

See Announcement of TWO NEW DEPARTURES, within.

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# THE TEACHERS MONTHLY

The  
Home Study  
Series

Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building Toronto



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# The Teachers Monthly

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

Vol. VIII.

September, 1902

No. 9

*Editor*

The object of the Sabbath School, said Rev. John Neil before the General Assembly, is "to bring the scholars face to face with the Word of God; or rather, through that Word, to bring them face to face with God."

Copies of the beautifully illustrated Exercise for Children's Day have been sent to all ministers and Sabbath School superintendents. If, by mischance, any have failed to receive it, copies will be forwarded at once on writing to Rev. R. Douglas Fraser, Confederation Life Building, Toronto.

The topic of the Exercise this year is "Our Sabbath Schools," and one of the uses of the contributions made on Children's Day is to supply our Lesson Helps and illustrated papers to Sabbath Schools in new and needy districts. Some of the teachers and scholars will have seen for themselves in their holiday time in the woods just how bare of everything the new settlements are, and will be all the more eager to help. A new Sabbath School is like a newly transplanted sapling. Some support is absolutely necessary at first. Most of such schools are like the saplings in another respect also—they soon outgrow the need of help.

Only 905 out of our nearly 3,000 Sabbath Schools gave anything during last year to the great Missionary Schemes of the Church. It is hard to understand, and must be from lack of thought rather than from lack of will. Children's Day is an admirable time to make a new beginning. All the monies from Children's Day, after the necessary expenses of the General Assembly's Sabbath

School Committee and the cost of literature in aid of needy schools, French and English, have been paid, go to missions. Let a beginning be made on Children's Day, and follow it up later on. It ought to be every Sabbath School scholar's privilege to give at least one little coin every Lord's Day to spread the Gospel in our own land and to send it abroad where the name of Jesus is unknown.

## TWO NEW DEPARTURES

### I. THE BEGINNERS' COURSE

*Editor*

The International Sunday School Convention has authorized the issue of a Beginners' Course. Our General Assembly's Sabbath School Committee has approved the course, and THE TEACHERS MONTHLY follows suit by commencing this month a new department of Hints to Teachers upon the Course.

We have also arranged to supply from the publishers a Beginners' Quarterly, abundantly illustrated, price 20c. per annum (also in book form, 25c. plus 5c. for postage). This Lesson Help gives some points to teachers, but is intended specially for the little ones themselves and their parents at home. Each little beginner should be supplied with a copy.

It may be explained that the Beginners' Course, which is an optional course, commences in September and extends through one year, being repeated year by year. It aims to take the child's own standpoint, and in the simplest and most natural way to lead him from and through his surroundings and experiences—the things he knows best and feels most truly—to the knowledge and love of God and of His Son Jesus Christ the Saviour. The Golden Texts are made easy.

The fifty-two lessons include seventeen from the life of Jesus.

This new Course is confessedly an experiment. It is not intended as a departure from the Uniform Lesson Course, but as a suitable introduction to it. There is much to be said in its favor; and something also to the contrary. We shall be pleased to send sample copies of this issue of THE TEACHERS MONTHLY to any address, and also of the new Beginners' Quarterly, so that superintendents and teachers may judge for themselves as to the adaptability of the course to the needs of their school and the advisability of introducing it.

## II. THE TEACHER TRAINING COURSE

A most important step was taken by the recent General Assembly of our Church in the establishing of a Teacher Training Course, under the direction of its Sabbath School Committee, and intended both for those who are now teachers and for such as may wish to prepare for teaching.

The Course covers two years—seven months in each year—and embraces three departments, (a) Scripture, (b) Doctrine, (c) The Art of Teaching.

Examinations will be held in May of each year, a certificate to be granted in each subject, and a diploma when certificates have been obtained in all the subjects of the Course.

For 1902-3, the examinations in Scripture will embrace the contents and growth of the New Testament, and the Geography and Institutions of New Testament times; Doctrine, the Shorter Catechism, Questions 43 to 75 inclusive; and in the Principles of Teaching, Chapters I. to IX. inclusive, of Dr. Hamill's "The Sunday School Teacher," price 50c., plus 5c. for postage.

The Assembly's Committee have arranged with THE TEACHERS MONTHLY for the supply of the material for the examinations in the departments of Scripture and Doctrine. Accordingly, beginning with October and continuing for the seven months of the course, a weekly lesson will be given in the Department of Scripture, as outlined above, and the present exposition of the Shorter Catechism will be enlarged so as fully to cover the ground of the examination.

Fuller information as to the details of the Course and the examinations may be obtained by writing to the Editors of THE TEACHERS MONTHLY, Confederation Life Building, Toronto.

## THE ROOT OF OBEDIENCE

Love to a person is the strongest motive in human life. Leaders who have inspired their followers with a personal affection for themselves, have been served with the utmost heroism and devotion. King David by his grace and chivalry so won the hearts of his soldiers, that three of them were ready to risk their lives to bring him a draught of water from the well of Bethlehem. In modern times the Stuarts of Scotland and England, in spite of their evil qualities, possessed so great a personal charm, that their followers were ready to risk fortune and life in their ill-starred cause.

It is to this motive that Christ appeals, when He requires the obedience of His disciples. In the upper room He said to His chosen followers, "If ye love me, keep my commandments." He knew all that obedience would mean for them. He looked into the future and saw that more than one of them would suffer a violent death because of loyalty to Himself. He knew that later, men and women, youths and maidens, would be slain by the sword, burned at the stake, torn by wild beasts for His sake. He knew all that missionaries would have to face and endure as heralds of the cross. The loss and the reproach, the scorn and the contempt, which His followers would have to meet during all the ages, were not hidden from Him.

A leader with insight less keen would have been filled with despair at the prospect. But He knew the secret hidden force that would hold their feet in the path of obedience as surely as the attraction of the sun holds the earth in its orbit. It was for this reason, that from the very beginning of His work on earth Christ set Himself to the task of winning the love of men. For this reason, He chose the company of the poor and out-cast rather than of the rich and the great, and at last went down into the darkness of Gethsemane and up to the agony of the

cross. Out of that cross, which was the world's requital of His love, He has built the throne of His empire over the hearts of men. In the cross He has supplied the eternal fire at which the torch of human love is kindled. Obedience to Christ springs out of love to Christ. Obedience is the tree with its leaves and fruit, love is the root. As the tree grows from the root, an obedient life will be the outgrowth of a loving heart.

### TEACHER TRAINING

*By Professor Walter C. Murray*

#### IX. MENTAL GROWTH OF THE CHILD

In our previous studies we divided the periods of growth into Childhood, ending about the seventh year, Boyhood or Girlhood, ending about the fourteenth year, and Youth, ending about the twenty-first year. We found that the games of childhood resembled experiment, that those of boyhood were competitive, and that in those of youth the social instinct transformed the competition between individuals into competition between teams or groups of individuals. These games reveal the mental growth of the young. The child is a scientist; the boy a hunter and warrior; the youth a socialist.

The child is a scientist in the making. The facts, which the scientist examines, are appearances to the eye, ear, touch, taste and smell. For example, when the scientist breathes into clear lime water he notices a change. The lime water now appears milky white. The change in the color is the fact to be investigated.

The little child spends all its energies in acquiring such facts. He looks at, touches, tastes and smells everything that he can. Give him a new rattle, and he will look it over, run his hands over it, shake it, put it in his mouth. In all this he is seeking new sensations.

Again, the scientist seeks to discover what appearances go together. To take our old example. He wishes to find out if the breathing into the lime water is the cause of the change of color. So the child must handle what he sees, must put it in his mouth, to find out how it feels or tastes or sounds. As his knowledge increases, he can

tell, from the color or light and shade of an object, how it will feel or how it will sound or taste. He has learned so well what sights, sounds, touches and tastes go together, that now from one he can predict what the others will be. From the look of an apple, a boy can foretell its taste, its size, its hardness or softness.

The scientist resorts to experiments to find out all the possible appearances and to make sure that certain appearances always go together. So the child in his plays is approaching things in many different ways. When he pounds his orange on the table, or throws it upon the floor, he is experimenting, and he finds that the orange appears differently to him. It changes shape; it becomes softer. The plays of the child are his experiments. To the savage the manoeuvres of the experimenter, doubtless, look like the games of the child. They are on a smaller scale, perhaps, but do not differ more from the actions of the child than does ping-pong differ from tennis.

The child, like the scientist, is impelled by great curiosity. The curiosity of the scientist is controlled, and, consequently, restricted in range and more persistent. Otherwise there is little difference.

Recording is as necessary for the scientist as observing. He records his observations and reflections in various ways. Magazines, periodicals, books, photography, come to his assistance. The child is under even greater necessity to record his experience, but he thrusts the task upon memory. The child's memory is "prodigious." If we bear in mind the number and variety of the sounds, and the greater number and variety of the combinations of the sounds, that make up our spoken language (there are about 200,000 English words), also the number and variety of the muscular feelings necessary to produce those sounds, and remember that in two or three years the child has fairly mastered our spoken language, we can form some idea of his great capacity to retain and recall sensations. But what is true of the spoken language is true of his knowledge of the world of objects. The child's memory differs from that of the adult in its power of retaining all sorts of disconnected facts. His memory is

like his pocket. It receives everything and holds everything. The adult must connect things in order to remember them.

The child, then, is impelled by great curiosity to see, to hear, to touch, to taste, to handle everything. His hunger for new sensations is great. His plays increase his opportunities for adding to his store of sensations. His store is great because his memory is good.

The intellectual characteristics of the child, his absorption in the world of sensations and his excellent memory point out the true way to teach. Everything must come to him in the form of something to look at, to handle, to taste, to rattle, to touch. It must appeal to his senses. The teacher should aim at being concrete. Words are not as good as pictures; views are not as good as handlings. Again, this is the time to feed the memory. A child will pick up a jingle or a tune more quickly than an adult, although the latter has training on his side. The boy of six knows more about his neighbors than the gossip. Feed the senses; fill the memory.

Dalhousie University, Halifax, N.S.

#### WORK IN THE NEWEST WEST

Our church is more deeply interested today than ever before in Western Canada, as a field for Home Mission work. No agency is more necessary to the success of this great missionary enterprise than the Sabbath School. In many a remote settlement the Sabbath School has prepared the way for the mission station and the self-supporting congregation. Sabbath School workers in the far West are doing foundation work, and are deserving of honor for their arduous and self-sacrificing labors.

We have some letters before us which may help us to form a truer idea of the work before our Western fellow-laborers, and increase our sympathy with them.

Mr. W. R. Sutherland, an earnest member of our own church, is a Sabbath School missionary in Northeast Assiniboia, employed by an Interdenominational Association. An important part of his work is in connection with

the Home Department among the ranchers and other scattered settlers, while at the same time he visits existing Sabbath Schools and organizes new ones. He has under his supervision a Home Department of a hundred families "scattered far and wide beyond the reach of any Sabbath School, many of them without a public school and a few beyond the reach of any preaching station." Some of them live ten miles away, and others live over forty miles away, from the post office where they receive their mail. Then there are a hundred other families who are within reach of a Sabbath School (only) for a few months in the summer. All these families the missionary supplies with lesson helps all the year round, receiving assistance, which he gratefully acknowledges, from the General Assembly's Sabbath School Committee.

Mr. Sutherland thus describes his method of introducing the Home Department:

"Our aim and desire is to have all the people, young or old, studying or taught the Scriptures regularly the year round. When I call on a family the first time, I get the children together, with the parents if possible. I show them the lessons in a bright Quarterly, going through it with a view of interesting them. I then ask, 'Would you like to go to Sabbath School?' They usually answer, 'Yes, but there is none to go to.' I then tell them how I have come to bring the Sabbath School right to them, and ask, 'Are you willing to learn these lessons at home?' I then ask, in presence of their parents, whom they will have for teacher? Of course, they answer by looking up at their mother or father, which commits them to their duty. I then arrange for a review on my next visit. And if, when I come back, the children know the lessons, they are pleased, their parents are pleased, and I am pleased. This opens the way for giving further religious instruction to the family, or encouragement."

Another passage from Mr. Sutherland's letter shows the value which the people put upon his services, and the importance of the work which he is doing for the church.

"The people appreciate this work. You must not think that those families without

*Yorkton, Assa.*

a public school are bringing up their children in total ignorance. Some of these ranchers send their children away to school; others, when their children begin to grow up, move out where there is a school. A few of these are without a missionary of any denomination. A few of the Presbyterian families are without any Presbyterian missionaries. The Home Department comes to their assistance. In this way they are not likely to be lost to the church; besides it is only a matter of a few years until these Presbyterian families will either move out to where there is Presbyterian service or the country will be settled up where they are. The Doukhobors and Galicians are settled in villages and colonies among the ranchers. Remember, the ranchers are an unsettled class of people. They are fairly well-to-do, and a good, generous class of people."

We add an extract from a letter received from a mother in Yorkton to illustrate further the difficulties of Sabbath School work in the West.

"My two little girls have only been to school seven and a half months, and all the learning they got before that was at home out of the Sunday School lesson books Mr. Sutherland, the Sunday School missionary, used to leave at our house. We were on a ranch seventy miles from Yorkton, and twenty-three miles from the nearest post office. We had to move into Yorkton last fall so as to get the girls to school. They attend the Presbyterian Sunday School."

Facts like these put a strong emphasis on the duty of the Sabbath Schools and of the church in the older parts of the land to come to the help of Sabbath School workers in newer districts, for which Children's Day, with its special contributions for just such aid, affords so excellent an opportunity.

The Presbyterian College, Halifax, is to be congratulated on the success of its Summer School for Sabbath School workers. A registered attendance of two hundred and ten is certainly a marvellous testimony both to the demand for such a school, and to confidence in the programme provided.

A recommendation of the International

Lesson Committee is that there should be systematic written examinations on the Bible lessons of each quarter, the questions to embrace literary, historical, and practical points of interest, and the pupils taking the examinations to be arranged quarterly and annually, according to some scheme of marks and honors, which will recognize good work in all departments of the school, without involving individual competition. Our HOME STUDY QUARTERLY and HOME STUDY LEAFLET have for years provided the very material for such examinations in their "Questions for Written Answers," and the page for the Quarterly Review. Many of our schools, we doubt not, already work out the plan.

The announcement of the proposed new illustrated paper for older scholars has been received with widespread interest. The following from a business man in one of our large cities is significant:

"I am pleased to learn of the more advanced paper you purpose producing. The prizes offered for short stories will, I trust, do something towards a Canadian literature. A Canadian literature as opposed to a United States one is greatly to be desired, and especially for our young people. I know something of the effort the United States people are making to secure our trade, especially at the present time, when they fully realize the future that lies before Canada. I can assure you it is not in the domain of literature alone that they are seeking to catch and hold Canadian business. I could show you letter after letter from American supply houses, soliciting, nay, importuning, me for my patronage."

The postage upon all printed matter other than regular serial publications has been doubled. That on the latter was doubled some three years ago. As a result of the present increase in postage rates, it may be necessary to increase the price of some of our supplies, and to add postage to the cost of books sent by mail. The price of our Lesson Helps and illustrated papers remains unchanged, but we give warning of possible addition of postage on general supplies.

