vice and crime will vanish  
Ere that coming, perfect day.

Oh, the sweetness of the resting,  
When the turbulence is past!  
Oh, the peace beyond molesting,  
When his favors hold us fast!  
Brighter! Better! Purer! Fairer!  
He hath said and it shall be.  
Every sinner may be sharer  
Unto all eternity.

Toronto, Can.

### Thou Shalt Have Joy and Gladness.

BY LEWELLYN A. MORRISON.

(Luke 1. 14)

There are brighter things before us  
Than the brightest we have known,  
For our Father will restore us—  
By the largeness of his throne—  
Every silvery sunbeam shaded  
In its passage from the sky,  
Till we see, by faith unaided,  
All his glory passing by.

## OUR PERIODICALS.

The best, the cheapest, the most entertaining,  
the most popular.

	Yearly Subscription
Christian Guardian, weekly.....	\$1 00
Methodist Magazine and Review, monthly.....	2 00
Magazine and Review, and Guardian or Wesleyan..	2 75
Magazine and Review, Guardian and Onward.....	3 25
The Wesleyan, Halifax, weekly.....	1 00
Sunday-school Banner, monthly.....	0 60
Onward, 8pp. 4to, weekly, under 5 copies.....	0 60
5 copies and upwards.....	0 50
Pleasant Hours, 4pp. 4to, weekly, single copies....	0 30
Less than 20 copies.....	0 25
Over 20 copies.....	0 24
Sunbeam, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Happy Days, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Dew Drops, weekly.....	0 03
Per quarter.....	0 02
Berean Senior Quarterly.....	0 20
Berean Leaves, 100 copies per month.....	5 50
Berean Intermediate Quarterly.....	0 06
Quarterly Review Service, by the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.....	0 50

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,  
Methodist Book and Publishing House,  
TORONTO.

C. W. COATES,  
2176 St. Catherine St.,  
Montreal, Que.

S. F. HERRIS,  
Meth. Book Room,  
Halifax, N.S.

## Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, SEPTEMBER, 1902

### Canada Honored.

**A** GAIN Canada is honored by the re-election to the highest position in the Sunday School world of our own Dr. Potts. He succeeded Dr. John Hall on the death of that great and good man, as Chairman of the Sunday School Lesson Committee, and at the Denver Convention he was re-appointed to the same high office. He is now, we believe, the Dean of the Committee—the one who has served more years than any other in the important work which he performs—twenty-six years, we think. No man is heard with greater deference in its councils, no one speaks with more commanding influence at the national and international Sunday School assemblies. In the honor thus paid Dr. Potts, honor is done our Dominion, which he loves so well and has served so long.

## Sunday School Statistics.

**W**E have pleasure in presenting the statistical report of our Sunday Schools for the last year, and comparative report for the quadrennium, as compiled by the Rev. Dr. Cornish, the painstaking and accurate statistician of our church. Few persons can understand the amount of labor involved in tabulating in a single page the multifarious statistics of our church as Dr. Cornish for many years has done.

It will be observed that in almost every respect there is marked progress during the year and during the quadrennium, though not to as great an extent as we could desire. The increase of eighty schools does not quite keep pace with the increase of ninety-four preaching appointments. There are a good many union schools in which our church lends important aid which are not included in this increase. Neither is the increase in scholars what we would desire, although other denominations report a decided increase.

The slight decrease in the missionary givings of the schools may perhaps be explained by the generous givings of our Epworth Leagues, in which many of the scholars are enrolled, which amounted last year to \$24,568, and during the quadrennium, we believe, to about \$70,000. This is almost entirely a new feature in the missionary efforts of our young people. It is very significant that during the past quadrennium over half a million of dollars have been raised for school purposes. This does not sound much like the decreased interest in this agency of the church such as Mr. Bok announced a few years ago.

Another encouraging feature is that the last year has been the best year of the quadrennium, indicating marked advances in almost every respect. The marked increase in our periodical literature is also very gratifying as well as the increase of 490 which are being kept open the whole year. The increase in membership for the year is 2,733, for the quadrennium 11,358, since the union of 1883 122,092. This is cause for profound gratitude to God, but it is not cause for complacent and idle satisfaction. It is merely an incentive by God's grace to accomplish greater things than these.

**D** young  
witho  
involv  
there  
sequer  
The  
days  
passed  
of affa  
teen s  
workin  
never  
Gideon  
corresp  
it woul  
the pas  
Peoples  
ergetic  
real wo  
into ex

coming  
most un  
Epworth  
them in  
the spir  
frequent  
tion of  
resulted  
young a  
to warra  
pastors  
large a  
in many  
weekly c  
meetings  
It has  
of the L  
circle, a  
This is n  
were, it  
thing, fo  
part of th  
members  
much of  
ple for yo

THE CH  
is regard  
League or  
the front.  
more atten



## The Epworth League Secretary's Report.

**D**URING the first few years of its history, the Epworth League grew with amazing rapidity, many young people coming into its ranks without any clear idea of the obligations involved. As might have been expected, there has come some reaction, with consequent decrease of membership.

The novelty and glamor of the early days has worn off; the abnormal has passed away, and a normal condition of affairs has come. While there has been some lessening of the numbers, the working force of the Epworth League was never so great as it is to-day. As Gideon's army was reduced in size and correspondingly increased in efficiency, so it would seem that the testing period of the past four years has made our Young Peoples' Societies more serious, more energetic and more successful in doing the real work for which they were brought into existence.

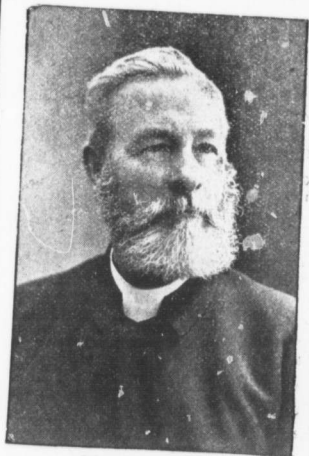
### THE TESTIMONY OF PASTORS

coming from all parts of the work is almost unanimously to the effect that the Epworth League has been a great help to them in their work, and not a little to the spiritual life of the church. It has frequently been stated that the organization of our Young People's Societies has resulted in a line of cleavage between the young and old. The facts do not seem to warrant this conclusion. Most of the pastors who have reported state that as large a proportion of young people, and in many cases much larger, attend the weekly church prayer meetings and class meetings, as the senior members.

It has been objected that the activities of the League are largely within its own circle, and do not benefit the church. This is not altogether true, but even if it were, it would not be a very serious thing, for inasmuch as the League is a part of the Church, when it helps its own members it helps the church. Naturally, much of the work is done by young people for young people.

### THE CHRISTIAN ENDEAVOUR DEPARTMENT

is regarded as the essential feature of League organization, and is kept well to the front. In almost every society much more attention is paid to the distinctively



REV. DR. POTTS.

spiritual services than to any other feature. The literary and social elements have not overshadowed or displaced the work of this important department. Our young people have conducted cottage prayer-meetings and out-door evangelistic services. They have proved themselves most efficient helpers in revival efforts, and by their means much personal work has been done. The Forward Movement in Bible Study and Evangelistic Work has been continued with most satisfactory results. This year the Epistles of James and 1st and 2nd Peter have been chosen for Bible study, and the second Sunday in October set apart as Young People's Day, to be followed by a week of special services. The thirteenth anniversary of the Epworth League will be celebrated at the same time, for which a programme has been prepared by the General Secretary.

### THE MISSIONARY DEPARTMENT.

One of the most striking developments in the Epworth League during the past four years has been the interest and enthusiasm aroused on behalf of missions, largely due to the introduction of the Young People's Forward Movement for Missions. The leading features of this

# THE METHODIST CHURCH.—SUNDAY

## FOR THE YEAR

NAMES OF CONFERENCES.	OFFICERS AND TEACHERS.					SCHOLARS.											
	Number of Preaching Appointments.	Number of Schools.	Members of the Methodist Church.		Average Attendance.	In Primary Classes.	Intermediate Classes.	Adult Classes.	In Home Department.	TOTAL.	Average Attendance in the School.	No. of Meth. Scholars attending Union Schools.	No. who have united with Ch. during year.	Members of Church.	Learning Catechism.	No. who are now Pledged Abstainers.	
			Non-Members.	TOTAL.													
Toronto .....	574	458	4960	514	5474	4395	13093	18532	12472	2473	41710	30310	657	1561	9684	3557	9738
London .....	491	469	5108	449	5557	4230	12021	17081	12381	1271	43254	23388	330	1808	12773	2933	8576
Hamilton .....	440	427	4093	357	5050	3952	11081	15731	11912	1167	39891	25984	356	1874	12703	2446	12498
Bay of Quinte .....	511	456	3966	413	4379	3402	9442	12949	11090	2338	36119	21756	540	1348	10615	2271	7775
Montreal .....	563	402	3668	383	4051	3314	9535	11724	9187	1670	32116	20205	349	982	7444	3034	8473
Nova Scotia .....	395	233	1632	290	1912	1528	4783	5317	3867	1068	15535	9006	458	314	2453	3690	5464
New Brunswick and P. E. I. ....	392	224	1477	236	1713	1359	3841	5132	3501	1119	13593	8870	590	328	3255	1296	4069
Newfoundland .....	335	220	1303	334	1727	1393	5895	5096	2934	381	15200	10941	..	587	1548	6244	3905
Manitoba and North-West ..	679	345	2338	363	2706	2136	6102	6962	6707	584	20355	13918	1373	737	5125	690	5601
British Columbia .....	153	92	639	103	742	601	2586	2782	1620	100	7088	4877	94	160	1146	372	1471
Japan .....	51	39	85	..	85	70	1623	..	613	..	2236	1700	..	..	..	..	..
Total, 1902 .....	4584	3425	29959	3437	33396	26380	80002	103006	76784	12174	272566	176465	4737	9709	67101	26533	6674
Total, 1901 .....	4595	3419	29226	3416	32642	26343	79331	98945	76333	11814	266423	174300	3878	11442	65292	26618	6153
Increase .....	..	6	733	21	754	37	1271	4061	451	360	6143	2185	850	..	1809	..	521
Decrease .....	11	..	..	..	..	..	..	..	..	..	..	..	..	1733	..	85	..
Quadrennial Statement, 1902 ..	4584	3425	29959	3437	33396	26380	80002	103006	76784	12174	272566	176465	4737	9709	67101	26533	6674
Quadrennial Statement, 1898 ..	4490	3345	29728	3290	33018	26084	78438	105576	79164	7151	270329	183221	4071	9629	63645	27504	5319
Increase .....	94	80	231	147	378	296	2164	..	..	5023	2237	..	606	80	3456	..	1356
Decrease .....	..	..	..	..	..	..	..	2570	2380	..	..	6756	..	..	..	971	..

movement may be expressed by its three motto words, "Pray, Study, Give," which have certainly been placed in proper order. If we pray and study concerning the awful needs of the non-Christian world, we shall find ourselves naturally impelled to give. The movement has been eminently sane and intelligent, and great emphasis has been placed upon the dissemination of information. Mission-

ary libraries have been placed in many Leagues, and missionary literature has been widely circulated. In almost every Young People's Society the "Two cent per week" plan of giving has been introduced, with gratifying results. In some places every member is contributing in this way. The amounts given by our Young People's Societies for missions have shown a gradual increase year by

SCH  
ENDING

Volumes in Library.  
Copies of *Outward*.

54575	6050
48128	7832
45694	7050
45316	5795
44183	4034
28286	1080
22307	2070
8760	804
25398	5764
8258	1778
..	..
330993	43175
219623	41189
11370	2036
..	..
330993	43175
310339	37790
14054	5379
..	..

\*Total for year as v statement

1895  
1896  
1897  
1898  
1899  
1900  
1901

## SUNDAY SCHOOL BANNER.

# SCHOOL REPORT FOR ENTIRE CHURCH

ENDING MAY, 1902.

No. who are now Pledged Abstainers.

LITERATURE.											MONEYS CONTRIBUTED BY SCHOOLS.					No. of Schools that have regular Teachers' Meeting for Study of Lesson.			Number of Schools that have Normal Classes.			Number of Schools that keep open the whole year.		
Volumes in Library.	Copies of Overseas.	Pleasant Hours.	Happy Days.	Sunbeam.	Berean Leaf and Quarterly.	Sunday School Banner.	Copies of other Periodicals published by our Book Room.	Copies of other Periodicals not published by our Book Room.	For Missions.	For Educational Fund.	For Superannuation or Supermerituary Fund.	For S. S. Aid and Extension Fund.	For School Purposes.	No. of Schools that have regular Teachers' Meeting for Study of Lesson.	Number of Schools that have Normal Classes.	Number of Schools that keep open the whole year.								
54575	6050	10143	5438	6491	21687	2515	3242	5211	\$3881 00	\$170 00	\$47 00	\$482 00	\$29994 00	24	13	440								
48128	7832	9748	7444	5141	15639	2893	3098	6957	2657 00	101 00	55 00	385 00	22829 00	20	4	420								
45694	7950	9577	4008	5232	13356	2612	2705	6106	2956 00	117 00	21 00	511 00	23421 00	45	10	368								
45316	5795	7864	3720	3549	15836	2310	3433	7483	2297 00	64 00	12 00	365 00	18393 00	23	5	317								
44183	4034	7524	4206	4137	16343	2352	3254	4496	4541 00	67 00	65 00	341 00	16554 00	23	7	285								
28280	1080	1906	1915	1684	7412	1111	1005	2497	977 00	10 00	9 00	167 00	6054 00	15	26	169								
22307	2070	2217	1436	1307	6030	787	884	1552	1264 00	34 00	44 00	135 00	5879 00	12	10	132								
8760	804	2399	1366	1262	5468	618	1492	1601	1791 00	49 00	....	133 0	3193 00	6	..	185								
25398	5764	5154	3538	3249	8324	1507	1584	2153	1067 00	41 00	53 00	233 00	14059 00	20	7	231								
8258	1778	2084	1452	1450	2627	510	449	1847	742 00	24 00	13 00	88 00	6737 00	2	1	78								
..	..	..	..	..	..	..	..	..	....	....	....	....	574 00	..	..	39								
330003	43175	58616	33283	33592	112722	17215	21143	39003	\$22113 00	\$668 00	\$319 00	\$2840 00	\$146687 00	190	80	2664								
219023	41139	56840	32376	34377	110494	16583	17589	33395	20770 00	656 00	305 00	2643 00	137619 00	220	75	2550								
11370	2036	1776	907	..	2228	632	3554	1508	\$1343 00	\$12 00	\$14 00	\$197 00	\$9068 00	..	14	114								
..	..	..	..	785	..	..	..	..	....	....	....	....	....	30	..	..								
330003	43175	58616	33283	33592	112722	17215	21143	39003	\$2975 00	\$2592 00	\$1124 00	\$10700 00	\$545261 00	190	80	2664								
316939	37790	53133	32370	33177	106127	15733	14088	35040	\$3781 00	2587 00	605 00	10437 00	483115 00	296	107	2176								
14054	5379	5483	1985	315	6595	1482	7055	4863	....	5 00	519 00	263 00	62146 00	..	..	490								
..	..	..	..	..	..	..	..	..	806 00	....	....	....	....	106	18	..								

\* Total for four years.

year as will be seen by the following statement :

1895	.....	\$4,023
1896	.....	6,077
1897	.....	7,445
1898	.....	12,759
1899	.....	16,955
1900	.....	19,902
1901	.....	21,678

About thirty districts are supporting missionaries in whole or in part, and one district, Toronto West, has two missionary representatives in the field. It is not intended by any means that two cents per week shall continue to be the standard of giving of our young people. This is simply regarded as a convenient starting-point, but it is expected that an advance will be made. There are some Leagues.

whose members average six cents per week. It has been noticed that the societies which do most for missions are usually the ones that are most prosperous in other respects. Nothing tends so much to impart life and energy to an organization like ours as the cultivation of the missionary spirit.

#### THE LITERARY DEPARTMENT.

The Epworth League aims at the consecration of the whole man, body, mind, and soul. Its third department has for its object the culture and development of the mind, and one of its most important features is a regular course of reading. We believe that intellectual development is not at all antagonistic to spiritual growth, but rather contributes to it, as zeal and knowledge, culture and Christ-likeness should always go hand in hand. The pioneers of Methodism used to carry good books in their saddle bags. Our methods of circulation differ somewhat from theirs, but the church still recognizes the importance of giving the people healthy and inspiring literature.

The Epworth League Reading Course began in the year 1895, with the selection of four books, specially suitable to young folks, bound uniformly, and sold at about half of the usual price. Its success was assured from the very first. During the past seven years 45,680 volumes have been circulated among the young people of Canadian Methodism. They have included such books as "Stalker's Life of Christ," "Torchbearers of Christendom," "Life and Conduct," "Social Law of Service," "Makers of Methodism," "The New Citizenship," "Making a Life." The unanimous opinion of pastors is that the Reading Course has been a source of great inspiration and blessing.

During the past year, the number of books has been reduced from four to three, and the price correspondingly decreased, which has resulted in a revival of interest. The motto of the Course is "Better than Ever," and the purpose is to make each year's selection of books better and more attractive than the last.

#### THE SOCIAL DEPARTMENT.

Much has been accomplished by the Social Department of the Epworth League. It has sought to develop a practical form of Christianity in welcoming strangers, visiting them in their homes, and interesting them in the church. The Floral Committee by its distribution of flowers

has cheered the hearts of many sick and discouraged ones. Services have been held for the old people in many places, where a number of aged saints have enjoyed the privilege of attending church through the kind attentions of the young folks.

#### SUMMER SCHOOLS.

We are gratified at the success which has attended the summer schools held at Toronto, and Killarney, Man., for the study of the Bible and Missions, and would strongly recommend their continuance, and the organization of similar schools at other places.

#### THE JUNIOR DEPARTMENT

does for the boys and girls what the Epworth League is expected to do for the young men and women. It is in no sense a rival to the Sunday School, but rather the complement of it. The motto of the school is "Teach." The motto of the League is "Train."

The Junior League is intended to put into practice the knowledge gained in the Sunday School. The best way to keep the ranks of the Epworth League replenished is to conduct a live Junior League.

#### THE CONVENTIONS.

Our Epworth League Conventions during the past four years have been exceedingly practical and helpful, and show no signs of slackening interest. At San Francisco, last summer, the International League Convention touched high water mark in attendance and enthusiasm, and the London Conference Convention held in London last March was the largest and most successful Conference gathering ever held in Canada. The district organizations have, however, been the most valuable part of our machinery, and the interest in them has been well sustained.

#### THE LEAGUE PAPER.

The last General Conference authorized the publication of a monthly paper in the interest of Epworth League work. The Canadian Epworth Era has been well received by the young people, and has steadily grown in circulation. According to the statement presented at the last meeting of the Book and Publishing Committee, there are now 5,165 regular readers, an increase of 434 during the past year.

Acc  
able t  
is as

Epwo  
Epwo  
Chri  
Other  
Soci  
Junio

To  
Cont  
Leagu

Durin  
Bureau  
tained  
large a  
culated  
efficien  
Sunday  
prizes  
pushed.  
very la  
The Ca  
Secretar  
convent  
try, and  
ducted  
ferences  
day Sch  
years h  
dresses  
57,115 m

B.

Chairman

B. F.  
S  
d  
23rd of  
the after  
death he  
co-worke

STATISTICS.

According to the latest figures available the numerical strength of the League is as follows :

	No.	Member-ship.
Epworth Leagues .....	783	28,985
Epworth Leagues of Christian Endeavor...	675	27,955
Other Young People's Societies .....	71	2,331
Junior Societies .....	296	11,817
<b>Total .....</b>	<b>1,825</b>	<b>70,988</b>

Contributed for the General Epworth League Fund :

1899 .....	\$1,282 43
1900 .....	1,219 21
1901 .....	1,366 06
<b>Total .....</b>	<b>\$3,867 70</b>

OFFICE AND FIELD WORK.]

During the past eight years a Central Bureau of Information has been maintained in Wesley Buildings, Toronto. A large amount of literature has been circulated with the object of increasing the efficiency of the Epworth Leagues and Sunday Schools, and the various enterprises of the department have been pushed. In addition to carrying on a very large correspondence, and editing The Canadian Epworth Era, the General Secretary has attended anniversaries and conventions in various parts of the country, and as far as time permitted has conducted Institutes and Round Table Conferences and delivered addresses on Sunday School work. During the past four years he has delivered 752 public addresses and sermons, and has travelled 57,115 miles in the interests of the work.

**B. F. Jacobs, Sunday School Expansionist.**

BY JOHN POTTS, D.D.,  
Chairman of the International Lesson Committee.

**B. F. JACOBS**, one of the foremost Sunday School workers on earth, died in Chicago on Monday, the 23rd of June, at half-past four o'clock in the afternoon. Four hours before his death he said to his intimate friend and co-worker, Dr. George W. Bailey, of Phila-

delphia, who is treasurer of the International Sunday School Convention, and who was on his way to Denver, "Men die, but Jesus Christ lives, and the work goes on."

The death of Mr. Jacobs will be felt as a personal bereavement throughout the entire Sunday School world. As chairman of the International Executive Committee, member of the International Lesson Committee since its formation thirty years ago, former president of the World's Convention, and ever a master mind and leading spirit in Sunday School affairs, it is safe to say that he was at the time of his death the best-known Sunday School leader in the world. For years past, the death of this great and good man has been an event to which the writer has looked forward with a feeling akin to dread, because it seemed as if he were necessary to the vast international and almost world-wide organization.

When we met in the World's Convention in London a few years ago, and learned that Mr. Jacobs could not be there, there was a keen sense of loss. The convention cabled its deep regret and sympathy to our dear friend. Yet the Lord, who gave so great a gift to his church in the person of B. F. Jacobs, has unmeasurable resources at his command. We must pray that the right man or men may be forthcoming.

It is quite too soon after Mr. Jacobs' removal by death to do anything like justice to his character and career; but as a member with him of the Lesson Committee for twenty-four years, and now its senior member and chairman, I may be permitted to voice the estimate of the Committee, and especially my own high estimate of one whom I revered and loved and highly honored for his works' sake. Before the date of my connection with the Lesson Committee, I knew of him as an enthusiastic Sunday School leader. His visit to Sunday School conventions in Canada were seasons of great blessing to all who heard his addresses and came into personal contact with him.

Mr. Jacobs was a born organizer and leader of men. Even with such men as Dr. John A. Broadus and Dr. John Hall on the Lesson Committee he took no second place. He was strong willed, sometimes a little dogmatic, but one of the most lovable of men. His service as a member of the Lesson Committee was simply invaluable. He was the guardian angel of the little ones as to the selection of a proper golden text. Often did he arrest the attention of the Committee

by saying of a text likely to be chosen, "That would be a good text for doctors of divinity to preach from, but what would the dear little children do with it or get out of it?" He would then start us afresh in quest of a text that would be adapted to the little lambs of Christ's flock, and more in harmony with the lesson. Many will remember the scene at the Pittsburg International Convention, when feeling ran high, and consequences might have been regrettable, if what took place had not taken place. Frances E. Willard, that "elect lady" of precious memory who attended the convention as the able representative of the Woman's Christian Temperance Union, and B. F. Jacobs, met on the platform, and then, before an immense audience, came to terms as to the introduction of temperance lessons in the uniform lesson.

As we think of the man of God whose face we shall see no more in our committees and conventions, we may well ask the question, What was the secret of his power, and why did he hold to his dying day such a freely conceded leadership, whether in county, state, provincial, international, or world's convention? A deeply religious man who evinced the spirit of a beautiful Christian discipleship, he lived in the blessed communion with his Lord and Master. He was an utterly unselfish man; he was a great student of the Scriptures, having beyond most teachers an insight into the meaning of the word; moreover, he had what few men have, the genius of masterful leadership.

Mr. Jacobs was one of a great trio of soul-winners in the State of Illinois. I refer to Dwight L. Moody, William Reynolds, and B. F. Jacobs. In the Civil War and afterwards they labored much in the Lord, and won many souls for Christ. They are now together with many others of kindred spirit. Here they were in Christ and for Christ, and now they are with Christ in glory everlasting. As Sunday School workers and friends read this sincere but unworthy tribute to the memory of B. F. Jacobs, let each thank God for the eminent services which he, by the grace of God and by a life of intelligent consecration rendered to the work of teaching and winning the children and youths for Christ and his church. Let it not end with devout thanksgiving, but let us all pray that the chief Shepherd may raise up leaders of the under shepherds in the glorious work of saving the children and young people.

If we could hear the voice of B. F. Jacobs as of old now, he would urge us as with seraphs' zeal to work, as never before, in that department of loving service to which he, with such pre-eminence devoted his life.—S. S. Times.

### Lessons from the International Convention.

(From the Sunday School Times.)

"ADVANCED teaching, not advanced lessons," was the clarion call that went up from the delegates—representatives of over twenty million Sunday School workers assembled at Denver in the Tenth International Sunday School Convention. "I wish I could believe that the exodus at a certain age from the Sunday School is because the lessons are not difficult enough," was the canny comment of the Chairman of the Lesson Committee. This was after he and the convention had listened to able and various suggestions as to the lesson situation and its needs, including the oft-heard claim that young people are leaving the Sunday School because the lessons are not up to their advanced standards. But, as was forcefully stated by the editorial head of one of the largest denominations in this country, "If it's hard work they want, we can give them such work on the uniform lessons as will make their heads ache." Professor Sanders' "Senior Bible Class" studies, following the International Lessons, as they have been conducted by him in The Sunday School Times for the past five years, have shown the limitless possibilities of an advanced, consecutive, well-rounded study of the Scriptures by completed periods, without any need of abandoning the uniform-lesson plan, and comprehensive and "difficult" enough to suit the most fastidious. The success of the Sanders plan of study, as proven by the thousands of alert, bright-minded young people and adults in all parts of the country following his work, has been a significant factor in determining the future possibilities of the uniform-lesson plan.

And so the mature, thoughtful conviction of the Sunday School workers of the world, as expressed at Denver, is that the positive gain and the yet unsounded pos-

sibilities are so  
contin-  
ners'  
unani-  
is int-  
prima-  
the or-  
the In-  
Decem-  
class-  
year,  
to the  
The la-  
ever a  
of the  
two ye-  
replac-  
ing, an-  
The L-  
Denver  
years'  
summe-  
the beg-  
The s-  
in no s-  
was no  
dication  
School  
a restle-  
present  
termina-  
goals.  
ing, gra-  
—call it  
and urg-  
alike. S-  
home fir-  
teaching  
never yet  
as a dis-  
School w-  
istence,  
seen. G-  
School to  
the child-  
of what I  
shall be c-  
prising e-  
not going  
Sunday S-  
alone will  
the path  
While t-  
stanchly a  
possibilit-  
than any  
cussed, he  
that there  
provement  
uniform-le-  
of the lat-  
earlier ser-



sibilities of the Uniform Lesson System are such as to imperatively demand its continuance for the present. A Beginners' Course, for the little ones who are unable to read, is a thing by itself. It is intended for those younger than the primary age, and the marked success of the one year's course of lessons issued by the International Lesson Committee last December, and carefully tested by many classes during the first six months of this year, would seem to settle any doubt as to the wisdom of providing such a course. The largest gathering of primary teachers ever assembled made an urgent request of the International Convention that a two years' Beginners' Course be provided, replacing the one year's course now standing, and this request was heartily granted. The Lesson Committee, before leaving Denver, took steps to issue a new two years' Beginners' Course next spring or summer, looking toward its actual use at the beginning of the year 1904.

The spirit of the Denver Convention was in no sense a self-satisfied spirit. There was no air of complacency there, no indication that any one felt that Sunday School work had "arrived." There was a restless, eager, noble discontent with present attainments, and noticeable determination to go on to yet unreached goals. The pressing need of better teaching, graded teaching, advanced teaching—call it what you will—was ever present, and urged by radicals and conservatives alike. Superintendents and teachers went home fired with a new zeal to exalt the teaching work of the church as it has never yet been exalted. Teacher-training as a distinct, organized form of Sunday School work has come into vigorous existence, and the beginning is only yet seen. Given an army of trained Sunday School teachers, systematically studying the child and the Bible, and the question of what lessons are needed, and how they shall be chosen, will solve itself with surprising ease. The ideal lesson system is not going to work a revolution in the Sunday School. The ideal teaching force alone will solve all questions and clear the path of all difficulties.

While the Uniform Lesson System was stanchly adhered to as offering far greater possibilities for Sunday School progress than any other system suggested and discussed, here again there was no thought that there is not room for steady improvement in the choice and plan of the uniform-lesson selections. A comparison of the later series of lessons with the earlier series shows how the later Lesson

Committees profited by and improved upon the work of their predecessors. To the Sixth Lesson Committee the Sunday School world confidently looks for the same substantial progress as that which characterized the Fifth. The great achievement for which the Fifth Committee will go down into history, and which did more to silence adverse criticism than any other one act of any committee, was the offering of the eighteen months' study of the life of Christ from the Four Gospels. There was historical continuity, completeness, scholarliness, biographical interest, adaptability. There was no scrappiness, disjointedness, nor sacrifice of history to homiletics. History and homiletics were both there in full measure.

