

The Home Study Quarterly

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The Christ of God

To know the Christ of God,
The everlasting Son ;
To know what He on earth
For guilty man has done :
This is the first and last
Of all that's true and wise ;
The circle that contains all light
Beneath, above, the skies.
Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me !

The Christ who took man's flesh,
Who lived man's life below ;
Who died man's death for man,—
The death of shame and woe.
The Christ who from the cross
Descended to man's grave,
Then rose in victory and joy,
Mighty to bless and save !
Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me !
—Horatius Bonar

The Gauge

A visitor to a training school for the men of the British Naval Reserve, after looking at the various guns employed, was shown in a lecture room the shells of different sizes which the guns fire. Lying on the table he saw a ring of hard steel with a handle attached, and asked its use. He was told that it was a gauge exactly fitting the shell, and was asked to try it on a shell. As he did so, the ring stopped half way down. The visitor looked at the shell, and saw a label of thin paper round the shell. "Does that slip of paper stop it?" he asked. "Yes," was the

reply, "the slightest enlargement would be enough to burst the gun, so we test every shell before we load, or there would be a terrible accident."

In God's law we have a gauge to test our conduct. Whatever does not fit into the requirements of that law we may be sure is full of danger.

Joshua, the Soldier

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

Joshua was a soldier. Our first sight of him is at the head of Israel's army winning a great victory over the Amalekites on the way from Israel to Sinai.

We see him next when the Israelites had reached the very borders of the promised land. He was one of the twelve spies sent to find out what sort of a country Canaan was and whether Israel was able to conquer it. On the return of the spies Joshua took his stand along with Caleb, and urged the people to go forward at once and take possession of the land which God had given to them.

Joshua was a young man at the time of his desert victory and the report of the twelve spies. He was the attendant of Moses the great leader and lawgiver. And in this position he made good. He did his work so well, that God chose him to be Moses' successor. He deserved promotion, and God saw that he got it.

It was a big job to take the place of Moses, the greatest of all men before Christ came. No one would wonder had Joshua been afraid of the prospect. So God said to Moses: "Encourage him." The experienced leader must hearten the follower who

was by and by to stand in his room. More than that, he was to train him. "Put some of thine honor upon him," again said God to Mosca. Little by little the future head of the nation must learn to bear responsibilities in governing the people.

Forty years after the Israelites had rejected the advice of Caleb and Joshua, they stood beside the river Jordan, with Canaan on the other side. Here Moses died, and Joshua was left to lead the people alone. There were strong and numerous foes to overcome before Israel could win the land. Much would depend upon Joshua's courage and skill. Many a man would have shrunk from the great task. But God stood by the new leader, and said: "Be strong and of a good courage." And why should he not be strong and brave, when it was added: "For the Lord thy God is with thee?" The man who has God on his side is ready for any foe.

Joshua had a heavy undertaking before him,—the conquering of Canaan and its division amongst the tribes. But his duty was very simple. He had just to do the things which were written in the "book of the law." God's Word was to be his guide. His business was to follow that, and success was sure to come.

And Joshua did succeed. Before he died, the land of Canaan had been conquered and each of the tribes had been placed in its own territory. Joshua did his work as Moses had done his,—with faithfulness and diligence—and God never suffers any such work to fail.

The Eureka Club of Edmonton

By a Member

The original Boys' Club of our church was started in 1907, a few months after the erection of the first church building. Since then the building has been considerably enlarged, the congregation has grown, many new organizations have been added and the Boys' Club has become firmly established in the life of the church. To-day we have our own club room, which is connected by folding doors with the men's club room. A recent campaign for furnishings netted us about

\$75, and we expect to have the most attractive room in the church when the furnishing is complete. We now have an enrolment of 25 young fellows between the ages of 17 and 21, and conduct a Tuesday night meeting besides the Sunday afternoon Bible Class. The membership has changed considerably during the six years, but several of our present members have "grown up" with the club and its teacher, Mr. M. W. Harlow.

Our club officers consist of a President, Vice President, Secretary-Treasurer, and chairman of the Athletic, Social, Membership and Sick Visitation Committees. We have a class pin, class colors, and a class yell; all of which tend to create and foster a class spirit.

From the very beginning of our existence as a club, we have branched out into various activities. Our club has helped to organize the Sunday School Hockey and Baseball Leagues of Edmonton, and our teams, while never yet winning the championship, have always made a creditable showing and have stood for clean sport. Last season we were "runners up" for the baseball championship. We have held "cross-country runs" and "paper chases" on different occasions, and our members are found in every athletic meet in these parts.

Our teacher, Mr. Harlow, had been connected with the Y.M.C.A. Boys' Department before entering the University, and nearly all of our members are connected with that organization. In Edmonton the Y.M.C.A. is co-operating with the Sunday Schools, and is doing a great work for the boys of the community. Six delegates from our club attended the recent Conference for Older Boys organized by Mr. Tait, at which Mr. Taylor Statten of Toronto gave several stirring addresses. News items about our Club's activities appear regularly in the Edmonton Boy, a Y.M.C.A. publication. At the Y.M.C.A. Camp and in other activities the Eureka boys are always found, taking a leading part.

The class spirit is best illustrated by the way the members "got under" when our teacher left us about two years ago to resume his studies in Toronto. At that time teachers seemed to be scarce, so one of the members of the class came to the rescue, and

taught very acceptably for six months until the regular teacher returned. Needless to say, he was agreeably surprised to find that his class had grown in his absence. As our members have grown up, many have become active Christians, and are occupying important positions both in the church and in the business world.

Our club motto has always been "Help the Other Fellow," and by contributions to home missions, by gifts of books and magazines to the hospitals and flowers to the shut-in ones, this spirit of service is being realized.