Rev. G. B. McLeod, Westville, N. S.

BIBLE DICTIONARY FOR THIRD  
QUARTER 1902

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

**A-bi'-hu.** A son of Aaron who, with his brother Nadab, was guilty of offering strange fire and was stricken with death.

**A'-bra-ham.** The son of Terah, and the head of the Hebrew nation. He was a Chaldean from the Euphrates.

**Am-al'-ek-ites.** A roaming tribe, the supposed descendants of Esau. They wandered over the country south and west of Palestine. They were bitter enemies of Israel, and were exterminated by King Hezekiah, 1 Chron. 4: 42, 43.

**Am'-o-rites.** A highland tribe, one of the strongest in Canaan. They dwelt on both sides of the river Jordan.

**An'-a-kim.** A race of "giants" who lived in Canaan.

**A'-rad.** A petty chieftain who governed a part of the country that afterwards became the possession of Judah.

**Ca'-leb.** The son of Jephunneh, and one of the twelve spies. The uplands around Hebron were given to him for his possession in Canaan.

**Ca'-na-an-ites.** A lowland tribe occupying the seacoast of Canaan and parts of the Jordan valley. They were very powerful and warlike, with fortified cities and iron chariots.

**Dan.** A city at the foot of Mount Hermon, the most northern city of Canaan; original name, Laish; now called Tell-el-Kadi or "Mound of the Judge."

**E'-dom.** The district south and east of Canaan, inhabited by descendants of Esau.

**E'-gypt.** That part of Africa watered by the Nile from the first cataract to the river's mouth. It was divided into Upper and Lower. There Moses, the deliverer of Israel from Egyptian bondage, was born.

**E'-le-a'-zar and I'-tha-mar.** Younger sons of Aaron.

**Eph'-ra-im and Ma-nas'-seh.** The two sons of Joseph. They gave their names to the tribes settled in centre Palestine.

**Gil'-o-ad.** The mountainous region extending from the Dead Sea to the Sea of Galilee.

**Hit'-tites.** The descendants of Heth, son of Canaan, inhabiting the north of Palestine. The headquarters of the tribe was further north, between the rivers Euphrates and Orontes.

**Ho'-bab.** The son of Ragnel, or Renel, that is Jethro. He was brother-in-law of Moses and visited Moses in the wilderness. He acted as guide to the Israelites in their

wanderings, and probably went with them into Canaan.

**Hor.** A large mountain between the Dead Sea and the eastern arm of the Red Sea. There Aaron died.

**Ho'-reb.** One of the lesser peaks of Mount Sinai.

**Is'-ra-el.** A name given to the descendants of Jacob, who was also called Israel.

**Jeb'-u-site.** A powerful tribe of mountaineers occupying the strongholds around what was later called Jerusalem.

**Jer'-i-cho.** The city of palms, so called because situated near a palm forest about six miles west of the Jordan; called "the key" and "the guard-house of Judaea."

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

**Josh'-u-a.** The son of Nun; prime minister and successor of Moses. He led the Israelites to the conquest of Canaan.

**Ju'-dah.** A son of Jacob, who gave his name to the tribe of Israel that settled in southern Palestine.

**Ka'-desh-Bar'-ne-a.** The headquarters of the Israelites during their wanderings in the wilderness of Paran. It was on the south-east border of Palestine lying towards Edom.

**Mid'-i-an-ites.** A roaming tribe in northern Arabia, supposed descendants of Abraham and Keturah. They were defeated by Gideon (Judges 7), and finally crushed by the Edomites.

**Mi'-she-al and El'-za'-phan.** The sons of Uzziel, Aaron's uncle, and therefore, second cousins of Nadab and Abihu.

**Mo'-ab.** The Moabites were descended from Lot. Their country was on the east of the Dead Sea, extending as far north as the brook Jabbok.

**Mo'-ses.** The son of Amram and Jochebed, who, as a babe, was saved from the Nile by Pharaoh's daughter. He was educated at the court of Pharaoh, and became the deliverer of God's people from Egypt.

**Naph'-ta-li.** The tribe of Israel occupying the far north of Palestine.

**Ne'-bo.** A summit of the Pisgah ridge of the Abarim range of mountains in the land of Moab. There Moses died, and was buried by God in the valley of Beth-peor.

**Pa'-ran.** A barren desert in Arabia, where the children of Israel wandered for 40 years.

**Si'-nai.** A lofty ridge of mountains in Arabia, between two deep and very narrow valleys. The northern part, where the law was probably given, rises perpendicularly from a narrow plain. The desert of Sinai is a mountainous tract between the two gulfs of the Red Sea.

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



# International Bible Lessons

## Studies in the Old Testament from Moses to Samuel

### LESSON CALENDAR: THIRD QUARTER

1. July 6..... Giving of Manna. Ex. 16: 4-15.
2. July 13..... The Ten Commandments. Duties to Men. Ex. 20: 1-11.
3. July 20..... The Ten Commandments. Duties to Men. Ex. 20: 12-17.
4. July 27..... Worshipping the Golden Calf. Ex. 32: 1-6, 30-35.
5. August 3..... The Tabernacle. Ex. 40: 1-13.
6. August 10..... Nadab and Abihu. Temperance lesson. Lev. 10: 1-11.
7. August 17..... Journeying Toward Canaan. Numbers 10: 11-13, 29-36.
8. August 24..... Report of the Spies. Numbers 13: 26-14: 4.
9. August 31..... The Brazen Serpent. Numbers 21: 1-9.
10. September 7..... The Prophet Like Moses. Deut. 18: 9-19.
11. September 14..... Loving and Obeying God. Deut. 30: 11-30.
12. September 21..... The Death of Moses. Deut. 34: 1-12.
13. September 28..... REVIEW.

Lesson X.

## THE PROPHET LIKE MOSES

September 7, 1902

Deuteronomy 18: 9-19. Study Deut. 18: 9-22. Commit to memory vs. 17-19.

Read Acts 3: 18-26.

9 When thou art come into the land which the Lord thy God giveth thee, learn not 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, 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, were hardened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.

**Revised Version**—1 With thee any one; 2 One that useth; 3 One that practiseth augury; 4 Sorcerer; 5 A familiar spirit; 6 Whosoever doeth; 7 Is; 8 Harken unto them that practise augury; 9 Prophet (with small p); 10 Said.

### GOLDEN TEXT

John 6: 14. This is of a truth that propheth that should come into the world.

### DAILY READINGS

- |                      |                         |
|----------------------|-------------------------|
| M. —Deut. 18: 9-22.  | The prophet like Moses. |
| T. —Deut. 12: 28-32. | Cautions.               |
| W. —Isa. 8: 11-20.   | Fear God!               |
| Th. —Acts 3: 19-26.  | Peter's reference.      |
| F. —Acts 7: 35-43.   | Stephen's reference.    |
| S. —Jer. 14: 10-16.  | False prophets.         |
| S. —Heb. 12: 18-29.  | Refuse not!             |

### CATECHISM

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

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

16 According to all that thou desiredst of the Lord thy God in Horeb 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.

### TIME AND PLACE

Deuteronomy consists chiefly of addresses by Moses to the people during the last forty days before the death of the speaker. The place where these were given was the plains of Moab on the east of the Jordan, opposite Jericho.

### LESSON PLAN

- I. Idolatry Forbidden, 9-11. In the many forms found among the Canaanites.
- II. Idolatry Punished, 12-14. By the destruction of the nations who practised it.
- III. The Promise of a Prophet, 15-18. Like Moses, to speak God's messages to the people.
- IV. The Punishment of Disobedience, 19. Upon those who will not hearken to Him.

### LESSON HYMNS

Book of Praise, 100; 35 (Ps. Sel.); 94; 576; 582; 567.

### EXPOSITION

By Rev. Prof. J. E. McFadyen, B.A. (Oxon.), Toronto, Ont.

**Connecting Links**—After all the trials, disappointments and failures of the way, the people are at length within a few miles of the land of hope and promise. Little more

than a river—the Jordan—separates them from it. The great crisis is at hand, and the opportunity which it brings is embraced by Moses to deliver a great farewell speech, in

which he recapitulates the leading facts of their recent history, shows them the divine meaning and purpose of it all, and lays down the laws which are to be the guide of life and worship when they are fairly settled in Canaan. The Book of Deuteronomy is devoted, in the main, to this farewell speech.

### I. Idolatry Forbidden, 9-11.

V. 9. *The abominations of those nations.* Israel was constantly tempted to adopt Canaanitish practices, and in this paragraph certain of these are forbidden, because they are intolerable to Israel's God. In particular, there was a strong temptation to peer into the secrets of the future. Israel shared this desire with the other nations. But here she is expressly forbidden to adopt their methods of ascertaining the future or the will of God in any particular crisis. The sins and superstitions here condemned as unworthy and illegal—nine in all—fall under four heads. One deals with passing children through the fire, three deal with divination, two with magic, and three with consulting the world of spirits.

V. 10. *That maketh his son or his daughter to pass through the fire.* This may have been some kind of ordeal. It was a cruel religious rite, which the Hebrews adopted in imitation of their neighbors, especially when the state was in difficulty or danger. It was practised not seldom in the days of the later kings; the prophets protest against it frequently and very earnestly (2 Kings 17 : 17 ; 2 Chron. 33 : 6 ; Ezek. 23 : 37). The rite was performed in the valley of Hinnom, south of Jerusalem. One of the New Testament words translated *hell*, (Gehenna, Matt. 5 : 25, Margin, Rev. Ver.) comes from the name of this valley. *That useth divination.* Perhaps the original idea is that of drawing lots. Sticks or arrows were shaken together, and whichever came out first, indicated the course of action to be followed. *One that practiseth augury* (Rev. Ver.). This may refer to watching the clouds for indications of the divine will. Some refer it, however, to the hoarse, low murmur of the soothsayer. *Enchanter.* One who observed omens, as Balaam did (Num. 24 : 1) when Balak hired him to curse Israel. Such omens were some-

times secured by watching the flight or cry of birds. *Sorcerer* (Rev. Ver.); possibly one who worked with spells such as drugs, like the witches in Macbeth.

V. 11. *Charmers.* The word is used in the Psalms (58 : 5) of serpent-charmers. *A consultant with familiar spirits, or a wizard.* An illustration of the person here suggested is to be found in the woman whom Saul consulted on the eve of his last battle, 1 Sam. ch. 28. Generally speaking, the kind of persons intended by these two names would be those who pretended to have intercourse with spirits who could read the future, but who deceived those who consulted them by acts resembling those of the modern ventriloquist. *A necromancer*; more literally, one who inquires of the dead. This is a general term, covering much the same ground as the two preceding terms.

### II. Idolatry Punished, 12-14.

V. 12-14. All these methods of ascertaining the future were intolerable to the God of Israel. And the nations which practised them would be punished by expulsion from the land. Israel must be *perfect*, that is, she must not indulge in these heathen practices. Her God has a great purpose for her to execute in the world; and that purpose demands a particular character, which would be stained by indulging in such superstition. Jehovah will make it possible for His people to avoid these debasing superstitions by raising up prophets to interpret His will and purpose truly.

### III. The Promise of a Prophet, 15-18.

V. 15. *The Lord thy God will raise up unto thee a Prophet.* This prophecy finds its complete fulfilment in Christ. But its original meaning, as we have seen, is that the prophet is the gift of God to Israel, who will take the place of the sorcerers and magicians of the heathen nations round about. It was really the prophet of Israel, and not the magicians of the neighboring nations, who could read the future: it was he, and not they, who could interpret the purpose of God. So by "Prophet" here is originally meant a succession of prophets whom God would raise up, as occasion demanded, when national issues were dark, and some one was needed to point

ont the purpose and plans of God. What the enchanter had tried to do by his spells, the prophet succeeded in doing by his knowledge of God, and by his intimate fellowship with Him. But as only Christ knew God perfectly, He is in the highest and completest sense "that prophet who should come into the world" (John 6 : 14) to reveal the will and nature of God.

Vs. 16-18. *In Horeb in the day of the assembly.* The reference is to Deut. 5 : 22-33. The people, terrified by the divine voice, had besought that God's message might be delivered to them through Moses. So here, the prophet like unto Moses is to communicate to the people, from time to time, the words which express the purpose of God.

#### APPLICATION

By Rev. J. W. Falconer, B.D., Halifax, N.S.

*Thou shalt not learn, etc., v. 9.* It is not difficult to learn evil habits; for they come to most people very easily. What all of us require to learn is to learn to do good; and this is an exercise which will demand of us all our efforts and time. Jesus said, "Take my yoke upon you and learn of Me." Christianity does not come by intuition; we are compelled to learn about it.

*There shall not be found among you, v. 10.* Why are there so many "shall nots" in the Bible? For the same reason that the Jews built battlements around their flat roofs, to keep the unwary from falling over, Deut. 22 : 8. For the same reason that the lamps are lit in the light-house, to keep the ships off the rocks. We are living in a world full of temptations to evil, and it is a friendly voice which warns us against these. When God says, "Thou shalt not," His purpose is not to restrict our freedom, but to save us from harm.

*To pass through the fire, v. 10.* The cruel sacrifice of human life prevailed in heathen countries in ancient times, and still prevails in a few such lands to-day. It was God's purpose to destroy this practice; and Christianity in its beneficent course has done much to protect life in many ways. The humane influences of the Gospel might well occupy our thoughts. It has made it impossible for children to be thus destroyed in

For the words are God's own words—put into the prophets' mouth by God.

#### IV. The Punishment of Disobedience, 19.

V. 19. *Whosoever will not hearken . . . I will require it of him.* Great is the responsibility that falls upon a people that has a heaven-sent prophet. To whom much is given, from him shall be much required. Those who refused to listen would be punished:—that is the meaning of *I will require it of him.* To reject the prophet's word was to reject the God who spoke through him. We have seen in our previous studies how closely Moses was identified with God, and how disobedience to him is regarded as a sort of rebellion against God. (See Ex. 16 : 7; Num. 14 : 27.)

order to appease some cruel god, as in India; and it is infusing that spirit of love into homes which is making the life of children more and more happy. How much children owe to the Old and New Testament!

*Divination, etc., v. 10.* The desire of people to know the future is perhaps quite natural. Every pretender to such knowledge has his eager followers. Much wiser are they who regard the future in the light of God's word. Many things about it we do not know, and should be content not to know, but we do know that what the future will bring to us depends on what we are and what we do in the present, and that it can bring nothing but good to those who honestly and sincerely seek to do God's will.

*Enchanter, v. 10.* We smile now at superstitions which many people once firmly believed, such as the influence of the moon on our wishes, or the beginning of a new enterprise on a Friday, or the danger of going on in our journey if a rabbit has crossed the path. But superstition is still a real and awful power in heathen lands. Multitudes of our fellow-men are living in constant terror of evil spirits, by whom they believe the world is governed, instead of being under the rule of a wise and loving Father. For example, the Matabele in South Africa are tyrannized over by their witch doctors, who concoct all sorts of vile plots,

since their accusation without any supporting testimony will cause a man's death. In New Guinea the belief of the natives in sorcery has caused so many evils that the English Government has forbidden it under severe penalties. Let us rejoice that we are free from the domination of superstition, and have sympathy with those who are still under its bondage. The gospel which has made us free can deliver them also, and hence it is our duty to send it to them.