The Denver Convention will go on record as silencing for all time the baseless attacks of unknowing ones concerning the International Convention's attitude toward temperance. Every man, woman, and child in the great audience hall thrilled with responsive enthusiasm as Dr. John Potts, Chairman of the Lesson Committee, thundered forth his denunciation of the unfair assaults upon the Committee. "The grandest temperance organization on the top of the earth is the Sunday School, and the activities connected with the Sunday School. . . . Every Sunday School in the world is true to the principles of temperance and total abstinence." The roar of applause that burst from the convention will be heard round the world. Even if at some future time the true friends of total abstinence believe that it can be taught more effectively in the Sunday School without the interrupting quarterly temperance lessons than with them, no man can ever again question the motives or the convictions of the organized Sunday School workers of this continent as to temperance. For the present, as reported last week in these columns, the quarterly temperance lessons are continued unchanged.

Finances and statistics are good indications of gain or loss. In these two matters the Denver Convention was in keeping with itself. The statistics of the past three years will surprise some gloomy critics of the Sunday School. While they have not yet been finally corrected, they may be relied upon as under, rather than over, the truth. For the United States alone they show, in round numbers, an increase, since 1899, of 410,000 in total enrolment, of 134,000 scholars, of 15,000 teachers, and of 2,200 schools. When it is remembered that these figures



all stand for increases during a period when there has been considerable talk about decline in Sunday School membership, the significance of the facts is striking. And in keeping with this spirit of growth and larger things, the amount of money pledged at Denver for carrying on the world-wide activities of the international organization was larger by about seven thousand dollars than that pledged at any previous convention.

### "Timothy Stand-by" at Denver.

**D**EAR SISTER MANDY: The grate Internashunal Sunday Skool Convenshun has ajurned, and I'm a-feelin' rite smart of that lonely feelin' what allers kums on after the revival meetin's in Brush Fork has broke up.

Marthy and me wuz the first ones at Trinity Church door at the openin' evenin' meetin', and afore we could look around there wuz a hundred more delegashuns a-pushin' and a-squeezein' up the stairs tryin' to get in. The bildin' wuz-zent opin yet, but the crowd didn't care fer the squeezein', fer they wuz all smilin' and happy. Just to keep up the spirits of the crowd one of the delegashuns startid the familyer hym, "There's a stranger at the door; let him in." Marthy wuz shocked, but the feller what startid the hym didn't mean nuthin' wrong. He didn't think fer a minnit how the hym fit the ockashun, fer he wuz as seerius as if he wuz in a prayer-meetin', but it wuz amusin' to most of the crowd, so they all jined in the chorus, "Let him in." The sexton must have herd the singin' and seen the pint, for he opined the door and we skrambled into our seats.

The Convenshun wuz in fer a two-hour red-hot debate on "How could the Internashunal Lesson Sistim be Improved?" There wuz no time lost in gittin' startid. Mr. Belsey frum England sed the people of Great Britain wuz agin havin' the Sistim docktered. It wuz good enuff fer them just as it is. He wuz in favor of "one language, one Book, one lesson."

Dr. Blackall wantid everything gradid. He wantid gradid lessons, gradid texts, and gradid scriptur, a "bread-and-milk" korse fer the beginners, and a "hickery nut" korse fer the seenyers.

Dr. Schaffner sed the best way to improve the Lesson Sistim wuz to "Go Right

on Working with it just as we had done, then it would grow."

Dr. Hazard wuz in favor of an advance korse. He sed that with an advance korse the young men what had got out of the Sunday Skool would come flockin' back agin, and perhaps them what wuz thinkin' of passin' in their resignashuns, and pullin' out, would hold on a little longer.

Dr Hamill sed that the way to improve the Sunday Skool lessons wuz not by tryin' to grade Scriptur, but by gradin' the teechin'. He sed the Scriptur didn't need any gradin'. If the Lord wantid it gradid it would have bin labilled and put up in packages ackordin' to age. The gradin' must be done by the teacher. We didn't need gradid lessons, but we did need gradid teachers.

At last Dr. Potts riz and perseeded to sum up the evidence, just like as if he wuz a lawyer down to Jeriko Kort House. He wished he could believe that so meny young men had left the Sunday Skool becaws the lessons wuzzent hard enuff. He wished he could believe that establishin' speshul lessons fer the seenyers would bring all the strayin' young men back agin. He wuz in favor of one lesson fer every buddy. But if the Lesson Committee wuz to be instruktid to prepare a speshul korse fer beginners, and one fer the seenyers, he wuz in favor of havin' them marked "opshunal," and not havin' them brandid "Internashunal."

When Dr. Hamill and Dr. Potts wuz done, I felt in my bones, and knowed 'way down in my sole, that the Lesson Sistim wuz safe. On Monday the Convenshun took in the "Beginner's Korse" on probashun, but it wouldn't have nothin' to do with the "Advance Korse."

Mandy, I can't close this letter without referrin' to the Quarterly Temprance Lessons. I 'spose you'll be expectkin' me to tell you about the great speeches what wuz made in the Convenshun in favor of retainin' the temprance lesson—but I can't do that, fer they wuzzent made; and how lots of brave men and women skalped the Lesson Committee fer bein' agin the quarterly temprance lesson—but I can't, fer it wuz all a mistake; and how the temprance people presentid a big pertishun of more than a hundred thousand names protestin' agin the doin' away with the quarterly temprance lesson—but I can't, fer it wuzzent presentid.

I 'spose every one of them things would have happend if Dr. Potts haddent made

a two  
vensh  
had n  
man  
surpr  
annou  
mover  
do av  
lesson  
every  
never  
lookin  
terly t  
vensh  
satisfy  
son fo  
selecti  
lesson  
ernest-  
ground  
nashun  
have b  
Oh, I  
killed a  
just a-  
out. C  
tee wuz  
keep o  
Lesson  
there h  
the pee

S

During  
places,  
more or  
matter  
teachers  
to bring  
and thus  
work.  
ing of th  
different  
strength,  
paration  
should b  
to have a  
is, a clas  
By res  
School B  
ber has  
all our  
date, as I  
and ther  
with the  
A prog  
this day,

a two-minnit speech early in the Convension. After the Lesson Committee had made its report, Dr. Potts, the Chairman of the Committee, riz and told how surprized he wuz when a nameless paper announced to the world that there wuz a movement in the Lesson Committee to do away with the quarterly temprance lesson. He told how he had attendid every meetin' of the Committee and never had there bin spoke a single wurd lookin' toward doin' away with the quarterly temprance lesson. (Then the Convension cheered.) He backed up these satisfyin' remarks by sayin' that the lesson for 1903-04 and '05 were already selectid, with four quarterly temprance lesson fer each year; and then very earnest-like, he sed, "If there had bin any grounds fer the rumer, the moral indignashun of the temprance wurd would have bin justified!"

Oh, Mandy, that speech was grate! It killed a lot of red-hot speeches what wuz just a-waitin' fer a chance to be trotted out. Of korse, the new Lesson Committee wuz give instructhuns as usual to keep on with the Quarterly Temprance Lessons; just as they wood have bin if there haddent bin such a-stirrin' up of the people on a false alarm.—S. S. Times.

### Sunday School Rally Day.

BY REV. A. C. CREWS.

During the summer months, in many places, the Sunday School ranks become more or less depleted and scattered, no matter how faithful and earnest the teachers may be. Rally Day is intended to bring together the forces of the school, and thus obtain a good start for the year's work. It is not so much an open meeting of the school as an effort to get the different classes together in their full strength, and pre-supposes much preparation on the part of the teachers. It should be the ambition of every teacher to have a perfect class on Rally Day, that is, a class with every member present.

By resolution of the General Sunday School Board, the last Sunday in September has been set apart as Rally Day for all our schools. It is an appropriate date, as it happens to be Review Sunday, and therefore there is no interference with the lessons.

A programme has been prepared for this day, consisting of hymns, responsive

readings, etc. Last year this official programme was widely used in Methodist schools, and it is hoped that many more will get it this year. In order that it may have a large circulation, our Methodist Book Room is printing and sending it out at cost price. (See advertisement on another page of this issue.)

Attention is called to the fact that the General Board has set apart "Rally Day" as the time for taking up the annual collection for the Sunday School Aid and Extension Fund. Owing to the wonderful development of our Canadian North-West, and the need for many new Sunday Schools in mission districts, the demands upon the fund have been unusually heavy. A specially large contribution is therefore asked from each school this year.

THE striking report of Secretary Crews on the Epworth League, which we print herewith, shows what a marked activity characterizes the young people's organizations of our church. We commend this heartening report to any who have doubts of the permanence and success of the League. One of the most striking features of this report is the immense amount of field work as well as office work accomplished by the indefatigable secretary. To have travelled 57,000 miles (more than twice enough to put a girdle round the globe at the equator), is a remarkable achievement. His editorial work and correspondence has to be done while he is on the wing, or, in the pauses of travel, at home. We commend him to the hearty co-operation of our young people's societies and Sunday Schools everywhere.

The excellent article on "How to Manage and Teach a Girl's Class," in the July Banner was by mistake attributed to Mr. George B. Kirk. This was an error. It should have been attributed to Mrs. George B. Kirk. We make our apologies to the lady. In the poem quoted in the same article, "words" on page vii. should have been "words."

Our own Dr. Potts, who has served on the Sunday School Lesson Committee since 1878, and is now its senior member, was re-elected as chairman of the committee.—Guardian.

## Preparing for a Successful Rally Day.

BY EDWARD F. SHEFFEY.

THE reunion of a great army is a thrilling spectacle. Men go many miles to witness such a scene. It speaks of courage and patriotism; it begets and fosters heroism.

Throughout the modern Sunday School world the leaders are now planning for a grand rally of their forces. Those who wield the "Sword of the Spirit, which is the Word of God," are anxious for a lining-up of their hosts after the temporary demoralization incident to the heated term.

A Methodist Sunday School in Lynchburg, Virginia, employs Rally Day to secure the prompt and, as far as possible, simultaneous return of absentees, to infuse new life and energy into the entire school, and to gather in those who have hitherto declined to become members. That such services are appreciated is evidenced by a larger attendance on these than on any other sessions of the school.

Usually the annual excursion is the first step of preparation. This is conducted during the week preceding the opening of the public schools. Points of historic interest or notable natural beauty are selected. One year the world-renowned Natural Bridge was the objective point. Then the far-famed Luray Caverns, and in 1899 about eight hundred members of the school and their friends went on two special trains, made up of twenty-two coaches, etc., to Niagara Falls, distant from Lynchburg seven hundred and thirty-six miles. No charge is ever made members for transportation, and the utmost harmony, good feeling, and order always prevail.

Returning from Luray and Niagara, neatly printed souvenirs were distributed to all passengers, special mention being made of the Rally-Day services soon to be held; and from that time all looked forward with eager anticipation to this "red-letter" day in the calendar of the school.

Attractively printed invitation cards or folders have also been used. One of these was illustrated with a half-tone picture of a lovely little member of the primary department. On the front of a four-page folder was printed the announcement.

The second page contained the names

of committees on programme, music, decoration, and invitations. The third page presented the programme, embracing six five-minute talks on the Sunday School and its relation to the home, business, law and order, education, interdenominational Christian work, and other departments of church work.

Another programme embodied a practical talk on "Some of the needs of our Sunday School," the speaker dwelling particularly on the need of a new church and Sunday School building, expressing the belief that "a Sunday School that can take its members to Niagara Falls free can do anything it really desires to do." Another feature of these services was the recitation, by members of the several departments, of verses written by members of the school. The following, composed by Miss Cornelia W. Brown, superintendent of the primary department, will be used at our next service:

### RALLY DAY VERSES

#### Cradle Roll:

My name is on the Cradle Roll  
And I am mamma's pet.  
I want to come to Sunday School,  
But mamma says "Not yet."

#### Primary Department:

The primary children are rallying here  
In the place where they all love to be.  
I know it is right, for the Saviour has said,  
"Let the little ones come unto me."

#### Junior Department:

I pledge the junior boys and girls  
To make a valiant stand.  
We promise not to lag behind,  
But work with heart and hand.

#### Intermediate Department:

Intermediate classes, by people 'tis said,  
Belong to the butterfly age;  
But we promise to do the best that we can  
To pass through the dangerous stage,  
And to battle with sin without and  
within.  
Our leader is Christ, and we surely shall  
win.

#### Senior Department:

Welcome, welcome, Rally Day,  
Bringing back the dear old way.  
See, our scattered people come,  
Gladly singing "Harvest Home."  
We will strive with purpose true  
Faithful work for Christ to do.

—S. S. Times.

### Work.

BY ELIZABETH BARRETT BROWNING.

What are we set on earth for? Say, to  
toil;  
Nor seek to leave thy tending of the  
vines  
For all the heat o' the day, till it de-  
clines,  
And death's mild curfew shall from work  
assail.  
God did anoint thee with his odorous oil,  
To wrestle, not to reign; and he assigns  
All thy tears over, like pure crystal lines,  
For younger fellow-workers of the soil  
To wear for amulets. So others shall  
Take patience, labor, to their heart and  
hand,  
From thy hand and thy heart and thy  
brave cheer,  
And God's grace fructify through thee to  
all.  
The least flower, with a brimming cup,  
may stand  
And share its dewdrop with another near.

### How to Conduct a Review.

BY REV. C. A. S. DWIGHT.

The average Sabbath School teacher probably dreads Review Sunday, despairing of presenting the lessons of a whole quarter in a half hour in any such manner as will make a vivid and definite impression on the minds of the scholars. Some may have given up entirely the idea of reviewing, others take Review Sunday for the discussion of an "extra" topic, such as temperance or some social theme; and others, still, on that day bolt the lesson entirely, and turn the half-hour exercise into a rambling talk on all sorts of subjects (more likely to be little than big), interspersed with stories more interesting than edifying.

Nevertheless we believe in reviewing. All life, in one sense, is a reviewing—of past achievements and failures alike, in order to better success in the future. A review is a "view again." It is worth while to look at some things a second

time, or even a third time. A review is also a grouping. It should mean the gathering together or classifying under appropriate heads of the many details which have in past weeks been before the mind. Furthermore, to review the facts acquired during a course of study is to see them in their proper relations and proportions, the relatively less important matters retiring to the background, while the essential or structural teachings emerge into clear prospect. A review thus gives perspective.

But what is the proper method for a review? There is no one proper, exclusive method. The ways of reviewing are many, too numerous to be discussed at length here, and the method that succeeds at one time or with certain minds may not be adapted to altered conditions. There is the strictly chronological method, where the mind dwells successively on important events, and runs past others that have previously been considered in detail during the quarter, a good deal as a train now running express omits calling at stations before stopped at when it was a "way." This chronological order is the readiest, and sometimes the least rich in results. The topical method seems most philosophical. It is natural to look for some co-ordinating principle in the lessons that have been studied, and useful also for purposes of practical impression to thread their diverse teachings on a few main lines of thought. Dates are, after all, of not so much consequence as doctrines.

The topical method, however, may be overdone. In some instances, instead of trying to find an abstract principle or a far-fetched thought on which to hang, as though it were a peg, the various topics of the quarter—a kind of treatment often more ingenious than instructive—it might be better to look at each lesson in turn as it is related to God the Father, or to the personal Christ. As we look into the New Testament we find that the "central truth" is the central Teacher—Christ. When, therefore, we view (and review) Scripture as its heterogeneous parts are related to the person and work of Jesus, we arrive at a unity both logical and vital.

This biographical method of review, primarily applied to the character of Christ, is in a secondary sense appropriate as relates to the human personages of Scripture. Where one character, as Peter, stands out more conspicuously than others in the lessons of the quarter, a fresh interest may be lent to the review by noting, by successive illustrations, the develop-

ment of his Christward faith and love. On some occasions all these methods may be combined, effort being made in any case to avoid the two extremes of obscure condensation or bewildering detail.

One thing at any rate is certain, and that is that no review will be a success on which the teacher does not expend much time, thought and prayer. The review exercise is really the most difficult, and it may be the most rewarding of all. The scholars may be trained to assist in it and to enjoy it, instead of dreading it as an ordeal. It should be possible to draw out much valuable information by asking each scholar, in turn, just what he has obtained for himself out of the lessons that have been studied. Useful hints as to pedagogic methods may be obtained in this way, as the teacher observes what kind of facts or teachings "stick" in the minds of the young, and what slips from them. Prosecuted with earnestness, intelligence, and zeal, the study of the review should result in a careful systematizing and consolidation of thought, a firmer grasp on truth in its broader redemptive relations and a steady deepening of personal piety in teacher and taught.—S. S. Journal.

### Methodist Magazine and Review for August.

Of timely interest in connection with the expected Royal Coronation is a paper by the Editor, with twenty illustrations, entitled, "Round About London." Other illustrated articles are, "The Canadian Habitants;" a popular science paper on "Living Lamps;" and a study of George Fox, William Penn, and the Quakers, by the Editor, all well illustrated. "The Bishop of London," a character-study of the Rev. Dr. Arthur Foley Winnington Ingram, is a racy account of his work in the East-end slums of London, by William Durban. The Rev. Dr. Cleaver has an article of blended humor and wisdom on "How the Layman may help the Preacher." "A Plea for the City" is an eloquent paper by Dr. John Watson ("Ian Maclaren"). A striking article is that by Dr. Joseph Parker on "The Preacher's Relations to the Socialistic Features of the Day." The Editor contributes also an important paper on the heroic days of the Early Church, a sub-

ject on which he has made original investigations. That strongly-written Canadian story, "As a Refiner's Fire," is concluded in this number. The article by S. R. Crockett on "The Little Fair Man" is in his best manner. "A Stage Driver's Story," by Mary B. Sleight, will be read with much interest. "A Coronation Ode," by Bliss Carman, well sustains the reputation of this Canadian poet, and the usual departments of World's Progress, Religious Intelligence, and Book Reviews complete an interesting number of this magazine.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

In a recent visit to a certain Sunday School, there were two classes which we sincerely pitied. They were the classes, one of girls and the other of boys, who had just come from the primary department. In that department some of the methods of the kindergarten were employed. The pupils gathered with a teacher about tables, and part of the time was spent in occupations that kept the minds and the hands of the children busy. Now they were in a large room with a multitude of other buzzing classes. There was no table; the chairs in which they were seated were too high to allow their feet to reach the floor; there was no proper occupation for their hands. Not even the delight of graduation into the "big room" could compensate for the sudden loss.

The cure does not readily suggest itself. The resources of the school would have permitted the securing of comfortable chairs, but no place was at hand where the classes could be by themselves, nor was there space for the introduction of tables large enough to be of much service. Yet the ingenuity of teachers and superintendent might have devised some way by which the gulf between the primary and the junior departments might have been bridged after a fashion. A few lap-boards and a few sheets of paper with pencils might have furnished all that was absolutely essential to make the routine of the large room less irksome. There are other simple and inexpensive devices, too, which might well be used. Set your wits to work. Perhaps you may devise something better than has yet been thought of to reach the hearts of your pupils through the hand and the eye as well as through the ear.—Pilgrim Teacher.

V  
 ested  
 and c  
 bore :  
 treat,  
 Cottar  
 Our I  
 there  
 gaged  
 though  
 freely  
 of Doi  
 it see  
 place  
 sweet  
 ing!"  
 joy, ne  
 for on  
 quisite  
 began  
 pleasur  
 as a t  
 this br  
 The  
 culties  
 teachin  
 to larg  
 of mar  
 books,  
 theme  
 tions.  
 note ar  
 is the  
 That s  
 to-day  
 in all l  
 of the c  
 First,  
 from of  
 must "  
 heard t  
 ding us  
 are stri  
 copy til  
 with th  
 supreme  
 In the  
 \* We h  
 from a r  
 intend  
 this city.

## The Joy of Service.\*

BY N. F. CASWELL.

VISITING a summer resort, as I walked in and out among the tents and cottages I was much interested in and often amused at the quaint and curious names that many of them bore: "Heart's Ease," "The Saints' Retreat," "Four Boys and One Dog," "Rest Cottage," "The Hungry Four," "We Left Our Happy Homes For this," etc., but there was one name that especially engaged my attention and lingered in my thought—"Dolci far Niente," or, as I freely translated it, "The Exquisite Joy of Doing Nothing." An appropriate title, it seemed to me, for a summer resting place. It started me moralizing. "The sweetness, the exquisite joy of doing nothing!" There was such sweetness, such joy, no doubt, but was it to be compared for one moment with the far more exquisite joy of doing something? and I began to think of the satisfaction and pleasure I derived from my humble work as a teacher in the Sunday School, and this brief article was the result.

The "trials" and "problems," the difficulties and obstacles, of Sunday School teaching appear—and rightly perhaps—to largely monopolize not only the pages of many Sunday School periodicals and books, but they often form the main theme of teachers' meetings and conventions. I wish here to strike a higher note and speak of the exquisite joy that is the portion of the faithful teacher. That such joy exists can be testified to to-day by thousands of men and women in all lands. Let me state briefly some of the causes of this joy.

First, there is the pleasure that comes from obedience. We have read that we must "search the Scriptures"; we have heard the gentle voice of the Master bidding us feed his sheep and his lambs; we are striving to obey his command, "Occupy till I come." That he is well pleased with this loving obedience gives us our supreme joy.

In the second place, we have joy be-

cause we are not laboring in our own strength, nor going to warfare on our own charges. The work is hard, difficulties do arise, our patience and our faith are often sorely tested, but beside us ever, inspiring us by his example, strengthening us by the subtle inbreathing of his divine might, is one like unto the Son of God. His shoulders bear the other end of the yoke—a yoke, however, that as it is borne, is transformed into a garland of flowers. What peace, what comfort there is in this great truth!

Again, we have the unspeakable joy and priceless privilege of so placing before our scholars the sublime beauty of the Christian religion, the magnificent, incomparable life of our Saviour Jesus Christ, that they can be won for him, saved from a life of sin, and fitted to go out into life strong and stalwart spiritually to manfully fight against wrong and error and do their part in bringing in the kingdom. To so influence one young life is worth many times over a lifetime of service.

Then there is the pleasure derived from association with the vigorous young life of the school. Bright, smiling faces, receptive hearts, cheerful voices, keen, inquisitive minds, the enthusiasm and optimism of youth, all these abound there, and to be surrounded by this growing, uplifting life even for the all too brief hour on Sunday, is a joy that passes telling.

Lastly, there is the delight that springs from the social side of our work; the friendly greeting, the warm hand-clasp, the encouraging word of approval or advice, the thrill of the school esprit de corps—all joy-producers of the best kind. And then the singing! My heart has many times and oft been lifted up close to the gates of heaven, as I have listened to the fresh young voices of the children ringing out some inspired melody. What an inspiration, what a charm there is in the music of the school! I have thought that the Gospel is sometimes better preached by teaching scholars the immortal hymns and bright Gospel songs, than by our exposition of the lesson, for the songs are sung by them in the home and on the street and abide in their hearts and minds for ever.

These are some of the many reasons why Sunday School teaching is productive of the highest pleasure. May the Lord cause this joy to abound in our hearts and shine out on our faces as we go before our classes week by week.

\* We have pleasure in printing this contribution from a veteran Sunday School worker, long Superintendent of the Broadway Tabernacle school of this city.



## Helpful Thoughts.

How often we feel discouraged and think there is no use in putting forth any further effort to attain to a higher standard of living. We have high ideals but we seem to make no progress in reaching them. The old self which we desire to trample down and make a stepping-stone of is continually rising up—continually defeating our noble aspirations. In connection with this, how helpful are these lines:

"Whoever with an earnest soul  
Strives for some end, from this lone  
world apart,  
Still upward travels, though he miss  
the goal,  
And stray—but towards a star."

Discouraged heart, hope on! It is of use to struggle after the beautiful. In spite of defeats the very fact that we are struggling brings us nearer the goal. We are sure to have difficulties to overcome and hardships to endure, but is not the result we are seeking worthy of the strongest endeavour? It is comforting to know that it is by means of the hard things that we grow—grow in strength and beauty of character.

But let us make our ideals clear, definite—"strength and beauty of character" is so large, so indefinite. If your lot fall among those who go out each day to earn their bread, what is your ideal of life under such conditions; or if you stay in the home, what is your idea of what comprises a beautiful life there? Let us take each day as it comes and try to make it as beautiful as possible, and then at the close of the day, in the quiet of our own room—perhaps just "ere slumber's chains have bound us," let us take a review—a thorough, critical review—of our day, and thus note wherein we have fallen short of our ideal. How much better fitted are we then, with God's help, to convert the failures into success the following day. And let us remember, dear, discouraged friends, that he who lives thus, though he at times may stray, will still be travelling upward.

Some one has said, "Every day is a little life, and a whole life but a day repeated." If we would but realize this! You wish to make the most of your life—know, then, that to do so you must

make the most of each day as it comes to you. We are so prone to live in the past and future, while in the meantime, the present—the only part of our life we can really call our own—is going by unimproved. "Act, act in the living present, heart within and God o'erhead." Make your life full of days filled with beautiful thoughts, actions, and deeds, and eventually you will have built up a character such as the angels smile to see.

## Gone Out of Style.

How many classes are there in your Sunday School whose members commit the lesson to memory? How many commit a portion of it? How many learn even the Golden Text?

We have asked these questions in several schools of late. The result astonished us. If the aforesaid schools are fair samples, the habit of memorizing a portion of the Bible each week has gone out of style.

This is unfortunate. It is perilous. It is an index finger pointing down. Cannot something be done? Perhaps in the old days the girls and boys tried to memorize too much, and hence learned the text of the Bible in a superficial way. Perhaps the children were subjected to a kind of "stuffing" process. That was bad. But certainly it was not so deplorable as the almost total neglect of this day. We plead for a return to the habit of memorizing at least a few verses of the Bible each week. The Scripture thoroughly committed to memory in girlhood and boyhood will never be forgotten. The Scripture committed to memory by adults is retained for a very limited period.—Epworth Herald.

## The Young People's Societies.

The Epworth League and the Sunday School, having largely the same field, ought to be more mutually helpful than they are. This letter from a representative of an Endeavour Society at Ferndale, Cal., may suggest a closer relation:—Our society recently held a very profitable Sunday School conference. Papers

were  
each  
Endeav  
to set  
were:  
Societ  
"How  
School  
Endea  
ple's o  
School  
deavon  
tian I  
School  
ent?"  
deavon  
(By th  
"How  
Christi  
tor?"  
summa  
out.—S

## Bishop

The M  
adapted  
age.  
organiz  
sazioni  
the sys  
tainly i  
maintai  
this ho  
reaching  
securing  
ence a  
Christia  
plement  
in such  
haustive  
the negl  
forting t  
church.  
son for  
class-me  
new con  
develop  
sociology  
cate.

The st  
with dri  
polluted.  
disease.  
thirst an  
which oft  
the city v



were read on practical subjects, and after each there was a discussion opened by Endeavorers who had previously promised to set the ball rolling. The subjects were: "How can the Christian Endeavor Society aid the primary department?" "How can the Juniors aid the Sunday School, and vice versa?" "How can the Endeavorers aid the Bible and young people's classes?" "How can the Sunday School teachers aid the Christian Endeavor Society?" "How can the Christian Endeavor Society aid the Sunday School officers, especially the superintendent?" "How can the Christian Endeavor Society aid the main school?" (By the Sunday School superintendent.) "How can the Sunday School and the Christian Endeavor Society aid the pastor?" The programme closed with a summary of the helpful points brought out.—S. S. Journal.

### Bishop Vincent on the Class-Meeting.

The Methodist class-meeting is perfectly adapted to the demands and habits of this age. While the schools are everywhere organizing clubs, seminars and conversational for the collecting of material and the systematizing of investigation, certainly it becomes us as Methodists to maintain or to revive the class-meeting, this honored and effective device for reaching the units of the church and for securing definiteness in Christian experience and intelligent co-operation in Christian work. It will be well to supplement wise introspection and testimony in such groups of believers by an exhaustive discussion of plans for finding the neglected, relieving the needy, comforting the sorrowful, and building up the church. Thus shall we have fresh reason for giving thanks to God for the class-meeting. And thus also make a new contribution to the highest and latest developments of both psychology and sociology.—Northwestern Christian Advocate.

### Pollution.

The stream that supplies Philadelphia with drinking water becomes at times polluted. In the water are germs of disease. That which is taken to quench thirst and refresh life produces fever, which often ends in death. No person in the city who knows this will, in the times

of pollution, drink this water if it can possibly be avoided. They show their good sense. There are just now many draughts offered the soul under the guise of literature. Sometimes we may not know that subtle diseases are in books, doubt, denial of God, evil lusts, and devil's teachings. We drink the draught ere we are aware. But when we do know, then how foolish to drink when the subtle germs of moral paralysis and death may be thus taken into the soul! The vitality of our moral and religious life may be so great as to destroy these enemies before they harm us, but the risk is tremendous. Good sense will avoid polluted waters.—The Augsburg Teacher.

### Drops of Ink to Make You Think.

Teacher, if you get nothing out of the lesson which helps you, just think how little your class must get.