Our programme for last summer included sports, such as baseball and tennis; outings and picnics in which we unite with the senior girls' classes; and monthly mass meetings which were addressed by some of the best local speakers. Some of our Bible Class sessions during the warm months were planned to be held in the park or in the country.

Westminster Church, Edmonton, Alta.

Demons in the Desert

Every traveler on the desert is familiar with the mysterious crackling which rises into the still air on the fall of a cold night. It is this which probably suggested the belief so prevalent among the Semites that the dry places of the desert—as distinguished from those regions of the earth which a god has manifestly endowed for himself with water and fertility—are thronged by jinns and demons innumerable, which, however, invade from there the houses and persons of the inhabitants of settled lands.

A curious trace of this imagination occurs in the parable of our Lord where the unclean spirit driven out of a man walked through *dry places* seeking rest and returned to the house from whence he came out.

Musil tells us that the Skhur, the great Arab tribe on the eastern border of Moab, "hear at night in the desert all sorts of voices, *al-mfayel*;" and that "female spirits, *ad-daffafiyat*, appear in the desert every night from Thursday to Friday, playing on tambourines, *ad-dfuf*, beating drums, *at-ibul*, and dancing to them. No one dare approach these, else he must dance with them till he

falls down dead."

And again, "in the desert one must not whistle, for whoso whistles calls the devils together, therefore every Sakhari gets angry with whistling and bids the whistler cease."

I once asked one of my servants, not a Bedawee but a city-bred Syrian, to draw some water for me after dark from a cistern in the desert of Judea. He excused himself, and when I insisted he trembled. When I said, "What do you fear? You will see nothing there," he replied: "It is not what I shall see, but what I cannot see, that I fear." I know what he was thinking: that the unseen spirits might crowd and hustle him into the water, as he bent over it to draw.—Dr. George Adam Smith

The Korean Coolie

The question has often arisen, Is the Korean coolie an arrant coward, or is he the bravest man alive since Jack the Giant Killer? Evidence is not lacking for the support of either supposition. On the first announcement of the Japan-China war, we saw him with personal effects on his back and considerable animation in his walk, making for the hills. We have seen him, too, in the capacity of trespasser, being whipped out of a compound with a small willow switch, and wilting under the blows as though they had been sword cuts, repeating with imploring look, "Aigo! You've killed me! you've killed me!"

But there exists just as strong evidence as to the coolie's pluck. He will undergo a surgical operation without flinching where an American would require an anæsthetic. It has been said that he has no nerves, so does not feel it, but he felt the willow switch as keenly as you or I would. Considering his weapons and opportunities, he gave a good account of himself in the old days in defences at Kang-wha. Often, still, with wretched flint lock or fuse gun, he will steal his way among the rocks, and beard the tiger, capturing his game and returning home in triumph.

Not being able to find a definite example of more than ordinary courage, I referred the matter to my Korean friend, and he told me the following, which in his mind bespoke a

heroism rarely seen among mortals: "A number of coolies had imprisoned a huge rat in a grain bin. The question now was, who would venture in bare handed, capture and dispatch the rat. One stout looking fellow smiled broadly, and amid the applause of the on-lookers, volunteered to go. He pulled his jacket tight, tried his fingers as if to see that all were in working order, and advanced to the attack. Meanwhile the rat facing about, resolved to die game. The parrying lasted a few minutes, then a pass, then a rush of confusion and sudden leap into mid air, all quick as lightning, and the coolie, with one hand bleeding, held in the other the lifeless rat. Your common cricket ball," added my Korean friend, "is nothing; but to catch a live rat, which is equal to a cricket ball charged with dynamite, requires courage indeed."

Not only does the coolie at times exhibit surprising agility, but his strength is phenomenal. With a rack made of two forked limbs fastened together, as worn by Mr. Quak, he will carry a bale of piece-goods weighing four hundred pounds, or bring a perfectly paralyzing load of deer hides all the way from Kyung-heung on the Russian border.

In Korea there are really no carts or wheeled means of transportation. Many of the roads will not admit of beasts of burden, so the strength of the nation has gone into the coolie's shoulders. With a load such as we often see, he reminds one of the Titan Atlas lifting the world.—Korean Sketches by Dr. James S. Gale

"Keep Walking Along"

He was a little fellow about nine, and though early spring, the day was warm. He had stopped at the curb for a moment to re-arrange the parcels of every shape which filled his express cart.

"It's quite a long way yet to Pearl Hill, isn't it?" he said, as I stopped a moment to suggest tying one refractory parcel to the side of the car.

"Yes, indeed," I said. "It is a long, hard walk. Must you go?"

He sighed, and for a moment stood looking along the road which led up and up to the houses on the hilltop.

"Yes," he said, regretfully, "I have to go. My brother is sick." Then suddenly as if another thought which cheered his soul had come to him he stopped, picked up the handle of his cart and started off saying, "I s'pose I'll get there sometime if I keep walking along."

"Indeed you will," I called and then watched him walk bravely on up the street.

All that day and many days since I have thought of those words, "I s'pose I'll get there sometime if I *keep walking along*."

The boy had found the secret of getting anywhere in this world. To reach any goal one must "keep walking along." Know your goal, then walk and keep walking. The steady pace will certainly bring you sometime to the place you have chosen.

If you look up sometimes and say, as you see the distance between where you are and where you *want to be*, "It's a long way yet," don't be discouraged if the answer is, "Yes, indeed it is." That it is a long way simply means it will take more time, not that you can't reach the goal.

Keep walking along, you girls who want to be expert typewriters, first-class secretaries, real teachers, good housekeepers, anything which you may want to be. *Keep walking along*, you boys who want to go to college, to study engineering, to become architects, to be superintendents in the mills, anything which you long to be.