*These are an abomination unto the Lord, v. 12.* When people consult pretended spiritualists or those who claim to be able to read the future, they are overstepping the bounds of what is innocent. They are ignoring or denying the fact, that the affairs of the world are directed and controlled by an all-wise and all-powerful Providence. It is an abomination to the Lord.

*Thou shalt be perfect, v. 13.* Israel was to be without blame in coming near to God,

and to do away with these heathenish practices. Here we see the purpose of God's dealing with Israel. They were to be a nation that sought after righteousness, even as Christ laid it upon His disciples, "Be ye therefore perfect, even as your Father in heaven is perfect," Matt. 5 : 48.

*The Lord thy God will raise up unto thee a Prophet, v. 15.* Idolatry and sorcery, although they are false, yet testify to the longing of man for some knowledge of the unseen world and of the future. This longing God has His own way of satisfying. He meets it by raising up prophets, that is, those who tell forth His will made known to men. In the prophets who spoke from time to time in Israel, and finally in Jesus Christ, God has made known all that we need to know for guidance in this life and all we need to know of the future; and it is foolish as well as wicked to seek this knowledge in other sources.

#### POINTS AND PARAGRAPHS

By Rev. J. W. Falconer, B.D.

Character is strengthened by conflict with evil. v. 9.

Nothing ever becomes right by being fashionable. v. 10.

Faith in the living God frees from the bondage of superstition. v. 11.

God requires righteousness in the nation as well as in the individual. v. 12.

The favor of God is for those only who seek likeness to God. v. 13.

There can be no fellowship with God unless there be a separation from the world. v. 14.

Those who have God's revelation need no other. v. 15.

God never forgets the prayers of His people. v. 16.

We must realize the holiness of God before we shall feel our need of Christ. v. 17.

Christ teaches us all that we can know about God. v. 18.

"How shall we escape if we neglect so great salvation?" (Heb. 2 : 3). v. 19.

The speaker is an aged man, whose venerable head is covered with the snowy white

of nearly six-score years, but whose voice is still both loud and clear enough to make itself heard afar off. The audience is a people now redeemed: rulers, heads, and members of families, in thousands and ten thousands, crowd around the spot from which the prophet of the Lord addresses them. The sanctuary where they are assembled is creation's mighty temple, bounded on the one side by the wilderness which they quitted only recently, and on the other by the stream which they were soon to cross. And the address itself is nothing less than the last lessons, reminders of past events, exhortations, and promises, uttered by lips which, ere a few months shall have passed, will be silent in the dust.—Oosterzee.

In the earlier days of the 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 there is no need for us to apologize for the Old Testament law, "Thou shalt not suffer a witch to live," Exod. 22 : 18. What is aimed at there is the profession of any woman that she had and used these supernatural

powers. This was a crime against Israel's higher life. The punishment of it had no resemblance to the judicial cruelties perpetrated in comparatively modern times, when the charge of being a witch became a weapon against people, who for the most part were guilty only of being helpless and lonely.—Harper.

It is only a faithful obedience to Christ that can fortify the mind against false teachers, or against difficult circumstances which urge us to appeal to human devices for relief.

Bishop Foss remarks that in the East India Museum in London there is an elabor-

ately carved idol, about two feet high, having twelve hands, and in every hand an instrument of torture—a fair index to the moral trend of that abominable religious code under which Thuggism abounds and human life is held so frightfully cheap.

The ancient Moloch burned the body, but the soul itself is burned by our modern Molochs,—the saloon, empty fashion, mammon, and worldly ambition,—into which many parents throw their children.—Peloubet.

The true prophet was to be one of the people. So Christ was born a despised Nazarene, a carpenter's son, and in a lowly stable.

### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

DIVINATION—Egypt was the home of most of the black arts mentioned here. Herodotus says she led the world in discovering prognostics. The pursuit of magic hindered progress in many of the legitimate arts, especially medicine; for who would trouble to follow the long and wearisome ways of nature, when the same result could be obtained from the shorter superhuman process? The tendency to pry into the future is so strong in human nature that this prohibition did not abolish these frauds and cruelties in Israel, and they are still a fearful reality among all barbarous and semi-civilized peo-

pies. The horrors of the secret cult among the negroes of Hayti and the nameless abominations of the voodoo devotees among the colored people of the Southern States, are examples of the depths of Satan in our own day. It is amazing how wide-spread this system of falsehood and superstition is among ourselves, in the form of belief in lucky and unlucky days, in the reading of cups, in the wonderful power supposed to be possessed by the divining rod, in the lucrative trade driven by spiritualists, fortune-tellers, palmists and witches in every Christian city in the world.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.,

In the government and development of nations, kings, priests and prophets play an important part. This is very evident in the history of Israel. The lesson treats of prophets true and false.

1. *The practices and teaching of eight classes of persons are here condemned.* (a) They are specifically named in vs. 10, 11: Molech-worshippers (Lev. 18: 21); soothsayers (Num. chs. 22, 23); wizards or snake-charmers, such as contended with Moses in Egypt; conjurers, necromancers, etc. Molech-wor-

ship is mentioned first because of the intimate connection between idolatry and all that follows. (b) The doings of these jugglers, who pretended to disclose hidden things and to predict future events, were an encroachment upon the domain of the true prophet. The Israelites, therefore, were not to tolerate them. They were not to be led by the heathen. Neither should the church be led by the maxims and practices of the world. Her function is rather to lead and enlighten the nations, to turn the world upside down, Matt. 28: 19, 20; Acts 17: 6.

2. *The reasons why the persons referred to were outlawed.* (a) Their conduct was an abomination to the Lord, v. 12. At the present day the frauds and cruelties of soothsayers, witch-doctors, etc., are a curse to the uncivilized

and semi-civilized peoples of Africa and other countries, as missionaries unanimously testify. (b) It was because of the abominations referred to that God rooted out the Canaanites before Israel, v. 12; Lev. 18 : 24-30. Difficulties sometimes felt regarding the justice of the extermination of the Canaanites vanish, when due account is taken of the unspeakably revolting and criminal nature of the sins in which they indulged. (c) In contrast with the conduct of the heathen, God's people were guarded and kept by Him. He suffered them not to listen to the seductive devices of sorcerers, v. 14. And therefore they were called upon to continue to walk in His statutes, to "be perfect" (v. 13), that is, blameless in their intercourse with the Lord. To secure this blessed experience they needed constant instruction. Hence :—

3. *The promise of a divinely-sent teacher—a prophet*, v 15. (a) This promise was given in response to the ardent desire of the people at Sinai. (Read vs. 16, 17, and Deut. 5 : 24-28.) (b) The promised prophet was to be "from among themselves," of their brethren, and to be like Moses in this respect, that he would act as a mediator between them and God, and continue to teach them as Moses did, after his demise. (c) Who was this prophet? Not a few of the early Fathers, and many writers since, limit the promise exclusively to the Messiah, the Christ of God. We need not doubt that it included Him as the Supreme Prophet, the Word, the Revealer of God, the "Teacher come from God," John 3 : 2. But the promise seems to include the series of holy men who spake from God as they were moved by the Holy Ghost, from the time of Moses to the advent of Christ. It is matter of history that such men appeared and that the nation was not left without public teachers and guides, for centuries. In support of this view, which does not limit the promise to the Messiah, we note :—

4. *That the people were called upon to distinguish between true and false prophets.* (a) The discharge of this solemn duty was essential all along the line of Jewish history. False prophets were numerous. (See 1 Kings 18 : 19, etc.; Jer. 28 : 15, 21.) The false prophet

was to be detected by the failure to come to pass of what he predicted, v. 22. (b) His guilt in pretending to have a message from the Lord, when he proclaimed his own thoughts instead, was to be visited by the severest penalty. (See v. 20 and ch. 13 : 1-5.) The evil of false teaching is not diminished by the lapse of time. Hence the New Testament criterion, 1 John 4 : 1-3.

## For Teachers of the Boys and Girls

By The Editor

It has often been the salvation of the traveller who has lost his way by night and of the sailor cut adrift from the sinking ship, that they have known where to find the pole star. That is the one star in all the heavens which never shifts its place; and by which, therefore, it is always safe to direct one's course. Moses had been the pole star of Israel: because he lived close to God and knew God's mind and spoke that mind of God—always fully, clearly, and without reservation—to the people.

Who is to be the sure guide when Moses is gone? That is the question to which this lesson gives the answer.

The first six verses of the lesson tell who are not to be the nation's guides; the remaining five, who is to be. Let us follow step by step.

1. They were to be God's own people, in God's own land, v. 9.

2. Therefore they were to keep separate from the "abominations" of the people that then held the land, v. 9.

What a nest of these abominations there was! In the "Exposition" and "Light from the East," the different forms of fraud and cruelty are explained. Present day superstitions and pretenders in heathen lands, not to speak of Christian countries, help us to understand. Verse 12 shows what God thinks of them; verse 13, what God wishes the people to be—"perfect," that is upright, sincere, truly God's own; and verse 14 reminds them that it is not their own goodness, but His great mercy that has kept His people from these sins.

3. No people has ever guided itself to a true knowledge of God and of right. God Himself must guide, or none can find

the way. But no man can see God and live. They had, therefore, (vs. 16, 17) begged for a "prophet," that is, a man who should hear what God says and tell it out. Moses was that prophet. Now he was to die. The promise is that another will be sent, and another, and another, speaking for God as Moses had spoken. To these they were to listen on peril of God's wrath, vs. 18, 19. By and by a greater than any of these should come, who should not only speak the word of God, but should be Himself the Word of God. See John 1:1 and the Golden Text.

### Some Test Questions

"Deuteronomy"—Why so named?

The chief contents of the book?

What temptation assailed God's people in the promised land?

Classify the sins and superstitions here mentioned. (See "Exposition").

How does God regard them? With what punishment does He follow them?

The promise in regard to the Prophet?

What is a prophet? (v. 18).

Who is the Great Prophet like unto Moses? In what respects like?

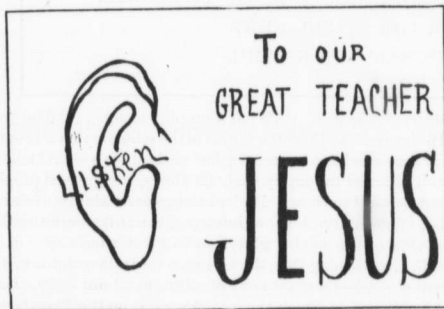
### Prove from Scripture

That privileges bring responsibility.

### FOR TEACHERS OF THE LITTLE ONES

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

*Links*—"What a funny heart!" you say. It has eyes! (Draw outline.) A little girl was lying ill with a disease which had made her blind.



### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Molech worship.
2. The effect of idolatry on idolaters.
3. Christ and Moses. Their points of resemblance.

### The Catechism

Ques. 38. *Resurrection of Believers.* Death separates the soul from the body. But these two parts will come together again. This is a truth which men did not know with clearness and certainty until Christ came to reveal it to them. The body that is to come forth from the grave will be "raised up in glory." From Phil. 3:21, we learn that it will be like the body of the risen Christ. Then, believers will appear before God "in the day of judgment." On that great day the Judge will declare before the whole assembled world that they are free from condemnation. They will receive not only acquittal, but reward. This will be the enjoyment of all that God is, and that to all eternity. "When body and soul are both glorified, and the believer with his whole humanity is raised to the vision and enjoyment of God, then there is perfect blessedness in the final sense of the word."—(Salmond).

Her teacher went to see her and asked, "Are you quite blind, Mary?" "Yes," replied Mary, "but I can see Jesus." "How do you see Jesus?" asked her teacher. "I see Him with the eyes of my heart," was the reply. Recall the story of the brazen serpent, of the Saviour lifted up on the cross. We must use our heart-eyes to look at Jesus now.

*Lesson Thought*—Jesus is our Great Teacher.

*Introduction*—A few questions about our king. Where

does he live? Does he ever come to our country? etc., will bring out the fact that he has men "to go instead of him" to speak to his people and act for him. (Our Governor-General, etc.).

*Prophets*—God had "prophets," whom He chose to speak and act for Him. Moses was one of these prophets—and one of the very greatest of them.

*Lesson*—Describe the children of Israel about to enter the promised land, listening to the last lessons of their great leader and teacher, Moses. Verses 9-14 warn against idolatry, and especially against using "charms," or any means to pry into the future which is known only to God. The teacher will here have an opportunity to speak of "fortune telling," "charms," "luck marbles," on the sin of trusting to "luck" of any kind. "All that do these things are an abomination to the Lord," v. 12. God will make known to us all He wishes us to know. Everything is in His hands. Nothing happens by "chance" or "luck." (Tell a short story to illustrate.)

*The Promised Prophet*—Vs. 15-22. This promise was fulfilled from time to time by Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah, etc.

*Jesus Our Prophet*—After seeing the won-

derful miracles which Jesus did and hearing His words, the people decided that He was the Great Prophet, John 6 : 1-14.

*Our Great Teacher*—See John 3 : 2.

*Golden Text*—Print JESUS. Let the children point to the name, while they repeat Golden Text. No need of any other prophets. Everything was fulfilled in Him.

*Are We Listening?*—"Why does Willie learn so much better than John?" asked a friend when told that Willie was in a higher grade than his brother. "Oh," said a playmate, "Willie always listens to our teacher, but John never tries to learn. He just plays all the time." Draw an ear and print, ARE WE LISTENING TO OUR TEACHER JESUS?

*Our Lesson Book*—Our lesson book from which Jesus teaches is the Holy Bible. (Show Bible.) Love it.

Learn it

How does Jesus teach? By **W**ords.

"A prophet mighty in deed and word," Luke 24 : 19. "He went about doing good." He says, "Learn of me." "Remember the words of the Lord Jesus," Acts 20 : 35. As we learn our lessons at school "by heart," so learn Jesus' lessons. Jesus wants little learners. Hear what He says, Luke 18 : 16.

### BLACKBOARD REVIEW

By The Editor

"GREAT PROPHET OF MY GOD  
MY TONGUE WOULD BLESS THY NAME,  
BY THEE THE JOYFUL NEWS  
OF OUR SALVATION CAME."

The Review may be devoted to three points. (1) What a prophet means; (2) The great Prophet; (3) The message that He brings. (1) Clear the minds of the scholars that a prophet is no mere foreteller. He may or may not be a foreteller; but he is always a forteller—telling forth to men what has been revealed to him by God. (2) Moses, the greatest prophet of the olden time. (This will not be hard to show. He had the greatest ability, training, privilege of communion with God, opportunity, mission, influence, reward); John the Baptist, greater still (He had a closer view of the coming glory, and a greater message, viz.: of the Coming One); but greater still, that Coming One, the Christ of God (Have John 1 : 1-18 well in mind). (3) And His greatest word—the good news of salvation—John 3 : 16. Have the school sing the Hymn 94, Book of Praise, of which the second verse is on the Blackboard.