It is a very serious responsibility, and no mistake. We mean the responsibility of attempting to be a Sunday School teacher. The results are eternal, whether they be good or bad.

And the worst of it is, that it may be a still greater responsibility to give it up! Then let us pray.

Teacher, look for three things in every lesson. First—For something that will help yourself. Second—For something that will help the Christians in your class. Third—For something that will convict the sinners in your class. And remember this: If you fail on the first point you will surely fail on the second and third.—S. S. Bulletin.

Before the Sunday School, the superintendent and teachers should always magnify the pastor. The scholars should be made to feel by word and act that he is their minister, and that he is worthy of all reverence and regard. His presence on the platform should ever be welcome, and should never pass unnoticed. Some cordial word of recognition or impressive greeting, if nothing more, should show to all the high place that he holds. An occasional suggestion that, relative to certain things, it would be well for the scholars to go to the pastor for help, would also aid in bringing about a desirable relationship with him. The Sunday School may do much to give the pastor his greatest opportunity.—Pilgrim Teacher.

### Put in Your Bible.

Here is a handy table, furnished by The Christian World, which it would be well to cut out or copy for reference in your Bible studies :

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubic was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.

### Bad Boys, or Bad Teaching?

It is often the case that a teacher is contented to simply teach the Bible lesson of the day, without any reference as to the time of the incident on which the lesson is based. A substitute teacher in the Church of the Resurrection in Philadelphia asked a class of boys for responses to the question, "How long ago did this incident in the lesson occur?" The regular teacher had probably never asked them such a question as this, and the boys were puzzled. Not a response came until they were further asked, "Did this happen as long ago as George Washington's time?" And then the response was doubtful. One boy was inclined to believe that it was. When asked if he thought it was as long ago as the time of Columbus,

he said he did not think it was. The ignorance of this class of bright boys was not an uncommon experience with this teacher, who had taught many other classes in the same school. Is there not an indication here of the reason why many teachers fail to interest a class of what most people call "bad boys"? Should the term be applied to the boys? —S. S. Times.

### Fate of the Disciples.

St. Matthew was slain with the sword in Ethiopia.

St. Mark was murdered in Alexandria.

St. Luke was hanged to a tree in Greece.

St. John died a natural death at Ephesus.

St. James the Great was beheaded at Jerusalem.

St. Paul was beheaded at Rome by Nero.

St. Barnabas was stoned to death by Jews at Salania.

St. Simon was crucified in Persia.

St. Jude was shot to death with arrows.

St. Bartholomew was flayed alive.

St. Andrew was bound to a cross till he expired.

St. Thomas was killed by a lance stab.

St. Philip was hanged from a pillar.

St. James the Less was clubbed to death.

### Not Riddle, but Revelation.

Dr. Wilbert W. White utters a warning word to those who emphasize the difficulties of the Bible :

To regard the Bible as a book difficult to understand is a common misconception of it. "The Bible is not a riddle, but a revelation." It has been given to show the way of life. It is the history of salvation. The great essentials of its teaching may be easily grasped. True, there are some things in the Bible which are hard to understand, which the unlearned and unsteadfast wrest to their own destruction. But the Bible, as a whole, is a plain book intended for plain, common people, and is to be understood in a plain, common-sense way. Persons who reject the Bible because they think it hard to understand, or because there are so many things in it which they do not believe, should try reading it for the things which they can understand and

will h  
as tru  
obedie  
quises

"Li  
Li

I don  
bless t  
helps f  
busy h  
the tra  
salesgi  
earners  
with su  
time be  
and hot  
these h  
and the  
can get  
on the  
for the  
the can  
for the  
things  
Serve t  
clearest  
do, ever  
they ha  
they ask  
any new  
recipes  
what Su  
—to lear  
—Robt.

The

The fo  
Twenty  
intenden  
by Mr. J  
1. Incl  
whole so  
2. Enla  
head, but  
3. Dilat  
and know  
4. Itchi  
shaker, s  
5. Nerv  
after the  
6. Supp  
be truly  
7. Stiffn  
have all t  
one essen

will heartily, without hesitation, accept as true, never forgetting the fact that obedience to known truth is a prime requisite to advancement in knowledge.

"Light obeyed increaseth light;  
Light rejected bringeth night."

—S. S. Journal.

### The Use of Helps.

I don't decri the "lesson helps." God bless the teachers who have devised these helps for the busy men and women, the busy housekeeper, the busy merchant, the tradesman and the mechanic, the salesgirl and the seamstress, the wage-earners who teach in the Sunday Schools with such scant time for study, and that time be taken from their rest and sleep and hours of recreation. We must have these helps. Blessed be the restaurant and the cannery. Use all the helps you can get. But don't set the canned things on the table uncooked. And don't open the cans in the class. Get them ready for the table, as the women do the nice things they buy in the market-place. Serve them in the daintiest china, in the clearest crystal. Do as the women folks do, even in the preparation of a dish; they have prepared a thousand times; they ask other women if they know of any new way of cooking it. Exchange recipes with your neighbours; that's what Sunday School conventions are for—to learn new ways of serving old dishes. —Robt. J. Burdette.

### The Successful Superintendent.

The following seven attributes for a Twentieth Century Sunday School Superintendent were given in a recent speech by Mr. John R. Pepper:

1. Inclination of the heart. Have his whole soul in the work.
2. Enlargement of the head—not big head, but largeness from real knowledge.
3. Dilation of the eyes. To see things and know things when he sees them.
4. Itching of the hand—a good hand-shaker, social and genial.
5. Nervousness of the feet. To go out after the absent and seek new scholars.
6. Suppleness of the knees. He must be truly a praying man.
7. Stiffness of the backbone. He might have all the other attributes and lack that one essential.

### The Name Odious to Them.

A number of whiskey papers are clamouring for a change of name for their places of business. They think that the name "saloon" has come to be so odious as to be hurtful. They would rather have them called wine-shops or beer-stores. Then, too, they think the word "traffic" hurts them, as the expression "liquor traffic" has been used so much by temperance agitators. Let them rest assured, however, that there are no words in the language that would not be degraded by being used in connection with their shameful, wicked, detestable business. Call their places or ill-resort and death "palaces" and the word would soon be reeking with the vile odours of perdition. The fact is, these men are doing the devil's business, and they are dragging down to ruin every one and everything they touch. A "doggerly" or a "whiskey-den" is as reputable as a "wine-shop" or a "gin-palace."—Ex.

One of the most encouraging features of our Sunday School reports at the recent Conferences was the number of scholars who have united with the church during the past year. In the Toronto Conference there were 1,561. "Decision Day" was generally approved, and recommended to superintendents and pastors.

One of the Conferences recommended the establishment of travelling Sunday School libraries. The idea is for five or six schools to unite and purchase 100 books, each list being different from the other. Each school to have the use of the books for one year, and then exchange them with one of the other schools. The plan seems feasible.

The Sunday School reports of both the Toronto and Montreal Conferences recommended the establishment of normal courses of study for our Sunday School teachers, with examinations and diplomas. The proposal is an important one, which will doubtless be carefully considered by the General Conference. The number of persons who can be induced to take such a course is usually small, but doubtless great good comes from the systematic study. It should be the ambition of all Sunday School teachers to make themselves as efficient as possible. —Canadian Epworth Era.

Two great impressions from the Sunday School Convention stand out among all others. They are vital and determinative. The first is the power and supremacy of the Bible in the hearts of those who are moulding the men and women of to-morrow.

Criticism has not shaken their faith. Every ray of light, every item of knowledge, is eagerly noted, fairly weighed, faithfully used. The Bible was never more earnestly studied in every phase of its history and meaning. It is still "The Book."

The message of the cross is supreme. As Dr. Lorimer eloquently pointed out, the cross is facile princeps in what it denies, in what it affirms, and in what it enjoins. Fads in philosophy and inventions in religion yield to the age-continued, ever-widening power of the cross. The Sunday School army glories in the

cross, its shame, its sacrifice, its service, its strength, its salvation. The motto on the Christian-conquest flag, the thrilling sign that Constantine saw in the heavens, the sign of the cross, "by this sign conquer!"—Christian Endeavor World.

Library books can be made quite a help to class work, provided the teacher is a good librarian. It is well, now and then, to get the keys and ransack the shelves for "material" to work with in teaching the next quarter's lessons. One's own home library quite possibly may contain something which can be loaned to each of the class in turn. Another plan which has been found good is to gather a scrapbook of printed stories and other material. When full, put it in circulation, allowing each scholar to keep it a week at a time.—Selected.

## LESSONS AND GOLDEN TEXTS—THIRD QUARTER.

Studies in the Old Testament from Moses to Samuel.

- Lesson 1.** July 6.—THE GIVING OF MANNA. Exod. 16. 4-15. Study Exod. 16. 1-15. **Commit** vs. 4, 5. (Read Exod. 15. 22 to 16. 36; also John 6. 25-59.) **GOLDEN TEXT:** Matt. 6. 11. Give us this day our daily bread.
2. July 13.—THE TEN COMMANDMENTS—DUTIES TO GOD. Exod. 20. 1-11. **Commit** vs. 3-11. (Read Deut. 5. 1-15; Matt. 22. 34-40.) **GOLDEN TEXT:** Luke 10. 27. Thou shalt love the Lord thy God with all thy heart.
3. July 20.—THE TEN COMMANDMENTS—DUTIES TO MEN. Exod. 20. 12-17. **Commit** vs. 12-17. (Read Deut. 5. 16-22; Matt. 5. 17-48.) **GOLDEN TEXT:** Matt. 19. 19. Thou shalt love thy neighbour as thyself.
4. July 27.—WORSHIPPING THE GOLDEN CALF. Exod. 32. 1-6, 30-35. Study Exod. 32. 1-35. **Commit** vs. 30-32. (Read Exod. chs. 32-34.) **GOLDEN TEXT:** Exod. 20. 3. Thou shalt have no other gods before me.
5. Aug. 3.—THE TABERNACLE. Exod. 40. 1-13. Study Exod. 40. 1-58. **Commit** vs. 1-5. **GOLDEN TEXT:** Psa. 100. 4. Enter into his gates with thanksgiving, and into his courts with praise.
6. Aug. 10.—NADAB AND ABIHU—TEMPERANCE LESSON. Lev. 10. 1-11. **Commit** vs. 8-11. **GOLDEN TEXT:** 1 Thess. 5. 6. Let us watch and be sober.
7. Aug. 17.—JOURNEY TOWARD CANAAN. Num. 10. 11-13, 20-30. **Commit** vs. 33, 34. (Read Num. chs. 11, 12.) **GOLDEN TEXT:** Psa. 31. 3. For thy name's sake lead me, and guide me.

**Lesson 8.** Aug. 24.—REPORT OF THE SPIES. Num. 13. 26 to 14. 4. Study Num. 13. 1-3 and 13. 25 to 14. 4. **Commit** vs. 30-33. **GOLDEN TEXT:** Psa. 40. 4. Blessed is that man that maketh the Lord his trust.

9. Aug. 31.—THE BRAZEN SERPENT. Num. 21. 1-9. **Commit** vs. 9-8. (Read Num. 20.) **GOLDEN TEXT:** John 3. 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

10. Sept. 7.—THE PROPHET LIKE MOSES. Deut. 18. 9-19. Study Deut. 18. 9-22. **Commit** vs. 17-19. **GOLDEN TEXT:** John 6. 14. This is a of a truth that prophet that should come into the world.

11. Sept. 14.—LOVING AND OBEYING GOD. Deut. 30. 11-20. **Commit** vs. 15, 16. (Read Deut. chs. 30, 31; Rom. 10. 1-15.) **GOLDEN TEXT:** 1 John 5. 3. For this is the love of God, that we keep his commandments.

12. Sept. 21.—THE DEATH OF MOSES. Deut. 34. 1-12. **Commit** vs. 10-12. (Read Deut. chs. 32, 33.) **GOLDEN TEXT:** Exod. 33. 11. The Lord spake unto Moses face to face.

13. Sept. 28.—REVIEW. (Read Deut. 8. 1-20 and the Lessons for the Quarter.) **Commit** the Golden Texts of the Quarter. **GOLDEN TEXT:** Deut. 8. 18. Thou shalt remember the Lord thy God.

## ORDER OF SERVICES—THIRD QUARTER.

### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 107. 1-8.)
- SPT. O give thanks unto the LORD, for *As is good: for his mercy endureth for ever.*
- SCHOOL. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- SPT. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- SCHOOL. They wandered in the wilderness in a solitary way; they found no city to dwell in.
- SPT. Hungry and thirsty, their soul fainted in them.
- SCHOOL. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
- SPT. And he led them forth by the right way.
- SCHOOL. That they might go to a city of habitation.

SPT. O that men would praise the LORD for his goodness,

SCHOOL. And for his wonderful works to the children of men!

- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 79. 8, 9.)
- SPT. O remember not against us former iniquities:
- SCHOOL. Let thy tender mercies speedily prevent us; for we are brought very low.
- SPT. Help us, O God of our salvation, for the glory of thy name;
- SCHOOL. And deliver us, and purge away our sins, for thy name's sake.

[Stud  
Deut. 18  
9 Who  
LORD th  
to do aft  
10 Th  
one that  
through  
observer

11 Or  
spirits, o

12 Po  
inatio  
abomina  
out from

13 Th  
God.

14 For  
hearkene  
diviners;  
not suffe

15 The  
a Prophe  
ren, like

16 Acc  
LORD thy  
bly, sayin  
the LORD  
fire any y

17 And  
spoken th

18 I w  
their brea  
words in  
them all

19 And  
will not l  
speak in m

Time-  
plains of

M. The  
Tu. Cau  
W. Fear

# International Bible Lessons.

## THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

### LESSON X. The Prophet Like Moses.

[Sept. 7.]

**GOLDEN TEXT.** This is of a truth that prophet that should come into the world,  
John 6. 14.

#### AUTHORIZED VERSION.

[Study also verses 20-22. Read Acts 3. 18-26.]

Deut. 18. 9-19. [Commit to memory verses 17-19.]

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any* one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Ho'reb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

#### AMERICAN REVISED VERSION.\*

9 When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiceth augury, or an enchanter, or a sorcerer, 11 or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. 12 For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them out from before thee. 13 Thou shalt be perfect with Jehovah thy God. 14 For these nations, that thou shalt dispossess, hearken unto them that practice augury, and unto diviners; but as for thee, Jehovah thy God hath not suffered thee so to do.

15 Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. 17 And Jehovah said unto me, They have well said that which they have spoken. 18 I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

**Time.**—B. C. 1452 (*Usher*). **Place.**—The plains of Moab.

#### Home Readings.

M. The Prophet Like Moses. Deut. 18. 9-22.

Tu. Cautions. Deut. 12. 28-32.

W. Fear God! Isa. 8. 11-20.

Th. Peter's reference. Acts 3. 19-26.

F. Stephen's reference. Acts 7. 35-43.

S. False prophets. Jer. 14. 10-16.

S. Refuse not! Heb. 12. 18-29.

\* The American Revision, copyright 1901, by Thomas Nelson & Sons.

## Lesson Hymns.

*New Canadian Hymnal*, No. 4.

Oh, for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace!

*New Canadian Hymnal*, No. 6.

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

*New Canadian Hymnal*, No. 9.

There is no name so sweet on earth,  
No name so sweet in heaven,  
The name before his wondrous birth  
To Christ the Saviour given.

## Questions for Senior Scholars.

1. *A Peculiar Nation.*

What was the land which was given to Israel?  
What were some of the practices of the nations who inhabited it?

What was Israel commanded to avoid?  
How were they to appear in the sight of God?  
Upon what condition was the land to remain theirs?

By whom did the Lord communicate to them his will?

2. *The Prophet of the Lord.*

What promise was given them?  
From among whom was this Prophet to arise?  
Under what obligation were men to hear the words of the Prophet?

What authority would this Prophet have?  
What reason is given in verse 16 for sending this prophet?

Who is the Prophet thus promised?  
What kind of prophecy is forbidden under penalty of death?

What was the test of genuine prophecy?  
In what respects did Moses foreshadow Christ?  
Recite the GOLDEN TEXT.  
To whom does it refer?

## Questions for Intermediate Scholars.

1. *Seeking Knowledge Sinfully* (verses 9-14).

What were some horrible ways the heathens sought to know the future?

What wicked deceivers existed?  
Is not fortune telling as wicked and harmful to-day?

Why does God withhold our future from us?  
What good comes from not knowing it?

2. *Son of God Sent to Reveal* (verses 15-19).

What was the office Moses held?  
What is he often called?

In which office does he represent Jesus?  
What is like Jesus in Moses?  
What does the word prophet mean?  
What names of Jesus show his prophetic character and work?  
What is the character of Moses?  
In what different way was Jesus foreshadowed in the Old Testament?  
Which men besides Moses specially stood for him in different characters?

## Questions for Younger Scholars.

What did the Lord give his people before they came into Canaan? *Many words of counsel.*

Who were they to live near? *Idolaters.*  
What did they sometimes do? *Make their children pass through the fire.*

What were the Israelites told to do? *To have nothing to do with them.*

What other people did Moses warn them to avoid? *Witches and fortune-tellers.*

Whom did he promise them? *A prophet.*  
What did he say of him? *That he should be one of their brethren.*

Why did the Lord wish to come in the form of a man? *That the people might not be afraid.*  
What did he wish them to do? *To listen to his words.*

When did he come? *About fourteen hundred years after.*

Who was he? *The Lord Jesus Christ.*

## The Lesson Catechism.

(For the entire school.)

1. Who gave Canaan to the children of Israel? *Jehovah, their God.*

2. Why were the Canaanites expelled from the land? *Because of their wicked conduct.*

3. What were the children of Israel to avoid? *Such wicked conduct.*

4. What did God promise to raise up for them from among their brethren? *A Prophet like unto Moses.*

5. What was afterward said of Jesus of Nazareth? *GOLDEN TEXT: "This is of a truth," etc.*

## The Church Catechism.

75. What is the Kingdom of Christ? *The Kingdom of Christ is his mediatorial government in the Church and over the world for the overthrow of sin and the establishment of the Kingdom of God among men.*

Revelation 11. 15. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*



## THE LESSON OUTLINE.

## Jesus the Teacher.

*The Lord thy God will raise up unto thee a Prophet; unto him ye shall hearken.*

## I. THE DIVINE TEACHER.

We know thou art a teacher come from God. John 3. 2.

Christ the . . . wisdom of God. 1 Cor. 1. 24.

## II. THE UNIVERSAL TEACHER.

Teach all nations. Matt. 28. 19.

I will draw all men unto me. John 12. 32.

## III. THE CONSISTENT TEACHER.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart. Matt. 11. 29.

Christ also suffered for us, leaving us an example. 1 Pet. 2. 21.

## IV. THE SUCCESSFUL TEACHER.

They said unto him, All men seek for thee. Mark 1. 37.

His word was with power. Luke 4. 32.

## EXPLANATORY NOTES.

The relations of Moses to the nation of Israel are absolutely unique in history. Under God the entire national organization and the religious ritual were due to him. The clanish and tribal relations which existed when Moses first came into close contact with his racial kinsmen were made constituent elements in the new national life. So the old system of worship, which included the keeping of the seventh day holy and the offering of sacrifices, was the trunk from which the elaborate system given in Leviticus and Deuteronomy was evolved. But Moses was much more than an elaborator. To use modern phraseology, he was quite as great in analysis as he was in constructive ability. Not only did he provide for the daily living of this nation; he uttered certain principles which lay at the basis of the national and religious life. The Ten Commandments are the underlying moral principles not only of Hebrew civilization, but of all civilizations worthy of the name. And the elements of prosperous national life were quite as plainly stated by him. Having shaped the civil machinery of the nation, having instituted its religious practices, having put into words certain profound statements on which this machinery and those practices are based, Moses, in the prospect of his approaching death, prepared for successors in the executive department of both secular and religious life. Already he had passed over the priesthood to Aaron, the army was under the control of Joshua, and as, again to adopt modern phraseology, the whole nation was again under martial law he would be, at Moses's death, practically the dictator. But Moses had not been only the leader and the ruler, he was also the "medium through which God talked with them and gave them his laws. In this respect his place could be supplied neither by priest nor by king." He now, therefore, institutes the office of prophet, first of all denouncing the vagaries to which the human heart is prone when not guided by the Spirit of God, and promises the coming of a Prophet like unto himself.

## I. THE JOURNEY.

After the sad journey of Lesson IX the Israelites, guided by Moses, journeyed eastward through the land of the Amorites, whose forces they had to encounter and overcome, and entered the land of Moab. Indisposed to help Israel, and afraid to attack them, Balak, the king of the Moabites, sent for a famous prophet, Balaam, to hire him to curse Israel. Such an errand was in accordance with prevalent superstition, but God's power led Balaam to bless Israel instead of cursing it. What Moab could not do either by force of arms or by a supernatural curse it did by simply seducing the Israelites from the path of virtue. After this, war was engaged in with the Midianites. At some point in this journey, around the lower end of the Dead Sea and northward, we are to place the orations of Moses which are contained in

the book called Deuteronomy, or the repeated law.

## II. THE DANGERS.

**Verse 9.** One might expect Moses to warn his people of the military difficulties they would have to confront, of the embarrassments inevitable in the partition of the land, of the problems of a half-organized society set down in the midst of a foreign civilization, but his divinely enlightened eyes saw another danger which, though often ignored, is often present—the danger of misguided spiritual search. *The abominations of the nations* of Palestine were nearly all due to such misguided search, and much of the religious error of modern days, while on the surface very different from the sins of ancient Canaan, springs from the same source.

**10-12.** *No one that maketh his son or his daughter to pass through the fire was to be tol-*



erated in Israel. The passing of consecrated youths and maidens through flames was a strange development of the false religions, beginning with reverence for fire and strangling—the conceptions of purification and of sacrifice. Girls and boys were in some cases passed rapidly through the flames, in others (frequently among the Ammonites and Phœnicians, and wherever the worship of Baal and Molech was followed) burned alive. Manasseh, king of Gilead, was guilty of this crime. It was resorted to to propitiate an angry god, and to secure divine enlightenment. *Divination* included all prevalent methods, arts, and devices to ascertain that which God had wrapped in mystery. Ezek. 21. 21-31 enumerates several methods of divination. *An observer of times* ["one that practiceth augury"]. The phrase includes "interpreters of the clouds," and those who cheat by optical fascinations. *An enchanter* should be a magician. *A witch* ["a sorcerer"] is a person who appears to exert abnormal power over diseases. The sorcery of some may have had "a quasi-scientific basis." The word "witch" now used for feminine practitioners of the black arts was formerly applied to all. *A charmer* was a dealer in "spells" or "charms." *A consulter with familiar spirits* was in his activities not unlike the representatives of modern spiritualism. Some men pretended to have residing in them, or within their reach, a spirit able to reveal things secret or future. It is evident that "consulters with familiar spirits" in ancient days used ventriloquism as a means of deluding their victims. The *wizard* was the "knowing one," and the *necromancer* one who professed to call up from the dead the secrets of futurity. *All that do* ["whosoever doeth"] *these things are* ["is"] *an abomination unto the Lord* ["Jehovah"]. Were in Moses's day; are to-day.

### III. THE PARAMOUNT DUTY.

**13.** *Thou shalt be perfect with the Lord* ["Jehovah"] *thy God*. Throughout his servant in heart and behavior, keeping the law, seeking no forbidden knowledge, but seeking God, his love, his honor, his protection.

**14.** They were about to enter a land from which the population was to be put out because of their indulgence in practices that were now forbidden. Temples not only, but private houses which the Israelites were to possess, would present on their walls carvings and paintings made to assist in these forbidden practices; and when the godly Israelite saw these pictures pointing toward sin he was to remember that *the Lord*

["Jehovah"] *thy God hath not suffered thee so to do*. Thus was national faithfulness to God to be perpetuated.

### IV. DIVINE GUIDANCE.

**15.** "In the earlier days of sacred history there was no enemy so subtle, so insidious, so difficult to meet, as magic and soothsaying. Only by actual prohibition, on pain of death, could the case be adequately met; and under these circumstances there is no need for us to apologize for the Old Testament law, 'Thou shalt not suffer a witch to live' (Exod. 22. 18)." —*Harper*. The profession of such people was a crime against Israel's higher life, and the punishment had no resemblance to the judicial cruelties perpetrated in comparatively modern times. But now we return to the relief. Soothsaying, divination, spiritualism are all deceptive attempts to do what needs to be done—to impart divine guidance; and so we have the promise: *The Lord* ["Jehovah"] *thy God will raise up unto thee a Prophet* ["prophet"] *from the midst of thee, of thy brethren, like unto me*. This text has often and properly been used as a prophecy of the coming of the Lord Jesus Christ. That does not interfere with the truth of the statement that the prophet understood by Moses's hearers to be referred to was Joshua; neither does it interfere with a much more important fact that Moses was here by the authority of God instituting the prophetic order, "the Christly fellowship" of the prophets. All true prophets like Moses have shown forth God's message, although sometimes they were not permitted fully to comprehend the words they were commissioned to utter (1 Pet. 1. 11, 12). *Unto him ye shall hearken*. Because he was to be the special organ of revelation in Israel, the regularly constituted channel of divine influence. He is here set up against all diviners and wizards.

**16, 17.** These verses show the intermediary position of the prophets. They make plain that the prophetic line was to be "the most potent instrument in the growth and furtherance of the religion of Israel." The attitude of Moses here is in striking contrast with that of most lawgivers and national founders, who have usually regarded their own words as final. Moses regards the revelation that has been given through him as fundamental and in the germ, by no means complete. "By means of the prophetic order," as John Stuart Mills says, "religion in Israel ceased to be a consecration of all that was once established, and a barrier against further improvement." The prophet pointed forward toward the fullness of time,

and the person

**18, 19** Moses was God's witness and witness which he

The law that the of address about to the oration in the last most spirit like the 8 code of the two we ob quiet of all

"Every wo In the bla earns

So God sh man voice the truth s rent of mig greatest of

The tone imparted to imagine to received it the people his great l Webster cr indispensab great occas in the last twenty year reached as Canaan, an come worth law for ma to parallel, counts for

The scop the virtues show their law. The book in ter 12, from end. They the time of

and the highest possible point was reached in the person of Christ.

**18, 19.** The *Prophet* ["prophet"] like unto Moses who was to be raised up was to have God's words in his mouth and to speak them, and *whosoever will not hearken unto my words which he shall speak in my name, I will require*

*it of him.* Whoever utters the divine word, God is its author.

The three verses following our lesson give the simple test of reverent observation in experience. To direct the people away from false religious leadership. "The prophecy was to be tested by the results."

## HOMILETICAL AND PRACTICAL NOTES.

### DEUTERONOMY.

The lawgiver sets forth in Deuteronomy "all that the Lord commanded Moses," in a series of addresses adapted to the new life of Israel about to begin in Canaan. The form is that of the oration, and it was delivered to the people in the last forty days of Moses's life. It is the most spiritual book in the Old Testament, and, like the Sermon on the Mount, is a complete code of the spiritual life. By a contrast of the two we observe in the words of Christ the final quiet of absolute form and beauty, as if

"Every word had been fiery furnace  
In the blasts of a soul that had struggled in earnest."

So God should speak when at last he took human voice and lips. But in the speeches of Moses the truth sweeps down on the audience in a torrent of mighty words, as in the eloquence of the greatest of men.

The tone which the serene majesty of Christ imparted to the Sermon on the Mount we can imagine to have characterized the law as Moses received it from Jehovah, but in his addresses to the people Moses gives it the tone and color of his great but only human personality. Daniel Webster called attention to the fact that the indispensable condition of true eloquence is a great occasion. These addresses were delivered in the last days of Moses's life of a hundred and twenty years, at the climax the nation's life had reached as it was about to enter the long-sought Canaan, and at the moment that Israel had become worthy to be the guardian of the moral law for mankind. The occasion would be hard to parallel, and with the matchless man accounts for the splendor of the work.

The scope of the book is to confirm Israel in the virtues necessary to the new life, and to show their great privilege as guardians of the law. The most radical of later scholars divide the book in three parts, from chapter 1 to chapter 12, from 12. 1 to 26. 16, and from that to the end. They think it received its present form in the time of Hezekiah, but agree that the docu-

ments on which it is founded are of much earlier date. The strict evolutionist must, of course, hold some such opinion. An opinion more in harmony with the ideal completeness of a divine revelation is that Moses gave to a nation of wanderers in a desert all the provisions of an elaborate civilization. (See chap. 16. 18-20 and other passages.) This opinion has prevailed for ages. Christians think their tenet of revealed religion is secure through the overwhelming influence of Christ. In this case the place of Moses and of Deuteronomy are practically unchanged.