Do not get side-tracked, do not sit too long on the fence to rest, or to discuss what you are going to be and do, but just "keep walking along."

If history and biography prove anything, it is that those who *keep walking along*, at last reach the hilltop, and there one may, if he be faithful, work out his hopes.

Do not mind distance, heat, cold, rocks—anything! Do your duty, forget yourself, take time to be kind, and "*keep walking along*."—Exchange

"There is no end to the sky,

And the stars are everywhere,
And time is eternity,

And the here is over there:

For the common deeds of the common day
Are ringing bells in the far away."

AN ORDER OF SERVICE : Fourth Quarter*Opening Exercises****I. SINGING.**

Come, Holy Spirit, Heavenly Dove,
My sinful maladies remove ;
Be Thou my light, be Thou my guide ;
O'er every thought and step preside.

The light of truth to me display,
That I may know and choose my way ;
Plant holy fear within my heart,
That I from God may ne'er depart.

—Hymn 108, Book of Praise.

II. RESPONSIVE SENTENCES : Deuteronomy 6 : 4, 5.

Superintendent. Hear, O Israel : The Lord our God is one Lord :

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

III. PRAYER. Closing with the Lord's Prayer in concert.

IV. SINGING. Hymn 129, Book of Praise.

[It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

God loved the world of sinners lost,
And ruined by the fall ;
Salvation full, at highest cost,
He offers free to all.

Oh, 'twas love, 'twas wondrous love !

The love of God to me ;

It brought my Saviour from above,

To die on Calvary.

V. BIBLE WORK. From the Sup. Lessons.

VI. SINGING. Hymn 217, Book of Praise.

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

VIII. SINGING. Psalm or Hymn selected.

[This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.]

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3 : 16 (Rev. Ver.)."

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises**I. SINGING.**

The morning light is breaking,
The darkness disappears ;
The sons of earth are waking
To penitential tears ;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war.

—Hymn 445, Book of Praise.

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

I. SINGING.

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right ;
Lay hold on life, and it shall be
Thy joy and crown eternally.

—Hymn 251, Book of Praise.

Superintendent. The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4 : 6.

IV. CLOSING PRAYER OR BENEDICTION

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

BETWEEN THE LESSONS—The Book of Numbers takes its name from the two numberings of the people in chs. 1 and 26. Ch. 10 : 11-13 marks the beginning of the Israelites' march from Sinai, where they had been for nearly a year, northward through the Wilderness of Paran. Soon the people began to complain on account of the hardships of the march, and, as a punishment, fire was sent from the Lord, vs. 1-3.

GOLDEN TEXT—The supplication of a righteous man availeth much in its working.—James 5 : 16 (Rev. Ver.),

* Memorize vs. 14, 15. **THE LESSON PASSAGE**—Numbers 11 : 10-18, 24, 25. Study Numbers 11 : 4-33. Read Numbers, chs. 9-11.

10 Then Mo'ses heard the people ² weep throughout their families, every man ³ in the door of his tent ; and the anger of the Lord was kindled greatly : ⁴ Mo'ses also was displeased.

11 And Mo'ses said unto the Lord, Wherefore hast thou ⁵ afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ?

12 Have I conceived all this people ? have I ⁶ begotten them, that thou shouldest say unto me, Carry them in thy bosom as a nursing father ⁷ beareth the sucking child, unto the land which thou swarest unto their fathers ?

13 Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because ⁸ it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not see my wretchedness.

16 And the Lord said unto Mo'ses, Gather unto me

Revised Version—¹ And Moses ; ² weeping ; ³ at ; ⁴ and Moses was ; ⁵ evil entreated ; ⁶ brought them forth ; ⁷ carrieth ; ⁸ tent of meeting ; ⁹ he gathered seventy ; ¹⁰ Tent ; ¹¹ the ; ¹² put it upon ; ¹³ but they did so no more.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Despising God's provision, Num. 11 : 1-9. T.—Moses' cry for help, Num. 11 : 10-25. W.—God's displeasure, Num. 11 : 26-35. Th.—Dejection and restoration, 1 Kgs. 19 : 1-8. F.—Jonah's request refused, Jonah 4. S.—Christ's bountiful provision, John 6 : 5-13. S.—"Take heed," 1 Cor. 10 : 1-12.

THE LESSON EXPLAINED

Vs. 4-9 tell how the people became dissatisfied with the manna and longed for the plenty of Egypt.

I. HELPERS NEEDED.—10-12. Moses heard. The complaining Israelites thronged about their great leader. **Weeping** (Rev. Ver.). Orientals give way to their feelings much more than people of Western lands **Families**. The ancient Hebrew family was larger than with us : it included sons-in-law and daughters-in-law. **Door of his tent** ; in public. The tent door was the place where visitors were received (see Gen. 18 : 1.)

Anger of the Lord ; His indignation against sin and determination to punish it. **Kindled greatly** ; in-to a flaming fire of wrath. **Moses.. displeased** ; vexed to the heart. **Afflicted** ; "caused trouble to." **Burden.. upon me** ; Moses' first mis-

take. The burden of the people was not on him but on God, and God had never laid on him a load greater than the strength given to him. ⁷ Nursing father ;

seventy men of the elders of Is'rael, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the ⁸ tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat ? for it was well with us in E'gypt ; therefore the Lord will give you flesh, and ye shall eat.

24 And Mo'ses went out, and told the people the words of the Lord, and ⁹ gathered the seventy men of the elders of the people, and set them round about the ¹⁰ tabernacle.