Lesson XI.

## LOVING AND OBEYING GOD

September 14, 1902

Deuteronomy 30: 11-20. Commit to memory vs. 15, 16. Read Deut., chs. 30, 31 ;

Rom. 10: 1-15.

11 For this commandment which I command thee this day, it is not<sup>1</sup> hidden from thee, neither is it far off.

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

**Revised Version**—<sup>1</sup>Too hard for; <sup>2</sup>And make us to hear it; <sup>3</sup>And thou; <sup>4</sup>Omit and that; <sup>5</sup>Go in; <sup>6</sup>Witness against you this day; <sup>7</sup>Thee; <sup>8</sup>The blessing and the curse; <sup>9</sup>Thou mayest live, thou and thy seed; <sup>10</sup>To love; <sup>11</sup>To obey.

## GOLDEN TEXT

1 John 5:3. For this is the love of God, that we keep his commandments.

## DAILY READINGS

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

## CATECHISM

Q. 39. What is the duty which God requireth of man?  
A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. What did God at first reveal to man for the rule of his obedience?

## EXPOSITION

**Connecting Links**—Moses has already concluded (ch. 28) his great speech, the speech which forms the main body of the book. But the crisis is so important and the issues are so momentous that he feels impelled, in a few earnest and passionate words, to renew his exhortation and make a final appeal to the people. To this exhortation belongs the passage under consideration.

## I. The Possibility of Obedience 11-14.

V. 11. *This commandment which I command thee this day.* What is meant is clearly no special commandment, but the whole body of law which occupies the larger part of the book, chs. 5 to 26, and 28. That law is of various kinds, embracing religious and social duties. In the social sphere, it enjoined humanity, justice, generosity, fairness, even kindness, in the dealings of man with man;

17 But if thine heart turn away, so that thou wilt not hear, but shall 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 swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

21 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 swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

A. The rule which God at first revealed to man for his obedience, was the moral law.

## TIME AND PLACE

The same as the last lesson. Moses, an old man of 120 years, just before his death, delivers his farewell address to the Israelites on the plains of Moab.

## LESSON PLAN

- I. The Possibility of Obedience, 11-14.  
To a law which is in the heart.
- II. The Blessings of Obedience, 15, 16.  
Life and prosperity in the Promised Land.
- III. The Penalties of Disobedience, 17, 18.  
To be cut off from life and hope.
- IV. An Earnest Appeal, 19, 20.  
From the dying leader.

## LESSON HYMNS

Book of Praise, 245; 92 (Ps. Sel.); 232; 569; 535; 238.

and in the religious sphere, it was directed both to the outward observances of worship and also to its spirit. It commanded, for example, the worship of God at one place only, as the worship of the other sanctuaries was impure, and it commanded every worshipper to love God with all his heart. Thus the law was very comprehensive in its scope and practically covered the whole of life. It is called "the commandment" here, and regarded almost as one commandment, because all the various laws can be run back to the single principle enunciated in ch. 6: 5. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Love to God is the first and greatest and central commandment. Love is a spirit; and that spirit is bound to express itself in deeds. So he who truly loves should keep all the commandments; therefore, they may all be spoken of as one

commandment. *Is not too hard for thee* (Rev. Ver.). In a sense, God's yoke is easy and his burden is light, Matt. 11:30. The word used here for "hard" is like the word used in Psalm 139:6, "such knowledge is too wonderful for me." The omniscience of God is a marvel to the Psalmist; he is overwhelmed by the thought of it; but the commandments of God are not hard to discover. They do not need to be found out by such weary processes of study and investigation as were common in the days of Jesus and Paul. Then the people who did not know the intricacies of the traditions and interpretations of the law, were despised by those who knew them through having spent years of study upon them. What men say and write about the divine law may be hard enough to learn; but the law itself is clear, simple and intelligible.

Vs. 12, 13. *Not in heaven . . . neither . . . beyond the sea.* It is not far off: neither in heaven, nor in some other part of the earth, so that the contents of it have to be brought across the seas to Israel. *The word is nigh thee.* What God expected of the people, He had made plain in two ways, by deed and by word. The speeches of Deuteronomy are full of the commandments which the people were to keep, and of the ideals to which they were to conform. And when Moses passed away, the word was still nigh them; for, as we saw in last lesson, prophets were to be raised up from time to time, as they were needed, to declare and expound the will of God. So they never had to travel far for a divine word; there was always a Moses or some other prophet to give it. But God spoke to His people through history, as well as through the lips of men. Again and again He had shown them in the wilderness by the severity of His chastisements, that there were certain kinds of conduct which He could not tolerate. Both by word and deed He was training the people to an appreciation of His character and will.

V. 14. *In thy mouth . . . heart . . . mayest do it.* As the word was so near them, they could be often speaking of it, and thinking of it, and translating it into action.

## II. The Blessings of Obedience, 15, 16.

V. 15. *Life and good, and death and evil.* Obedience is easy but it is not inevitable. It demands choice. Moses in words that are aglow with earnest passion, places before the people the awful alternatives and drives home the tremendous importance of the decision. It is nothing less than a matter of life and death, of good and evil, which means in Hebrew here, prosperity and calamity. Obedience meant success; disobedience, ruin.

V. 16. *Love . . . walk . . . keep.* What then were they to obey? The people know very well. Moses has urged it upon them again and again all through the book. But he feels he must do so again; for all the law is summed up in this one law, which he repeats, "Love the Lord thy God, and walk in His ways." To carry that spirit out into individual and social life will ensure success. That success is described in language familiar to the Old Testament as to live and multiply. Long life and large numbers were regarded as the divine reward of obedience. This is also suggested by v. 18, where the penalty of disobedience is, "Ye shall not prolong your days upon the land."

## III. The Penalties of Disobedience, 17, 18.

Vs. 17, 18. *But if their heart turn away.* When the heart was right, the life was right, and success became possible. When the heart was wrong, that is, turned away from God, and devoted to some unworthy service, ruin was certain.

## IV. An Earnest Appeal, 19, 20.

Vs. 19, 20. *I call heaven and earth to record.* The prophets often summoned nature as a witness to their words. So in Micah 6:2, the mountains are called upon to listen to the case between Jehovah and His people. Nature is regarded almost as a living thing. The earth is the Lord's, and the heavens declare His glory. They both express in a measure His will, and can therefore reasonably be summoned, whether as servants or witnesses. *Choose life.* The appeal here is very striking in this closing exhortation. Again the tremendous alternatives are placed

before the people. On their choice depend life and death. The object of their choice and the transcendent importance of it are again emphasized in a few trenchant words. *That thou mayest love the Lord thy God.* Notice how radical is the nature of that choice. Moses does not ask them only to obey a law: such obedience might not have come from the heart. But he asks them to love a Person, to listen and cling to Him. He regards it as of the highest importance that their affections be secured for their God. From

love to God would spring obedience to Him and love to men: and that is the condition of life and prosperity. The margin of the Revised Version gives the correct translation here, "for that is thy life and the length of thy days": that is, their success is dependent upon their love and obedience to God. So they would work out upon the land their divine destiny, in accordance with that purpose of God which was as old as Abraham, v. 20. Love was and is the source of obedience, and obedience the condition of joy.

#### APPLICATION

*This Commandment*, v. 11. The commandment is obedience to God, whose Word has been so often expounded in this book of Deuteronomy. All the Christian life may be summed up in the one commandment, "Thou shalt love the Lord thy God."

*It is not too hard for thee*, v. 11 (Rev. Ver.) The command of God is not abstruse or difficult to understand, so that a great deal of knowledge is needful in order to comprehend its meaning. Jesus in His Gospel is so plain that the simplest child can take in His meaning. He expressed thanks to God that He had revealed His truth to babes, Luke 10:21. Neither does God's covenant require a strong man to undertake its duties. Christ came to save the weak and sinful, and only faith is necessary in order to accept Him. All can love God, and love is the fulfilling of the law.

*Neither is it far off*. The Gospel is not in a distant place. Men do not require to make a pilgrimage to a remote country in order to worship God; neither do they require to study very hard ere they can come into the knowledge of the truth. The kingdom of heaven is in our midst.

*It is not in heaven*, v. 12:—An inaccessible height which none can scale. Luther thought that he had to climb the steps of the Holy Stair at Rome in order to satisfy God's desire; but he found that God's word was not so far up as that. Neither must children fancy that they require to climb up into manhood ere they can take the message of the Saviour.

*Neither is it beyond the sea*, v. 13:—In some distant region which none can visit. There was a time when the Crusaders thought that

they would do God's will by going across the ocean to Jerusalem in order to worship at the Holy sepulchre. God's dwelling is in every country; and the homeland is the holy land.

*The word is very nigh unto thee*, v. 14. The prophets and teachers had given the word to Israel, and in our Christian land every one has the opportunity of listening to the services on Sabbath and of reading their own Bible. The Bible is translated into many of the languages of the world, and missionaries may be sent to all parts of the earth. The Word was never near so many people before. It was never so easy as it is now to bring the teachings of the Bible into the lives of the heathen world. Every one can and ought to help in doing this.

*In thy mouth*, v. 14. Those who have been brought up in Christian lands have heard the Bible talked about all their lives. No other book is so frequently a subject of conversation. Then we cannot read the works of our great writers without meeting constantly with quotations from or references to the Bible. There is no excuse for being ignorant of what the Bible teaches, since it has been so continually pressed upon our attention.

*In thy heart*, v. 14. When we read the teachings of God's Word about right and wrong, our conscience within us agrees with what the Bible says. When we listen to the promises of the Bible, our hearts tell us that they are just the things that we need. When we ponder in our quiet hours on the words of the Bible, they come home to us with ever growing sweetness and power. This wonderful agreement between souls and the Bible verily shows that this book is from God.

*That thou mayest do it*, v. 14. The Word of God is a living word, that is, it must find expression in our life. "If ye know these things, happy are ye if ye do them," John 13:17. All divine knowledge has a practical side, and leads up to action. (Compare I John 2:4; James 2:23.)

*I have set before thee. life and good*, v. 15. The duty of action is the natural application which Moses here makes. The moment is important and the issues are very great. So much depends upon the right choice. Obedience to God results in "life and good." According to the teaching of Christ there is no life until we know God. "This is life eternal, that they might know Thee—the only true God." Who can exhaust the blessings which come from serving God? Only those who taste can know how gracious the Lord is. God does bless those who serve Him. In the Old Testament times He gave temporal blessings to those who kept His commandments: but in our time He gives those spiritual joys

which are far superior. If the heart is at peace with God all else will be well.

*Death and evil*, v. 15. Twin children. Evil has always been linked with death—"The wages of sin is death," Rom. 6:23. Sin destroys all real joy in the heart—"For the wicked are like the troubled sea when it cannot rest," Isa. 57:20. Sin also destroys the soul and unfits it for the dwelling place of God in heaven.

*I call heaven and earth to record*, v. 19. He summons all the witnesses in heaven and on earth to testify to the solemnity of his entreaty. An impressive appeal. So are the appeals of the gospel. If we reject these, heaven and earth will give their evidence against us. They know how well the case has been put.

*Therefore choose*, v. 19. The decisive choice. How much rests with a choice! Our salvation or our destruction depends upon our choice; therefore "choose life." And the right time to make this choice is the present.

#### POINTS AND PARAGRAPHS

The religion of the Bible is practical. v. 11.  
The teachings of Jesus in the sermon on the mount are for the present, not for the future. v. 12.

God never asks us to do the impossible. v. 13.

Hearers of the Word should be doers of the Word. v. 14.

An enlightened conscience is a safe guide. v. 14.

If we live each day well the future will be assured to us. v. 15.

We can control choice, but choice once made, its results are beyond our power. v. 15.

The goal of happiness is reached only by the path of obedience. v. 16.

The heart governs the life. v. 17.

Divine threats are as certain as divine promises. v. 18.

To escape the end of sin we must avoid the beginning of sin. v. 18.

The consequences of our choice do not end with our lives. v. 19.

The heavenly inheritance depends not on birth, but on character. v. 20.

On the words in v. 14, "The word is very nigh unto thee," Amos R. Wells has these memorable lines:

"Closer is the Lord's protection than a near investing wall;  
Closer than a moat around me, closer than a tower tall;  
Closer than a suit of armor, or my flesh and soul can be;  
For against my own assailing His protection keepeth me."

Listen to a thing which happened in Prussia. The switch tender is at his post; the train is coming; he sees it, he has seized the lever, he has thrown it over, the rails have shifted, and the train will run on all right. But he turns his head. O, horror! his own dear little prattling boy is running up the tracks towards the coming train! What shall he do? "Lie down!" he wildly shouts, and the child obeys. The train dashes on, and is rushing away in the distance. The excited father bounds, expecting to see his darling child a mangled corpse, and finds him breathing, living, unharmed. The train has passed over him. Do you not

see that disobedience would have been death! Obedience was life.—Illustrative Lesson Notes.

I count him the greatest man who teaches men that the world is ruled in righteousness. We look around and see wrong-doing victorious, and right-doing in the dust; the evil man growing rich and dying in his bed, the good man becoming poor and dying in the street; and our hearts sink, and we say, What is God doing after all in this world of His children? But our days are few, our view is limited, we cannot watch the event long enough to see the end which Providence sees.—Hall Caine.

Paul applies this passage to Christianity in Rom. 10 : 4-10. He argues, that since Christ has come down from heaven in the incarnation, and has come from the abyss in the resurrection, no further revelation is needed. All that is required is faith in the revelation already given, and an open acknowledgment of it. So simple is true religion alike in the Old Testament and in the New.

Every day "holds life and death . . . in its hands. . . . Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity. Mary's name is fragrant forever for one loving deed. Do your best now."—Babcock.

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

### For Bible Class Teachers

#### AN ANALYSIS

At the time the words of the lesson were uttered the Israelites were encamped on the east side of Jordan. Their forty years' wanderings are ended. They are about to enter the Promised Land, into which their great leader, Moses, cannot accompany them. The lesson is part of his farewell address to the people. Last words are always solemn and impressive. They were unspeakably so in this case. The man of God made a re-statement of the commandment he had impressed upon the heart of the wayward generation which had passed away.

### Light from the East

**REWARDS.**—It is worthy of notice that all the rewards of well-doing promised to the Israelites are for this life, and are to be enjoyed by the nation rather than the individual. Good harvests, peace, national prosperity and permanence among the peoples of the world, seem to us somewhat materialistic returns for communion with God. And this is especially remarkable after they had lived more than two centuries among a people who had developed a sense of the future life such as perhaps no other race has ever attained. It has been replied that in Egypt the idea of a future life was inextricably interwoven with a system of idolatry and magic from which Moses wished to turn their thoughts; that the Semites have always had a weak sense of the future life and little interest in it; that the hope of a corporate immortality, that is, the individual's beneficent influence living after him in the future of the race, is nobler and more unselfish than the desire for a personal heaven. The true answer is that Israel was not yet sufficiently developed spiritually to understand the motive of rewards in a future life. The idea of the individual's eternal communion with God had to come to them through the growth of personal need. It is still true that godliness is profitable for this life.