### THE CURSE OF AUGURY.

The perfection demanded of Israel (verse 13) is freedom from mixture with pagan superstitions in their worship. Moses knew how easily people imitate the customs prevailing in countries to which they go. He sums up the superstitions (verses 10, 11) by which the heathen sought to explore the future. All these he denounces because they divide the idea of God into gods and result in polytheism and idolatry. (1) Molech, an ox-headed image of a man made of brass, was heated, and children placed in his arms were supposed to be cleansed from defects of birth and to prophesy. This was passing through the fire. (2) Balaam, whom the children of Israel slew in their new zeal (Josh. 13. 22), is called *hasem, diviner*, because he professed to foretell personal and national destinies by clouds and stars. (3) "Observer of times" refers to lucky and unlucky days, a custom which may have prevailed to such an extent as to paralyze the enterprises of daily life. An enchanter (4) practiced a species of augury from indications supposed to be elicited from various kinds of birds and animals. The classes of augurers were not clearly divided from each other in practice, but a witch (5) prophesied chiefly through herbs and spells. In the opinion of heathen only mad persons were supposed to be capable of divine inspiration, and some moderns do not distinguish clearly between genius and insanity. This whole system was an imitation of inspira-

tion by abnormal conditions. No wonder the God of Moses abominated them, for if ever there was a normal man it was Moses. Thus the charmers (6) in Pharaoh's court benumbed serpents into perfect stiffness to make divining rods. Consultants with familiar spirits (7) were supposed to obtain oracular answers from higher species of the same genus by consultation with the lower, as that a pythoness should give answers through smaller serpents. All these classes probably arrogated to themselves the title of *yadgnoni*, or wizard (8), which signified knowing one. A necromancer (9) was one who interrogated the dead as the witch of Endor questioned Samuel for King Saul.

#### JEHOVAH'S CONTEMPT.

The Lord distinctly assigns the existence of these practices as the reason that he drives out the people of the land before Israel. Not Israel's virtues have won, but the vices of the heathen have forfeited the land that flowed with milk and honey (chap. 9. 4). The penalty of death for witchcraft in Israel was a necessity (Exod. 22. 18). It is certainly well that we of these times are opposed to the judicial killing of witches. But to be driven into the opposite error and forget to hate what love must hate so long as he will be love is a real danger. The man is wicked who

"Conceals his creed and lives in closest tie  
With those who count it blasphemy."

The modern worship of majorities and mammon is probably more perverting to the soul than the ancient fetich worship because more exclusively in the realm of intellect and spirit. The prevalence of spiritism and the thing that calls itself Christian science is surely an indication of moral derangement. Professional skepticism becomes responsible for the existence of these things by the denial of the spiritual needs which men will try to satisfy if only by superstitions.

#### THE PRIVILEGE OF HAVING TRUE PROPHETS.

Israel's indulgence in such abominations was without excuse because of this great privilege. Moses says, "The Lord hath not suffered thee to do so" (verse 14), but having made their responsibility complete by sending them inspired prophets Jehovah completely prohibited all auguries. The word *nabûi*, used for "prophet" in the fifteenth verse, is reserved for those of full inspiration as contrasted with "seer," an inferior word which may refer to augurers or to true prophets, in days without "open vision."

Though the primary reference of the fifteenth and eighteenth verses is to Christ (John 1. 21, 45), yet Moses is insisting on the greatness of the Israel of his own time in having a true prophetism among them, and a law fitted to provide for progress and future developments. We are so accustomed to looking back to an historic Christ that we find it difficult to imagine that the Jews had nearly the same definiteness of view in looking forward, and indeed much more concentration and intensity of view in their expectation of "that Prophet." Their worship, their morality, and their whole personal and national life was constructed with reference to this expectation. St. Peter repeats in his quotation (Acts 3. 20-24) almost the entire passage, and insists that all the prophets spake of Christ. I think that no one can read from Genesis to Malachi without feeling how these Messianic references color every book even where they are few, as in Job, or none, as in Esther. Thus Israel has no need of these abominations, and in verses 20-22 Moses gives the test by which true prophets shall be known.

#### THE PROPHET LIKE MOSES.

The analogies between Moses and Christ are many, and most of them obvious. Yet they are very striking, and the more so the more minute and comprehensive our study of each becomes. That which is particularly notable is the transcendence of the Christ in each of the particulars in which they are alike, and in Christ's sinlessness the comparison becomes the most absolute contrast.

Moses was a type of Christ in that he was one of the people. He went to Israel from the throne of Egypt, yet he was born of a Hebrew mother and father, and Jochebed, his mother, nursed him and nurtured his deep soul-life on the faith of Abraham. "He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." The Christ came to us from a higher throne, the glory that he had with the Father before the world was (John 17. 5). Yet he was "born of a woman, born under the law that he might redeem them that were under the law." This lot he too chose of his own will (Phil. 2. 6-8).

He was a type of Christ in his office of mediator. Both were divinely appointed. He feared to approach Jehovah (verses 16, 17), and the Lord approved it as wise. The appointment of Christ is the whole theme of Hebrews, and is witnessed in many of his own declarations. Moses in his intercessions substituted himself for Israel in their sins (Exod. 32. 32).

The an  
Mediator

Again,  
mediacy  
10). We  
let" an  
feigned s  
have req  
Moses. C  
ceived su  
the moun  
shows, b  
Christ tr  
"No man  
begotten  
Father, h

WICKED

Man na  
In every  
is to happ  
ment may  
man. He  
ments are  
In spite o  
frequent  
tion to ab  
ing the fu  
and the eff  
the depart

1. *Unre*  
unto their  
with spirit  
with whom  
said, "Call  
him we ma  
the daily p  
the spiritua  
hind us, s  
And if we  
leave the h  
sulting oth

2. *Unnee*  
need? Lig  
it; and ligh  
not light in  
the revelati  
have an un  
the deep th  
and needles  
the invisibl

3. *Useles*  
you to veri  
tically impa  
of a dilemm  
mony: if the

The analogy is complete, yet Jesus is the Mediator of a better covenant (Heb. 8, 6).

Again, he was a type of Christ in the immediacy of his communion with God (chap. 34, 10). We may readily believe, even with "Hamlet" and the book of Job before us, that to have feigned such a history as that of Moses would have required greater genius than to have been Moses. Only Divine Providence could have conceived such a career. At the burning bush at the mount of the law and at Pisgah he not only shows, but proves, his divine commission. Still Christ transcends him higher than the heavens. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1. 18).

### Thoughts for Young People.

#### WICKED ATTEMPTS TO UNRAVEL THE FUTURE.

Man naturally seeks to know what is before. In every sane mind the inquiry arises, "What is to happen to-morrow?" The present enjoyment may satisfy animals; it does not satisfy man. He is ever forecasting life. These statements are as true in modern as in ancient days. In spite of all our scientific knowledge there is frequent resort in the very heart of civilization to absurd and wicked schemes for revealing the future. The effort to ascertain destiny and the effort to peep into the invisible realm of the departed are equally wrong.

1. *Unreasonable.* "Should not a people seek unto their God?" If they wish to commune with spirit there is one Great Infinite Spirit with whom they can hold fellowship, who has said, "Call on me in the day of trouble." From him we may get at any time any needful light on the daily path, and all needful intercourse with the spiritual world. We may hear a voice behind us, saying, "This is the way, walk ye in it." And if we may consult the Great Supreme, why leave the highest authority, for the sake of consulting others.

2. *Unnecessary.* For what is that we really need? Light for the future, but not light on it; and light concerning the invisible world, but not light into it. And these are given to us in the revelation of the divine word. Now that we have an unction from the Holy One to teach us the deep things of God, it is a wildly foolish and needless step to go knocking at the gate of the invisible world!

3. *Useless.* "If you get an answer, how are you to verify its worth?" But Isaiah practically impales the "spiritualists" on the horns of a dilemma: "To the law and to the testimony: if they speak not according to this word,

it is because there is no light in them." Supposing you consult the dead, and get an answer from them, that answer will either accord with "the law and the testimony" or it will not. If it does you are no better off than you were before, for you had it in the book before you inquired. If it does not, still you are no better off, for "it is because there is no light in them," and if they have no light, they certainly cannot give any to you! So that either way the inquiry after the dead is utterly useless. And besides, whoever heard of anything alleged to be communicated by "the spirits" which contained aught that was not previously known?

4. *Sinful.* 1. It is a wayward effort to force an opening into a region which God as yet sees fit to conceal from view. 2. It comes of a wish to get light on future issues rather than on present duty. Duty is ours, events are God's. 3. It involves the neglect of a rule which God has given, and a search after one which he has not. 4. It is a waste of time. 5. It puts a prying curiosity in the place of a lowly, loyal obedience. 6. It springs out of a guilty unbelief or from dissatisfaction with the ways of God. It is no wonder that this spirit of false inquiry should be forbidden by God. We should frown on it in others, sternly and constantly, and it should not be so much as named among us as becometh saints.

5. *There is another and a better way of getting all the light we need*—from the word of God. It gives us light on our daily path, abounds with promises to share life's gloom, chases away the darkness from the grave, and opens up immortality and life. [*Clemence.*]

### Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

#### PRELIMINARY.

During this month we continue the use of the study and teaching outline selected for this quarter, namely:

PRELIMINARY.  
PLACES.  
PERSONS.  
PICTURES.  
PRACTICAL APPLICATION.  
REPARATION FOR NEXT SUNDAY.

Ask for the names of the first five books of the Bible and the meaning of each name? Spend a few minutes in drilling the pupils to turn rapidly to these books.

#### PLACE.

The plains of Moab, on the east of the Jordan.

## PERSONS.

1. *Moses*, nearly one hundred and twenty years old, before his death is delivering his farewell words to the Israelites.

2. *The Prophet*. (See NOTES.)

## PICTURES.

Occasionally we have a lesson in teaching which we cannot follow the question plan, because our pupils have not knowledge enough to enable them to answer. Such a lesson is the one which we are now considering. Unless the teacher makes careful preparation it will be a very difficult one to teach. With some extra study and especial effort to crystallize his teaching points, the teacher may make it both an interesting and a profitable lesson.

We suggest that two series of pictures be presented by rapid word-painting, which can be given only after a careful study of the NOTES.

*First series:*

The god Molech.

A diviner.

An augurer.

An enchanter.

A sorcerer.

A charmer.

A wizard.

A necromancer.

These were the persons from whom God's people were to turn aside, for they and their practices were abominations unto the Lord. The object of this presentation is twofold:

1. To show how degraded those who turn away from God became.

2. To warn the pupils against such abominations. That such warning is needed is proven by the fact that in our large cities all of the abominations spoken of in the text, except that of worshipping Molech, are practiced to-day.

*Second series:*

A perfect people.

A prophet.

In presenting the former picture briefly review Lessons II and III of this quarter. Recall the commandments that God had given to the people in order that they might be perfect in his sight.

In presenting the second picture recall some of the characteristics of Moses, and explain that they were to be reproduced in the prophet which God intended to raise up to take the place of Moses.

## PRACTICAL APPLICATION.

With our boys and girls it will be unwise to refer to the much-debated question whether the prophet promised in the text is Christ or some

one who came before he did. That Peter and Stephen believed that this promise referred to Jesus is evidenced by Acts 3. 22 and 7. 37. Have the pupils repeat the Golden Text. Ask: Who spoke these words? Under what circumstances? To whom do they refer? How is Jesus a prophet? Be prepared to explain the meaning of the word "prophet," and to show how Christ was the greatest of all prophets. Now ask: Have you accepted Christ as your Prophet? After explaining what it means to accept Christ as our Prophet have all who will print:

JESUS IS

## MY PROPHET.

I WILL HEED HIM.

## PREPARATION FOR NEXT SUNDAY.

Ask the pupils to be prepared to repeat on next Sunday:

1. The greatest commandment according to Old Testament teaching.

2. The greatest commandment according to New Testament teaching.

Give the class these references: Deut. 6. 5; Matt. 22. 37.

Ask them also to bring to the class, if possible, the following:

1. A picture of a heart.

2. A picture of the two tables of stone on which the commandments were printed.

3. A picture of a prison.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

*Perils of prosperity.* It is strange that in the abundance of gifts we lose sight of God. A perfect love would burn brighter because fed by fuel of blessings; but ours is too often smothered thereby. His gifts of temporal good are like the painted windows through which light streams. We may either look at the colors, and forget what gives them their splendor, or we may look by their luster to the light beyond. Little by little the sweetness of earthly good fills our thoughts, and his image fades like a photograph in sunshine, so that many a man loses him imperceptibly. The only way to avoid this danger is to enshrine God in our hearts.

*Idolatry.* We are never any better than the object we worship. And when we worship animals and material things, whether gods of wood and stone or money and fine possessions,

we are like  
are worsh  
people beco  
ing bath  
places; th  
thought ca  
sage or sa  
ing men, of  
and thirty  
tures of H  
*Sorcery*  
law again  
lated to a  
cities are  
ants, astro  
superstition

There an  
such as th  
number th  
lucky days  
hold that t  
in any way  
honor the G

*The prop*  
his picture  
rough sket  
lines, he di  
about to p  
quently tha  
ing long af  
sketch will  
that by its  
explains an  
is less easi  
Moses was  
Lord's Chris

"A proph  
doctrine of  
the univers  
who knows  
said. "Whe  
of Him who  
tools, and v  
the trials of  
Word made  
Word who  
hearts.

H  
n  
It is the  
by Jesus.  
the ear att  
Why should  
from the fol  
tions? Bec  
and these th

we are like unto them. In many lands the devils are worshiped, and it is not strange that the people become devilish. Water worship, including baths in horribly filthy "sacred" bathing places; the worship of animals, even fleas being thought capable of inclosing the soul of some sage or saint; the worship of ancestors, of living men, of gods to the number of three hundred and thirty million—these are some of the features of Hindu superstition.—*Harlan P. Beach.*

*Sorcery and witchcraft.* The wise Mosaic law against consulting familiar spirits is violated to an amazing extent to-day, and our cities are filled with fortune tellers, clairvoyants, astrologers, palmists, mediums—feeders of superstition and crime.

There are hundreds of popular superstitions such as those connected with the moon, the number thirteen, spilling salt, giving knives, lucky days, mascots, Friday, and the like. To hold that the course of providence is connected in any way with such absurd trifles is to dishonor the God of providence.—*Peloubet.*

*The prophet like Moses.* Before spreading his picture on canvas the artist often makes a rough sketch, by which, in swift, unfinished lines, he dimly shadows forth the scene he is about to portray; and it happens not infrequently that some student of that painting coming long afterward upon the hasty preparatory sketch will find in it the painter's key; a thing that by its very simplicity and incompleteness explains and makes clear what in finished form is less easily discovered. In some such way Moses was a preparatory sketch or type of the Lord's Christ.—*S. L. Loomis.*

"A prophet from among their brethren." The doctrine of the incarnation answers the cry of the universal human heart. We all want a God who knows what it is to be a man. A carpenter said, "When I'm working at my bench I think of Him who lived my very life and handled my tools, and who understands the weariness and the trials of a common hard-working life." The Word made flesh and dwelling among us is the Word who can effectively speak to human hearts.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

It is the same Gospel, whether by Moses or by Jesus. The harmony of revelation charms the ear attuned to it. The keynote is *love*. Why should God's chosen people hold aloof from the follies and superstitions of other nations? Because love seeks the best for its own; and these things were destructive to the intel-

lect, the good sense, the reason, the true life of the soul, "I have chosen you out of the world." That is why the Holy Spirit and the Word call you to be separate from the fashion-loving, money-grasping, pleasure-seeking, empty-hearted world. He wants you to be different because he has chosen you for better things. Israel suffered weary years of captivity to the people whose ways they followed. How unwise not to hear when God speaks!

The highest note in love's harmony is struck when Moses foretells the coming of that greater Prophet, the divine Saviour, the human brother of men. You will find it most interesting to search out the references in your Bibles to passages in the New Testament showing how fully this prophecy is fulfilled in Christ. He spoke as never man spoke; and "all the people wondered at the gracious words which proceeded out of his mouth"—gracious words warning against every hurtful thing and offering the brightest and best that earth or heaven can give. This prophecy of Jesus says, "Whoever will not hearken unto my words which he shall speak in my name, I will require it of him." Jesus says, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and heareth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Let me tell you a story to show how precious to some who never heard them before are his blessed words, "I came to save." They are so familiar to you perhaps you are careless about them. But remember—they shall judge you at the last day. A missionary in Africa for two years searched for the word "Saviour" in the native tongue. At last a man, named Kikuvu, as they sat around the evening camp fire, told how one had been rescued from a lion, saying in the native language, "The man was saved by Kikuvu." The missionary said, "You saved the man?" "Yes," he replied. "Why, Kakuvi," he said, almost shouting for joy, "this is the word I have been wanting you to give me all these moons, because I wanted to tell you that Yesu died to save—" He got no farther; the black face lifted up as in the glow of the camp fire he turned to the missionary, exclaiming, "Master, I see it now! I understand! This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin!" Never did sweeter word fall from mortal lips than that word "Saviour" from the lips of that black savage; and the



missionary, speaking of all he had gone through in the fever-infested jungles, without food, exposed to a thousand dangers, said, "I would be glad to go through the whole program again, with my eyes wide open, if I could have the joy of flashing that one word, 'Saviour,' into the darkness of another tribe in Central Africa."

### The Teachers' Meeting.

The spiritual instruction to be drawn from this lesson divides itself readily under 1. The perils to be avoided; 2. The perfection to be attained; 3. The prophet to be anticipated.... Examine the title "To Canaan," which Israel had; the purposes for which this title was given to them; the perils that awaited them on taking possession of the land.... Notice the harmfulness of evil surroundings; the counteracting influences of divine grace; the sinfulness of divination, enchantment, and witchcraft; of necromancy.... The curse of God—what brings it? In what variant forms is it shown even in this life?... Contrast the early training of Canaan and the early training of Israel.... Note how completely Joshua fulfilled the promise of the prophet that the Lord was to raise up; then show how the prophecy is again and more completely fulfilled in Christ. See EXPLANATORY NOTES on verse 18. Compare also texts in THE LESSON OUTLINE.

### Library References.

BY REV. S. G. AYRES.

THE BOOK OF DEUTERONOMY.—Driver in *The International Critical Commentary* represents the most extreme views. Harper in *The Expositor's Bible* is not so advanced. R. B. Girdlestone in *The Student's Deuteronomy* represents the latest view given from the conservative school. It will be profitable to read the Introductions of Wright, Driver, and Harman. DIVINATION.—Schultz, *Old Testament The-*

ology, vol. ii, page 322. Driver, Deut. 18. 10. The Bible dictionaries.

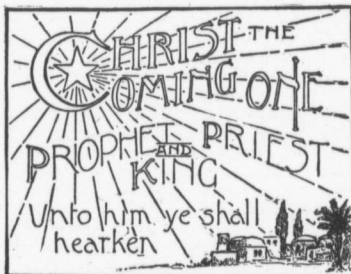
### SERMONS ON THE LESSON.

Verse 15.—*The Pulpit*, London, vol. xxxi, page 481; vol. lxxxiii, page 313.

Verses 16-18.—*Free Church Pulpit*, vol. i, page 37.

### Blackboard.

BY THOMAS G. ROGERS.



Wonderful it is indeed that a man should be one of the earliest types of the Saviour of mankind, yet he is likened to Moses, whose character as leader and intercessor for his people in some faint degree prefigured the ministry and office of Christ. Moses could not have known the full meaning of his prophetic words, nor could Israel have understood them; but we read them in the light of glorious fulfillment, and realize the fullness of the blessing in its bestowment on ourselves. Let us, then, whom the precept and warning of the text concerns, listen with understanding hearts to the words that Jesus has spoken in his Father's name.

*Coloring.*—Upper lettering, white filled in with blue; other words, red and light green; star and rays, yellow; village, cream and green.

## LESSON XI. Loving and Obeying God.

[Sept. 14.]

GOLDEN TEXT. For this is the love of God, that we keep his commandments.

1 John 5. 3.

### AUTHORIZED VERSION.

[Read Deut. chapters 30, 31; Rom. 10. 1-15.]

Deut. 30. 11-20. [Commit to memory verses 15, 16.]

11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldst say,

### AMERICAN REVISED VERSION.\*

11 For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. 12 It is not in heaven, that thou shouldst say, Who shall go up for us to heaven,

\* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Sept. 14

Who shall unto us, t

13 Nei shouldst and bring do it?

14 But mouth, an

15 See, good, and

16 In t the LORD keep his his judgm tly; and the land w

17 But I will not b worship of t

18 I den surely peri days upon Jor'dan to

19 I call against yo death, bless life, that b

20 That and that th thou mayes and the le dwell in th thy fathers Ja'cob, to g

Time.— plains of M

M. Introd Tu. Loving W. To be i Th. Blessin F. Hearer S. Knowl S. Proof o

New Canadian I know To me Nor wh Redec

New Canadian We have Jesus Spread Jesus

New Canadian On the n Lo! th Welcome Zion lo



Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give them.

**Time.**—B. C. 1452 (Usher). **Place.**—The plains of Moab.

### Home Readings.

- M.* Introduction. Deut. 29. 1-13.  
*Tu.* Loving and Obeying God. Deut. 30. 11-20.  
*W.* To be remembered. Deut. 31. 1-13.  
*Th.* Blessing in keeping. Deut. 11. 13-25.  
*F.* Hearers and doers. James 1. 17-27.  
*S.* Knowing and keeping. 1 John 2. 1-10.  
*S.* Proof of true love. John 14. 15-26.

### Lesson Hymns.

#### New Canadian Hymnal, No. 402.

I know not why God's wondrous grace  
 To me he hath made known,  
 Nor why—unworthy of such love—  
 Redeemed me for his own.

#### New Canadian Hymnal, No. 404.

We have heard the joyful sound:  
 Jesus saves! Jesus saves!  
 Spread the tidings all around:  
 Jesus saves! Jesus saves!

#### New Canadian Hymnal, No. 407.

On the mountain's top appearing,  
 Lo! the sacred herald stands;  
 Welcome news to Zion bearing—  
 Zion long in hostile lands.

and bring it unto us, and make us to hear it, that we may do it? 13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil; 16 in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it. 17 But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days in the land, whither thou passest over the Jordan to go in to possess it. 19 I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; 20 to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

### Questions for Senior Scholars.

#### 1. The Law in the Heart.

What is included in the term of this "commandment"?

How was it revealed to the people?

Where did the Israelites carry the tables of the law in their journeyings?

How far was the life of the Israelites a religious life?

Could they excuse themselves for their disobedience on the ground of ignorance?

Can we?

In what sense was the word in their mouth?

How could it be said that the law was in their hearts?

#### 2. The Obedience of Love.

What was the choice which the Lord gave his people?

What was included in the terms, "death" and "evil"?

What was included in the promise of life and good?

From what should their obedience spring?

Upon what should their prosperity in Canaan depend?

Against what sin were they particularly warned?

How did the Lord emphasize his solemn agreement with his people?

What did they as a people owe to God?

What incentives did they have to walk in the ways of their Lord?

#### Questions for Intermediate Scholars.

1. *Commandments Present and Plain* (verses 11-14).

In what form had the Israelites received God's commandments?

Were there other laws besides the Ten?

Who brought these to them?

Who was able to understand all of them?

To whom were they revealed?

2. *Commandments Good and Blessed* (verses 15, 16).

Is a good life happier in this world?

What is it in the future?

What does God promise the Israelites in their new land if they obeyed?

Are these promises also for us?

3. *Wickedness Short-lived and Cursed* (verses 17, 18).

What new people had now come to this nation?

What has become of those who left Egypt?

Were these their children better and braver?

Would they also be punished if disobedient?

Can we escape if we sin?

4. *Choose this Day* (verses 19, 20).

What did Moses set before them?

What did he call upon them to do?

What would come with loving and obeying God?

What with disobedience?

Could anyone choose for them?

#### Questions for Younger Scholars.

Where were the Israelites camped? *On the plains of Moab.*

Where was this? *Across Jordan from Jericho.*  
How old was Moses? *One hundred and twenty years old.*

What had he written for them? *The law of the Lord.*

Where did he want to have it written? *On their hearts.*

Could he do this? *No.*

How can it ever be done? *By doing the law of the Lord.*

What must first be in the heart? *Love.*

Where did he say they need not go for the Lord's word? *To heaven, or beyond the sea.*

Where were they to look for it? *In their own hearts.*

What did he say was set before them? *Life and death.*

What brings life? *Good.*

And death? *Evil.*

Whom did Moses make captain? *Joshua.*

#### The Lesson Catechism.

(For the entire school.)

1. What does God say concerning his commandment? *They are neither hidden nor remote.*

2. Where does he say his word is? *In our own hearts.*

3. What does he say will follow obedience? *God's blessing, prosperity.*

4. What does he say will follow disobedience? *God's curse, ruin.*

5. What is the GOLDEN TEXT? *"For this is the love of God,"* etc.

#### The Church Catechism.

76. What is the Kingdom of God? The Kingdom of God is the rule of God in the hearts and lives of men.

Matthew 6. 10. Thy kingdom come, thy will be done in earth as it is in heaven.

Luke 17. 21. The kingdom of God is within you.

### THE LESSON OUTLINE.

#### Moral Choice.

#### I. THE OPPORTUNITY COMES TO ALL.

*The word is very nigh unto thee. . . . that thou mayest do it.* v. 14.

Whosoever shall call upon the name of the Lord shall be saved. Rom. 10. 13.

Him that cometh to me I will in no wise cast out. John 6. 37.

Whosoever will let him take the water of life. Rev. 22. 17.

#### II. MORAL CHOICE CANNOT BE EVADED.

*I have set before thee this day life and good, and death and evil.* v. 15.

That was the true Light, which lighteth every man that cometh into the world. John 1. 9.

They are without excuse. Rom. 1. 20.

I have not shunned to declare unto you all the counsel of God. Acts 20. 27.

## III. WRONG CHOICE IS DESTRUCTIVE.

*If thou wilt not hear...ye shall surely perish.* v. 17, 18.

Except ye repent, ye shall all perish. Luke 13, 3.

The way of the ungodly shall perish. Psa. 1, 6.

The enemies of the Lord...shall be consumed. Psa. 37, 20.

## IV. RIGHT CHOICE IS FULL OF BLESSING.

*Cleave unto him; for he is thy life, and the length of thy days.* v. 20.

The steps of a good man are ordered by the Lord. Psa. 37, 23.

The path of the just is as the shining light. Prov. 4, 18.

Blessed is the man that trusteth in the Lord. Jer. 17, 7.

## EXPLANATORY NOTES.

There seems at first glance to be a sharp departure in thought between the fourteenth and fifteenth verses, but close study of the passage in its textual connection discovers a very close connection between the two divisions. The emphasis of the lesson is on the latter half, but it could not be so if God's commandments were not easily within our reach, seeing that they are attainable and intelligible. It is perfectly clear that opposite moral courses cannot have like issues. "Men going in opposite directions, in a straight line, on a plane surface, from the same point, can never meet. If to love and obey God be good and tend to good, then the reverse must be evil, and can work nothing but evil. And such ill-effects must, for aught we know, go on forever and ever, unless something or some being interposes (verse 18). The prolongation of Israel's life in the promised land, even though they reached it in peace, would depend on the continuity of their obedience to their God. They rebelled; their kingdom was broken up; their people were carried captive; and the sad story already rehearsed became theirs. And if now men quit the leadership of the Lord Jesus Christ there will be—there must be—a sorer condemnation than for those who rebelled against the law of Moses (Heb. 6, 9, 10; John 3, 36). The outlook for the despisers of Christ, in the next life, is darkness without a gleam of the light of hope in the distant horizon. And even in this life nothing but woe can possibly be to him who striveth with his Maker."

## I. THE PRESSURE OF GOD'S COMMAND.

**Verses 11-14.** The texts immediately preceding our lesson promise the blessing and favor of the Almighty on the condition of hearkening to the voice of God, and obedience to his law. The oration proceeds to show that the fulfillment of this condition is not impossible nor even difficult. The *commandment is not hidden from thee* ["too hard for thee"]. Is not hard to be understood or difficult to perform. *Neither is it far off.* Beyond the reach of common people, and to be secured only by great personal adventure and hardship. *It is not in heaven.* That is, it has not been retained there. It is fully revealed. No soothsayer need consult with the familiar spirit concerning the will of God. For anyone who wishes to *hear it and to do it* it is not *beyond the sea*, whence came nearly every luxury of the ancient Hebrew. When in later times Solomon in all his glory sought to make Jerusalem unique among the cities of the earth in its magnificence, he made a navy of "ships." Palestine itself never produced the luxuries of life; they came from across the Red Sea, or from across the Sea of Chinnereth, or from across the Dead Sea, or from across the Great Sea. But God's commandment was not so distant; "on the contrary, it was very near to them, had been disclosed in words so that they could utter it with their own mouths, con-

verse over it, ponder it in their own hearts." The thought of verse 14 is not so much the thought of an indwelling conscience as the fact that God's special commandment has been put in ready shape for personal consideration.