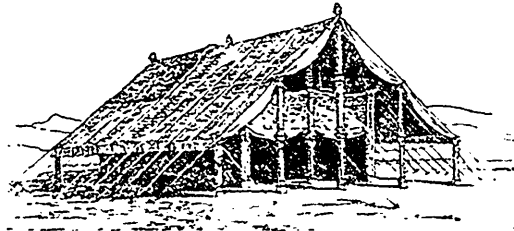
25 And the Lord came down in ¹¹ a cloud, and spake unto him, and took of the spirit that was upon him, and ¹² gave it unto the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, ¹³ and did not cease.

Revised Version—¹ a cloud, and spake unto him, and took of the spirit that was upon him, and ¹² gave it unto the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, ¹³ and did not cease.

that is, a foster father who brings up a child instead of its own parent.

13-15. **Whence.. flesh** ; for which the people were clamoring (see v. 4). **I am not able, etc.** Moses was here considering his own strength and forgetting God's power. **Kill me** ; Moses' second mistake. Even if he had failed as a leader, he might have served in a lower place. **Out of hand** ; at once and have done with it. **Not see my wretchedness** ; no longer have to face my trouble, which has become so great.

II. HELPERS APPOINTED.—16-18. The Lord said. No real prayer to God is unheard or unanswered. **Seventy** ; the number, in later times, of the Sanhedrin or Great Council of the Jews. **Elders** ; heads of families, the older men who would nat-



THE TABERNACLE IN THE WILDERNESS

turally be given a position of authority. **Officers** ; appointed for various purposes amongst the Israelites. **Come down.. talk with thee** ; as afterwards with

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Elijah (1 Kgs. 19 : 9-13) to give comfort and strength. **Spirit . . upon thee . . upon them** ; as if Moses had so much of the "spirit," that is, of wisdom and ability, that some could be taken from him and given to others. **Sanctify yourselves** ; free yourselves from everything unclean according to the law. **Eat flesh** ; and so their desire (v. 4) would be met. **Wept in the ears of the Lord**. Their complaint had been against Him, and with Him they would have to reckon.

III. HELPERS QUALIFIED.—24, 25. Gathered **seventy . elders . round about the Tent** (Rev. Ver.) ; the tent or tabernacle which had been constructed and set up at Sinai according to God's directions for His worship. **The Lord came down in the cloud** (Rev. Ver.) ; the cloud which came down upon the tabernacle when it was set up. When this cloud rose the Israelites marched and when it stood still they camped. (See Ex. 40 : 34-38.) **Spake unto him** ; to assure Moses that he had God's power with him. Then the elders were given a share of Moses' spirit (see on v. 17). **Prophesied** ; declared, in loud and ecstatic speech, their faith in God and praised Him. **Did so no more** (Rev. Ver.) ; but turned to their work as Moses' helpers.

Vs. 26-33 tell of Moses' refusing to rebuke the prophesying of two not belonging to the seventy, of the coming of the quails and the plague which afterwards came upon the people.

A DESERT SHEIKH

A desert sheikh or leader of to-day would be armed with a spear, and a sword, and dagger, but he would also have a pistol, or a musket, and would depend largely upon the latter now, though still having the other weapons of defence common to ancient times. A wandering Arab upon his fleet steed, brandishing his spear, is still a picturesque character when dashing across the arid desert. To this day he delights to carry a dagger, brandish his sabre, and twirl his spear. The spears used by the Arabs have handles about twelve feet long and nearly two inches in diameter. The head of the spear is of pointed steel or metal, sharpened on both sides like a dagger. Its head is about a foot long.

LESSON QUESTIONS

10-12 Why were the people weeping ? How did the ancient Hebrew family differ from ours ? How general was the weeping ? What is meant by "the anger of the Lord ?" What was Moses' first mistake ? Find a great promise given to Paul of sufficient help. (2 Cor. 12 : 9.)

13-15 What question did Moses ask ? Where did Jesus' disciples ask a similar question ? (Mark 8 : 4.) What second mistake did Moses make ? Name a great prophet who expressed a similar desire. (1 Kgs. 19 : 4.)

16-18 Show that God hears prayer. (Ps. 65 : 2.) Who were the "elders ?" Who the "officers ?" How many were appointed to help Moses ? What command was given to the people ? Against whom had they really complained ?

24, 25 Where were Moses' seventy helpers gathered together ? Who came down to them ? In what manner ? What was "the cloud ?" How were the seventy qualified for their work ? What did they do first ? Why did they cease doing this ? How was the promise of "flesh" fulfilled ? Vs. 26-33.

FOR DISCUSSION

1. Is it right to expect from God everything that we desire ?
2. Is any one but ourselves responsible for our wrong-doing ?

A LESSON FOR LIFE

"Down to the haven,
Call your companions,
Launch your vessel
And crowd your canvas,
And ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

These lines of Tennyson's are worth storing in the memory. When it seems hard to follow the light that leads on in the path of duty, they will nerve and hearten us, and keep us from playing the craven part of the coward.

Prove from Scripture—That God promises to hear prayer.

Shorter Catechism—Ques. 73. Which is the eighth commandment ? A. The eighth commandment is, Thou shalt not steal.

The Question on Missions—(Fourth Quarter, KOREA THE CHO SEN LAND.)—1. When did our church begin work in Korea ? After the death of our pioneer, Rev. W. J. McKenzie, who labored on the west coast, three missionaries were appointed in 1898, and our present field was assigned to them.

Lesson Hymns—Book of Praise, 129 (Supplemental Lesson), 263, 260, 22 (Ps. Sel.), 404 (from PRIMARY QUARTERLY), 246.

FOR WRITTEN ANSWERS

1. Why was Moses displeased ?

.....

2. What two mistakes did he make ?

.....

3. How was help provided for Him ?

.....

BETWEEN THE LESSONS—The scene of last Lesson was named Kibroth-hattaavah or "the graves of lust." The Israelites marched thence to Hazeroth. This name means "enclosures," settlements" Ch 11 : 34, 35.