### TEACHING HINTS AND HELPS

1. *He showed them the way of life.* What are its characteristics? (a) While it is narrow (Matt. 7 : 13, 14), "it is not hidden," v. 11. The weakest and simplest may find it. Isa. 35 : 8. The Lord hath revealed it to babes, Matt. 11 : 25. It is not to be sought afar off—in heaven or beyond the seas, vs. 11-14. It is nigh to us, like the Omnipresent God. Jesus, in whom dwelleth the fulness of the Godhead (Col. 2 : 9), is "the way," John 14 : 6. (c) Hence it is described (v. 15) as the way of life—eternal life (John 17 : 3), which is received and enjoyed here and is to be enjoyed in the endless hereafter. Christ is our life and dwells in our hearts (Eph. 3 : 17, 19), while we are too apt to think of Him as dwelling remote from us, enthroned in heaven. It is the way which can be fol-

lowed only by the exercise of supreme love to God, v. 16. To those who are thus minded all blessings temporal and spiritual are guaranteed, 1 Cor. 3 : 21-23.

2. *He showed them the way of death and utter ruin.* (a) This way is entered and pursued by a secret turning away of the heart from God, v. 17. It is thus that individuals and communities become vicious and degraded. No one falls publicly until he has fallen a hundred times secretly in his heart. Hence, Prov. 4 : 23. (b) This way is followed by disregarding God's word—"So that thou wilt not hear," v. 17. That word is a lamp and a light (Ps. 119 : 105), and those who turn away from it walk in darkness. (c) The Israelites were prone to apostasy. They had shown this during forty years. Now they are in special danger of being "drawn away, to worship other gods" (v. 17), for on every high hill and in every grove such worship was carried on by the nations they were to displace. They needed unflinching devotion and ardent love to God to enable them to resist the seductive influences of their environment. So with us: faith in God and the indwelling of His Holy Spirit are alone sufficient to give us victory over the evil that is in the world.

3. *Moses enforced his teaching by various motives.* (a) He appealed to the people's sense of danger—"Ye shall surely perish . . . Ye shall not prolong your days," v. 18. One denunciation was heaped upon another in order to deter them from sinning against God. All the blessings promised them in the Abrahamic covenant may be forfeited by disobedience and idolatry. (b) He appealed to their consciousness of personal freedom, their capability of being swayed by motives and of making deliberate choice of good or evil. "I have set before you life and death, blessing and cursing, therefore choose life," etc., v. 19. God holds us responsible for the use of the faculties He has bestowed. He has given His law, has revealed His will, and promised to give His spirit to them that ask Him; but it is ours to ask. This is the doctrine of Christ. He condemned the servant who hid his Master's talent in the earth as "wicked and slothful." Matt. 25 : 26. (c) Finally, Moses appealed to the people on the ground of their absolute

dependance upon God—"He is thy life and the length of thy days," v. 20. By all these considerations,—by everything that could promote their temporal and eternal felicity,—they were urged to love the Lord their God and to obey His voice. Much more should the love of Christ constrain us to live, not selfishly to ourselves, but to Him who loved us and gave Himself for us, 2 Cor. 5 : 14.

### For Teachers of the Boys and Girls

One of the God-like powers that we possess is that of choice. We can say, "I will" and "I will not." Without such power man is like a rudderless ship heaving up and down with the roll of the billows, drifting with wind and tide. Possessed of this power, he may steer his course straight through a thousand perilous places and reach the haven of eternal safety and joy in the end. Or alas! he may choose the course that carries him, at first indeed through summer seas, but drives inevitably on shoals and breakers and a wreck-strewn shore.

Israel's position, their discipline of the forty years ended, nationhood in Canaan to begin was like the position of a boy or girl on the threshold of manhood and womanhood. To choose right just then is to gain blessing for all the after life. To make a mistake—the very angels weep to think of what the results may be. Our lesson passage may help to make the way clearer. It tells:

1. That God's mind is within reach. For forty years Moses had been teaching it to them. For one hundred and fifty times forty years it has been known to us and those who have gone before us. Follow Moses step by step as in vs. 11-14 he strives to lead them to see that God's mind is just what He Himself had been teaching them; and that, therefore, they knew it, or ought to know it well. Let the class turn to Heb. 1 : 1, 2, and see how much more closely God is brought to us in His own Son.

2. That the law of life is to love and obey God, vs. 15, 16. Simplicity itself—love, obey, live. It ought to be as easy as it is simple; for surely nothing is more alluring than to love, and nothing should more delight us than to love the God Who made us,

from Whom all good things come, and whose own Son is our Saviour.

3. That disobedience leads to destruction, vs. 17, 18.

4. That all heaven and all earth will put us to shame, if we choose evil and death, instead of good and life. Every hour of a child's day is filled with quick decisions; let the day of this lesson be made a "decision day" for God and Christ, and holiness, and everlasting joy.

### Some Test Questions

1. The speaker?
2. The audience?
3. The occasion?
4. The "commandment" referred to, v. 11.
5. Explain v. 14.
6. The choice of v. 15?
7. On what condition does the promise turn?
8. On what condition the threat?
9. The details of the promised blessing?
10. Of the threatened evil?
11. To what appeal made as witness?
12. The summary statement of the way of life in v. 20?

### Prove from Scripture

That a choice is set before us.

### FOR TEACHERS OF THE LITTLE ONES

*Links*—A little boy said, "I would do anything my teacher tells me because I love her." Who is our Great Teacher? (Recall last lesson). He says, "If ye love Me, keep My commandments," John 14:15-

*Lesson Thought*—I should walk in God's ways.

*Golden Text*—Our Golden Text tells us that obedience is the best way to show our love. (Give illustrations from the everyday life of the little ones.)

*Lesson*—Moses is still teaching his last lesson to the children of Israel. He says:—

*Obey*—Obey—Obey God.

God's commandments are known to all, not hidden, not far off, not necessary to send a messenger for them, not be-

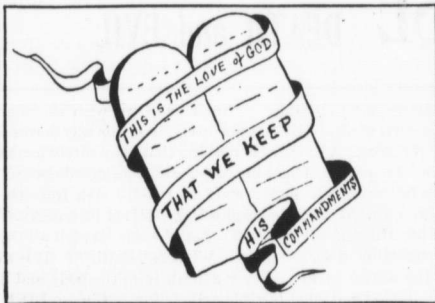
### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The power of choice.
2. The way of life.
3. The penalties of disobedience.

### The Catechism

Ques. 39, 40. *Man's Duty to God.* The first part of the Shorter Catechism, from Ques. 1 to Ques. 38, is a "summary of Christian doctrine"; the second part, from Ques. 39 to the end, "summary of Christian duty". What we owe to God is here summed up in one word, "obedience." The measure of our obedience to God is His "revealed will." This means what God has commanded us to do. He has revealed His will in more than one way. One of these ways is found in "the moral law." Men have always and everywhere been under this law; for in the breast of all men there is a sense of right and wrong and a conscience which speaks more or less clearly. That "moral law," as Ques. 41 informs us, is summed up in the Ten Commandments. This law is an inner reflection of God's holy will, and is thus the highest rule of duty. The moral law within and the starry heavens above have been called the two sublimest things in the whole universe. Both are fitted to inspire reverence for their great Author.



## Loving and Obeying God

yond the sea, but near US—"In our mouth" (we repeat them); "In our heart" (we know them), and have no excuse for not obeying.

*A Choice*—Did you ever put your hands behind your back, with something in each hand, and say to your playmate, "Which will you choose?" Moses offered the people a choice. Which hand will you choose? Draw hands, and print LIFE—GOOD—DEATH—EVIL. Of course we all want the "Good Hand."

*God's Ways*—Draw a pathway leading to "life and good." Print—WALK IN GOD'S WAYS. Repeat:

"Youthful feet may find the pathway,  
Leading upward unto God."

*Step by Step*—How do we walk? Let us see—STEP BY STEP—as we go about. Now we are speaking of "Stepping Heavenward." Still we go step by step. Draw some footmarks. Print on each—

- 1st step—LOVE
- 2nd " —TRUST
- 3rd " —OBEDIENCE
- 4th " —PRAYER
- 5th " —WORSHIP
- 6th " —WORK.

The children will tell you many ways in which these steps may be taken. Tell a simple story in a word or two to illustrate

each step Repeat, "In all thy ways acknowledge Him, and He shall direct thy paths," Prov. 3 : 6.

"Take my feet and let them be  
Swift and beautiful for Thee."

*Our Story*—A boy was asked by playmates to do something which mother had forbidden him to do, so he said, "No, I shall not," "Oh," said his companions, "We see you are afraid of your mother." "Yes," said the brave little lad, "I am afraid of grieving my good, kind mother by disobeying her." That is the way we should fear God.

*All for God*—Repeat with gestures :—  
Little EYES—look to God.

- " EARS—hear His word.
- " FEET—walk His ways.
- " MOUTH—sing His praise.
- " HANDS—do His will.
- " HEARTS—love Him still.

*Sing*—

Take my will and make it Thine ;  
It shall be no longer mine.  
Take my heart, it is Thine own ;  
It shall be Thy royal throne.  
Take my love—my Lord, I pour  
At Thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, all for Thee.

## BLACKBOARD REVIEW

**CHOOSE** LIFE and GOOD  
DEATH and EVIL

We cannot get away from that word "CHOOSE." Nor should we wish to. The very youngest child must make his own choice. He cannot even make his way across a room without exercising the power of choice. And there is nothing that more surely marks true growth in the child's mind than the power of making wise, well-considered choices. It is a mark of manhood, womanhood, to choose deliberately and well. Ask from the school what "life" means. There is no need to be metaphysical. Life at its truest and highest is as defined by the Lord of life Himself—John 17 : 3. Let the scholars tell all the "good" things that flow from the possession of such "life." What is "death"? It is to be cut off from life and from God the source of life. Sever a limb from the body and it goes to corruption. Cut off a soul from God and what terrible evils follow ! Choose LIFE.



## Lesson XII.

## THE DEATH OF MOSES

September 21, 1902

Deuteronomy 34 : 1-12. Commit to memory vs. 10-12. Read Deut., chs. 32, 33.

1 And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne'bo, to the top of Pis'gah, that is over against Jer'icho. And the Lord shewed him all the land of Gil'ead, unto Dan.

2 And all Naphtali, and the land of Eph'raim, and Manas'seh, and all the land of Ju'dah, unto the utmost sea.

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

4 And the Lord said unto him, This is the land which I swear unto A'braham, 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 sepulchre unto this day.

**Revised Version**—1 Mount Nebo ; 2 Hinder ; 3 The South and the Plain ; 4 The valley ; 5 In the mourning ; 6 Hath not arisen ; 7 The ; 8 Wrought.

## GOLDEN TEXT

Ex. 33 : 11. The Lord spake unto Moses face to face,

## DAILY READINGS

M. —Deut. 32 : 44-52. A time to die.  
T. —Deut. 33 : 1-5; 26-29. A blessing by Moses.  
W. —Deut. 34 : 1-12. The death of Moses.  
Th. —Deut. 3 : 21-29. Moses' desire refused.  
F. —Num. 27 : 12-23. Successor appointed.  
S. —Gen. 13 : 5-18. The promise.  
S. —Psalm 90. Prayer of Moses.

## CATECHISM

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our

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'rael 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'ua 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'rael hearkened unto him, and did as the Lord commanded Mo'ses.

10 And there arose not a prophet since in Is'rael 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 Egypt to Pharaoh, 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 shewed in the sight of all Is'rael.

soul, with all our strength, and with all our mind ; and our neighbour as ourselves.

## TIME AND PLACE

The first week of the forty-first year of the Exodus is the date of Moses' death. It was in the latter part of February, B.C., 1451. The place was Nebo, the highest summit of Mt. Pisgah, north-east of the Dead Sea.

## LESSON PLAN

I. Moses on Pisgah, 1-4.

Where he had a glimpse of Canaan, which he might see but not enter.

II. Moses' Death and Burial, 5-8.

He died, the Rabbin says, "by the kiss of God," and God's hand buried him.

III. Moses and Joshua, 9-12.

Each, a faithful servant of God.

## LESSON HYMNS

Book of Praise, 129; 76 (Ps. Sel.); 328; 332; 590; 563.

## EXPOSITION

**Connecting Links**—Moses' work is now done, and his last great speech is delivered, ch. 30. The last four chapters of the book describe the closing events of his life. In a few very brief words he exhorts and encourages the people, commands that the law be read publicly once in seven years, urges them again to observe the law which is their life (32 : 47), then receives the divine commission to ascend Mount Nebo, on which he was to die.

## I. Moses on Pisgah, 1-4.

V. 1. *The plains of Moab.* The people are almost now due east of the northern end of the Dead Sea, and by the plains of Moab is meant the open ground between the Moab mountains and the Jordan. *Pisgah* is probably the general term for the range of hills that slope down to the east and north-east of the Dead Sea. To this range Mount Nebo belonged. Almost 4,000 feet above the level of the Dead Sea, it was opposite Jericho,

which was situated on the other (west) side of the Jordan. From the mountain top the magnificent panorama of the land lies before Moses, and he is supposed to look first north, then west, then south-west or south. *Gilead*, the fertile and beautiful country towards the north on the east of Jordan, with numerous streams and forests. It is the country from which Elijah came, 1 Kings 17 : 1. *Dan*—is often mentioned as the most northerly point of Israel. Beyond this the snow-capped Hermon would be visible from Nebo.

V. 2. *Naphtali*—represents the country north of the Sea of Gennesaret, the lake almost due east of Mount Carmel. *Ephraim*, the hilly territory in the centre of the land on the west side of the Jordan, which became the seat of the great and powerful tribe of Ephraim—the tribe which sometimes gave its name to the whole of the northern kingdom of Israel. *Manasseh* was settled both east and west of the Jordan. *The land of*

*Judah*, which played so famous a part in the subsequent history, would be west and south-west of the hill on which Moses was standing. *The hinder sea* (Rev. Ver.) is the Mediterranean.

V. 3. *The south* is the technical term in the Old Testament for the barren region to the south of Judah. *The plain of the valley of Jericho, the city of palm trees*. This would be at Moses' feet on the other side of the Jordan. Jericho in ancient times was famous for its palms. The city is situated in what must once have been a remarkably fertile plain. But the climate of the district is very relaxing, and no brave men seem to have come from Jericho. It was the first city of Canaan to fall before the advance of Israel. *Zoar*; at the south-eastern end of the Dead Sea.

V. 4. One of the most pathetic verses in the Old Testament. The ancient promise is about to be fulfilled, and the man who, humanly speaking, had done most for its fulfilment is not permitted to reap the fruit of his toil. *This is the land . . . but thou shalt not go over thither*. The moment of vision is the moment of death. Moses has brought them to the verge of the land. Its glory is greater even than he had dreamed. He longs to set foot upon it, to walk up and down the length and the breadth of it, and instead, he is called upon to die. God's ways are not man's ways.