## II. THE PRESSURE OF MORAL CHOICE.

**15-18.** *I have set before thee this day life and good, and death and evil.* Here is a dreaded alternative which comes to every human being. The same thought is in verse 19 phrased "blessing and cursing." These are "set before" our consciences and hearts in the form of the great mass of spiritual truth. This truth presses upon us a greater duty to *love the Lord* ["Jehovah"] *thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments* ["ordinances"]. It is not possible for a man to dispute this phrase unless his nature has become so perverted that he calls evil good and good evil. As a result of obedience the promise is greater: *that thou mayest live and multiply*; and ["that"] *the Lord* ["Jehovah"] *thy God shall* ["may"] *bless thee in the land.* "This great blessing follows loyalty and obedience under the Gospel as really as under the law, for the law rested on a basis of the Gospel, and the Gospel brings with it its own law."—*Clemance.* Peace, joy, hope, and joyful graces and blessings attend on a life which is in

accordance with God's will. *If thine ["thy"] heart turn away, so that ["and"] thou wilt not hear, but shalt be drawn away.* Here is the cause of all sin and unbelief—to turn away from the heart. It is "with the heart" that man believes unto righteousness. If our hearts' desires are pure and directed upward we will not fail to hear and believe. *Worship other gods, and serve them.* This was the besetting sin of ancient Israel. The same sinful drawings that swerved them to Baal and Ashtoreth and Molech now draw away from Christ men and women by the thousands to pleasure and the search of wealth and extravagant indulgences.

### III. THE PRESSURE OF CONSEQUENCES.

**19, 20.** God has revealed all this to Israel through Moses, and to us through the sacred Scriptures as a guide to goodness and a warning against evil. *I call heaven and earth to record ["witness"] this day against you.* Compare this solemn adjuration of Moses with that of Paul (Acts 20. 26, 27; Phil. 1. 8). "Heaven is God's witness, for every warning given to men in his name is known and received on high. Earth is witness, for the record of the warning is published to the world, and the warning itself was heard by thousands of ears, and had been heard of by many millions more." *Choose life, that both thou and thy seed may live.* "Choose life,

that thou mayest live, thou and thy seed." Where the teacher's responsibility ends, there the responsibility of the scholar begins, "therefore choose life." Preaching in the Sunday school class is always of doubtful advantage, but there are occasions when if the truth of God is not pointedly impressed in the pupil's heart a great opportunity has been lost. This lesson and this clause presents one of those occasions. With the power of free choice man cannot interfere. With it God will not trifle. The duty of every teacher and scholar is "to yield himself unto God." Here again comes a statement of the chief duty of man: *That thou mayest love ["to love"] the Lord ["Jehovah"] thy God, and that thou mayest obey ["to obey"] his voice, and that thou mayest cleave ["to cleave"] unto him. He is thy life.* Margin, "that is thy life." To love the Lord is really to live the truest, highest life. *And the length of thy days.*

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs."

That God is faithful to his promises receives a delightful emphasis from the closing clause of verse 20. The keeping of his pledge to *Abraham, to Isaac, and to Jacob* persuades us that he will keep his pledges to us.

### HOMILETICAL AND PRACTICAL NOTES.

The emphasis in Deuteronomy is on the vast privilege of the Israelites as stewards of God's revelation to mankind. In this splendid passage we see Moses in mellow-hearted age and wisdom as he lingers lovingly with his people to impress this upon them.

**Verse 11.** *Commandment not hidden.* Ethical knowledge differs from scientific in that it is implicitly in every man. Yet it needs to be elicited by the preaching of the Gospel. The criticisms of ministers by the man on the street shows how much more fully he knows than obeys the law. The passage in the Revised Version is, "not too hard." Faithfulness to God's commands is possible. Still closer to the Hebrew is, "not too wonderful above you." For Moses was here dwelling on brief, easily remembered principles, such as love to God, not on those hidden from them in the book of the law, which most of them could not have read had they possessed a private copy as we do of our Bible. *Not far.* See Luke 17. 21.

**12.** *It is not in heaven.* These words imply that the people did not have to undergo the

discipline which the prophets endured to obtain the law from heaven. This scripture does not assert that there are no difficult questions in ethics, but claims that the data for our moral decisions are here. Difficulty is admitted. Goethe says, "The tragedies of life do not fall out in man's choices between right and wrong, but between right and right." But Moses as lawgiver makes the claim for revealed religion that God has given the law for man's guidance, so that problems of conduct are simplified. God is more anxious than we are that we should know his will.

**13.** *Nor beyond the sea.* Toilsome journeys to distant countries—truth-hunting among the writings of the worldly wise—were not necessary that they might know the law. As God's people they lived at the center of light, though some of them still regretted the learning of the great civilization of Egypt. Even among the lower classes in Christless nations much ethical knowledge exists. In Christendom the most unlearned man cannot be in ignorance of God's essential will, except through sin.

**14.** *In* thus earlier later of each other Christian mouths. individuals faith in earlier darkness, lowering P of a great of God is Bible, and sonal cond the law in law in other sou both. St. 5-9) to sh chiefly cor ness to t wisdom an fect holine the promis God is in

"Spea  
And  
Clos  
And

**15.** *See,* death and t to reflect h God bestow law for the to Israel in who have h identified w ence and li they have n experience power.

**16.** This obedient na To love Go both the la obedience is observe how speaks of p  
**17, 18.** M of these cont aggravation basest lust service of o unfaithfulne harlotry. I

**14. In thy mouth.** The Jews had, probably thus early, formed the custom which prevailed later of repeating certain parts of the law to each other at stated times, constantly. In Christian lands the precepts of morals are in all mouths. *And in thy heart.* Both the hearts of individuals and the heart of the nation. Moses's faith in Israel was sublime. Only forty years earlier they were in abject slavery and moral darkness. Never but in the years immediately following Pentecost has the moral enlightenment of a great people proceeded so rapidly. The will of God is revealed in the historic Christ, in the Bible, and in the Church, but for his own personal conduct the individual Christian must find the law in himself. Yet God does not write the law in our hearts instead of giving us these other sources of religious knowledge; he does both. St. Paul quotes this passage (Rom. 10. 5-9) to show that the indwelling Christ is not chiefly comfort, but chiefly a law of righteousness to the believer. Yet Christ, the whole wisdom and Word of God, while he is the perfect holiness, is also the infinite love, and hence the promise always implied in a command of God is in this one a comfort *very nigh thee.*

"Speak to him thou, for he hears thee,  
And spirit with spirit can meet;  
Closer is he than breathing,  
And nearer than hands and feet."

**15. See, I have set before thee life and good, death and evil.** Moses urges God's chosen Israel to reflect how great a blessing and responsibility God bestows on them in depositing the moral law for the human race with them. Paul refers to Israel in this manner in Rom. 3. 2. Many who have had experience that death and sin are identified would be surprised to find that obedience and life are even more closely related, for they have never tried it. To know this too by experience includes all the soul's freedom and power.

**16.** This verse is a summary picture of an obedient nation and is true of individuals also. To love God is the first commandment under both the law and the Gospel, and under both obedience is its final test. See John 14. 21, and observe how, in these chapters of John, Christ speaks of prosperity as the fruit of obedience.

**17, 18.** Notice the eloquence and great force of these contrasts. The being *drawn away* is an aggravation of the evil, not an excuse. Acts of basest lust were part of the ceremony in the service of other gods; hence in the Scriptures unfaithfulness to Jehovah is commonly called harlotry. *I denounce unto you.* God cannot do

less than denounce the penalties as well as promise the rewards that sanction his commandments. *Shall not prolong your days upon the land.* The various deportations of the Jews were a striking fulfillment of Moses's prophecy. See chap. 4. 26, 27 for a more detailed prediction of their wanderings.

**19.** The words "heaven" and "earth" stand for their intelligent inhabitants. In the end heaven and earth bear a unanimous witness against the man or the nation that fails through sin. A mystery of iniquity existing in the earth is proved by the fact that men have to be so urged to *choose life.*

**20.** *That, not "he," is thy life.* The figure becomes absurd when you add the latter clause of the sentence. To love, obey, and cleave to the Lord is thy life and the length of thy days. "To do all the words of this law is your life" (chap. 32. 46, 47) was a formula with Moses repeated many times in these addresses. *Cleave unto him* urges persistence in love to Jehovah. They that endure to the end shall be saved.

1. It is notable that the experience of spiritual regeneration obtained in Moses's time, though the word "regeneration," a later New Testament Greek word, was not current. This fact is in harmony with the nature of revealed religion. There may be an evolution of higher ethical states in the life of nations and civilizations, and there is a progress and increasing fullness in God's revelations, but evolution in the strict sense of the word cannot apply to revelation. The dream of a better Bible than we have has not yet taken shape in the mind of the most imaginative scholar. Yet if evolution, not revelation, is the source of the Bible it is time it had. The author of Hebrews insists that in this sense God's works were finished from the foundation of the world. In the disclosures to Abraham, to Moses, and to Isaiah each obtained the knowledge of the complete spiritual life.

2. Our privileges are incomparably greater than those of the Jews. To have lived in the earth after Christ has lived in it rather than before, to enjoy the additional evidences of the miracles he did as well as of the miracle of the incarnation, are privileges above theirs. To have the doctrines of redeeming grace formulated for a so much wider application is a great advance. The application of the law to great ancient civilizations was clearly impossible to men. In these days of Christian missions we are applying it successfully to much more complex civilization.

3. Is the sin of idolatry practiced in America to-day? There can be no doubt that it is if it be once admitted that love to God is the essence of religion. Many of our fellow-citizens prove that they love other things more than God—things that see not, hear not, and are insensible, yet are none the less idols, probably all the more worshipped because they are not cut into the shapes of physical man or beast. The almighty dollar and the formidable will of corrupt majorities cause in some souls all those raptures and terrors that worship always meant to idolaters.

4. We may choose life. This lesson teaches that the destinies of men have always resulted from their own choices. This truth our life in the earth finally makes plain to our own dullness. Men may lay to fate now as they once attributed to stellar influence their success or failure. But the freedom of the human will is just as absolute as the authority of Almighty God.

5. To the soul who in any way seeks God, the commandments become to him a matter of intimate and personal relations with God. If this could be so to a national religion like Judaism, and to a people wandering in a desert, it is vastly more true in a land of churches and of manifold spiritual culture like ours.

6. Obedience is the indispensable proof of love to God. It simply cannot be otherwise. Sacrifices for the cause of public righteousness without personal obedience gives to the soul who practices it the terrible twist of hypocrisy. It may be truly said that sluggish indifference is worse, but without love such service is bondage and may become one of the subtlest forms of selfishness. If we obey patiently faith and love and joy are as inevitable as death.

### Thoughts for Young People.

#### THE FINAL COUNSEL OF MOSES.

1. *An alternative.* Verses 15-19. Life and death; good and evil; blessing and cursing. An alternative for the nation, but also for the individual. "Life" is more than existence—it is holy and happy existence. "Death" is not equivalent to nonexistence. As respects the natural life, it is the separation of the living, thinking principle from the body, and is compatible with the survival of the soul in a future state. As respects the spiritual life—that life which the believer *has*, and the unbeliever *has not*, even now, while yet both have conscious being (1 John 5. 12)—death is the cessation in the soul of all holy, spiritual functions, implying

a state of moral ruin, destruction, and disorganization. "Death," in this verse (verse 15), is deemed compatible with experience of "evil." How strange that between *such* alternatives there should be a moment's hesitation!

2. *A warning.* Verses 17, 18. If the heart is drawn away from God, and turns to idols, namely, sets up any other objects in God's place, and forbears to give to God his proper love and honor, he whose heart does this, or the nation if it does so, shall surely perish. 1. *An awful end.* 2. *A certain end.* 3. An end of which *due warning* has been given.

3. *An appeal.* Verses 19, 20. "Therefore choose life," etc. On which note: 1. That choice or moral determination underlies our salvation. 2. That choice underlies the possibility of love to God. 3. That one deep choice in the heart's center underlies all the separate acts of choice involved in a life of obedience. 4. That the choice God wishes involves the choosing of himself, with a view to love him, to obey him, and to cleave to him. 5. That the choice of God is the choice of life, and carries all lesser good with it. [Orr.]

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

As the pupils may not be able, or may neglect, to bring to the class the three pictures called for in last week's HINTS, it will be well for the teacher to draw them or to hunt them up and have them ready for use at the proper time.

#### PLACE.

The same as for the last lesson.

#### PERSONS.

1. *Moses.* (See last lesson.)
2. *The patriarchs Abraham, Isaac, and Jacob* are referred to. This will be an appropriate place to quickly recall the lessons studied during the third quarter of 1901.

#### PICTURES.

The text of our lesson does not give us much material for picture making. There are, however, implied or suggested in it some pictures that will help us in presenting its truths. It is a difficult lesson to teach to Intermediates, but by the exercise of a little ingenuity, backed up by some careful study, the teacher may make it very interesting. We suggest three pictures:

1. *God promising the land to Abraham.* Go back to the lesson for August 11, 1901, found in Gen. 15, 1-18, and from it be prepared to give a

picture of session of Isaac and also Le (1901.)

2. *David* God had possession reached th under Dav

3. *The* of a great present tin such a sec culty in p prepare hi subject of

After th have some lesson. Sh given to A his ancient their own, and obeyin verse 16 whole matt have verse

1. Ask fo some one re the fact th in some way

2. Ask fo on which is of those wh those which

3. Ask: V of all? Ha their study we keep this all the other

4. Ask fo how those v suffer for th pupils are 1 With Lowell

"Truth" Wro

They need to in the short to God's law

"Though the they grin



picture of God promising posterity and the possession of the land to Abraham. If time permits, show how this promise was repeated to Isaac and Jacob. (See Gen. 26. 24; 28. 13; also Lessons IX and X for the third quarter of 1901.)

2. *David the king.* Show how the people of God had multiplied and how they had obtained possession of the promised land, and how they reached the height of their prosperity and power under David and under his son Solomon.

3. *The Ghetto.* Picture the Jewish quarter of a great city like London or New York at the present time. If the teacher is acquainted with such a section of the city he will have no difficulty in painting the picture. If not, he may prepare himself to do so by reading up on the subject of the Ghetto.

After these pictures are given and impressed have some one read aloud verse 20 of to-day's lesson. Show how God fulfilled his promises given to Abraham, Isaac, and Jacob, and how his ancient people are to-day without a land of their own, because they ceased loving the Lord and obeying his voice. In proof of this have verse 16 read. To show how God left the whole matter within the choice of his people have verse 19 read.

#### PRACTICAL APPLICATION.

1. Ask for the picture of the heart, and have some one read verses 11-14 inclusive. Impress the fact that what God wishes us to do he has in some way impressed upon our hearts.

2. Ask for the picture of the tables of stones on which is printed the commandments. Speak of those which refer to our duty to God and those which refer to our duty to man, and then

3. Ask: What is the greatest commandment of all? Have the pupils give the results of their study during the week. Teach that if we keep this commandment we will surely keep all the others.

4. Ask for the picture of the prison, and show how those who break God's commands really suffer for their disobedience. Even the young pupils are beginning to question this truth. With Lowell they see

"Truth forever on the scaffold,  
Wrong forever on the throne."

They need to be taught that this is true only in the short run. In the long run disobedience to God's laws brings suffering.

"Though the mills of God grind slowly, yet they grind exceeding small;

Though with patience he stands waiting, with exactness grinds he all."

Point to the picture and teach that the hundreds of inmates of one of our state prisons have learned the truth of the text graven over its entrance:

#### THE WAY OF THE TRANSGRESSOR IS HARD.

Have some one read Prov. 13. 15. Ask each member of the class to repeat the Golden Text, and have all print:

I WILL SHOW MY  
LOVE FOR GOD  
BY MY OBEDIENCE.

#### PREPARATION FOR NEXT SUNDAY.

Ask each pupil to write on a slip of paper one trait in Moses's character which is worthy of imitation. Some of them have in their school readers, and many of them have access to books containing, the well-known poem "The Burial of Moses," by Cecil Frances Alexander. Ask all to memorize that beautiful poem during the week.

#### By Way of Illustration.

"Neither is it far off." "The word is nigh thee." There is no difficulty or mystery about this commandment of love. The true religion was not concealed in heathen oracles, shrouded in mystery, signs, and wonders in groves, and caves, and temples as were and are the heathen religions.

The religious life of many is dead because they think of God as far off, up in the skies, and forget that he is by their side, reading their thoughts, hearing their words, ready to talk with them and help them carry their burdens.

"In thy mouth and in thy heart." Salvation is not putting a man into heaven, but putting heaven into a man. It is not putting a sinful man into a law-abiding community, but writing the law of God in his heart and mind. The real question is not, What will we do under outward compulsion? but, What will we do by inward choice? Salvation is not the change of circumstances, but that central change in us, in our attitude, our intentions, our choices which will make us conquerors in life's battles whatever the circumstances may be.—*Maltbie D. Babcock.*

"Keep his commandments." Men say that when they know they will do; Jesus says that

when they do they will know. He does not promise to manifest himself to the man who dreams or debates, but to him who keeps his commandments. The seeds of truth sprout in the soil of obedience. The words of Jesus in the mind of a disobedient man are no more vital than wheat in the wrappings of a mummy. Moral disobedience is mental darkness, but to submit our wills in loyalty to his law is to open our minds to the light of his truth.—*Maltbie D. Babcock.*

*Verse 19. "Choose life."* Perhaps there is no power which most persons are more jealous of than that of their right of choice. If they did but stop to think about it, they might see that every time they exercise their pet right of choice they are putting bonds upon this very faculty; they are loading it with a weight which makes it a little lop-sided and gives it a set for action next time it is called upon. The boy who decides to play for "keeps" is loading his will a little on the side which makes men gamble; the college man who decides to cheat at examination is loading his will on the side which makes men forgers and thieves. The power of right choice is thus self-impaired. His every choice of evil is a grim jailer who puts one more chain on his subsequent movements. If one wants to be free to decide to do right, the more he fetters his evil propensities by right decisions the better; and the more he fetters his possibilities for deciding rightly, the worse for him.—*Henry van Dyke.*

#### Heart Talks on the Lesson.

"How gentle God's commands!  
How kind his precepts are!"

To obey him is indeed "a reasonable service." How full of sweet persuasive love is this Old Testament Gospel! It is the same strain that swept the chords of Jesus's heart when, weeping over Jerusalem, he said, "How oft would I have gathered thy children together as under brooding wings, but ye would not!" Ye would not. All depends upon our own choice, beloved of my class. Life and good, death and evil are set before us. The heart of God cries out, "Choose life!" Each heart must make its own reply.

See how reasonable it is to hear what God says and to choose his will. He tells us that his single purpose is to do us good. As a loving father wishes to give his child the best advantages of education, business, or position, so God desires to make the best of each one of us, his children. He wants to fit us for the highest place in his universe; to make us richer, happier, wiser, more full of power than we dream.

It has not entered the heart to conceive what he has prepared for them that love him. It is almost too good to believe! Having these things in store for us God alone knows the way we must take to get them. He says, "Since you are blind and cannot even see what I have to give you, and cannot see how to get near me so that I can give them to you, I ask you to hear what I say, follow my directions, do as nearly as you possibly can exactly as I tell you, and I pledge you my word that nothing can prevent your getting the best of my infinite treasures of wisdom, goodness, and love." Isn't it simple? Isn't it reasonable? "I am lost," said a little fellow on the city street one day. "Come with me," said a big, strong man; "I will take you home." He did not confuse the child with directions how to get home; he took the little hand in his and led him there. So God says, "Love me; give me your heart; let me take your hand; then you need not be puzzled about the corners you must turn, or the hard places you must cross; I will lead you safely if you love me enough to trust me." That is why his first and chief command is to love; because only love gives up its own way and chooses the will and the guidance of another. With gentle persuasion he says, "This commandment which I command thee is not hidden from thee, neither is it far off." It is no mystery. Any child knows what loving means. It isn't something away off in the clouds, where too many people put their religion; it is a practical matter of everyday living.

This word of love is not spoken for you in a foreign tongue across the sea; you use it every day in your own home; it is the nearest to you of anything you can think; it is in your heart. You know well what it means to dearly love somebody so that you would rather listen to what they say than to anyone else. That is all our loving Father asks of us. Is it not reasonable? And to make sure that our natural, unloving heart may not cheat us out of the good things he would give, he says he will (verse 6) so change it that we will choose him "with all our soul that we may live."

There are moments of decision upon which depend the best things of time and of eternity. "See, I have set before thee this day life and good, and death and evil." Which will you choose?

#### The Teachers' Meeting.

Study this lesson from at least three points of view: I. The Inevitability and Results of Moral Choice. II. The Deep Spirituality of the

Mosaic  
the Lav  
This lie  
man ne  
All na  
It come  
heart.  
every h  
moral  
Nearly  
word we  
and goo  
on the  
3. The  
or death  
"surely p  
of days."  
larges th  
asks us  
Mosaic s  
Really m  
was the  
series of  
the comi  
truths he  
sins, but  
behavio  
meaning  
bols of sp  
ing color  
roofs, and  
as they  
made the  
unbearabl  
one we st  
truth of v  
signs; an  
of treatm  
of the lav  
God is lo  
serve how  
mand fulfil

FAITHFUL  
the Soul,

Deut. 34. 1  
1 And I  
Mo'ab unto  
Pis'gah, th

Mosaic Law. III. Our Lord's Condensation of the Law and the Prophets... I. Moral choice. This lies on the surface of the lesson. 1. No man need go far to search for divine truth. All nature shows it, divine revelation shows it. It comes to us in the monitions of our own heart. Moral sense is given as a birthright to every human being. 2. No man can evade moral responsibility and its consequences. Nearly every act of our lives, and nearly every word we speak, involves a moral decision. Life and good on the one hand, and death and evil on the other are constantly beckoning to us. 3. The consequences are tremendous. It is life or death; it is blessing or cursing. We shall "surely perish" or we shall have "life and length of days." The Gospel does not change, but enlarges the spiritual vista down which Moses asks us to look... II. The spirituality of the Mosaic system is a truth often lost sight of. Really Moses was a Gospel teacher. Not only was the tabernacle and its intricate ritual a series of types and symbols which foretold the coming of Jesus of Nazareth, the precious truths he uttered, and the death he died for our sins, but besides that the detailed directions for behavior given in Leviticus have their true meaning when understood to be signs and symbols of spiritual truth. The commands concerning color and dress, parapets around house roofs, and other details of daily living, increased as they were through the ages by tradition, made the Jewish religion in our Lord's day an unbearable burden. But such a lesson as the one we study to-day shows the intense spiritual truth of which all these detailed commands were signs; and that brings us to our next method of treatment... III. Our Lord's condensation of the law and the prophets. Perfect love to God is love to our neighbor as ourselves. Observe how the fulfillment of this double command fulfills the mandates of our lesson.

#### Library References.

FAITHFULNESS.—Beecher, H. W., *Summer in the Soul*, page 252; *Sermons*, Fifth Series,

page 323. Suddard, *British Pulpit*, vol. i, page 256. Crabb, *Synonyms*, Faith—Fidelity; Faithful—Trusty.

CHOICE.—Whedon, *On the Will*. Miley, *Freedom of Choice*. Snider, *The Will and Its World*, is the latest contribution to the subject.

#### SERMONS ON THE LESSON.

Verse 19.—Mills, *God's World*, page 271. Kingsley, *Westminster Sermons*, page 271.

Verse 20.—*The Homiletic Review*, vol. xxx, page 428.

#### Blackboard.



Set before every human being is the alternative of life and good, death and evil. Two ways are before us all, and we cannot, if we would, evade the responsibility of choosing, each for himself, and in the act of determining our destiny. The cross is the universal guidepost of our race, for to the godly it proclaims the glory and peace of life eternal, while it reveals as plainly the wrath of God against all ungodliness and unrighteousness of men. (By erasure make the finger post a cross, impressing the necessity of redemption at the very beginning of a Christian life.)

Coloring.—Cross and paths, cream; sun, yellow; light blue sky to intensify the blackness; words, white and purple combined.

## LESSON XII. The Death of Moses.

[Sept. 21.]

GOLDEN TEXT. The Lord spake unto Moses face to face. Exod. 33. 11.

#### AUTHORIZED VERSION.

[Read Deut. chapters 32, 33.]

Deut. 34. 1-12. [Commit to memory verses 10-12.]

1 And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne'bo, to the top of Pis'gah, that is over against Jer'i-cho. And the

#### AMERICAN REVISED VERSION.\*

1 And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah

\* The American Revision, copyright 1901, by Thomas Nelson & Sons.

LORD showed him all the land of Gil'e-ad, unto Dan,

2 And all Naph'ta-li, and the land of E'phraim, and Ma-nas'seh, and all the land of Ju'dah, unto the utmost sea,

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

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

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

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

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

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

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

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

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

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

showed him all the land of Gilead, unto Dan, 2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, 3 and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. 4 And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. 5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. 6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulcher unto this day.

7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. 10 And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, 11 in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, 12 and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

**Time.**—B. C. 1451 (*Usher*). **Place.**—The plains of Moab.

### Home Readings.

- M.* A time to die. Deut. 32. 44-52.  
*Tu.* A blessing by Moses. Deut. 33. 1-5, 26-29.  
*W.* The Death of Moses. Deut. 34. 1-12.  
*Th.* Moses's desire refused. Deut. 3. 21-29.  
*F.* Successor appointed. Num. 27. 12-23.  
*S.* The Promise. Gen. 13. 5-18,  
*S.* Prayer of Moses. Psa. 90.

### Lesson Hymns.

*New Canadian Hymnal*, No. 297.

- A few more years shall roll,  
 A few more seasons come;  
 And we shall be with those that rest  
 Asleep within the tomb.

*New Canadian Hymnal*, No. 351.

- When times of temptation bring sadness and gloom,  
 I will tell it to Jesus, my Lord.

*New Canadian Hymnal*, No. 249.

- When the mists have roll'd in splendour  
 From the beauty of the hills,  
 And the sunlight falls in gladness,  
 On the river and the hills.

### Questions for Senior Scholars.

- The Vision of Moses.*  
 Where were the Israelites encamped when Moses went to Mount Nebo?  
 Upon what peak of the mountain of Nebo did Moses view the promised land?  
 How far could he see?  
 To whom did the Lord give the land of Canaan?  
 Why was not Moses permitted to go over?
- The Death of Moses.*  
 How old was Moses when he died?  
 Who buried him?  
 In what scene in our Lord's ministry did Moses figure?  
 What is said of the physical vigor of Moses?
- The Successor of Moses.*  
 Who succeeded Moses as leader of the people?

What  
 How is  
 In wha  
 How lo  
 4. *The*  
 What  
 the peopl  
 What  
 Moses en  
 Consid

Qu  
 1. *Viewin*  
 How of  
 Into wh  
 Where  
 Why co  
 Would  
 How lo  
 borders of  
 What d  
 2. *Enteri*  
 What c  
 What i  
 twenty ye  
 What k  
 3. *Still a*  
 Who wa  
 What ir  
 What t  
 three vers  
 What h  
 What bo

Q  
 What w  
 the law.  
 Where w

*So Mo*  
 I. DEATH  
 Death  
 15. 4  
 Throug  
 had  
 II. HOPE  
 The ri  
 14. 3  
 Blessed  
 Rev.

The orat  
 ple who, tho  
 God's comm

What work was before Joshua?  
 How is the character of Joshua described?  
 In what had he been associated with Caleb?  
 How long before?

4. *The Character of Moses.*

What indicates the influence of Moses upon the people, even after his death?

What was the peculiar distinction which Moses enjoyed as a prophet?

Consider his career also as a statesman.

Questions for Intermediate Scholars.

1. *Viewing the Earthly Canaan* (verses 1-4).

How old was Moses now?

Into what periods may we divide his life?

Where was he when he viewed Canaan?

Why could he not enter?

Would Moses therefore enjoy this view?

How long since the people had been at the borders of Canaan before?

What difference in the people now?

2. *Entering the Heavenly Canaan* (verses 5-8).

What came to Moses on Mount Pisgah?

What is said of Moses at one hundred and twenty years of age?

What kind of a life had he led?

3. *Still a Power on Earth* (verses 9-12).

Who was the successor of Moses?

What influence from Moses continued?

What tribute is paid to Moses in the last three verses?

What has Moses left to bless the world?

What books of the Bible are credited to him?

Questions for Younger Scholars.

What work did Moses finish? *The writing of the law.*

Where was it placed? *In the side of the ark.*

Where was Moses going? *Into the other world.*

Who had called him? *God.*

What did he give the people? *A song and a blessing.*

Where did he go? *Up into Mount Nebo.*

What did God show him there. *All the land of Canaan.*

What did God say? *That Moses should see the land, but that he should not enter it.*

What became of Moses? *God took him home.*

Where was his body buried? *In a valley in the land of Moab.*

Who buried it? *The Lord, by his angels.*

Did any man know just where? *No man.*

Who took Moses's place? *Joshua.*

How long did they mourn for Moses? *Thirty days.*

The Lesson Catechism.

(For the entire school.)

1. Where did Moses die? *On Mount Nebo, east from Jericho.*

2. What sight was given him from this mountain top? *Of the whole promised land.*

3. What memorial did the people give him? *They wept for him thirty days.*

4. What memorial did the historian give him? *There arose not a prophet like him.*

5. What is our GOLDEN TEXT? *"The Lord spake," etc.*

The Church Catechism.