GOLDEN TEXT—Love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly
—1 Corinthians 13 : 4, 5 (Rev. Ver.).

Memorize vs. 10, 11. **THE LESSON PASSAGE**—Numbers, ch. 12.

1 And Mir'iam and Aa'ron spake against Mo'ses because of the ' Ethio'pian woman whom he had married : for he had married ' an Ethio'pian woman.

2 And they said, Hath the Lord indeed spoken only by Mo'ses ? hath he not spoken also by us ? And the Lord heard it.

3 (Now the man Mo'ses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Mo'ses, and unto Aa'ron, and unto Mir'iam, Come out ye three unto the ' tabernacle of the congregation. And they three came out.

5 And the Lord came down in ' the pillar of the cloud, and stood ' in the door of the ' tabernacle, and called Aa'ron and Mir'iam : and they both came forth.

6 And he said, Hear now my words : If there be a prophet among you, I the Lord will make myself known unto him in a vision, ' and will speak unto him in a dream.

7 My servant Mo'ses is not ' so, who is faithful in all mine house.

8 ' With him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the ' similitude of the Lord shall he behold : wherefore then were

Revised Version—1 Cushite ; ' a Cushite ; with ; ' tent of meeting ; ' a pillar of cloud ; ' at ; ' Tent ; s I will speak with him ; ' so ; he is ; ' manifestly ; ' form ; ' against ; ' removed from over the Tent ; ' was leprous, as white as ; ' Oh my lord, lay not, I pray thee ; ' for that we ; ' I pray ; ' Omit now ; ' up without ; the ; ' she shall be brought ; ' journeyed.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Jealousy and envy punished, Num. 12 : 1-9. T.—Jealousy and envy punished, Num. 12 : 10-16. W.—Strife and division reproved, 1 Cor. 3 : 1-3. Th.—The anger of God, Nahum, 1 : 2-8. F.—The prayer of the angels, Ps. 38 : 10-22. S.—"Moses was faithful," Heb. 3 : 1-12. S.—Be patient, Rom. 15 : 1-7.

THE LESSON EXPLAINED

I. SIN.—1-3. **Miriam** ; that is, "Mary," the sister of Moses and Aaron, who had watched the infant Moses in the ark (Ex. 2 : 4-8) and had led the singing of the women after the passage of the Red Sea, Ex. 15 : 21. **Aaron** ; elder (by three years, Ex. 7 : 7) and spokesman (Ex. 4 : 14-16) of Moses, and afterwards the head of Israel's priesthood, Ex. 29 : 39-44. **Spake against** ; challenging the special authority which God had given to him. **Cushite woman** (Rev. Ver.) ; Zipporah (Ex. 2 : 21), a native of Cush (the same name as that usually given in the Bible to Ethiopia, south of Egypt) in Northern Arabia. It was against this marriage with a **foreigner**, instead of a Hebrew, that the protest was made. **The Lord . . . spoken only with Moses . . . not . . . also with us** (Rev. Ver.) ? Jealousy of Moses' superior position and authority was at the bottom of the faultfinding. **Very meek**. The word indicates not patience under wrongs and insults from men, but humility before God.

II. PUNISHMENT.—4-6. **The Lord spake suddenly** ; swiftly taking Moses' part. **Come out** ; beyond the limits of Israel's camp. **Tent of meeting** (Rev. Ver.) ; the tabernacle, which was pitched outside the camp. **The pillar of . . . cloud** ; the cloud which rested on the tabernacle when it rested and led its marches in the wilderness. **Came forth** ; from the tabernacle. **Prophet** : one who speaks forth God's words. Miriam and Aaron claimed to be prophets, she, as having led the chorus at the Red Sea ; he, as

ye not afraid to speak against my servant ' Mo'ses ?

9 And the anger of the Lord was kindled against them ; and he departed.

10 And the cloud ' departed from off the tabernacle ; and, behold, Mir'iam ' became leprous, white as snow ; and Aa'ron looked upon Mir'iam, and, behold, she was leprous.

11 And Aa'ron said unto Mo'ses, ' Alas, my lord, I beseech thee, lay not the sin upon us, ' wherein we have done foolishly, and ' wherein we have sinned

12 Let her not ' be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Mo'ses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

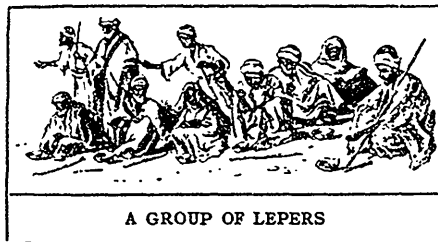
14 And the Lord said unto Mo'ses, If her father had but spit in her face, should she not be ashamed seven days ? let her be shut ' out from the camp seven days, and after that ' let her be received in again.

15 And Mir'iam was shut ' out from the camp seven days : and the people journeyed not till Mir'iam was brought in again.

16 And afterward the people ' removed from Hazeroth, and pitched in the wilderness of Par'an

Revised Version—1 Cushite ; ' a Cushite ; with ; ' tent of meeting ; ' a pillar of cloud ; ' at ; ' Tent ; s I will speak with him ; ' so ; he is ; ' manifestly ; ' form ; ' against ; ' removed from over the Tent ; ' was leprous, as white as ; ' Oh my lord, lay not, I pray thee ; ' for that we ; ' I pray ; ' Omit now ; ' up without ; the ; ' she shall be brought ; ' journeyed.

often associated with Moses in such expressions as : "The Lord spoke unto Moses and Aaron (see Ex. 12 : 1). **Vision . . . dream**. To ordinary prophets God made His will known in these indirect ways.