#### II. Moses' Death and Burial, 5-8.

Vs. 5, 6. *So Moses . . . died*. He dies, however, bearing the honorable name of "servant of Jehovah," a name given only to those who are called by God to tasks of special and unique service. There is a deep pathos in the words, "Moses, the servant of the Lord, died in the land of Moab." The faithful servant dies in an alien land. *He buried him . . . in the land of Moab*. His grave is among strangers. In the ancient times—and the feeling has not yet vanished—men preferred to die and be buried in their own land and among their own kin. Nehemiah (ch. 2:5) speaks of Jerusalem as the city of his fathers' sepulchres. *No man knoweth of his sepulchre*; the grave of Moses. No doubt there were those who sought for it, and who would have been prepared to make pilgrim-

ages to it, and pay honors to him, if the grave had been found. There is perhaps a hint here, as some one suggests, that the best way to honor such a one as he is to honor him in his work; not to pay empty honors to his tomb, but to live in his spirit.

Vs. 7, 8. Moses had retained his physical, intellectual and spiritual power to the end. He was in his own person an illustration of the blessing that accompanies consecration and obedience. *Wept . . . thirty days*. Formal mourning was maintained for a certain period after death. For an instructive illustration, see the account of Jacob's burial in Gen. 50.

#### III. Moses and Joshua, 9-12.

V. 9. *Joshua the son of Nun*. Moses died, but the work did not die with him. God's work cannot die. When one man falls He raises up another to take his place. Moses had laid his hands on Joshua, and the divine work was continued in him.

*Full of the spirit of wisdom*; that is, practical wisdom. By wisdom, the Old Testament does not so much mean power of thought as power to direct life wisely. That Joshua was a wise man in this sense, we see from the account of the conduct of the campaign in the book of Joshua.

V. 10. *There arose not a prophet since . . . like unto Moses*. In some ways, Moses is the greatest figure in the Old Testament, and one of the very greatest in all history. The prophets trace back all the uniqueness of their people under God, to him. It was he who launched Israel on her great national career; and as he was the first, so he is here regarded as the greatest of the prophets. And his greatness consists in this, that he was one *whom the Lord knew face to face*: that is, there was an intimate personal fellowship between God and His servant Moses, which might be described almost in terms of friendship. He was God's friend; God was his friend, and told him of His purposes.

Vs. 11, 12. *The signs and the wonders*. These two verses draw attention to another, though a more external aspect, of Moses' unique greatness. He was enabled to do marvellous things in the land of Egypt. The terrors of Egypt made a most profound

impression upon the mind of Israel. Hundreds of years afterwards, they sing of them in psalms. And they could not forget the part Moses had played in announcing and executing them. To Pharaoh the strong, inflexible Moses himself was almost more

terrible than the terrors he announced. This had been part of Moses' work, no less than the giving of the law. But all his power really came from his fellowship with God. There was none like him, because the Lord knew him face to face.

#### APPLICATION

*Moses went unto the mountain of Nebo, v. 1.* This was a crisis, a great crisis, in the life of Moses. The moment of his departure was drawing nigh. Deep emotions doubtless possessed his soul as he looked back on the past and out upon the future of the people whom he had led through the wilderness, and looked forward into the unseen world which he was just about to enter. It is well for us if we, like Moses, in facing the great issues of our lives, are able to rest our souls upon God. When the time comes for us to leave this life, we shall be happy if we have to support us the memory of the Divine Guide who has led us throughout the past journey. The knowledge that He has guarded and guided us hitherto will give us the confidence that He will not forsake us in that final hour or in the unknown future.

*The Lord showed him all the land, v. 1.* There was no ground for envy in the vision of the land which was given to Moses. It is true that he was not allowed to enter into it; but then his life had been spared to see this glorious vision, while all the Israelites who had left Egypt, with two exceptions, had found their graves in the wilderness. Then, it is unusual for men to see in their lifetime all the harvest of their labors.

"But life will never to one man allow  
Time to discover worlds and conquer, too."

That vision of Canaan was a sufficient reward for all the toil and struggle of the years in the wilderness, and we may be sure that the same Lord will not allow any service to go unrewarded.

*But thou shalt not go over thither, v. 4.* This was the punishment for an act of disobedience on the part of Moses, Num. 20:7-12. He could not enter into the Promised Land because of sin. There are many privileges which we cannot enjoy and many tasks which we cannot perform because of a past

neglect or transgression. One of the distressing results of our wrong-doing is that it injures our future attempts at service. Sin stops goodness. Thus Peter, because of his knowledge of personal unworthiness, pleaded that Christ should leave him. "Depart from me, for I am a sinful man," Luke 5:8. Isaiah felt the hindering power of evil. "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Isa. 6:5. It should be an incentive to self-restraint and holiness, that yielding to sin keeps us back in future efforts towards goodness.

*So Moses the servant of the Lord died, v. 5.* The one failure of Moses did not rob him of his honorable title, "servant of the Lord." God does not cast us out for one sin, if we are honestly striving to do His will. Our service may be unprofitable, but He is pleased to accept it; and we should learn to judge men not by a single slip, but by the main purpose and striving of their lives.

*And He buried him, v. 6.* That is, all that could be buried of him. Our bodies will be buried some day. This is the earthly ending for us all. We are journeying to the silent grave. No wealth nor fame nor education can keep us back from this fate. But the character of Moses and his influence were not buried. They are more powerful to-day than ever; and our character and influence will not be buried with us. They will live on. We should set our affections not on the things that perish, but on the things that endure.

*But no man knoweth of his sepulchre, v. 6.* And, after all, what does it matter? Moses needed no tomb to keep alive his memory. His work was his most enduring monument. It is far more important for us to leave behind us the record of an honest, God-fearing life, than to have a splendid monument erected over our mortal remains.

*His eye was not dim, v. 7.* Such health was

## The Death of Moses

regarded as one of the greatest blessings in the Old Testament times, and it is to be sought for still. A child or man with a strong body, other things being equal, can accomplish more than those who are delicate, and we cannot expect to enjoy the blessing of health in old age unless we obey the laws of health in youth and manhood.

## POINTS AND PARAGRAPHS

The man who has walked with God in life will not fear God in death. v. 1.

The rugged path of obedience leads to the bright visions of the mountain top. v. 2.

The tooth of time is powerless against the promises of God. v. 4.

A single fault may result in great sorrow and loss. v. 4.

God uses men in His work, but His work does not depend upon men. v. 5.

A man's work speaks for him more powerfully than his epitaph. v. 6.

Obey the laws of health in youth, if you would enjoy the blessings of health in old age. v. 7.

We shall not have lived in vain if we are missed when we die. v. 8.

The labors of Moses prepared the way for the success of Joshua. v. 9.

The influence of a good man lives on in the lives of others. v. 10.

The victory of Moses over Pharaoh may be repeated in our victory over the world. v. 11.

The secret of power over men is communion with God. v. 12.

Between the plateau (on which Beth-peor stood) and the valley, there are some thousand feet of slopes and gullies, where no foot comes, the rock is crumbling, and utter silence reigns, save for the west wind moaning through the thistles. Here Moses was laid. Who would wish to know the exact spot? The whole region is a sepulchre.—George Adam Smith.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the tramping  
Or saw the train go forth;

*The children of Israel wept for Moses, v. 8.* So, many children weep for parents who are gone, and many congregations lament pastors whose voices are stilled, who disregarded the instructions and warnings of the living voice. It is better to obey divinely appointed leaders than to sorrow for them when they die and vanish from our sight.

Noiselessly as the daylight

Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun,

\* \* \* \* \*

So without sound of music  
Or voice of them that wept,  
Silently down the mountain crown  
The great procession swept.

—Mrs. Alexander

Moses was the law-giver of Israel. Speaking of the laws of Moses as affecting health, a French physician says, "One only needs to read the word unclean in its medico-hygienic sense, to believe that in the Bible one is reading a thoroughly modern system of sanitary regulation."

The greatest factor in the character of Moses was his trust in God. The 90th Psalm, which is ascribed to "Moses, the man of God," shows his spirit of trust in God. The vanity of human life loses its meaning, when we are associated with God.

So God buried him; and, as Thomas Fuller quaintly says, "buried also his grave," so that "no man knoweth of his sepulchre unto this day." What a death! What a burial! How peaceful the one, how unostentatious the other! He dies "by the word of the Lord," or, as the word literally is, "by the mouth of the Lord"; and we do not wonder that the Jewish rabbis understand it to mean "by the kiss of the Lord." As the father kisses his boy when he lifts him to his knee, so death came to Moses as a token of his Lord's affection.—Taylor.

It is one of the laws of the Divine government of the world, that with those to whom God specially draws near He is more rigor-

ous than with others. Amos clearly saw and proclaimed this principle, ch. 3: 1, 2, "Hear this word that the Lord hath spoken against you, O children of Israel," he says; "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." The pathetic picture of the aged lawgiver, judge, and prophet, beseeching God in vain that he might share in the joy which was freely bestowed upon so many less known and less worthy than he, pushes home that strenuous teaching.—Harper.

Moses was the representative of legislation, and Elijah the representative of prophecy. These two came to bear tribute to Jesus on the Mount of Transfiguration, Matt. 17: 3.

Before Moses goes, Joshua has already received his charge. . . . So Aaron died, but the priesthood remained, and not one sacrifice the less was offered on the tabernacle altar. Elijah's mantle fell upon Elisha; and just as Stephen ascends in the fiery chariot of martyrdom, Saul, who also is called Paul, stands forth to take up the work which the earnest deacon had inaugurated. Thus it always is; for Christ has said that the gates of hell shall not prevail against His Church.

Moses' undimmed eye is the more re-

markable when we reflect how much it must have suffered in a desert life of forty years, through constant blazing of the sun upon the crystal sand.—Oosterzee.

### Light from the East

PISGAH.—Nebo, a ridge two miles long and half a mile wide, is part of the range of Abarim, in the territory of Moab, and is five miles south-west of Heshbon and nine and a half miles east of the north end of the Dead Sea. From the east end of the ridge the great plain of Moab is visible stretching away to the eastern desert. Its western headland, which is now called Siaghah (Pisgah?), stands out from the rest of the range, and commands a view of a large part of Palestine. From En-gedi west of the Dead Sea, with the ridge of Hebron rising behind it, the whole Jordan valley can be seen up to where Ebal and Gerizim seem to meet the hills of Gilead. And across Jordan, Olivet, Mizpeh, Tabor, the shoulder of Carmel, and beyond them all the snow-clad summit of Hermon can be seen on a clear day. It is doubtful if the Mediterranean is visible from any part of this ridge, although one traveller speaks of noticing a faint and distant bluish haze in the direction of Carmel. The terms of the text are generally understood to include the valleys filled in by the imagination, as well as the mountain tops actually seen with the eye.

### TEACHING HINTS AND HELPS

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

#### For Bible Class Teachers

##### AN ANALYSIS

The lesson is preceded by the benediction of Moses upon the children of Israel, ch. 33. Then follows:

1. *The vision of Canaan granted to Moses.*

(a) In obedience to God's command (ch. 32: 48-51) he ascended Mount Nebo, a peak of Pisgah, and there the Lord showed him all the land, ch. 34: 1. It was seen, not in a dream, "but by the bodily eyes, whose natural power of vision was miraculously increased by God." He was given a glimpse of the glorious inheritance intended for his people. (b) Neither he nor Aaron was per-

mitted to enjoy the riches of that goodly land. God deposed them both from their position as leaders and heads of Israel on account of their sinful conduct at Kadesh, Num. 20: 12, 13, 23-28. "The way of transgressors is hard" (Prov. 13: 15); and the sins of the saints are not overlooked by a righteous God.

2. *The death and burial of Moses.* (a) He died upon Mount Nebo, "at the mouth," that is, according to the word of the Lord (v. 5); but not "by a kiss of the Lord," as the Rabbins translate the expression. He was 120 years old, and his sight and vigor unimpaired, v. 7. Josephus tells how he was followed in his ascent of Nebo by weeping multitudes, and finally a cloud stood over him and he suddenly vanished into a

deep valley. Scripture is silent about this procession, but records the lamentation of the people over their loss by his removal (v. 8). They might well weep, for he lived and toiled for them forty years with amazing ability, patience, meekness and fidelity. (b) The burial was by the hand of Jehovah. This is unique. It has no parallel in human history. Although the displeasure of the Lord was manifested against his sin, yet he was honored in the end, as he had been through his life; for he had known the Lord face to face, and had spoken with Him mouth to mouth, Num. 12: 8. (c) "No man knoweth of his sepulchre unto this day," v. 6. The purpose of this concealment is not revealed. Two conjectures may be mentioned. Dean Stanley says, "It seems to point a warning against the excessive veneration of all sacred tombs." It is not probable, however, that the Jews would indulge in idolatrous rites over his grave, because of their belief that dead bodies cause ceremonial defilement. Kurtz thinks that the tomb being unknown means that Moses was placed in the same category with Enoch and Elijah, whose bodies did not suffer dissolution, but were spiritualized and glorified. Hence his appearance with them and with Jesus on the Mount of Transfiguration (Matt. 17: 3), and hence, too, the contest over his body between Satan and the archangel Michael, Jude, v. 9.

3. *The estimate given of the character and work of Moses.* (a) He was found faithful as a servant. (Compare Heb. 3: 2-6 with Num. 12: 7.) Integrity or faithfulness is fundamental to a strong character. It is in this respect that many are found wanting in all callings civil and religious. (b) It was foretold that Christ should be a prophet like unto Moses, Deut. 18: 15, 18, 19. The points of likeness are easily traced. Moses was a revealer of God, and the Israelites were baptized unto Moses, 1 Cor. 10: 2. Christ was the brightness of the Father's glory, Heb. 1: 3. To have seen Him was to have seen God, John 14: 9. Believers are baptized unto Christ, Rom. 6: 3. Moses delivered laws from God on Sinai, and so did Christ in the sermon on the mount. Moses was a prophet "from their brethren," and so was

Christ the son of Mary as well as the son of God. From these and other points of resemblance, we may learn to form a true estimate of the character and mission of Moses.

4. *The successor of Moses.* (a) Joshua took the place of Moses as leader of the people. He was ordained to the office by the hands of Moses, Num. 27: 18-23. He was a man of faith, courage and wisdom, v. 9. (b) He did not fill precisely the place held by Moses, v. 10. Miracles and signs were wrought by Moses in Egypt which were peculiar to himself, vs. 11, 12.

### For Teachers of the Boys and Girls

One hundred and twenty years is a long life, and four books of the Bible are taken up with it. We can follow Moses step by step all along, from the day he was hidden at his birth (Ex. 2: 2) till the day of his strange death and burial. (Five minutes of questioning on the great outlines of Moses' life will prepare for its dramatic close which the lesson records.) In those closing scenes we have:

1. *The last moments*, vs. 1-4; spent alone with God—what more blessed company!—and in viewing "the land of promise." Faith receives its reward. Heb. 11: 24-29 tells of Moses' choice, apparently the most arrant folly. Here, at last, faith becomes sight. One great lesson of Moses' life is the wisdom of 2 Cor. 5: 7. There was one cloud, however, in the glorious sunset—"Thou shalt not go over thither." Ch. 32: 48-52, taken with Num. 20: 7-12, gives the sad explanation. God forgives sin; but can we ever altogether get free from its results?