77. How doth Christ establish his kingdom? Christ establishes his kingdom by the proclamation of the truth with the power of his Spirit, and by his providential direction of the affairs of men.  
 Matthew 28. 18-20.

THE LESSON OUTLINE.

A Good Man's Death.

*So Moses the Servant of the Lord died.*

I. DEATH CONQUERED.

Death is swallowed up in victory. 1 Cor. 15. 54.

Through death he might destroy him that had the power of death. Heb. 2. 14.

II. HOPE IN DEATH.

The righteous hath hope in death. Prov. 14. 32.

Blessed are the dead which lie in the Lord. Rev. 14. 13.

III. VISIONS BEFORE DEATH.

He looked up steadfastly, . . . saw the glory of God. Acts 7. 55.

Showed me that great city, the holy Jerusalem. Rev. 21. 10.

IV. PREPARATION FOR DEATH.

Remember now thy Creator in the days of thy youth. Eccles. 12. 1.

So teach us to number our days, that we may apply our hearts unto wisdom. Psa. 90. 12.

EXPLANATORY NOTES.

The orations of Moses and his song are completed. His voice will never again be heard by the people who, though they strained his patience so often, loved him deeply. After blessing them in obedience to God's command he ascends Mount Nebo, the highest peak of the Pisgah range (a mountain not so definitely

identified as we might desire), and thence surveys the land of Canaan. We are to suppose that he faced westward, and the country spread out before him included all Palestine, which is geographically familiar to us by its New Testament divisions—Judea, Samaria, and Galilee. The peak on which he stood was east of the Jordan, and at his feet and all around him was the country known in New Testament times as Perea, while to the north was the region around the later Decapolis. It may assist the average pupil to thus identify the geographical divisions of our text with those which have become more familiar because of our frequent study of the life of Christ.

#### I. THE LAND OF PROMISE.

**Verses 1-4.** *Moses went up from the plains of Moab.* Where Israel was now encamped. *Unto the mountain of ["mount"] Nebo, to the top of Pisgah.* Or, we might phrase it, to the Nebo peak of the Pisgah range. *That is over against Jericho* means on the other side of the Jordan River. From that historic city the Lord ["Jehovah"] showed him all the land of Gilead, unto Dan. Gilead stretched out below Moses's feet on the right side as he faced the west. It has been supposed that the Dan here referred to stood in northern Perea, but no site of such a city has yet been discovered. Dan-laish, the adventurous foundation of which is narrated in Judges, was near the central source of the Jordan, and would hardly seem to fit the geographic needs of this description. *All Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost ["hinder"] sea* indicates together the center and body of the Israelite "inheritance." "The utmost" or "hinder" stands for western. *The south,* which should have a capital "S," as in the Revision, *and the plain ["Plain"] of the valley of Jericho, the city of palm trees, unto Zoar.* Moses first looks north, then west, then his eye sweeps to the far pasture lands of the south toward the Arabian Desert, and comes back to the extensive plain through which the Jordan flows, and, compassing the Dead Sea, reaches to Zoar. It is unnecessary to say that so wide a prospect as is here defined could not have been presented to human eye without supernatural assistance. We have our choice between the suppositions that his power of vision was miraculously increased, that he saw the scene in an abstract vision and not with his bodily eye, and, which seems to us the most probable, that he saw the new provinces and the headlands and landmarks of the more distant plains, his close knowledge of the land supplementing his eyesight, and together bringing to his conception a very adequate view of the land which, through his agency rather than by that of any other man, God had given to the people. Having shown him this land, Jehovah tells him that his oath to Abraham, to Isaac, and to Jacob is now about

to be fulfilled, and repeats what was said with reprehension so many years before, *I have caused thee to see it with thine eyes, but thou shalt not go over thither.*

#### II. GOD TAKES AWAY HIS WORKMAN.

**5-8.** *Moses the servant of the Lord ["Jehovah"].* A higher title no man ever carried. *Died there in the land of Moab, according to the word of the Lord ["Jehovah"].* This is literally "at the mouth of the Lord," and as the rabbins interpret it, "by a kiss of the Lord;" as that noble Jewish writer Maimonides expresses it, "he died in a moment of holiest joy in the knowledge and love of the Lord." Doubtless this is all true, but the phrase itself simply means by Jehovah's command. Jonathan Edwards in his notes on the Bible says that God ordered that Aaron and Moses should go up to the tops of mountains to die to signify that the death of holy men is but an entrance into a heavenly state. *He buried him in a ["the"] valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day.* The resting place of Moses is probably in some depression in the Pisgah range close to Nebo. The Jewish rabbins taught that he retired into a cavern to die and there remained. Dean Stanley has much to say on the providential obliteration of the holy places of Palestine, and regards this as the first instance of it on record. God has safeguarded these places against their elevation to a sanctity which might endanger the real holiness of their history and religion which they serve to commemorate. The brazen serpent became Nehushtan; what might the tomb of Moses have been if it had been discovered? *Moses was an hundred and twenty years old when he died.* The division of his life into three periods of forty years each will come familiarly to our minds. *His eye was not dim, nor his natural force abated.* God had given to this man of exceptional spiritual endowments an exceptional intellectual acumen, and an exceptional physical framework. The Hebrew might be rendered, "the juices of his body were not dry." He lived in fresh physical vigor. *The children of Israel*

cept for days. It ing and v faith. Mo had only die with

9. God Joshua th warrior, t of Moses, the spirit warrior. E were recog been show remembers hath shall upon him. set apart hearkened ["Jehovah] disposed to more readi ditions we son can w

The dea Christ, was knew as h he was go Saviour k people als sense of ce ciples felt The pronu phetic and to them a God had f Moses mus his charac the whole to achieve establish th so long as Jesus says sense, "If come." Be of Moses's it would h climax. T Christ, was The deat in obedi 49, 50). I Lord says,



went for Moses in the plains of Moab thirty days. It has been pointed out that the mourning and weeping for a month arose really from faith. Moses was not, God took him, but Israel had only Moses's word for it that he was to die with God and be buried by him.

### III. GOD CARRIES ON HIS WORK.

9. God had already chosen Moses' successor. *Joshua the son of Nun*, the sturdy Ephraimite warrior, the "spy," the assistant and counselor of Moses, was known to all men to be full of the spirit of wisdom. He was the "logical" successor. His military and governmental ability were recognized. His diligence and fidelity had been shown in his long career of service. One remembers our Lord's maxim, "To him that hath shall be given." *Moses had laid his hands upon him*. He had long before become specially set apart for his work. *The children of Israel hearkened unto him, and did as the Lord ["Jehovah"] commanded Moses*. One is almost disposed to say that they hearkened unto him more readily than they did unto Moses, but conditions were so different that no fair comparison can well be made.

### HOMILETICAL AND PRACTICAL NOTES.

The death of Moses, like the death of the Christ, was a stately and awful spectacle. He knew as he ascended to the top of Pisgah that he was going there to die, as distinctly as our Saviour knew of his death beforehand. The people also knew it, having much the same sense of confused awe and sorrow that the disciples felt at the approach of the crucifixion. The pronouncement by Moses of that final prophetic and patriarchal blessing (chap. 33) was to them a sure sign. His death was timely. God had fixed the time by a divine command. Moses must depart that the terrible majesty of his character might diffuse its impression over the whole people. They needed this impress to achieve the heroic conquest of Canaan and establish their national life. This could not be so long as he was with them familiarly. So Jesus says of his own death, though in a higher sense, "If I go not, the Comforter will not come." Besides, if after the last forty years of Moses's life he had become a mere captain it would have been in the nature of an anticlimax. The death of Moses, like the death of Christ, was in the unabated vigor of manhood.

The death of Moses, like that of Christ, was in obedience to a divine command (chap. 32, 49, 50). It was deliberate and contrived. Our Lord says, "I lay down my life of myself, and I

### IV. GOD'S WORKMAN BEING DEAD YET SPEAKETH.

10-12. The good man never dies. Moses has ruled Israel from his grave through all the centuries since. *Thence arose not* ["hath not arisen"] *a prophet since in Israel like unto Moses*. Nor in all the world has there been any career which could readily be brought to mind in comparison with that of Moses. *Whom the Lord ["Jehovah"] knew face to face*. Here was the secret of his power. *The signs and the wonders, which the Lord ["Jehovah"] sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land*, form the most thrilling part of the Old Testament history. It was as the Lord's messenger that Moses pursued his career, and his *mighty hand*, his influence over all about him, friends and foes alike, is, as we have seen, recognized to-day. True greatness lies in power of near approach to God, communing with him, "knowing him face to face," in doing great work for God (and the humblest work becomes great work when done for Jehovah), and in spiritual power exerted through God acting in and through us. (Orv.) To secure such greatness is within the reach of the humblest pupil in our schools.

take it again. This *commandment* I have received of my Father." Again, the death of Christ is the condemnation of the world. The death of Moses, though in a far lower sense, is not less truly so. Eighty years before Moses had rejected the world in rejecting the splendid and elaborate civilization of Egypt at its acme. This choice shaped his whole life (Heb. 11, 24-26), and his willing death at God's command completes that choice and that condemnation of the world. The tomb of both Moses and Christ were hidden and remain so.

The only other death in human history that men have consented to compare with Christ's even by contrast is that of Socrates. It is a thrilling history as told by Plato and Xenophon. Socrates died for a doctrine of life that the pursuit of truth is the highest good. Moses died for truth as a divine command and the foundation of national and personal righteousness. Christ died for every man, and for all men on the ground of their humanity. Yet Socrates and Moses both died on account of their own sins. The Saviour was without sin. This fact, from the rational point of view, aside from revelation, puts an infinite distance between their deaths and his.

**Verses 1-3. Pisgah.** North-northeast of the Dead Sea and three and a half thousand feet

high. With the snow-covered mountain at his feet, and an oriental sun above, the scene before Moses was grand in the extreme. Moses looked westward, whither "the course of empire takes its way." Before him was the magnificent Jericho surrounded with its famous palm groves. To his left across the sea was the splendid city of Zoar. Looking between these two, he saw the mountains about Jerusalem, with Judah's plains beyond, and Hebron, where Isaac had settled to the quiet, almost supine life that prepared such trouble for his age. A little to the right, yet well in the foreground, was Bethel, where Abraham, four hundred years earlier, and Jacob rested and received the covenant promise now to be fulfilled. Far to the northwest, against "the wine-dark" Mediterranean, stood Mount Carmel, made famous by the mighty prophet Elijah, who with himself was to visit Christ at his transfiguration; and still farther, nearly due north, Hermon, the scene of the transfiguration, the highest summit of the Lebanon mountains, so like the Pisgah where he now stood. Consider this moment for Moses. He was about to enter the eternal life, and the scene of his earthly immortality lay before him in splendid panorama. His hundred and twenty wonderful years were more than explained; they were illuminated by a light that far outshone the sun-crowned mountain covered with snow.

4. With all the famous transparency of that atmosphere and the undimmed light of Moses it might well have required a miracle if the sight should be a satisfaction to a mind like Moses's, or a recompense for being prohibited to go over. He had need to observe the qualities of the soil and streams, the strategic situations of the landscapes, to guess what population it would support, and to see also the cities minutely, with some indications of the luxury and weakness of its defenders. *Thou shalt not go over thither.* The reason (chap. 32. 51) is, "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, because ye sanctified me not." Having assumed honors in the sight of the people which belonged to God, Moses must by his death make public confession and restitution. Moses's influence was vastly increased by his death, but it was seen that his true power lay in obedience. God's jealousy for his own honor is absolute unselfishness, as he alone can save. The completeness of the divine forgiveness is shown in that God gave to Moses his two chief desires, to behold his glory and to enter the land, at Christ's transfiguration.

5. *The Lord.* The name written originally *Iahwe* was changed by the scribes out of reverence, because the sacred name became confused in the minds of the people by their idolatries. To be his servant was the highest honor. Isaiah calls the Messiah "God's righteous servant." Jesus gives his disciples the higher name of friends, indicating the completeness of the revelation, because, he said, "the servant knoweth not what his lord doeth" (John 15. 15). *Died, according to the word of the Lord.* The translation of Jonathan Ben Uzziel, "at the kiss of the word of Jehovah," indicates that God's righteous sentence against our sin is our greatest possible good. The prisoner, the judge, and the executor of the law stood before Israel as an assembled court.

6. God's burial of Moses is spoken of as an added honor. That Moses's grave was unknown because he was early translated from it many believe, from Jude, verse 7, and from the event at Christ's transfiguration. Ancient heroes among the Persians and Romans became gods, and their graves shrines. This was not the case with the Jews, who show little tendency to hero worship, and none to such ancestor worship as prevails among the Chinese. Abraham was "our father Abraham," and Joshua never higher than "Joshua the son of Nun." Yet it is probably fortunate that the grave of Moses and of the Saviour are unknown.

7. Moses died not from the infirmities of age, but because he was prepared for heaven and heaven was waiting for him.

8-10. Joshua, one of the two brave spies, will be treated in succeeding lessons. It is supposed (Dr. Clark, *et al.*) that this last chapter of Deuteronomy was written by him and was originally the first chapter of the book of Joshua. Others lean to the opinion that it was written by a still later inspired writer. *The spirit of wisdom* was executive ability. He was too wise to counterwork Moses's influence, and wise enough to use it. Under him Israel "did as the Lord commanded Moses." *Whom the Lord knew face to face.* An Oxford poet, representing present-day agnosticism, in dissent from the worship and creeds of Christendom, drapes the idea of God in a mist as follows:

"Be well assured 'tis but profanely bold  
In thought's abstractest forms to seem to see;  
We dare not dare the dread communion hold  
In ways unworthy Thee."

But of Moses it is said (Exod. 33. 11), "The Lord spake unto Moses face to face, as a man speaketh unto his friend." It is his distinction

that by c  
lawgiver c  
ture the m  
literature,  
centuries  
with gre

11. *In*  
*to do.* T  
comprehen  
The laws  
and the n  
laws beco  
authority.  
in the day  
many of th

12. *Tha*  
was the se  
more obedi  
and in earl  
licity is a p  
shrank fro  
necessary c  
influence.

TRU

1. The i  
takes we su  
It may be  
a mistake,  
does not ap  
sin and its  
the consequ  
and splendor  
forgiveness  
a finite suff

2. We ou  
the spiritu  
selves out.  
be the death  
sight, to for  
is difficult to  
this would  
says:

"T  
An

3. Public  
tion and re  
which order  
of intellige  
There will  
robbers of t  
their whole  
world, and b

4. A man  
must exhibit  
would give

that by divine providence he is the supreme lawgiver of the race, that he founded a literature, the most powerful in the whole history of literature, and a nation that lasted for fourteen centuries and still endures as a distinct race with great influence.

11. *In signs and wonders the Lord sent him to do.* The laws of nature are necessary to comprehend the significance of miraculous sight. The laws confirm and establish human reason, and the miracle being a suspension of those laws becomes then a manifest sign of divine authority. The history of revelation shows only in the days and works of Christ a cluster of so many of these signs as Moses wrought.

12. *That mighty hand.* Moses's obedience was the secret of his mighty hand. The only more obedient one claimed "all power in heaven and in earth." *In the sight of all Israel.* Publicity is a great trial to a sensitive soul. Moses shrank from it (Exod. 3. 11), yet it was a necessary condition to his great and continued influence.

#### TRUTHS IN DIVINE FORGIVENESS.

1. The inevitable consequences of our mistakes we suffer. Every sinful act is a mistake. It may be much besides, but it is quite surely a mistake, and to this element of it forgiveness does not apply. God's forgiveness takes away sin and its penalties. Yet, though we suffer the consequences of our mistakes, the blessing and splendor of Moses's death shows that the forgiveness of God is an infinite recompense for a finite suffering.

2. We ought to be most thankful still to see the spiritual Canaans from which we shut ourselves out. God allows us this mercy. It would be the death of all moral sensibility to lose the sight, to forget and cease to desire the good. It is difficult to conceive a more dreadful fate than this would be. Browning's Rabbi Ben Ezra says:

"That which I strove to be,  
And was not, comforts me."

3. Public robbery must have a public restitution and repentance. The laws according to which order is conserved among large groups of intelligent creatures cannot be escaped. There will come a time when ambitious men, robbers of the people, will undo the work of their whole toilsome lives in the presence of the world, and be thankful if God will allow it.

4. A man who would exercise power over men must exhibit the sources of his power. He who would give moral law to men must show his

authority. The Lord and the people are wisely jealous of the man who assumes that the authority for law or forgiveness lies in himself.

#### Thoughts for Young People.

COMMUNION WITH GOD IS THE SECRET OF REAL POWER.

Leaving out of view our Lord Jesus Christ, there is no man who has left so deeply the impress of his character upon the world as the Jewish legislator. The secret of it is—he was a "man of God."

1. *Communion with God is the highest advantage man can enjoy.* If the friendly influence of a good man can find its way to intellect and conscience and feeling, how much more can the influence and energy of God! He invites us to the closest friendship—welcomes us to fullest intimacy. The words of Jesus Christ suffice to allay all doubt, "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "The fellowship of the Holy Ghost" is our special privilege. To us "the Spirit of truth" is given. And "truly our fellowship is with the Father, and with his Son Jesus Christ."

2. *Communion with God produces real greatness of character.* As a result of the intimacy between God and Moses, we read, "There arose not a prophet since in Israel like unto Moses." Intercourse with God purifies every feeling, elevates every aspiration, energizes every sterling principle, ennobles the whole man. We grow up into his image; we gradually find that this is our proper destiny—"to be conformed to the image of his Son."

3. *Communion with God gives us power over nature and over men.* It is admitted by scientists that the human will is the greatest force known, save the power of God. Now, fellowship with God strengthens that will. To his chosen friends God conveys new power. On man was originally bestowed complete dominion over nature; and this prerogative is to be restored through the man Christ Jesus. Thus the prodigies wrought by Moses are declared to be signs—symbols of the greater things yet to be achieved. Our Lord has taught us that true faith can overturn the mountains. The possessor of faith is predicted to outstrip even Christ in mighty deeds. (*Davies.*) This truth has been most abundantly and variously illustrated by the biographies of eminent Christians in all lands and centuries. God is the one source of power.

## Teaching Hints for Intermediate Classes.

## PRELIMINARY.

Prepare for each member of the class a diagram of a monument something like the one indicated below, but at first have nothing printed thereon.

## PLACES.

1. Take a map of the *promised land* and point out the various places mentioned in verse 1: the plains of Moab, the mountain of Nebo, Bethah, Jericho, Gilead, Dan; and in like manner the places mentioned in verses 2, 3, and 6.

2. *Egypt.* Recall the account of the bondage of Israel in Egypt, the exodus therefrom, and how Moses had led the people to the promised land.

## PERSONS.

*Moses.*

*The Patriarchs.* Recall the review suggested in the HINTS on the last lesson. Teach the people of God got their name from the head of these—Jacob, called Israel.

3. *Joshua.* Tell the pupils that we are to study about him during the next quarter.

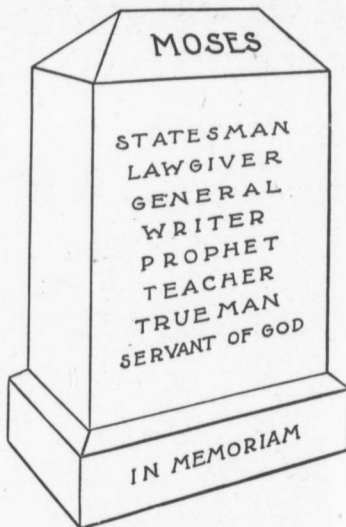
4. *Pharaoh.* See "Hint" in connection with "Egypt." Ask the class to tell what they know about the ruler of Egypt.

## PICTURES.

Our pictures will deal with Moses, whose likeness we purpose presenting from as many different standpoints as possible. Give one member of the class a sheet of paper, toward the left-hand margin of which are printed the words found on the main panel of the monument below. Spaces should be left between the words. Ask: How many have memorized Mrs. Alexander's poem. Have portions of it recited. Then ask for the various traits of Moses's character, and, as they are given, have the class determine whether they were exhibited by Moses as a teacher, a prophet, a general, or in what capacity. As these various characteristics are given and recognized as really belonging to Moses let the one having the sheet write them after the word to which they properly belong.

After speaking of the various characteristics give the pupils the paper on which is diagrammed the outline of the monument, and, imitating the teacher who prints on his sheet what they are to put on theirs, beginning at the bottom, have them fill in so that the monument when completed will look like this:\*

\* For these various characterizations of Moses we are indebted to Dr. Peloubet.



## PRACTICAL APPLICATION.

Take the pupils in imagination back to the time when Moses felt himself inadequate to the task which God wished him to undertake. Have some one read aloud Exod. 3. 11, 12. Ask: How was it that Moses became what he was and accomplished so much? The answer will probably be: Because God was with him. Teach that God wants to be with us, if we will allow him. Prove this by reference to such names as Joshua, Daniel, Paul, Luther, Wesley, Moody, and others that the teacher may recall. Then ask: Do you want to be used mightily by God? If so, *hear and heed* God as he speaks by his word, his Spirit, his servants, his providence. Show that the one who is really living as God wants him to is ready to die as Moses died.

Finally, have all print:

LORD, HELP ME TO BE  
READY FOR DEATH,  
BY LIVING AS MOSES LIVED.

## PREPARATION FOR NEXT SUNDAY.

Ask the pupils to read and reread during the week the practical applications which they

printed  
and to r  
each less  
son IX.

## Legends

Moses re  
three me  
dig this  
"For a n  
in parad  
digging t  
was finis  
measure  
thy size;  
men wer  
and Saga  
one at th  
peared al  
"Close th  
"Precious  
thou hast  
come to p  
trembling  
have not  
bent over  
leaped up  
Cunningh

*Moses's*  
Moses aft  
derful visi  
thought h  
things? V  
far off int  
see great  
our sun.  
down, wh  
closures, w  
unions, w  
bersome b

*Verses 8.*  
King Edw  
pauion, sa  
the real c  
real anoint  
ter is the  
real orb of  
their life a

*Verses 9.*  
die with h  
serve. Ele  
took up El  
died, but  
on the Wes  
is, "God bu  
work." Sa

printed on the various Sundays of the quarter, and to memorize the title and Golden Text of each lesson. See note at end of HINTS for Lesson IX.

#### By Way of Illustration.

*Legend about the death of Moses.* When Moses reached the top of Mount Nebo he saw three men digging a grave. "For whom do you dig this grave?" he asked. They answered, "For a man whom God will call to be with him in paradise." Moses asked leave to help in digging the grave of such a holy man. When it was finished he asked, "Have you taken the measure of this man?" "No. But he was of thy size; lie down in it." Moses did so. The three men were the three angels, Michael, Gabriel, and Sazrael. They stood one on each side and one at the foot, while the glory of the Lord appeared above his head. And the Lord said, "Close thine eyelids." And the Lord said, "Precious soul, for a hundred and twenty years thou hast inhabited this body of dust. But now, come to paradise." And the soul answered with trembling, "I have lived so long in this body I have not the courage to leave it." Then God bent over the face of Moses, and the soul leaped up in joy and went home with God.—*Cunningham Geikie.*

*Moses's visions.* The visions that came to Moses after death were greater than the wonderful visions just before his death. Have you thought how the sun hides things and eclipses things? When the sun goes down we can gaze far off into the measureless depths of space and see great and glorious worlds much greater than our sun. So when the sun of this life shall go down, what surprises, what outlooks, what disclosures, what songs, what progress, what reunions, what freedom from diseased and cumbersome bodies will be ours!—*W. W. Runyan.*

*Verses 8.* The Duke of Argyll, speaking of King Edward's coronation in the *Youth's Companion*, said: "For both kings and presidents, the real crown is the love of the people; the real anointing is the love of God; the real scepter is the respect of those of their day; the real orb of empire is the verdict of history on their life and times."

*Verses 9-12.* Moses dies, but wisdom does not die with him. God has Joshuas always in reserve. Eleazar took up Aaron's work; Samuel took up Eli's; Elisha took up Elijah's; Stephen died, but Saul became Paul. The inscription on the Wesley memorial in Westminster Abbey is, "God buries the worker, but carries on the work." Said Garfield in a famous address made

to quiet the people of New York on reception of the news of Lincoln's assassination, "God reigns, and the government at Washington still lives."

#### Heart Talks on the Lesson.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley; but no man knoweth of his sepulcher unto this day." It was a fitting passing of a kingly soul to wear the victor's crown. Beth-peor was not the place of defeat. I cannot think the man whose last words were a song of victory was disappointed when the Lord showed him all the land of Gilead unto Dan, and at the same moment opened before him that fairer country of which Canaan was the imperfect type. He had carried to completion his difficult life-mission. Long, wearisome, full of trying experiences the wilderness journey had been; but Moses had learned there the soul's sweetest lessons. He had learned to obey, to believe, and to talk with God face to face as one talks with a friend. It would seem, looking not beyond present gain, that he should have been rewarded with the honor of leading the people he had brought thus far victoriously over Jordan. But God had better things for his servant—not Canaan with its struggles and failures, but heaven with its triumphs and peace.

How often we say it is strange God calls his useful people from this world just when they seem ready to accomplish the most in life. Let us remember Moses, the servant of the Lord. His death was not an accident, nor because his powers had waned; it was according to the word of the Lord. "Precious in the sight of the Lord is the death of his saints." To lay down work at his call is not failure. To enter the fellowship and activities of heaven is better than to share the goodliest fruits of any earthly Canaan. And if it really was a disappointment not to go over into the promised land God made up even that to him, for "He will fulfill the desire of them that fear him."

"Of heaven's bliss is naught more wondrous told us

Than these few words, 'I shall be satisfied.'"

On the mountain of transfiguration, in Judea, Moses stood and talked with Jesus of that great sacrifice at Jerusalem, understanding after ages of heaven's scholarship, as he could not understand when he saw the promised land from Pisgah, the higher, broader, deeper plans of God for him and for the chosen people. Let us be

patient; let us wait. When God takes from us one whose presence here seems most necessary, and whose loss is grievous to ourselves and to some good work in the world, let us remember how Moses in a great emergency went away according to the word of the Lord, and let us wait for our mount of transfiguration, where in heaven's clear air what once were sighs of sorrow will be songs of praise.

"O lonely tomb in Moab's land!  
O dark Beth-peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace,  
Ways that we cannot tell;  
And hides them deep like the secret sleep  
Of him he loved so well."

### The Teachers' Meeting.

Compare the Outlines for this lesson given in our various Lesson Helps. They are to be found on pages 646, 647. I. A Charming Prospect, verses 1-4. 1. The clear eye that saw it, the eye of an artist, the eye of a poet, the eye of a prophet. 2. The summit from which it was seen—Nebo, and the summits in sight—Moriah, Ebal, Gerizim, Carmel, Hermon, etc. 3. The guide who explained the prospect. The memories that sweetened it. The hopes that were satisfied by it. The faith that sanctified it. II. A Dying Saint, verses 5-7. Dying before entrance to Palestine. By his death now the people learned, 1. The justice, truthfulness, and firmness of God; 2. That God's work does not depend on any one man; 3. That a good man's influence outlasts death. III. A Weeping People, verse 8. IV. A Worthy Successor, verse 9. Joshua had faith (Num. 14. 6-9); experience (Exod. 17. 8-13); had been intimately associated with Moses (Exod. 24. 13); was called of God to this succession (Num. 27. 18-23); his career was successful (Josh. 24. 31). V. A Beautiful Memorial, verses 10-12. One wonders who wrote these verses; perhaps Joshua himself. Show how true they are.... Compare Joshua with Jesus.

### Library References.

THE DEATH OF MOSES.—Rawlinson, *Moses*, chap. xvi. Taylor, *Moses the Lawgiver*, pages 434-450. Campbell, *Across the Desert*, page 338. Ker, *Day Dawn and the Rain*, page 184.  
MOAB.—Tristram, *Land of Moab*. Conder, *Heth and Moab*. Doughty, *Arabia Deserta*,

chap. i. Palmer, *Desert of the Exodus*, chap. xxiv. Smith, *Historical Geography of the Holy Land*, chap. xxvi.

PISGAH.—Wilson, *In Scripture Lands*, page 131. Palmer, *Desert of the Exodus*, pages 431, 433. Smith, *Historical Geography of the Holy Land*, page 562. McGarvey, *Lands of the Bible*, page 372. Stanley, *Sinai and Palestine*, pages 130, 204. Tristram, *Land of Israel*, page 535. *Bibliotheca Sacra*, 1876, page 133.

### SERMONS ON THE LESSON.

- Verse 1.—*The Homilist*, vol. ii, page 265.  
Verse 4.—McCosh, *Gospel Sermons*, page 297. *The Homiletic Monthly*, vol. v, page 697.  
Verse 5.—*The Homiletic Monthly*, vol. vi, page 93. *The Homiletic Review*, vol. xxxvi, page 65. Brooke, *Old Testament and Modern Life*, page 157.  
Verse 6.—*The Homiletic Monthly*, vol. vii, page 573.