A GROUP OF LEPERS

7-10. **My servant Moses** ; a title of high honor, given also to Abraham (Gen. 26 : 24) and Caleb, Num. 14 : 24. **Not so** ; but stands on a higher level than other prophets. **Faithful in all my house** ; in all that concerns God's people, often called "the house of Israel." **Mouth to mouth** ; directly (compare "face to face," Ex. 33 : 11 ; Deut. 34 : 10). **Even apparently** ; plainly. **Not in dark speeches** ; words hard to understand. **The form of the Lord** (Rev. Ver.) ; not God Himself (see Ex. 33 : 20 ; John 1 : 18 ; 1 Tim. 6 : 16), but some appearance to be seen by mortal eyes. **Anger of the Lord** ; shown by

his departing in the cloud. **Miriam was leprous** (Rev. Ver.). Leprosy is a loathsome, contagious, incurable disease. Lepers amongst the Jews were obliged to live apart, with upper lip covered and to warn passers-by with the cry "Unclean!"

III. REPENTANCE.—11, 12. Aaron; who had not been punished, perhaps because Miriam had taken the lead in the complaint against Moses. **Done foolishly . . . have sinned**; a humble confession of wrongdoing. **As one dead**. "Leprosy was . . . a living death . . . so that one limb after another actually decayed and fell away." Aaron's petition fully recognizes Moses' superiority.

IV. FORGIVENESS.—13-16. Moses cried; eagerly interceding for his sister. **The Lord said**; quickly answering the prayer of His servant. **Spit in her face**; a customary punishment still amongst the Arabs. **Without the camp seven days** (Rev. Ver.); to mark God's disapproval, though the leprosy was removed. **Wilderness of Paran**; lying to the north of the Sinai peninsula.

LEPERS

The horrible disease which seized upon Miriam is sadly common in Oriental lands. Visitors to Jerusalem, even in 1913, may see people made helpless and hideous by its ravages. For example, the following scene was witnessed in the leper colony just outside Jerusalem to the east.

A man and two women were sitting on the ground at the base of a high stone wall, reaching out their arms toward us in piteous appeal. The women's hands are so swollen as to be almost useless; one woman has lost parts of her fingers. The man actually has no fingers at all, but only horrid, shapeless knobs of flesh bulging a little below the wrist-joints. All three are dressed in forlornly dingy clothes that badly need mending,—but who shall mend them? The wearers certainly cannot. They must have help from neighbors less badly disabled in order to adjust their clothes at all.

LESSON QUESTIONS

1-3 Tell all you know about Miriam and Aaron. What ground of complaint against Moses did they give? What was the real reason for their conduct? Who was the "Cushite woman" (Rev. Ver.)? What quality of Moses is here mentioned? Quote the Beatitude referring to the meek. (Matt. 5:5) Where does Jesus say "I am meek and lowly in heart?" (Matt. 11:29.)

4-6 Who took Moses' part? Whither did He summon the three? Where was the tabernacle pitched? In what manner did the Lord come down? Whom did He call? How did He say He would make Himself known to ordinary prophets?

7-10 By what title did God call Moses? How would he speak to Moses? What punishment was inflicted on Miriam?

11, 12 Why was Aaron not punished? What showed that he and Miriam were repentant? Why was a leper "as one dead"?

13-16 What did Moses do? Was Miriam healed? How was God's disapproval shown?

FOR DISCUSSION

1. Rebellion against rulers—is it ever right?
2. "The meek shall inherit the earth" (Ps. 37:11): does experience bear out the truth of this promise?

A LESSON FOR LIFE

Coleridge, in one of his poems, tells the story of the man who shot the albatross. As a punishment, the bird was hung about his neck, while he was pursued by a phantom ship and fell into the greatest misery. It is bad enough to kill a bird without some good reason; it is far, far worse to kill the happiness or usefulness of another by false and wicked words about him. The leprosy sent upon Miriam shows how God hates the speech that springs from envy and malice.

Prove from Scripture—That envy is an un-Christian mood.

Shorter Catechism—Ques. 74. What is required in the eighth commandment? A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

The Question on Missions—2. In what part of Korea is our church's mission work? In the provinces of North and South Ham Kyung in the northeast of Korea, extending from 30 miles south of Wonsan to the Tuman River, and the Korean settlements across the border in Manchuria.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 161, 148, 23 (Ps. Sel.), 529 (from PRIMARY QUARTERLY), 152.

FOR WRITTEN ANSWERS

1. Of what sin was Miriam guilty?
2. How was she punished?
3. How was forgiveness obtained for her?

BETWEEN THE LESSONS—The Lesson follows close upon that for last Sabbath.

GOLDEN TEXT—If God is for us, who is against us?—Romans 8 : 31 (Rev. Ver.).

Memorize vs. 31, 32. **THE LESSON PASSAGE**—Numbers 13 : 1-3, 25-33. Study Numbers 13 : 1-3, 17 to 14 : 25. Read Numbers, chs. 13-16.

1 And the Lord spake unto Mo'ses, saying,
2 Send thou men, that they may search the land of Canaan, which I give unto the children of Is'rael : of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Mo'ses by the commandment of the Lord sent them from the wilderness of Par'an : * all those men were heads of the children of Is'rael.