2. *The death and burial*, vs. 5, 6. Could anything be more magnificent—died with God at his side, buried by God's own hand?

"And had he not high honor!

The hillside for a pall,  
To lie in state, while angels wait,  
With stars for tapers tall;

"And the dark rock-pines, like tossing  
plumes  
Over his bier to wave,  
And God's own hand in that lonely land  
To lay him in the grave."

Truly God does not forget His faithful

servants. (See Rom. 2 : 7 ; Luke 19 : 16-19.) No man knew where his grave was. Their last sight of him was in life ; and so, perhaps, the better remembered the lessons that his life taught.

3. *The mourning*, vs. 7, 8. It lasted for thirty days ; that was the rule, Num. 20 : 29. The mourning was bitter, doubtless, for the loss was irreparable. But it was tempered by recollection of the grand old man (v. 7) and of all he had been to the people of Israel.

4. *The filling of his place*, vs. 9-12. God had a man ready, v. 9. (Look at the marginal references.) God buries His workmen, but carries on His work. But the place was only partially filled. There never was just such another prophet ; because there was never just the same sort of work again to be done. Each least, as well as each greatest man, has a work to do which none can do but himself.

### Some Test Questions

Where was Israel now encamped ?

To what mountain did Moses go ?

By whose command ?

For what purpose ?

What did the Lord show him ?

What did the Lord say to him ?

What then happened ?

By whom was Moses buried ? Where ?

Describe him at his death.  
The period of mourning ?  
His successor ?  
The special characteristics of Moses as a prophet ?

### Prove from Scripture

That God honors faithful service.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Describe what Moses saw from Pisgah.
2. How sin hinders.
3. The prophet "whom the Lord knew face to face."

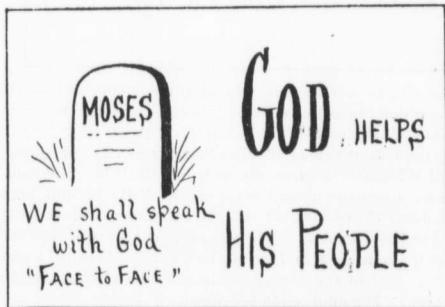
### The Catechism

Ques. 41, 42. *The Ten Commandments.*  
From the beginning men had the moral law written on their hearts. Thus it was in the possession of Gentiles as well as Jews. In addition to this law in the heart, God gave it to Moses on tables of stone. The duties required by men are seen on these tables to be of two classes—duties to God and duties to men. The core of the Ten Commandments is love. We cannot act in the right way towards God unless we love Him, or towards men unless we love them. And if we love God and men, our love will find expression in just the ways shown in these commandments. But we must love God with our whole selves, while we must love our neighbors as ourselves.

### FOR TEACHERS OF THE LITTLE ONES

*Links.*—Have you a little baby sister or brother ? Can he walk ? I watched a dear baby girl learning to walk. She toddled along for a minute, then down she fell ; but mother

helped her up, and on she went till she got tired and stumbled and fell again. But always mother's loving eyes were watching and her hands ready to keep baby from harm. I hope you little people have been "learning to walk" in God's ways. What did we hear about that last Sabbath ? (Recall "steps," etc.) You will often fall. (Speak of little temptations and sins and disobedient ways). A loving Father is always ready to help us up again. Look up to Him



and call for help, just as baby cried out to mother when she fell.

*Lesson Thought*—God helps His people.

*Introduction*—We have an opportunity in this lesson to make a beautiful impression of death on the minds of the little ones. It is not a thing to be feared. God takes us from this beautiful world into a far more beautiful "Promised Land." A little girl seeing a hearse always called it "God's carriage."

*Death of Moses*—Moses has brought the children of Israel within sight of Canaan. He has walked in God's ways for many years. Describe the scene on Mt. Nebo. The Lord God calls Moses up on the mount and shows him the Promised Land, saying—v. 4. God had something better, ready for Moses, and He took him to that other "Promised Land." God spared him all sickness and weakness. He was strong and full of power, when God took him from his work here to live in heaven. No carriage drew Moses to the grave, but God tenderly cared for him and buried him in a grave prepared in that beautiful vale in Moab's land.

"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."

*A New Leader*—When God takes away, He always gives something to replace the

loss. He chooses Joshua (one of the two brave spies) to lead and teach His people.

*Golden Text*—God speaks to us in other ways, but when He calls us to heaven we shall speak with Him "face to face."

*God's Help*—God never lets His children walk alone. Whom did He send to be our great Leader?

*Our Story*—A mother was quietly engaged in her work at home, when the dreadful news came, "Your child has been run over by a wagon." She hastened to the scene and found Harry with a crowd of people around him. She was told that the wheels had passed over his foot, but the doctor found that no real injury had been done. She said to the little lad, "Why, Harry, how could that big wagon have passed over your foot and not have crushed it?" The child looked up into his mother's face and said, "Mama, I think God put my foot in a hollow place."

*Repeat*—

God sees the little sparrow fall,  
It meets His tender view;  
If God so loves the little birds,  
I know He loves me too.

God made the little birds and flowers,  
And all things large and small;  
He'll not forget His little ones,  
I know He loves them all.

#### BLACKBOARD REVIEW

## THE SERVANT OF THE LORD

Begin with a talk about titles—the titles that colleges and governments and royalties give. They are bestowed in recognition of faithful work or honorable service. (Give some instances to make the point vivid and memorable; for example, speak of King Edward's new "Order of Merit.") Here is the loftiest title of all—THE SERVANT OF THE LORD—who is Himself "King of kings and Lord of lords." Look more closely into the title—"Servant"! It is a lowly word. But there is nothing more noble than to serve. "My Servant" is the title given by God to the Lord Jesus Christ, Isa. 42:1. "I am among you as he that serveth," Luke 22:27, Jesus said to His disciples. "His servants shall serve Him," is the description of the state of bliss of the redeemed in Heaven, Rev. 22:3. Recall the names we most honor, whether in public life, in the church, or in our own circle. Are they not of those who have served others? The application is evident.



Lesson XIII.

REVIEW

September 28, 1902

Read Deuteronomy 8 : 1-20 and the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

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

CATECHISM

Review Questions 28-42.

PROVE FROM SCRIPTURE

That God tests His people.

DAILY READINGS

M.—Ex. 16: 1-15. The giving of manna.  
 T.—Ex. 20: 1-17. The commandments.  
 W.—Ex. 32: 7-24. Worshipping the golden calf.  
 Th.—Ex. 40: 17-38. The tabernacle.  
 F.—Num. 10: 11-13: 29-36. Journeying toward Canaan.  
 S.—Num. 13: 25 to 14: 4. Report of the spies.  
 S.—Num. 21: 1-14. The brazen serpent.

LESSON HYMNS

Book of Praise, 587; 31 (Ps. Sel.); 175; 589; 585; 615.

REVIEW CHART—Third Quarter

STUDIES IN THE OLD TESTAMENT FROM MOSES TO SAMUEL	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Ex. 16: 4-15.....	The Giving of Manna.	Give us this day our daily bread. Matt. 6: 11.	1. Faith tested. 2. Murmuring rebuked. 3. Need supplied.
II.—Ex. 20: 1-11.....	The Ten Commandments.	Thou shalt love the Lord thy God with all thy heart. Luke 10: 27.	1. God's love. 2. God's worship. 3. God's day.
III.—Ex. 20: 12-17.....	The Ten Commandments.	Thou shalt love thy neighbour as thyself. Matt. 19: 19.	1. Duty to parents. 2. Duty to neighbours.
IV.—Ex. 32: 1-6, 30-35.	Worshipping the Golden Calf.	Thou shalt have no other gods before me. Ex. 20: 3.	1. A nation of idolaters. 2. An irreligious ruler. 3. A genuine patriot. 4. A deserved punishment.
V.—Ex. 40: 1-13.....	The Tabernacle.	Enter into his gates with thanksgiving, and into his courts with praise. Ps. 100: 4.	1. The law of worship. 2. The place of worship. 3. The spirit of worship. 4. The leaders in worship.
VI.—Lev. 10: 1-11.....	Temperance Lesson.	Let us watch and be sober. 1 Thess. 5: 6.	1. A great sin. 2. An awful doom. 3. A solemn warning.
VII.—Num. 10: 11-13.	Journeying Toward Canaan.	For thy name's sake lead me, and guide me. Ps. 31: 3.	1. A wilderness journey. 2. A wilderness guide. 3. Wilderness songs.
VIII.—Num. 13: 26-14: 4.....	Report of the Spies.	Blessed is that man that maketh the Lord his trust. Ps. 40: 4.	1. The facts reported. 2. The advice given. 3. The people dismayed.
IX.—Num. 21: 1-9.....	The Brazen Serpent.	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. John 3: 14: 15.	1. Faith conquering enemies. 2. Faith yielding to discouragement. 3. Faith bringing life.
X.—Deut. 18: 9-19.....	The Prophet Like Moses	This is of a truth that prophet that should come into the world. John 6: 14.	1. Idolatry forbidden. 2. Idolatry punished. 3. The promise of a prophet. 4. The punishment of disobedience.
XI.—Deut. 30: 11-20.....	Loving and Obeying God.	For this is the love of God, that we keep his commandments. 1 John 5: 3.	1. The possibility of obedience. 2. The blessings of obedience. 3. The penalties of disobedience. 4. An earnest appeal.
XII.—Deut. 34: 1-12.....	The Death of Moses.	The Lord spake unto Moses face to face. Ex. 33: 11.	1. Moses on Pisgah. 2. Moses' death and burial. 3. Moses and Joshua.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

## THE REVIEW

*"Thou shalt remember the Lord thy God."*

In the Lessons of this Quarter we see God constantly revealing Himself to His people: and each lesson may be regarded as showing us some way in which we ought to remember Him. We should remember God:

**LESSON I. BY ACKNOWLEDGING OUR DEPENDENCE ON HIM.** Just as really as He fed the Israelites with manna from heaven, does God supply us with our daily bread. Never be tempted to believe that it is necessary to do anything wrong in order to make a living. No one is as sure of having all his needs met as the one who does God's will.

**LESSON II. BY LOVING HIM SUPREME.** This is the lesson of the first table of the law. God does not seek the service of slaves, but the obedience of sons. As He showed His love to Israel by delivering them from Egypt, He has revealed His love to us in the gift of Christ.

**LESSON III. BY LOVING OUR FELLOW-MEN.** We cannot love God without loving others. For if we love Him, we shall love His goodness, and if we love His goodness we shall practise it.

**LESSON IV. BY OFFERING TO HIM SPIRITUAL WORSHIP.** Anything that takes a higher place than God in our hearts, is an idol, as really as the golden calf which Aaron made: and if we think more highly of anything than we do of Him, that is the object which we worship. When we give the worship of our hearts to some worldly object, God will not accept from us the empty forms of outward worship.

**LESSON V. BY HONORING HIS HOUSE.** Note that the tabernacle was the dwelling-place of God. It was the sign to the Israelites that God was with them, guiding and protecting them. So the church with its Sabbath services is the sign of God's presence with us. In making the church building beautiful and attractive, and in regular attendance upon its services, we are honoring God.

**LESSON VI. BY REVERENCING HIS AUTHORITY.** Make it clear that the sin of Nadab and Abihu consisted in worshipping God in a way which He had not commanded. This they probably did because they were under the influence of strong drink. Show how drunkenness unfits men for the highest and noblest duties.

**LESSON VII. BY FOLLOWING HIS GUIDANCE.** We have not in our life's journey an outward sign like "the cloud of the Lord" to guide us. But none the less truly does He lead us. We have His word with its wise counsels. We have the life of Jesus Christ the perfect man as our example. We have the Holy Spirit to dwell in our hearts and teach us.

**LESSON VIII. BY TRUSTING IN HIS POWER.** If the Israelites had followed the counsels of Caleb and Joshua, they would have been able to overcome their foes. This they could have done, not in their own strength alone, but with the help of God. Teach that we may have the same divine help in our conflicts with evil.

**LESSON IX. BY ACCEPTING HIS SALVATION.** The people bitten by the poisonous serpents were healed by a look at the brazen serpent set up by Moses on a pole. Use the brazen serpent as Christ did (John 3: 14, 15) to illustrate the way in which sinners are saved by faith in the Saviour.

**LESSON X. BY LISTENING TO HIS MESSENGERS.** The prophet in Old Testament times was one who spoke forth the will of God to the people. Point out that God is still sending His message to us through His word and by His servants. Impress the responsibility of those who hear, to obey.

**LESSON XI. BY OBEYING HIS LAWS.** When the Israelites were about to enter into Canaan, they were clearly told that they could enjoy God's blessings only if they obeyed God's laws. Make it clear that this rule still holds good.

**LESSON XII. BY SUBMITTING TO HIS WILL.** It was, no doubt, a great trial to Moses not to be allowed to enter into the promised land. But this was God's will, and it was best. God wants us, too, to learn the lesson of loving submission to His will.

FOR TEACHERS OF THE LITTLE ONES

*"Thou shalt remember the Lord thy God."*

*Links*—Open an envelope and unfold a letter. Read some "love messages" from a little friend far away. She says, "I send you a whole load of love."

*God's Love Messages*—God sends His love to us by His word and works. Show some flowers, fruit, grain, etc. All are love messages from our Heavenly Father. (Let the children tell you of others—sunshine, rain, etc., parents, friends, etc.)

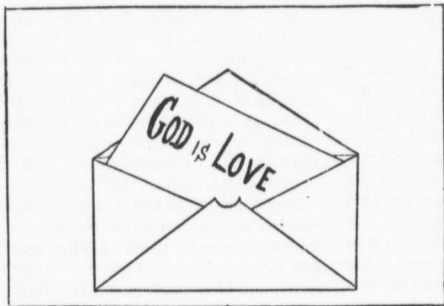
*Lesson Thought*—GOD IS LOVE. Have ready TWELVE ENVELOPES with cards on which are written "Lesson Subjects" and "Lesson Thoughts" for each Sunday in the Quarter. Each of these is a "love message" from God to His people.

1. Providing them with bread from heaven :—*God cares for me.*
2. Teaching them to love and serve Him :—*I should love and serve God.*
3. Teaching them to love one another :—*We should love one another.*
4. Punishing them for worshipping an idol :—*I should pray to God only.*
5. Showing them how to worship Him :—*I should love God's house.*
6. Warning them against intemperance :—*We should watch our ways.*
7. Guiding them in their march :—*God guides me.*
8. Encouraging them to overcome their enemies :—*I should trust God.*
9. Healing them :—*Jesus is my Saviour.*
10. Promising to send them teachers :—*Jesus is our Great Teacher.*
11. Giving them wise counsels :—*I should walk in God's ways.*
12. Appointing their Great Leader :—*God helps His people.*

*God's Greatest Love Message*—"God so loved the world, that He gave" . . . JESUS.