### Blackboard.



Moses is recorded as the first leader who governed a great multitude by moral power alone, and when we consider the oppressed and undisciplined state of the people whom he brought forth from their long servitude in Egypt we marvel at his generalship. But we know it was due to the special direction of God, and by the impartation of his power to his faithful servant, by which so much was accomplished. Closing this chapter, which completes the history he has given us of God's dealings with men from creation to his own day, we are grateful that such a man lived, feeling that his life has enriched us as well as Israel.

Coloring.—Mountain, light brown; groups of words, alternate red and purple, relieved in yellow or white.



## THIRD QUARTERLY REVIEW,

September 28.

## Golden Text.

Thou shalt remember the Lord thy God.  
Deut. 8. 18.

## Home Readings.

- M. The Giving of Manna: Exod. 16. 1-15.  
 Tu. The Commandments. Exod. 20. 1-17.  
 W. Worshipping the Golden Calf. Exod. 32. 7-24.  
 Th. The Tabernacle. Exod. 40. 17-38.  
 F. Journeying toward Canaan. Num. 10. 11-13,  
 29-36.  
 S. Report of the Spies. Num. 13. 25-14. 4.  
 S. The Brazen Serpent. Num. 21. 1-9.

## Lesson Hymns.

*New Canadian Hymnal*, No. 225.

Weary pilgrim on life's pathway,  
 Struggling on beneath thy load,  
 Hear these words of consolation,—  
 "Cast thy burden on the Lord."

*New Canadian Hymnal*, No. 415.

Standing on the promises of Christ my King,  
 Through eternal ages let his praises ring;  
 Glory in the highest, I will shout and sing,  
 Standing on the promises of God.

*New Canadian Hymnal*, No. 224.

My faith looks up to thee,  
 Thou Lamb of Calvary,  
 Saviour divine.

## Review Scheme for Senior and Intermediate Scholars.

- A. God's Good Gifts—Three Lessons, I, II, III.  
 B. Good and Evil Worship—Three Lessons, IV, V, VI.  
 C. Going Forward—Two Lessons, VII, VIII.  
 D. Gazing toward Jesus—Four Lessons, IX, X, XI, XII.

## LESSON I. Bread for Physical Life.

How were the Israelites fed in the wilderness? How often and when did they gather it? What about food for the Sabbath day? What did they call the food? What flesh did they eat?

## LESSON II. Law to Live with God.

Who brought God's law to Israel? How many tables of the law? What did the first table enjoin? How many commandments on it? What do they require in each case?

## LESSON III. Law to Live with Man.

How many commandments on the second table? What does the fifth require? What

rights of man in six, seven, eight, and nine? To what does the tenth extend? What is it that keeps all?

**GOD'S PROVIDENCE.** "In him we live, and move, and have our being." "From him cometh every good and perfect gift." He gives daily blessings, he gives day by day, "a day's portion every day." Hence we pray to him. "Give us this day our daily bread." He can supply all our need.

## LESSON IV. Worship Idolatrous.

Where were the Israelites now encamped? Where was Moses at this time? What did the people propose to Aaron? What idol did he form? What occurred when Moses returned?

## LESSON V. Worship in the Tabernacle.

In what building did they worship? Name some of its furniture. Who was its chief minister? What great building took its place in Solomon's time? Where were the commandments kept?

## LESSON VI. Worship in Drunkenness.

What four sons had Aaron? Which of these went drunk into the tabernacle? What punishment followed? What was Aaron forbidden to do about it? Where then is it wrong to get drunk now?

THE INSTINCT OF WORSHIP PERSISTS, THOUGH IT MAY BECOME PERVERTED. Humanity naturally worships, but there is a tendency to degenerate. Man left to himself tends to religious degeneracy, and so constantly needs divine intervention. Religious elevation is not so much a human evolution as it is a divine inspiration.

## LESSON VII. The Lord Leading.

In what form did God appear to Israel? What was it by night? What was the signal for starting? Where did they start from this time? Where did they encamp?

## LESSON VIII. The Land Looked Upon.

Who went ahead into Canaan? What was their purpose in going? Who of these are best known? What did the other ten report? How did the people receive it?

**GOD'S PEOPLE SHOULD START EVERY DAY** with prayer and with the courage that comes from perfect faith in God's purpose and power.

## LESSON IX. The Serpent Saviour.

For what were the people terribly punished? Against whom did they really complain? What wicked thing did they say about the sweet manna? How were they to be saved? What must they do to be saved?

## LESSON X. The Prophet Lord.

What is the real meaning of prophet? What

other meaning do we give it? Who is the greatest Old Testament prophet? What other Prophet does he foreshadow? In what are Moses and Jesus alike?

#### LESSON XI. *The Deeper Law.*

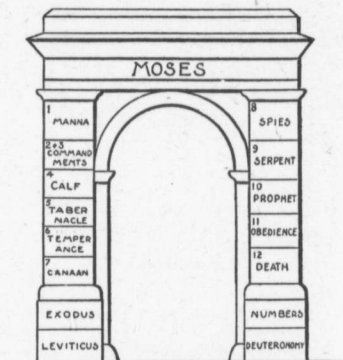
What law is deeper than the commandments? How does it sum them up? How did Jesus deepen the law? What does Moses set before the people? Should everyone choose to-day?

#### LESSON XII. *The Death of Moses.*

What was the age of Moses? Why was he not feeble? What three periods in his life? What view of the land was given to him? Where was he taken then?

THE BRAZEN SERPENT IS A SYMBOL OF CHRIST. Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Those who look to Christ shall be saved from sin and eternal death. The condition is the look of faith.

a large sheet of paper a copy of this arch (at first there should be no printing thereon).



### Teaching Hints for Intermediate Scholars.

#### PRELIMINARY.

In reviewing we will follow the general outline used in teaching during the quarter. The success of the review will depend for the most part on the mastery which the reviewer has over himself and over the lessons, and upon his ability to ask questions upon those points in which the pupils have received instruction and with which they are familiar. A review is not something new, but a looking again upon those things that have already been viewed. Variety and novelty in methods will help the review.

#### PLACES.

On an outline map drawn on the blackboard or on a large sheet of paper, so that it can be seen by all the members of the school, quickly trace the journey of the Israelites as we have marched with them during the quarter. But little time should be spent on this exercise.

#### PERSONS.

We have had to do with many persons during the quarter, but as our time is limited we cannot even mention all about whom we have studied. Let us, therefore, dwell chiefly upon Moses and his acts. It is quite the vogue nowadays to erect arches to the memory of those whom we wish to honor. The reviewer may draw or have drawn on the blackboard or on

With the diagram of the arch exposed ask the following questions:

1. From what books of the Bible are the lessons of this quarter taken?
2. What are the names of the first five books of the Bible?
3. What is the meaning of each of their names?

While the answers are being given have some one print the names of the four books at the bases of the columns as indicated above.

Have printed the word "Moses" across the top of the arch, and question concerning his character.

LORD! GIVE US OUR  
DAILY BREAD  
FOR BODY AND FOR SPIRIT

LORD JESUS! HELP ME TO  
LOVE GOD  
WITH MY WHOLE HEART

LORD JESUS! HELP ME TO  
LOVE MY NEIGHBOR  
AS MYSELF

<sup>4</sup>  
LORD I WILL HAVE  
NO OTHER GOD  
BUT THEE

<sup>5</sup>  
I WILL REGULARLY ATTEND  
THE CHURCH  
TO WORSHIP GOD

<sup>6</sup>  
I WILL NOT BE SUCH A  
FOOL  
AS TO EXCHANGE MY  
MONEY  
VOICE  
IN  
ORALS  
AND  
SIGN  
IN HEAVEN  
FOR DRINK

<sup>7</sup>  
LORD! LEAD ME TO THE  
HEAVENLY CANAAN  
BY THINE OWN WAY

<sup>8</sup>  
LORD! HELP ME TO OVERCOME  
THE GIANTS  
THAT STAND IN MY WAY

<sup>9</sup>  
I WILL  
LOOK TO JESUS  
IN ORDER TO LIVE FOREVER

<sup>10</sup>  
JESUS IS  
MY PROPHET  
I WILL HEED HIM

<sup>11</sup>  
I WILL SHOW  
MY LOVE FOR GOD  
BY MY OBEDIENCE

<sup>12</sup>  
LORD! HELP ME TO BE  
READY FOR DEATH  
BY LIVING AS MOSES LIVED

## PICTURES.

One at a time have printed on the columns the words as indicated, and by rapid questions have pictured the chief events suggested by each word.

For example, the word "Manna" recalls the first lesson, and the pictures connected therewith. The word "Temperance" recalls the temperance lesson. So, the other words recall the lessons for which they stand.

## PRACTICAL APPLICATION.

After the pictures for each lesson have been drawn ask for the practical truth to be remembered. Accept all answers given, and then print on the board or expose one at a time the thoughts already printed on sheets of paper, as follows:

Note: If the review is conducted in the class the teacher may use a piece of cardboard or a silicate slate on which to print the arch and the practical applications. Before printing the latter he should ask the pupils to show the outlines which they made on the various Sundays.

Ask each pupil to make a copy of Moses's arch and to take it home for reference.

## Heart Talks on the Lesson.

Thou shalt remember. It is so easy to forget. It is so blessed to remember all the way when we believe in our very hearts that God has led us. The trouble is we are too often afraid to take the comfort of believing it when we see blunders and failures strewn all along the way. But we may get encouragement from these stiff-necked, complaining, ungrateful, unbelieving people with whom we have been journeying the past quarter. They forgot God their Saviour, they murmured in their tents and hearkened not unto the voice of the Lord; nevertheless he remembered for them his covenant, and he led them forth by the right way. We forget, but God remembers. We go so far away that we cannot see him; but he sees us always. In the darkness of sin, or sorrow, or doubt, or fear, he never loses sight of one of his children. The wilderness journey was a constant exhibition of human weakness and folly, divine love and

deliverance—just as is your life and mine. All the way we are under training to “go in and possess” the good things in store for us. The sons and daughters of kings are strictly educated and disciplined with a view to fitness for wearing some day the crown. So God humbles us and makes us suffer hunger—that is, he does not grant us every wish nor satisfy us perfectly with any earthly good—so that we may learn what is real life, eternal life, the “crown of life” which those who have endured temptation and trial wear. We may put mistakes, disappointments, and what seem to be failures in the circle of that little word “all,” and trust God’s hand to lead us so that our tangled way will be his “right way.” Every note played upon the violin enters into the fiber of the wood and affects its quality. An old violin is much valued. So everything we read, or see, or touch, or think, enters into the fabric of the mind; every experience enters into the character of this strange, mysterious thing we call the soul.

To be practical, let us remember that it has not “happened” that we have had the lessons of this past quarter. It is a part of God’s leading, and, if you will have it so, a long step for you out of the wilderness of your sinful self into spiritual possessions where you may eat bread without scarceness, and not lack anything. The heavenly manna—Christ our life. The holy law—Christ our righteousness. A great sin—Christ our intercessor. The altar of burnt offering—Christ our sacrifice. The law of sin and death—Christ our freedom and life. Progress toward Canaan—Christ our way. Fruits of Canaan—Christ in us the hope of glory. *The brazen serpent*—the cross of Christ. *The Prophet like Moses*—grace and truth by Jesus Christ. Love and obedience—Christ made known to the loving and obedient heart. The

death of Moses—where Christ is there shall his servants be also.

Let us remember all the way the Lord our God has led us, to bring us into a good land—a land of brooks of water, of foundations, and depths that spring out of valleys and hills.

### Blackboard.



The two tables of stone are here hung as gates forbidding our entrance upon certain grounds which God has fenced from us by his moral law. The gates are never under any circumstances opened, and he who would trespass on these grounds must begin by breaking the divine law. Israel violated the commandments and again and again came under condemnation; but God in mercy had provided a means of restoration to his favor, and “in his love and in his pity he redeemed them.” Let us measure, in each lesson of the quarter, the life of the Israelites by the law, noting where they kept and where they failed to keep its precepts.

*Coloring.*—Gates and posts, cream; stones, light brown, all outlined in black; wording, white and dark blue.

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

No.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	FOR ME.
I.	The G. of M.	Give us this—	Angels' food.	My daily bread comes from God.
II.	The T. C.—D. G.	Thou shalt love—	Duties to God.	Do I love God best?
III.	The T. C.—D. M.	Thou shalt love thy—	Duties to men.	Do I love my neighbor?
IV.	W. the G. C.	Thou shalt have—	Going wrong.	Have I an idol?
V.	The T.	Enter into his—	Going right.	I have a church home.
VI.	N. and A.	Let us—	Forgetting God.	My mind belongs to God.
VII.	J. toward C.	For thy name's—	Following the cloud.	He leadeth me.
VIII.	E. of the S.	Blessed is that—	Spying out the land.	Where God leads I will not fear to go.
IX.	The B. S.	And as Moses—	The great cure.	I may look to Jesus.
X.	The P. L. M.	This is of a truth—	The great Prophet.	The same yesterday, to-day, and forever.
XI.	L. and O. G.	For this is—	Two ways.	There is only one right way.
XII.	The D. of M.	The Lord spake—	The end of the journey.	God takes care of the caretakers.

Super  
Behold  
and the  
rate ev

Schol  
the qua  
in the  
And wh  
upon th  
round t  
ground.

Teach  
it, they  
wist not  
This is  
to eat.

All,  
Text.)

LESSON

Superi  
before m

Schol  
Lord thy  
him gulf  
7.)

Teach  
holy. S  
work; b  
Lord thy

All, T  
thy heart

LESSON

Superi  
er: that  
the Lord

Schol  
commit a  
13-15.)

Teach  
against  
(Verses 1

All, T  
(Golden

LESSON

Superi  
Moses del  
people ga  
and said  
go before  
brought u  
not what

Schol  
earrings  
them unto  
hand, and  
he had u  
These be  
out of the

Teacher

## RESPONSIVE REVIEW SERVICE FOR THE THIRD QUARTER.

## LESSON I. THE GIVING OF MANNA.

*Superintendent.* Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day. (Verse 4.)

*Scholars.* And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground. (Verses 13, 14.)

*Teachers.* And when the children of Israel saw it, they said one to another, It is manna: for they know not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. (Verse 15.)

*All.* Give us this day our daily bread. (Golden Text.)

## LESSON II. THE TEN COMMANDMENTS—DUTIES TO GOD.

*Superintendent.* Thou shalt have no other gods before me. (Verse 3.)

*Scholars.* Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Verse 7.)

*Teachers.* Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God. (Verses 8-10.)

*All.* Thou shalt love the Lord thy God with all thy heart. (Golden Text.)

## LESSON III. THE TEN COMMANDMENTS—DUTIES TO MEN.

*Superintendent.* Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Verse 12.)

*Scholars.* Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. (Verses 13-15.)

*Teachers.* Thou shalt not bear false witness against thy neighbor. Thou shalt not covet. (Verses 16, 17.)

*All.* Thou shalt love thy neighbor as thyself. (Golden Text.)

## LESSON IV. WORSHIPING THE GOLDEN CALF.

*Superintendent.* And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. (Verse 1.)

*Scholars.* And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. (Verses 3, 4.)

*Teachers.* And Moses returned unto the Lord,

and said, Oh, this people have sinned a great sin, and have made them gods of gold: Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (Verses 31, 32.)

*All.* Thou shalt have no other gods before me. (Golden Text.)

## LESSON V. THE TABERNACLE.

*Superintendent.* Thou shalt set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. (Verses 2, 4.)

*Scholars.* And thou shalt set the altar of gold for the incense before the ark of the testimony. And thou shalt set the altar of the burnt offering before the door of the tabernacle. And thou shalt set the laver between the tent of the congregation and the altar. (Verses 5-7.)

*Teachers.* And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it. (Verse 9.)

*All.* Enter into his gates with thanksgiving, and into his courts with praise. (Golden Text.)

## LESSON VI. NADAB AND ABIHU.

*Superintendent.* And Nadab and Abihu, the sons of Aaron, 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. (Verse 1.)

*Scholars.* And there went out fire from the Lord and devoured them, and they died before the Lord. (Verse 2.)

*Teachers.* And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee. (Verses 8, 9.)

*All.* Let us watch and be sober. (Golden Text.)

## LESSON VII. JOURNEING TOWARD CANAAN.

*Superintendent.* And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. (Verse 33.)

*Scholars.* And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered. (Verse 35.)

*Teachers.* And when it rested, he said, Return, O Lord, unto the many thousands of Israel. (Verse 36.)

*All.* For thy name's sake lead me, and guide me. (Golden Text.)

## LESSON VIII. REPORT OF THE SPIES.

*Superintendent.* And Caleb . . . said, Let us go up at once, and possess it; for we are well able to overcome it. (Verse 30.)

## SUNDAY SCHOOL BANNER.

*Scholars.* But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. (Verses 31, 32.)

*Teachers.* And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt; or would God we had died in this wilderness! (Verse 2.)

*All.* Blessed is that man that maketh the Lord his trust. (Golden Text.)

### LESSON IX. THE BRAZEN SERPENT.

*Superintendent.* And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? (Verse 5.)

*Scholars.* And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. (Verse 6.)

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

*All.* And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. (Golden Text.)

### LESSON X. THE PROPHET LIKE MOSES.

*Superintendent.* When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. (Verse 9.)

*Scholars.* And the Lord said, . . . I will raise thee up a Prophet from among thy brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Verses 17, 18.)

*Teachers.* And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Verse 19.)

*All.* This is of a truth that prophet that should come into the world. (Golden Text.)

### LESSON XI. LOVING AND OBEYING GOD.

*Superintendent.* I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments: . . . and the Lord thy God shall bless thee in the land whither thou goest to possess it. (Verse 16.)

*Scholars.* But if thine heart turn away, . . . and worship other gods, . . . ye shall surely perish. (Verses 17, 18.)

*Teachers.* I have set before you life and death, blessing and cursing; therefore choose life. (Verse 19.)

*All.* For this is the love of God, that we keep his commandments. (Golden Text.)

### LESSON XII. THE DEATH OF MOSES.

*Superintendent.* So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. (Verse 5.)

*Scholars.* And he buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulcher unto this day. (Verse 6.)

*Teachers.* And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. (Verse 10.)

*All.* The Lord spake unto Moses face to face. (Golden Text.)

*Superintendent.* What do we learn from Lesson I?

*First Single Voice.* The miracle of the manna showed God's equal care for all his people, but it called for man's cooperation.

*Supt. Lesson II.*  
*Second Single Voice.* God's law was built upon the memory of his loving-kindness.

*Supt. Lesson III.*  
*Third Single Voice.* The second table is built upon the first. If God is to be revered and obeyed as a Father, man's is to be cared for and loved as a brother.

*Supt. Lesson IV.*  
*Fourth Single Voice.* One of the Christian's chief duties is to pray for others. Christ set the example of intercessory prayer.

*Supt. Lesson V.*  
*Fifth Single Voice.* The tabernacle and its worship pointed to Christ our High Priest and to the time when every Christian would become a temple of the Holy Spirit.

*Supt. Lesson VI.*  
*Sixth Single Voice.* We need to consider how great is the sin of irreverence.

*Supt. Lesson VII.*  
*Seventh Single Voice.* God still guides his people; and as the Israelites did not know why the cloud tarried or why it hurried on, so God's guiding providence is often mysterious, and we are to obey because we trust him.

*Supt. Lesson VIII.*  
*Eighth Single Voice.* Caleb was courageous because he knew that he was only the conducting wire through which the might of God would be brought to bear upon his enemies.

*Supt. Lesson IX.*  
*Ninth Single Voice.* The look of faith toward the cross of Christ does actually and always heal men of their sin.

*Supt. Lesson X.*  
*Tenth Single Voice.* Obedience is the test of hearing. "Is the sermon done?" was asked of one returning from church. "No, not yet." was the answer; "it is preached, but it still remains to be done."

*Supt. Lesson XI.*  
*Eleventh Single Voice.* The religious life of many is dead because they think of God as far off, and forget that he is by their side, reading their thoughts, hearing their words, and ready to help carry their burdens. Jeremy Taylor said, "Practice the presence of God!"

*Supt. Lesson XII.*  
*Twelfth Single Voice.* God gives us better views than he gave Moses—the promises of the Bible, the examples of happy lives, the assurance of his presence, the certainty of heaven and eternal life.

INTO  
in your  
but you  
it. W  
among  
That su  
can, th  
own inc  
be the  
; rivileg  
through

THAT  
quite ev  
of Utah  
tively a  
day sch  
ous dep  
Home I  
Cradle  
teachers  
the "day

ARE Y  
your sch  
you, pri  
a welco  
from the  
have got  
summer.  
memorial  
thought  
—quite a  
as there

AT O  
sent the  
kept his  
quiet chi  
if he und  
mother's  
revealed  
taken sp  
heart, an  
in giving  
children v

TEACH  
ful pictu  
be purch  
would fir



## Primary Teachers' Department.

### Primary Notes.

INTO the gloomy home of some poor little child in your care you cannot take the glorious sun, but you can throw its light there, you can reflect it. We cannot in its completeness reproduce among the children's homes the life of Christ. That sun of righteousness is beyond us. We can, though, reflect something of his beauty. Our own individual life, words, acts, character, will be the reflector. In homes of sorrow what a privilege to let Christ's sympathy shine out through ours!

THAT the Cradle Roll fits in everywhere is quite evident. A missionary teacher in a village of Utah, where she lives and labors almost entirely among Mormons, writes that in the Sunday school under her care she has all the various departments of a large school, including a Home Department of three members and a Cradle Roll which numbers two! Primary teachers who think they know something about the "day of small things" please observe.

ARE you preparing for Rally Day? Possibly your school does not observe it. If so, do not you, primary teacher, fail to have some kind of a welcoming service as the little ones return from the summer outing. Possibly one or more have gone into the unseen world during the summer. Then take five minutes for a little memorial service, making it bright with the thought of the tender Shepherd's love and care—quite as real a thing there as here, and here as there!

At one such memorial service the mother sent the tiny box in which her little boy had kept his missionary coins. He was a strangely quiet child, and his teacher had often wondered if he understood the teaching even in part. The mother's letter, which accompanied the box, revealed the fact that the missionary lessons had taken special hold upon his little mind and heart, and that he had practiced real self-denial in giving up his scarce coins for "the poor little children who didn't know about Jesus."

TEACHER, are you making use of the beautiful pictures—Perry or otherwise—which may be purchased for one cent and upward? You would find them helpful in many directions.

Some teachers keep a few of the choice subjects on hand to use as rewards for good behavior, promptness, etc., and find that the children are delighted to be able to carry them home. Now and then some sweet testimony comes to cheer the heart of the teacher, from a poor home perhaps, telling of the silent evangelism going on through the medium of the speaking picture. This is one of many ways in which the earnest teacher may stretch out the tentacles of her love and faith into the homes of the little ones.

### An Unknown Tongue.

A PRIMARY teacher widely known, a kindergarten and lesson writer of note, was to speak at a State convention. The mother of a little girl was obliged to take the child with her or remain at home herself. She told the little one that the lady who was to speak loved little children and was to speak about them. The small maiden settled herself soberly to listen with pleased expectation. But presently she turned with puzzled face and the whispered question, "Is she talking English?"

Now this beloved and wise worker was not in the least at fault in this instance. She was talking especially to teachers, and was unaware of a child's presence in the house. She was giving the theory and practice of primary instruction to grown-ups. The incident only illustrates a point. It shows that the speech of grown-ups is actually an unknown tongue to little children. The mature language is as bewildering to them as Greek or Choctaw might be to older ones, except for a familiar word now and then, perhaps only adding to childish perplexity.

We need to remind ourselves constantly of the danger of talking over the heads of the little ones, and should think down to their level in order to speak to them there. Let us seek from the Holy Spirit the gift of tongues, the gift of child-speech that shall reach the child-heart.

We should guard also against confusion arising from words with double meaning. "What is it to watch?" asked a teacher. "It is something that tells time," was the confident answer.

A little boy, hearing the story of the transfiguration, got the idea from the last part of the word tabernacles, that Peter was busy "making nickels." It was long before the puz-

zled narrator could find out where the impression came from.

What unrelaxing vigilance it needs to guard against all these possibilities of mistake and false impression! Surely we need to learn of Him who once was a little child. J. H. J.

### The Primary Superintendent's Aims with Reference to the Assistants.

I THINK we will all agree that the wise and most successful superintendent, after carefully selecting those whom she wishes to assist her, will aim first to win their confidence and secure their hearty cooperation. This may be done by sympathizing with them kindly, talking with them earnestly, overlooking their deficiencies patiently, leading them wisely, and loving them heartily. In short, she will make them feel that they can help her and that she needs their help; that each one needs the help of all the others, and that all must work together in order to obtain the best results from their efforts. She will be at all times, when in the presence of her assistants, wide-awake, enthusiastic, self-controlled, cheerful, earnest, and hopeful. She will be their guide, counselor, and friend. She will lead; they will follow. The very magnetism of her presence will seem to say, "Let us do with our might what our hands find to do." Often her assistants will be young and inexperienced. The difficulties by which they are frequently confronted will perplex and discourage them unless they have been prepared to meet them with that boldness which is born of the knowledge that "In wisdom there is strength," and that they have this strength.

The primary superintendent will aim to give her assistants this necessary preparation by meeting with them frequently, giving and not hesitating to take suggestions with regard to the work. She will help them to plan their work in advance, and not only to plan but to prepare it, and will endeavor to show them how, where, and why each part of this work is to be done. She will give each assistant a definite work and will hold her responsible for that work. When they do good work she will commend them for it, remembering that "Heaviness in the heart of a man maketh it stoop, but a good word maketh it glad."

Then, too, she will occasionally allow them to assume the responsibility of the work for the department. She will exchange places with them for the time being. She will aim to impress them with the importance of punctuality, regularity, and example; lead them to feel the responsibility of their work and point them to

a high ideal in regard to their manner of working. She will also help them to realize this ideal by helping them to help themselves. The assistants will feel the same responsibility for their work that the superintendent does for hers, therefore the superintendent should aim to be what she wishes her assistants to become.

The work done in the Primary Department of the Bible school lays the foundation for all that follows in the other departments. "Whatever is worth doing is worth doing well," and this foundation upon which rests the child's whole religious training in the future should be well laid. The superintendent should realize this and aim high, learn of the great Teacher, and "press toward the mark for the prize of the high calling," taking her assistants with her, step by step, until they themselves are qualified to become superintendents and do for others what their superintendent has done for them.

IVY DAVIS-SNIDER.

### A Teacher's Examination.

1. Am I abiding in Jesus?
2. Am I earnest, simple, loving in my teaching?
3. Am I careful and prayerful in preparing my lesson?
4. Do I earnestly plead for God's blessing on my labors?
5. Do I feel the worth of an immortal soul?
6. Am I sensible that I am a coworker with Christ, in a service that angels might well covet?—Sel.

### "Keep Believing."

THE Sunday school teacher needs to hold by this motto, as surely as does the Salvation Army soldier.

"Keep believing" that the souls committed to your care are unspeakably precious to the great Lover of souls. Believe that he will give you the wisdom and grace to win them for him. Trust him to show you how to do it.

"Keep believing" that his word is quick and powerful, and that it will surely find its way to the hearts of your pupils. Do not sigh hopelessly as the days go by and you see no fruit of your labors.

"Keep believing," as you ask that every member of your class may be adopted into the family of God. And beyond the asking, see that you do your part toward their salvation.

"Keep believing," and keep working. The slothful soul shall not be increased, but to the diligent and faithful "all things are possible."

[It is the open teaching

"I be You

Almight also ha who wa so that Then th himself Spirit.

When and talk seem'd en. It v way. I with the to the d all at on ready to sound lik light she Spirit p though t felt that ever. So humblest dwell in.

"The I of saints.

It was Lord Jes but it die with the above all people wi

Strange Rome bec the peopl They put worship o because t were calle Church, b is spoken

Catholic Church of name onl is a man, in Jesus he may liv holy catho

## Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

## THE APOSTLES' CREED.

## LESSON I.

"I believe in the Holy Ghost."

You have learned about "God the Father Almighty, Maker of heaven and earth," and you also have learned about Jesus Christ our Lord, who was God come to us in the form of a man, so that we might see him and hear him speak. Then there is a third way by which God makes himself known to us, and that is by his Holy Spirit.

When the Lord Jesus had walked among men and talked with them for thirty-three years he seemed to leave his people and ascend into heaven. It was only that he might return in another way. He wanted to dwell in them instead of with them, and on the day of Pentecost he came to the disciples who were praying to him, and all at once they felt strong in faith, joyful, and ready to meet death for the name of Jesus. A sound like a mighty wind filled the place, and a light shone over each one. It was the Holy Spirit promised to them by the Lord Jesus, and though they could not see the Lord Jesus, they felt that he had come to abide with them forever. So does he abide with us forever, and the humblest child may be a temple for him to dwell in.

## LESSON II.

"The holy catholic Church; the communion of saints."

It was a long time before the Church that the Lord Jesus founded grew to be a great Church, but it did grow, because Christians were filled with the Holy Spirit, and their preaching, and above all the holy lives they led, made many people wish to be like them.