25 And they returned from searching of the land after forty days.

26 And they went and came to Mo'ses, and to Aaron, and to all the congregation of the children of Is'rael, unto the wilderness of Par'an, to Ka'desh : and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

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

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great : and

Revised Version—¹ spy out ; ² prince ; ³ all of the men who ; ⁴ fenced ; ⁵ Amalekites dwell in ; ⁶ South (capital S) ; ⁷ Hittite (singular), and so on ; ⁸ dwelleth ; ⁹ along by the side of ; ¹⁰ spied out ; ¹¹ spy it out ; ¹² Om'it a ; ¹³ Nephilim.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 58 Old Bailey, London England.)—M.—The report of the spies, Num. 13 : 1-3, 25-33. T.—The murmuring people, Num. 14 : 1-9. W.—The murderers' punishment, Num. 14 : 26-32. Th.—A prophet's story, Ezek. 20 : 10-20. F.—Confession and prayer, Dan. 9 : 13-19. S.—Caleb's reward, Josh. 14 : 6-15. S.—The aged leader's review, Deut. 1 : 22-36

THE LESSON EXPLAINED



POMEGRANATE

I. THE TWELVE.—1, 2. The Lord spake unto Moses ; so on after the events of last Lesson. Send thou men. According to Deut. 1 : 22, the suggestion was first made by the people. The proposal was approved by Moses and submitted to the Lord, and here we have His sanction. Spy out . . . Canaan (Rev. Ver.) ;

to discover (1) what the country was like ; (2) what difficulties there might be in taking it ; (3) the best route for entering it ; (4) the preparations required. God was guiding the people, yet there was need for their own foresight and prudence. Of every tribe ; twelve in number, named after Jacob's twelve sons. A prince (Rev. Ver.) ; the head of one of the subdivisions of the tribe.

3, 25. From the wilderness of Paran ; the desolate region north of the Sinai peninsula through which the Israelites were marching. Heads of . . . Is'rael ; another title for the "princes" (see v. 2). Vs.

moreover we saw the children of A'nak there.

29 The Amalekites dwell in the land of the south ; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.

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

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

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

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

Revised Version—¹ spying out the land at the end of ; ² Howbeit ; ³ Hittite (singular), and so on ; ⁴ dwelleth ; ⁵ along by the side of ; ⁶ spied out ; ⁷ Om'it a ; ⁸ Nephilim.

4-16 give the names of the twelve spies, and vs. 17-24 give an account of their journeys. Apparently they went in two bands, one, to which Joshua belonged, going 300 miles through the whole length of Canaan (v. 21), while the other, with which Caleb went, went only 100 miles, or as far as Hebron, v. 22. Returned . . . after forty days. Likely Caleb's band returned first.

II. THE TEN.—26-29. To Kadesh ; a place with a series of springs and pools on the southern boundary of the Negeb or South Country about 50 miles south of Beersheba. Floweth with milk and honey ; an expression denoting great fertility. Fruit, including (v. 23) a cluster of grapes from the rich valley Eshcol, perhaps about 4 miles northwest of Hebron, besides pomegranates and figs. People . . . strong ; warlike and terrible. Cities . . . walled, and very great ; while the Israelites, a nation of shepherds and farmers, knew nothing of siege operations. Children of A'nak ; a giant race of unknown origin living about Hebron (see Josh. 14 : 12, 13). Amalekites ; a wandering tribe of the Negeb (see Ex. 17 : 8-16). Hittites ; a powerful tribe in northern Palestine. Jebusites ; who occupied the territory about Jerusalem. Amorites ; a race of hardy highlanders. Canaanites ; here the lowlanders dwelling by the Mediterranean coast and the Jordan valley.

III. THE TWO.—30. Caleb stilled the people ; quieted their clamor of dismay and discontent, caused by the report as to the peoples of Canaan. Go up at once. Caleb, supported by Joshua, who, apparently, had returned later, was confident that God would give Canaan to His people if only they trusted Him and went right forward. We are well able ; in spite of the fierce and powerful dwellers in Canaan.

and their frowning strongholds. Caleb and Joshua had seen these ; but above them they had seen God, and so were not afraid.

31-33. We be not able. The ten spies had seen the terrible warriors and their strongly built fortresses ; but they had not lifted their eyes to see God, and hence they were dismayed. A land that eateth up, etc. : "a barren and inhospitable land, utterly unable to support its inhabitants." Thus some of the spies went so far as to contradict the report of v. 27. Nephthim (Rev. Ver.) ; a word probably meaning "giants" (Rev. Ver. Margin), a description pointing to the great size and ferocity of the sons of Anak ; literally, "sons of neck," long-necked people. The inhabitants of the Negeb were long and lanky. As grasshoppers ; an Eastern expression meaning "very small and helpless," like "flocks of kids" (1 Kgs. 20 : 27), "a dead dog" and "a flea" (1 Sam. 24 : 14) and "a partridge," 1 Sam. 26 : 20.

The Israelites' acceptance of the advice of the ten spies and its sad results are told in ch. 14 : 1-25.

THE GEOGRAPHY LESSON



In the neighborhood of HEBRON, grape-vines are still on the terraced hillsides. The terraces rise one above the other, and there may be seen on one of them a high stone platform with a shelter hut upon it, of the sort called a "tower" in Matt. 21 : 33. At the time of fruit gathering a watchman stays in that tower to be on the lookout against thieves. Grapes cost so much

labor throughout the year, that the vineyard owner needs to guard at vintage time against wandering Bedouins, who make plans to be about at so profitable a season. In the valleys between the hill-sides are orchards of olive trees. Such slopes and valleys must have looked like a very paradise to the Israelites who had come plodding all the way through the Sinai peninsula and the desolate lands about the Dead Sea.

LESSON QUESTIONS

- 1, 2 What command did Moses receive from the Lord ? Who had first suggested the sending of spies ? What were these men to discover ? Show that this

was a wise course. How were the spies selected ?

3, 25 Whence were the spies sent ? Into how many bands do they seem to have been divided ? How far did the first band go ? How far the second ? Name the most famous member of the first band. Of the second. Which band likely returned first ? How long had they been absent ?

26-29 What proof of Canaan's fruitfulness did the spies bring back ? What did they say about the inhabitants of the land ?