*To Little People*—"I love them that love Me; and those that seek me early shall find Me."

*In the Midst of God's Love*—"Standing on the top of the Cheviot Hills, a little son's hand in his, a father taught of the measureless love of God.



Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over endless hills and dales, then sweeping his hand and eye over the whole circling horizon, he said, 'Johnny, my lad, God's love is as big as all that!' 'Why, father,' the boy replied, with sparkling eyes, 'then we must be in the very middle of it!'" Standing in a ray of sunshine a child said, "We stand in God's smile, mama."

*Our Love Messages to Jesus*  
—What "love messages" are

we sending to Jesus? "My little children, let us not love in word, neither in tongue; but in deed and in truth," 1 John 3:18. Love always gives. All show me your hands. Name some things they can give and do for Jesus. Our "love messages" should be full of thanks. A little girl just learning to speak always bows her head when mother prays, and says very earnestly, "Ta-ta, God."

*Missionary Thought*—Heathen children cannot read God's "love messages." Send the Gospel (the good news) to them.

# The Beginners' Course

For Children Under Six Years of Age

*An Optional Course: Issued by the International Lesson Committee*

Theme of Lessons I. to VI. : **HOME LIFE**—Leading up to God the Father, the Creator of all things.

## LESSON I.

THE BOY SAMUEL AT HOME, 1 Sam. 1 : 21-28 ;  
2 : 18, 19.

Golden Text : *Our Father which art in heaven,*  
Matt. 6 : 9.

The first two lessons are chosen with the view to strengthening the child's love for God as his Father. They present, first, a picture of the ideal home life, where Hannah and Elkanah lived happily together, finding the sweetest part of life in rearing Samuel to be useful to God. This leads naturally to the thought of the first home and the creation of man ; his appearance, in the image of the Father ; his companion woman ; and their undisputed sway over the lower animals and products of the earth. God declared that this was good, giving the stamp of divine authority to the beauty and blessedness of domestic life.

CENTRAL TRUTH—The best beginnings are made from the home centre.

POINT OF DEPARTURE—Children's common interests in the home.

SPIRITUAL RESULT DESIRED—A deeper love for father and mother and a nearer approach to God, as His love is revealed through the unselfish love of the earthly parents.

APPROACH—How many have a brother or sister too tiny to walk yet? Or one not yet strong enough to eat the same kind of food that the larger children eat? If you are very careful, mother will sometimes let you hold the dear baby a few minutes, but mother has just the right kind of arms for a baby to fit into, and when *she* holds him baby is sure to be comfortable. Right against mother's heart is the safest place for baby, too weak to sit alone yet ; and this is a good place for us all to find rest, I think. How nice it is to have mother to watch over us, and father to care for mother and the baby and all the family!

LESSON STORY—Long ago there lived a mother with no little baby in her home. She wanted one so much that she prayed to

God for one. God our Father always listens when we pray to Him, and answers our prayers if it seems right in His sight. He was glad to hear Hannah's prayer, and He told Eli to give her a message right from God. So Eli told Hannah that God would send her a little boy very soon. God always keeps His promises, and He sent the baby as He had promised. When the baby came to Hannah, she named him Samuel, for, she said, "I have asked him of the Lord."

When Samuel grew large enough to walk and eat strengthening food, it happened that they needed a little boy up in the temple of the Lord to help the old priest Eli, who had given the message of Samuel's coming to Hannah. So his mother took him up to the temple and offered him to Eli, to help in the temple, for, she said, "Since God has been good enough to give him to me for all the time, I shall gladly give him and some of his time to God."

As the little Samuel lived there with Eli, his mother came to see him every year, bringing him a little coat she had worked on, all the days she was at home. They thought of each other a great deal, the mother at home and the boy in the temple, and God helped them to love each other more and more, as they showed their love for Him by giving Him the best they had in life.

THINK OF THIS—Our Father in heaven watches each little child in the home. He loves and cares for them. He has sent His Son Jesus to show them how loving and unselfish and kind children may be. He is glad when they are like Jesus. He is grieved when they are cross and selfish and rude.

Who can walk lightly this week while baby sleeps? Who can hold his hands back to keep them from striking in anger? Who can save mother some steps when she is busy with baby? Who can wait on some one at home, as Samuel waited on Eli while he worked for our Father in heaven? Shall we all try?

**LESSON II.**

GOD MAKING MAN, Gen. 1: 26-30.

For Golden Text see Lesson I.

As motherhood is the cardinal point of Lesson I, so fatherhood is the central thought of Lesson II. Thus are established God's relations toward us in His great heart of love, in which parental love finds its highest and purest expression and example.

**APPROACH**—Fathers can do a good many things that boys and girls cannot do. They are older and wiser, stronger and more unselfish. Did your father ever take out his knife and from a piece of wood in a little while make you a fine toy? Did you ever have a top made from a spool and a stick, or a wagon made from an old box and spools, or a play-house with "sure-enough" windows and doors that father made? Perhaps your father is a carpenter as Jesus' earthly father was, and can build houses and fences and ships. Someone's father must have made our chairs and tables and beds and book-cases. Fathers are very helpful people to have in this world. Don't you think it is kind of father, when he has finished a hard day's work, to sit down and make things for you? What should we do without father, who does so much to make us happy?

**LESSON STORY**—Long ago our Father in heaven made many wonderful things. He made the earth, moon, stars, sun, seas, rivers and lakes, but the most wonderful thing of all He made on the sixth day. Looking about at all He had made, He said, "These things are good in their places, the moon, stars and sun in the sky, to shine by night and by day, the fishes to live in the sea, the birds to fly in the air, the animals to walk on the earth, the flowers to make the earth beautiful, and the fruit and vegetables for food. But there must be some one to enjoy all these things My hands have made, and to be like a father to everything on earth."

Then God, our heavenly Father, made the first man and loved him so much that He made him after His own image. Then, because He saw it would make man happier, He made the first woman also, that she might live with the man in the beautiful garden of Eden.

God blessed them and gave them rule over the fishes, birds, animals, trees, fruits, vegetables and flowers.

When He had finished this work our Father rested. Ever since then the people who live on this earth have been made after the image and likeness of God.

**THINK OF THIS**—If we have been made in the image and likeness of God, we ought to wish to be like Him in our lives. Every boy wants to be like his own dear father and follow his footsteps. This helps a boy to be more like our Father in heaven. We can see this true image of God in Jesus, God's dear Son. He was perfectly like the Father in heaven, and we should seek to be perfectly like *Him*. When we forget to obey, or to be cheerful or unselfish, are we being like the image God made us in, like Jesus, God's only Son?

**LESSON III.**

GOD PREPARING THE FIRST HOME, Genesis 2: 4-9, 15.

Golden Text: *In the beginning God created the heaven and the earth.* Genesis 1: 1.

We continue in the next four lessons an account of God's love for us in the thoughtful care with which He left no detail unnoticed that would make for man's comfort and peace. This certainly should strengthen our own love for Him and awake in the children a desire to give back something to God—what little children can do in little children's ways—in return for what God has done for them.

**CENTRAL TRUTH**—Small things are worthy of careful doing; thus large things become possible.

**POINT OF DEPARTURE**—A child's idea of a garden and his knowledge of one.

**SPIRITUAL RESULTS DESIRED**—A more conscientious performance of duty in the many little things that fall to a child's lot, a purpose to not shirk little tasks. Honest doing makes honest living. Honest living pleases God.

**APPROACH**—Did you ever go out into the garden with father? It may be you have a garden of your own? What grows in it? Flowers in some, vegetables in others. Did your father or you do anything before the flowers grew or the vegetables sprouted? Planted the seeds. Yes, we did our part;

then God did His part, and sent the rain and sun to help the things to grow. If you do not take care of your garden, what happens? Weeds spring up, and the flowers and vegetables cannot grow well. God doesn't come down and pull up our weeds for us when we can do it alone; does He? Do you know who made the first seed that ever was?

**LESSON STORY**—Long ago our Father in heaven made every plant of the field before the seed was put into the earth, and every herb before it grew, for He had not yet made rain to help them to grow. He took care of them Himself until they were strong, and then He made a gardener to help Him to take care of these dumb children of His. After He had breathed a mist over the earth, He watered them; then He made man out of the very dust of the earth. Did you know dust was used for such a wonderful thing? When God had made man like Himself, He put a beautiful soul within him and then the first man breathed and lived.

Then God Himself planted a lovely garden in the East and called it the garden of Eden. In this garden of Eden there was every kind of tree that grows, and there was food growing in the garden also. In the midst of the garden God put the tree of life and the tree of the knowledge of good and evil. God then took man and put him into the garden of Eden and made him the gardener of all the trees and plants and flowers therein.

**THINK OF THIS**—As God gave the garden of Eden to the first man for his home, so He has given you your home to live in and to help to make beautiful and happy. He does not like to see weeds growing up. Now cross words and frowns and naughty and disobedient ways are the weeds in the home garden. Shall we pull up some of these weeds this week?

#### LESSON IV.

GOD MAKING PLANTS, Gen. 1 : 9-13.

For Golden Text see Lesson III.

**APPROACH**—Can you tell me what this is? (Show an apple). On what did it grow? A tree. What kind of tree? An apple tree. What did the tree grow from? A seed. What kind of seed? An apple seed, If we plant an apple seed we will have an

apple tree. If grass seed, blades of grass. If pansy seeds, purple and yellow and blue pansies. If sunflower seeds, a tall green plant with yellow flowers with brown centres. Some seeds seem to scatter themselves, and yet it is our Father who scatters them. His winds carry the downy seed through the air, so that it may grow up in a new place next year. His waters carry the seed along, and elm and ash trees grow up miles away from their home. Yes, wherever the little seed lodges it will bring up a tree after its kind. Suppose you plant some seeds and try it.

**LESSON STORY**—On the third day God made all the waters to gather together, and He formed the seas and the dry land. Then He said, "This dry land must be a useful as well as a beautiful place, and I will start plants growing here. Then I will make seeds to all the plants, so that they will keep on growing from these seeds year after year, and there will be more beautiful and useful things upon the earth forever. And all these things shall be for man."

What do you suppose our Father made first? Something that you see a great deal of, for even in the crowded cities nearly everybody has a little plot of it. I think our Father liked it because He made so much of it. Yes, you are right; it was grass. And He made the grass to grow up and go to seed, that the seed might be scattered over the earth and grass grow up in the bare places. Next He made vegetables, bearing seed, and after that fruit trees and bushes, then shade trees, to make the earth beautiful.

When our Father had finished this He saw that it was good, and it pleased Him and He said again, "All these seeds and plants and trees are for the use of man."

**THINK OF THIS**—If God gave us the seed and the plants and the trees in the earthly gardens, He has also put seeds into the garden of our hearts. These seeds are named Love, Trust, Faith and Hope. If we are careful to obey God's words, the Love and Trust and Faith and Hope seeds will grow up into a beautiful boy or girl with a sunshiny face and a singing voice and a happy heart. How shall we begin taking care of our garden within?

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3. Supplies cease when time for which ordered, ends.

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## ORDER OF SERVICE: Third Quarter

## OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

Holy, holy, holy, Lord God Almighty!  
Early in the morning our song shall rise  
to Thee;  
Holy, holy, holy, merciful and mighty,  
God in three Persons, blessed Trinity!  
(Hymn 1, Book of Praise.)

III. THE LORD'S PRAYER (repeated by the whole school).

IV. RESPONSIVE SENTENCES.

SUPERINTENDENT. And God spake all these words, saying,

SCHOOL. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

V. SINGING.

VI. PRAYER.

VII. READING OF LESSON PASSAGE, in concert or alternate verses.

VIII. Singing.

## THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

## CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

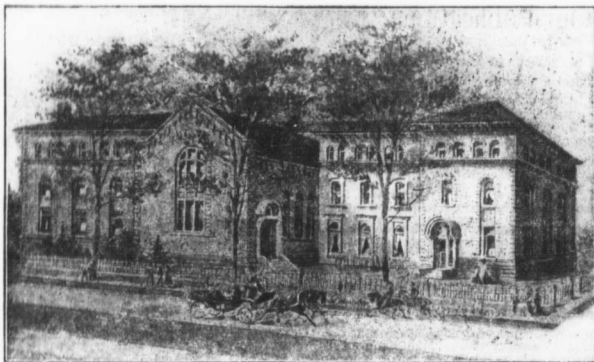
SUPERINTENDENT. This is the love of God, that we keep His commandments.

SCHOOL. And His commandments are not grievous.

ALL. For Thy name's sake, lead me and guide me.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.



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## THE BOOK PAGE

**Letters From Egypt and Palestine.** By Maltbie Davenport Babcock. Illustrated. New York: Charles Scribner's Sons. Pages 157; price \$1.00 net.

This charming book is made up of letters written by Dr. Babcock to the Men's Association of Brick Church, New York, of which he was the pastor. The letters contain a record of the entire journey to Egypt and Palestine, from which Dr. Babcock was returning when he died at Naples. There are delightful bits of description in this little volume, pervaded by a subtle humor which is all the writer's own. But its most valuable feature for the general reader is found in the reflections of the author on visiting the places made sacred by their association with the events of Bible history. The pages written in the traditional field of the shepherds are lighted up by great thoughts, beautifully phrased, concerning the fact of the fellowship of God with man, which found its perfect expression in the Incarnation. It is a heart brimming over with the holiest emotion that pours itself out in the story of a celebration of the Lord's Supper in "a large upper room" in Jerusalem. In short, Dr. Babcock, who "went to see the Holy Land" and "has gone to the Land of Holiness itself," has left behind him in these letters, not only a vivid picture of a journey through regions hallowed by the earthly presence of our Lord and Saviour, but also a beautiful record of impressions made by unseen realities on a soul singularly sensitive to heavenly influences. We have here not merely the

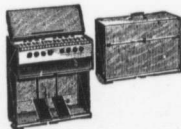
observations of a keen-sighted traveller, but as well the meditations of a sunny-hearted saint. This is a book of devotion, not less than a book of travel.

**Love Never Fails.** An Emotion Touched by Moralities. By Carnegie Simpson. Fleming H. Revell Company, Toronto. 205 pages; \$1.25.

A "sketch done chiefly during a summer vacation," is the author's modest description of his work; and no small part of the charm is the atmosphere of the Swiss Mountains in which the story opens. It is a book to be read under the blue sky, and the writer of it is evidently deep in love with nature in her sunny moods. But love, and the high ideals of life into which love uplifts, are dearer still to him; and on these the story turns. A young artist and man of genius, bereft by death of an only sister, who had been the inspiration alike of his genius and of his life, finds himself rudderless, drifting—with no set purpose of evil but simply drifting—towards meaner and baser views of life. Love—a mere day's glimpse at first of the possibilities of the higher levels—arrests the process of drift and unveils the true secret of living, and brings God near. The plot is commonplace enough; it is not the practised story teller we have; but the people are real people, and twentieth century people at that, and the lovers come to their own after just enough of "cross-purposes" to give the tale a proper piquancy.

**Adventures in Tibet.** By William Carey.

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