Strangely enough, the great, wicked city of Rome became Christian after a while, though the people were not all truly Christian people. They put away their idols, and began the new worship of one God and his Son Jesus Christ because their emperor bade them do so. They were called, and still are, the Roman Catholic Church, but that is not the catholic Church that is spoken of in the creed.

Catholic means the general, or the whole Church of God throughout the world, not in name only, but in reality. Wherever there is a man, or a woman, or a child who believes in Jesus and tries to obey his word, though he may live in a desert, he is a member of the holy catholic Church. When such ones meet in

homes and churches and pray, and sing, and talk together of the love of God, and the truths of the Gospel and take the sacrament in memory of him, there is the communion of saints.

## LESSON III.

"The forgiveness of sins."

How may one become a member of that holy catholic Church that we learned about last Sunday? You are already a member, for all children are near to the heart of God until they begin to love themselves and some sinful ways better than they love their Lord. We hope you will never turn away from your best friend, and that you will always be a member of that Church. But if you should fall into sin and find yourself wretched, and lost, and far from God, there is something you can do at once which will set you in the right path. You can ask God, in the name of the Lord Jesus, to forgive your sins, and then, turning wholly away from them, begin to be a little child again in your heart.

Jesus said that we must all become like little children—innocent, loving, trusting like them—before we can enter his kingdom. I would never trust to the coming back, however, for so many cannot find the way, and perhaps do not wish to find it. It is better to just keep close to Jesus, and if a little sin creeps in ask him at once to forgive it, and try never to do it again.

## LESSON IV.

"The resurrection of the body; and the life everlasting."

When the Lord Jesus was upon earth he not only overcame all our sins and temptations, and passed through death for us, but he rose the third day with a spiritual body, and is alive for evermore. "As he was, so are we in this world." He lives his life over again in every child who wishes to be like him. He goes with us through death, which is really the gateway of life, and it is his life within us that lifts us up out of the life of the body into the life of the spirit.

Like a seed that has been sown in the ground, and rises out of the old husk with a new, beautiful form to grow and bear fruit, so we rise out of the body that had been our house here on earth, and with our spiritual body go to live with the Lord and his angels forever.

Do you know how the worm rises out of its chrysalis grave a beautiful butterfly? So it will be with us if we love the Lord Jesus and try to do what he says. Some day he will call, and we shall drop our earthly body and rise with a spiritual body into the life everlasting.

## International Bible Lessons.

## THIRD QUARTER.

## LESSON X. (September 7.)

## THE PROPHET LIKE MOSES. Deut. 18, 9-22.

GOLDEN TEXT: "This is of a truth that prophet that should come into the world." John 6. 14.

## Primary Notes.

BY JULIA H. JOHNSTON.



*Introductory.* Talk about different kinds of people in the world who talk different languages, look unlike, and are unlike in every way. How hard it is to understand those whose language and habits are very unlike

our own. Suppose a school with a teacher from another country where people and things are very different from this. How would scholars understand the teacher? How could the teacher understand the scholars? Would they get on well together, and would the lessons be learned very fast, do you think? Especially if the scholars were little children, and needed to be taught many things, would it be hard for them to have a teacher who was not of their own kind at all? For the babies don't get on well with strangers, do they? They must be with some one they know to do their best.

A great leader of people ought to be one whom the rest can understand, and he ought to be one of them and understand them. Who was it that let God's people out of Egypt? Do you remember how Moses was saved and brought up? Think how he must have enjoyed being in the palace. But when he was a man he left the beautiful home, choosing to be with his own people and suffer with them, so that he might be one of them and understand all their need. Then, how they followed him out of Egypt! How well he could lead them! He was a Hebrew too, not a stranger.

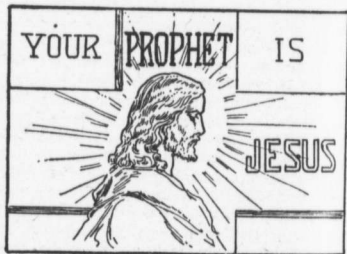
*Lesson story.* The theme of this lesson is Jesus and Moses. After giving children a very distinct idea of the character and position of Moses, his nearness to the people, his sacrifice of kingly luxuries for sake of living with his own, his work and leadership, all put in the sim-

plest words, lead on to the promise of God. Moses could not be with God's people always, dearly as they loved him and close to their hearts as he was. Besides, he was not perfect. He could not do everything. He was a wonderful teacher, but he did not know everything.

God promised another Prophet, or great Teacher, who knew everything beforehand. He promised that this Prophet should be like unto Moses, and Moses told the people beforehand what God would do. Though the world had to wait hundreds of years, still this promise was true, and by and by God kept his word. It was in exactly the best time. Then Jesus came. How was he like Moses? He came, a little baby. He was a Jew. He was not a little angel, different from other little babies in his looks and ways, but was a real little baby like others, only that he never was cross or sinful. A wicked king tried to kill Moses, and another tried to kill Jesus. Moses pitied his people in their trouble, and so did Jesus. Moses was so close to them in their sorrow that he understood, and so did Jesus understand because he lived with people below. Moses led his people through the wilderness to the promised land, and Jesus leads his own day by day through the hard way up to heaven. Is Jesus just as much our Teacher as Moses was the teacher of the Israelites? We will put on the memory heart the thought for to-day:

*Memory thought: Your Prophet is Jesus.* How much better than Moses. Yet he who lay in the manger is like us, except that he never sinned. He knows and understands, he leads and saves us. Are we following and trusting?

*Thought for teachers:* It is worth a lifetime of preparation and earnest presentation to instill into childish hearts the clear and positive



understanding of the one truth that Jesus is one of us, that he grew up through childhood's years and knows how children feel.

L  
LOVIN

GOLDEN  
that  
5. 3.



do this w  
been very

We ha  
wonderfu  
God led  
Deuteron  
has writte

Tell ch  
couragem  
their repo  
how the p  
never com  
would be  
to wander  
the childr  
now, excep  
and Caleb  
almost tim  
and he no  
wilderness  
from them.

*Lesson*  
about cho  
Moses told  
the way, an  
He tells wh  
dear obedie  
will happen  
follow the

Whom sh  
Saviour, an  
right to love  
kept them, I  
cause he wi  
as he has do

Then Mos  
and earth w  
a choice of  
they choose

## LESSON XI. (September 14.)

LOVING AND OBEYING GOD. Deut. 30.  
11-20.GOLDEN TEXT: "For this is the love of God,  
that we keep his commandments." 1 John  
5. 3.

## Primary Notes.



*Introductory.* Did you ever read a letter from a traveler that told all about his journey? When the trip is over, or nearly over, is it not a good thing to look back to see the way, and to tell the story of it? Don't we like to

do this when we have taken a journey that has been very wonderful and very long?

We have been studying about the strange and wonderful journey of the Israelites and how God led them all the way. In the book of Deuteronomy, where our lesson is to-day, Moses has written down the story of this great journey.

Tell children briefly the result of the discouragement when the spies, ten of them, gave their report of the giants and the difficulties, how the people murmured and wished they had never come, and their fear that the little ones would be destroyed; how God turned them back to wander in the wilderness forty years, so that the children were at last the only ones living now, except Moses and those two spies, Joshua and Caleb, that brought a good report. It is almost time for Moses to be taken to heaven, and he now goes over the wanderings in the wilderness to teach the people a great lesson from them.

*Lesson story.* This is about choosing. It is about choosing to love and obey (see title). Moses told of all God's wonderful goodness all the way, and of his promises for time to come. He tells what the Lord can and will do for his dear obedient people, and the sad things that will happen if the people disobey and refuse to follow the Lord God.

Whom should they choose? God, their Friend, Saviour, and Guide. Why? Because he has a right to love and obedience, since he made them, kept them, led them, blessed them. Why? Because he will do all for them in time to come as he has done in the past days, and all the way.

Then Moses says very solemnly that heaven and earth will be witnesses that he gave them a choice of good and evil, of life and death. If they choose wrongly it will be their own fault,

for he begs them to love and obey, to choose life and blessing.

*Illustration.* Draw opposite paths, marked Love, Obedience, Life, Blessing, and Disobedience, Evil, Death. These go in opposite ways. On one path make rays of light shining on the other clouds of darkness. One path leads upward, the other downward. Along the way of Love and Obedience we go up and up, nearer and nearer to God and our home with him. Along the other we keep going farther away from both. Impress fact that though little children may not have a chance to do great wrongs as yet, they may still be in the wrong way, and a few steps in the wrong path is a bad beginning. Going that way one can never walk the right path without turning right around.

Talk earnestly about choosing the right way. As Moses set the two ways before the people long ago, so your teachers set it before you now. Choosing is making up one's mind to take one thing and leave another. Which way will you choose to-day? The reason for choosing the best is found in the

*Memory thought: God is love.* This is the reason we should love, and if we love, we will gladly obey. Enlarge upon this and illustrate.

*Thought for teachers.* Great wisdom is needed in urging little children to decisions, but we must make use of their evident power of deliberate choice to secure their young hearts for Jesus. A child of six decided to put off doing right, or excused herself for what she knew was wrong, because "when she was seven would be time enough to begin to do right." Do



you not see she chose to do wrong—when six years old. It is not likely that when she was seven she could easily break the habits of wrongdoing. We must enlist the will upon the side of Christ in its dawning exercise, or it will early be warped by the wrong.

## LESSON XII. (September 21.)

## THE DEATH OF MOSES. Deut. 34. 1-12.

GOLDEN TEXT: "The Lord spake unto Moses face to face." Exod. 33. 11.

## Primary Notes.



*Introductory.* Thought to impress: suitable preparation for a great event. Tell the story of the king who made a great feast for his son's wedding day, and invited many who refused the invitation. Then the servants

were sent out along the roads to find guests and brought in all they could find. Then the king found among them one who had not on a wedding garment. He was not fit to come to the feast. It was his own fault that he was not dressed well enough, for the king himself gave garments to all who would take them. This man was not ready for the feast, was not fit to see the king and was turned out. We must be prepared when we go to a feast. People who are invited to go to see kings and queens in their palaces are not allowed to come in unless they have a certain sort of dress.

But there is something more important than having the body dressed right, and that is, having the spirit dressed right. God alone can look into the heart and see if it is all right, although anyone looking at us can see what we wear outside. What are we wearing inside? Are our hearts clean and pure and good, as our bodies ought to be dressed in clean clothes when we come to church or go to make a visit? Today's lesson will tell us about a man who was called in to see the king. We may learn how he got ready and what sort of a man he was, if we listen.

*Lesson story.* A book is divided into chapters. The last chapter which finishes the story is most important of all. We come to the last chapter of the story of Moses, the great leader. It finishes his life here on earth, but that life is going on in heaven now.

Make outline of path to represent Moses's life, and picture it from beginning, thus: Here is a mark for the slave's house where he was born, here the ark of bulrushes in the river, here the spot where he was given by the king's daughter back to his mother to nurse, here the palace where he lived later as son of the princess, here the wilderness where he kept sheep

forty years getting ready for his great work, here the burning bush where God spoke to him, and here the palace where he did great wonders to show God's power to Pharaoh, here—still going upward—is the place where he led the people across the Red Sea, and the mount where God gave the Commandments. Now we will make the path go around through the wilderness, but still he is going upward. Here, O the pity of it, is a place where he disobeyed God and struck a rock instead of speaking to it that the water might flow out to drink, and although God forgave him and loved him still, he said he could not take the people clear over into the promised land. And now the path goes up a mountain, and here, on Nebo's side, Moses takes his last look at his people, his good-byes are said, and he goes up, up to be alone with God on the top of the mount. Picture the miraculous vision of Canaan, and make very real the presence of God with his servant on that lonely peak. Then Moses, to whom God so often spoke face to face, came to the end of his life here. God gently hushed him to sleep. His body slept in death, and God laid it gently away where no one could find it, and his spirit went to be with God forever. Now he sees God face to face. He sees Jesus, the Prophet who was to take a man's form like that of Moses, in the years to come and save his people.

*Memory thought:* None but the pure in heart see God. Recur to Beatitude, "Blessed are the pure in heart." It is Jesus who gives the clean hearts that by and by shall see the king in his beauty. He will give us pure hearts now if we ask him and will take them.

*Thought for teachers.* Dear friends, does God speak with us face to face? How else can we truly speak to the little ones, heart to heart?



We cannot answer these questions to each other, but their solemnity presses upon us in the silence when we are alone with him.

LES

GOLDE



gives us t  
we have  
weeks go

Here ar  
The praye  
to God; I  
ship God  
praise; R  
Army; Di  
How to be  
is Love; i  
the last, D

The fir  
whom we  
last part  
have spell  
text is "G  
God."

If you g  
holes punch  
to draw the  
filled out th  
to bring the  
day. They  
spicuously,  
of those wh  
should be s  
next time i  
ter in "rem

Use pict  
lessons. C  
memory the  
one child, a  
children, the  
afterward.

filled all the  
broken and  
did not succ  
ginning of th

Make the

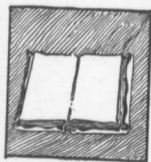


## LESSON XIII. (September 28.)

## REVIEW.

GOLDEN TEXT: "Thou shalt remember the Lord thy God." Deut. 8, 18.

## Primary Notes.



To-day finishes our chain of memory thoughts. If they have been made upon the board, each one having the word "Remember" on it, we may fill out the last one with the thought, Do as He says. This

gives us the letter D to complete the text which we have spelled out letter by letter for the weeks gone by.

Here are the memory thoughts: Remember—The prayer for daily bread; How much we owe to God; Everybody a neighbor; Love and worship God only; Open eyes to see, open lips to praise; Recruits wanted for the Temperance Army; Direction will be given; Trust and try; How to be saved; Your Prophet is Jesus; God is Love; Only the pure in heart see God; and the last, Do as He says.

The first letters of these lesson truths tell us whom we are to remember always, and form the last part of the Golden Text for Review. We have spelled out "The Lord thy God," and the text is "Thou shalt remember the Lord thy God."

If you gave out hearts for the quarter with holes punched in them and a yard of pin ribbon to draw through them, those children who have filled out the acrostic week by week will be glad to bring the chain of symbols back with them today. They should be hung about the room conspicuously, and much made of the faithfulness of those who have done the work, while others should be stimulated most kindly to do better next time if they have not succeeded this quarter in "remembering."

Use picture roll if possible in recalling the lessons. Call for Golden Texts, and then for memory thoughts, assigning one to be given by one child, another by another child or group of children, the entire class repeating the thought afterward. Perhaps those children who have filled all the hearts will allow the chain to be broken and the hearts given out to those who did not succeed, or, by coming in after the beginning of the quarter, received none.

Make the review very rapid, spending only

part of the time upon it, and reserve an opportunity to talk a little about remembering God.

*What is it to remember God?* Illustrate by a child's remembrance of mother and father. He does not forget them, though he does not see them every moment. When away from them he thinks of them. He loves them and trusts them. He brings back to his mind what they have said to him. When tempted to do wrong, remembering their commands, their wishes and their love, will keep him from doing the wrong. Children know well what it is to forget and to remember.

*How shall we remember?* There is just one way to be sure not to forget. We remember the people and the things we love best. Love enough, care enough, and you won't forget. Is it hard to remember that you have been promised a present, or a holiday? You love to keep your mind on it, and so if you love the dear Father in heaven you will think of him and of his word, when he tells you what he wants.

*When shall we remember?* Teach in answer to this text, "Remember now thy Creator in the days of thy youth." Even a tiny baby can remember mamma and miss her when she goes away. As soon as we know the dear name of Jesus, we are old enough to remember him.

Does it not make you sad to be forgotten? What must the loving Lord think of his children who forget him? O, remember! "Remember the Lord thy God." He is yours.

*Thought for teachers.* One of the most practical and important questions to consider is that of securing some home work on the part of the little ones.

Each teacher can decide better for herself than another can for her what her class is able to do. Some may use sewing cards, some may



get the scholars to fill out outlines with a brush. All, even the little ones who cannot read, should

be encouraged to learn the Golden and Tiny Texts. As to the hand work, simplest things are best, but get something done at home if you can.

### The Way of the Lord Prepared.

BEFORE the power of reason is developed, before the child's desire to know leads him to ask innumerable questions, even before he learns to talk, a child is sensitive to the influences which surround him. He is peculiarly open to the holy influences of heaven. The Lord teaches this when he says, "Their angels do always behold the face of my Father."

The holy influences which surround the first years of life give heaven a hold upon every child. Heaven, in a sense, becomes his home, his native land and atmosphere. A bond is established between the little child and angels, and if in after years he wanders into unholy states, it is always with a feeling of unrest and a longing for home, for the innocent things which he first learned to love.

This taste of heaven, which is given to every child, affords a means of comparison and of choice when unheavenly things are afterward developed. It was said in prophecy of the child Jesus, and in a sense of every child, "Butter and honey shall he eat that he may know to refuse the evil and choose the good." The peculiar opportunity of the first years of life is their openness to the holy influences of heaven, and our best service to the children in these years is to help them to receive a full measure of these holy influences.

### Whisper Songs for September.

#### TENTH LESSON.

Saviour of the world, thy face  
Shines from all thy word on me;  
Let its light and love and grace,  
Draw me evermore to thee.

#### ELEVENTH LESSON.

Let thy word, dear Saviour, be  
Written deep within my heart;  
Then from innocence and thee  
I shall never more depart.

#### TWELFTH LESSON.

Saviour, make my heart so pure  
That my inner eyes shall see  
Where thy city standeth sure,  
E'er I go to live with thee.

#### THIRTEENTH LESSON.

Help me to remember, Lord,  
All the loving words to me  
Written in thy holy word,  
Sent to guide my steps to thee.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Third Quarter.

#### GREETING.

*Teacher.* This is the day the Lord hath made.

*Class.* Let us rejoice and be glad in it.

#### SINGING.

"O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright;  
On thee the high and lowly,  
Bending before the throne,  
Sing holy, holy, holy,  
To the great Three in One."

SILENT PRAYER. (Followed by a brief, simple petition and closing with the Lord's Prayer.)

*T.* Jesus called a little child unto him.

*C.* And they brought young children to him that he should touch them.

*T.* Jesus said, Suffer the little children to come unto me.

*C.* And he took them up in his arms, put his hands upon them, and blessed them.

SINGING. "I think when I read that sweet story of old."

ADDITIONAL LESSON. (The five-minute lessons for this quarter are a brief and comprehensive simplifying of the Creed, which our little ones are too often allowed to repeat from time to time without any real understanding of the meaning. Five minutes given to simple explanation, followed by a brief drill upon the clause, will be time well spent.)

OFFERING. (An offering song, a march, some passage of the holy word about giving, should be used from time to time in this service. A simple verse is herewith given:)

"Bless, O Lord, the offerings  
Which thy children lay  
At thy feet rejoicing  
On thy holy day."

SINGING. (Appropriate to the lesson.)

BRIEF REVIEW OF PREVIOUS LESSON.

LESSON TEACHING.

ECHO PRAYER.

CONCERT RECITATION.

"Gentle Jesus, pure and holy,  
Teach me all I need to know:  
Make me humble, meek, and lowly,  
Guide my steps where'er I go.  
Keep my tongue from evil-speaking,  
Lying, slander, and deceit,  
So that I, the right way seeking,  
May each day my Saviour meet."

# Helps for Teachers and Sunday School Workers.

NET PRICES. POSTPAID.

- Peloubet's Select Notes on the International Lessons. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. - \$1.10
- Illustrated Notes. A Guide to the Study of the International Sunday School Lessons. By T. B. Neely, D.D., and Robert Remington Doherty. - \$1.10
- Arnold's Practical Commentary on the International S.S. Lessons. - 50c.
- Legion of Honor Normal Bible and Training Lessons (Loyal Sunday School Army Series). Prepared by Prof. H. M. Hamill. Two parts. Each, 15c.; per dozen, \$1.50, postpaid. First Part, New Testament. Second Part, Old Testament.
- A Dictionary of the Bible: Comprising its Antiquities, Biography, Geography, Natural History and Literature, etc. By Smith and Peloubet. Teachers' Edition. - \$2.00
- A Harmony of the Gospels: Being the Life of Jesus in the Words of the Four Evangelists. Arranged by W. H. Withrow, D.D., F.R.S.C. - 50c.
- Cruden's Concordance: Being a Complete Concordance to the Old and New Testament and the Apocrypha. By Alexander Cruden, M.A. Student's Edition. - \$1.00
- The Comprehensive Concordance to the Holy Scriptures. By Rev. J. B. L. Walker. Containing fifty thousand more references than Cruden's Concordance. - \$1.25
- The Illustrated Bible Treasury and Combined Concordance. Edited by Wm. Wright, D.D. - \$2.00
- Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine and Literature. With numerous illustrations and important Chronological Tables and Maps. By M. G. Easton, D.D. \$1.25.
- Teaching and Teachers. By H. Clay Trumbull. - \$1.10
- Sunday School Success: A Book of Practical Methods for Sunday School Teachers and Officers. By Amos R. Wells. - \$1.10
- History, Prophecy and the Monuments; or, Israel and the Nations. By James Frederick McCurdy, Ph.D., LL.D., Professor Oriental Languages in the University of Toronto. Three volumes. Net \$2.75 each. Vol. 1, To the Downfall of Samaria. Vol. 2, To the Fall of Nineveh. Vol. 3, Completing the Work.
- The Land and the Book; or, Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land. By W. M. Thomson, D.D. - \$1.90
- The Model Superintendent. By H. Clay Trumbull. - \$1.25
- Works of Josephus. Translated by W. Whiston, A.M. - \$1.10
- The Spiritual Experience of St. Paul, with Other Devotional Papers. By J. T. L. Maggs, B.A., B.D., Principal Wesleyan Theological College. - 60c.
- The Journal of Rev. John Wesley, A.M., with Introductory Essay by Thomas Jackson. Four volumes. Set, \$3.00.
- Three Years with the Children. One Hundred and Fifty-six Children's Sermons for Pastors, Illustrations for Primary Sunday School Teachers, and Object Lessons and Blackboard Talks for Superintendents of Junior Societies. By Amos R. Wells. - \$1.10
- Yale Lectures on the Sunday School. By H. Clay Trumbull. - \$1.80
- Hints on Child Training. By H. Clay Trumbull. - \$1.25
- Early Israel and Surrounding Nations. By A. H. Sayce, LL.D. - \$1.35
- A History of Babylonia and Assyria. By Robert William Rogers, Ph.D. Two volumes. - \$4.25
- The Bible Hand-Book. An Introduction to the study of Sacred Scriptures. By Joseph Angus, M.A., D.D. - \$1.25
- Hints on Bible Study. By Drummond, Dawson, Meyer, and others. - \$1.00
- Handbook of Bible Geography. By Rev. George H. Whitney, D.D. Illustrated. - \$1.70
- The Life of Christ. By Frederick W. Farrar, D.D., F.R.S., 40c.; also 65c.
- Ways of Working, or, Helpful Hints to Sunday School Workers of all Kinds. By Rev. A. F. Schauffler, D.D. - \$1.00

**WILLIAM BRIGGS**

- Wesley Buildings -

TORONTO, ONT.

C. W. COATES, Montreal, P.Q.

S. F. HUESTIS, Halifax, N.S.

# Pure Books on Avoided Subjects

BY SYLVANUS STALL, D.D.

Cloth, \$1.00 each, postpaid

## What a Young Boy Ought to Know

For Boys under Sixteen Years of Age.

WHAT EMINENT PEOPLE SAY:

Bishop John H. Vincent, D.D., LL.D.; "You have handled with great delicacy and wisdom an exceedingly difficult subject. Your work has been well done."

Edward W. Bok: "It has appealed to me in a way which no other book of its kind has. Other books have told other things, but you have compassed the whole subject."

## What a Young Man Ought to Know

Eugene H. Porter, M.D., President of the Homeopathic Medical Society of the State of New York; Professor Materia Medica, New York Homeopathic Medical College, says: "We should especially commend the volume for its reliability in statement, and as a medical man, I highly indorse the medical teachings of the book. It is trustworthy and sound. It is a work which should be in the hands of every young man."

## What a Young Husband Ought to Know

Amos R. Wells: "The race would be infinitely stronger in body and soul if all husbands would obtain this book and follow its precepts."

## What a Man of Forty-five Ought to Know

Part I. What he ought to know concerning himself.  
Part II. What he ought to know concerning his wife.

BY MRS. MARY WOOD-ALLEN, M.D.

## What a Young Girl Ought to Know

For Girls under Sixteen Years of Age.

WHAT EMINENT PEOPLE SAY.

Frances E. Willard, LL.D., President World's and National Women's Christian Temperance Union: "I do earnestly hope that this book, founded on a strictly scientific but not forgetting a strong ethical basis, may be well known and wisely read by the dear girls in their teens and the young women in their homes."

## What a Young Woman Ought to Know

Mrs. May Wright Sewall, Principal of the Girl's Classical School; Former President of the International Council of Women: "I am profoundly grateful that a subject of such information to young women should be treated in a manner at once so noble and so delicate that any pure-minded teacher or mother may read or discuss its pages with young girls without the slightest chance of wounding the most delicate sensibilities, or by being misunderstood."

BY MRS. EMMA F. A. DRAKE, M.D.

## What a Young Wife Ought to Know

\$1,000 PRIZE BOOK

A work that should be in every home. Every wife should read it.

NOW READY

## What a Woman of Forty-five Ought to Know

A valuable work. Every woman should read it.

BOOKLETS

BY MARY WOOD-ALLEN, M.D.

### Almost a Man

A frank talk to a boy who was "almost a man," and the good it did him. Price, 25c.

### Almost a Woman

Presents in attractive form the pure instruction needed by the girl. Mothers will find this just what they have been wanting to put into the hands of their daughters. Price, 25c.

### Teaching Truth

The aim of this book is to answer, in chaste and scientific language, the queries of children as to the origin of life. Price, 25c.

### Baby's Firsts

A valuable book on the physical care of the babe from the time of its arrival to the beginning of the second year. Price, 35c.

### Child Confidence Rewarded

"This little book treats of child-purity with the same delicate but masterly hand shown in Dr Allen's other writings."—*Union Signal*. Price, 10c.

WILLIAM BRIGGS,

Wesley Buildings,

TORONTO, ONT.

E. W. COATES, Montreal, P.Q.

S. F. MUESTIS, Halifax, N.S.

# The Century Bible

GENERAL EDITOR  
*PROF. W. F. ADENEY*

A feature of the "CENTURY BIBLE" is that both the Authorised and Revised Versions are given, with full introductions, copious notes, and in each volume a good index. The names of the Editors are usually a sufficient guarantee of thorough and authentic work. Each of these volumes contains an ample apparatus for the ordinary Bible student.

MATTHEW	By Prof. W. F. Slater, M.A.
MARK	By Principal Salmond, B.D.
LUKE	By Prof. W. F. Adeney, M.A.
JOHN	By Rev. J. A. McClymont, D.D.
ACTS	By Prof. J. Vernon Bartlett, M.A.
ROMANS	By Rev. A. E. Garvie, M.A.
I. AND II. CORINTHIANS	By Prof. J. Massie, M.A.
PHILIPPIANS, EPHESIANS, COLOSSIANS, PHILEMON	By Rev. G. Currie Martin, M.A., B.D.
I. AND II. THESSALONIANS, GALATIANS	By Prof. W. F. Adeney, M.A.
THE PASTORAL EPISTLES	By Rev. R. F. Horton, M.A., D.D.
HEBREWS	By Prof. A. S. Peake, M.A.
THE GENERAL EPISTLES	By Prof. W. H. Bennett, M.A.
REVELATION	By Rev. C. Anderson Scott, M.A.

**WM. BRIGGS, Toronto**

C. W. Coates, Montreal. S. F. Huestis, Halifax.

## Sermon Makers

will find the Series invaluable. Short of an actual mastery of the original Greek, nothing more effective is to be desired.



CLOTH, EACH,  
*Seventy Cents*  
 Net, Postpaid

## Sunday School Rally Day

# A Programme

For the services of this day has been prepared by the General Secretary of Sunday Schools, and it is expected that it will be used by all our Methodist schools on

**September 28th**

which is the date set apart by the General Board as Rally Day.

This programme will be sent, postpaid, to any address in Canada for

**35 cts. per hundred**

which is just about cost price.

Send orders early to

**WM. BRIGGS, Toronto**

C. W. Coates, Montreal. S. F. Huestis, Halifax.

Sunday  
 September  
 Twenty  
 Eighth

# The SOUVENIR



Is a day in and day out, year round and year round demonstration of the "good goods" idea.

A Souvenir with  
the Aerated Oven  
is the par excellence  
of Stove Building.

The result of fifty-five years' experience—the most perfect cooker—the faultless baker—and the easiest of all ranges on the fuel pile and the cook—coal or wood. Nearly 400

different styles and sizes in the Souvenir complete line. One will last a lifetime. Ask for a Souvenir Booklet and post yourself. Sold by good dealers everywhere.

**The Gurney-Tilden Co., Limited**

BRANCHES AT  
TORONTO, MONTREAL and WINNIPEG

HAMILTON