30 How were the Israelites affected ? By whom were they quieted ? What did Caleb and Joshua counsel ?

31-33 On what ground was their counsel set aside ? To what decision did the Israelites come ? Who can enable us to overcome all obstacles. (Romans 8 : 31.)

FOR DISCUSSION

1. Have fighters for God ever been defeated ?
2. Give examples from the Bible of majorities which have been wrong.

A LESSON FOR LIFE

"As grasshoppers,"—pretty small and insignificant creatures these are for men to liken themselves to. And sometimes it is right to use such comparisons. Set over against God's power, ours is like that of the tiniest insect held between the fingers of a giant. But when we go out, at God's bidding, to fight against His enemies, we have no right to belittle ourselves. For then it is not our might that is going to count, but His. And even if, like David, we have only a sling and five stones from the brook bed, it is no boasting to reckon ourselves a match for Goliath, because we fight in the name of the Lord God of Israel.

Prove from Scripture—That we should cultivate courage.

Shorter Catechism—Ques. 75. What is forbidden in the eighth commandment ? A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

The Question on Missions—3. How many people are there in this territory ? About 1,500,000. They are a strong, intelligent, friendly people, mostly farmers, raising rice, millet and soy-beans and, in the mountains, oats and potatoes. There are also fishermen, shopkeepers and mechanics. All live in towns or villages.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 304, 320, 100 (Ps. Sel.), 246 (from PRIMARY QUARTERLY), 272.

FOR WRITTEN ANSWERS

1. For what purpose were the twelve spies sent forth ?
2. What evidences of Canaan's fertility did they bring back ?
3. What did (a) the ten and (b) the two advise and wherefore ?

Lesson IV.

THE SIN OF MOSES AND AARON

October 26, 1913

BETWEEN THE LESSONS—Ch. 14: 26-30 tells how all the Israelites, over twenty years old, except Caleb and Joshua, were condemned to wander for forty years, including the two years since the departure from Egypt, and at last die in the wilderness, while the ten spies died by plague. In vs. 40-45, the people, trying to regain God's favor, march up to the hills in the Negeb, but are defeated by the Amalekites. The Lesson takes up the story at the end of the forty years' wandering.

GOLDEN TEXT—Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.—Psalm 19: 14 (Rev. Ver.).

Memorize vs. 11, 12. **THE LESSON PASSAGE**—Numbers 20: 1-13. Read Numbers, chs. 17-20.

1 Then came the children of Israel, even the whole congregation, ² into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they ³ gathered themselves together against Mo'ses and against Aa'ron.

3 And the people ⁴ chode with Mo'ses, and spake, saying, Would God that we had died when our brethren died before the Lord!

4 And why have ye ⁵ brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Mo'ses and Aa'ron went from the presence of the assembly unto the door of the ⁷ tabernacle of the congregation, and ⁷ they fell upon their faces: and the glory of the Lord appeared unto them.

7 And the Lord spake unto Mo'ses, saying, 8 Take the rod, and ⁸ gather thou the assembly to-

Revised Version—1 And the; ² came into the wilderness; ³ assembled; ⁴ strove; ⁵ brought the assembly; ⁶ tent of meeting; ⁷ Omit they; ⁸ assemble the congregation; ⁹ that it give forth its water; ¹⁰ cattle; ¹¹ assembly; ¹² shall we bring you forth; ¹³ smote the rock with his rod; ¹⁴ Omit the; ¹⁵ forth abundantly; ¹⁶ Omit also; ¹⁷ said; ¹⁸ not in me; ¹⁹ These are the waters.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The sin of Moses and Aaron, Num. 20: 1-13. T.—A reasoning God, Isa. 48: 16-22. W.—Murmuring at Marah, Ex. 15: 22-27. Th.—The never-failing well, John 4: 5-14. F.—Unguarded speech, Ps. 106: 24-33. S.—Aaron's punishment, Num. 20: 22-29. S.—The Divine invitation, Isa. 55.

THE LESSON EXPLAINED

I. THE PEOPLE'S COMPLAINT.—1-3. The whole congregation; a frequent name for Israel as an organized religious community or "church." Wilderness of Zin (Rev. Ver.)—Wilderness of Zin, at its eastern end towards the Red Sea. First month (Abib, our March-April); in the fortieth year since leaving Canaan. Kadesh (see last Lesson); situated in the wilderness of Zin. Miriam died there; nearly 130 years old if she was ten in Ex. 2: 4. No water. It was in the dry season, and the springs of Kadesh proved insufficient for the great multitude. Assembled (Rev. Ver.); in a formal meeting. Strove with Moses (Rev. Ver.); bitterly reproached him for leading them from Egypt with its plenty to this place where there was poor food and no water. Died before the Lord; in the plague which followed the mutiny of Korah, (see ch. 10: 35, 49).



SCENE AT KADESH-BARNEA

gether, thou, and Aa'ron thy brother, and speak ye unto the rock before their eyes; ⁹ and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their ¹⁰ beasts drink.

9 And Mo'ses took the rod from before the Lord, as he commanded him.

10 And Mo'ses and Aa'ron gathered the ¹¹ congregation together before the rock, and he said unto them, Hear now, ye rebels; ¹² must we fetch you water out of this rock?

11 And Mo'ses lifted up his hand, and ¹² with his rod he smote the rock twice; and ¹³ the water came ¹³ out abundantly, and the congregation drank, and their ¹⁴ beasts ¹⁴ also.

12 And the Lord ¹⁵ spake unto Mo'ses and Aa'ron Because ye believed ¹⁵ me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this ¹⁶ congregation into the land which I have given them.

13 ¹⁷ This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

plaints and reproaches heaped upon Moses became a cloud shutting out God from their sight. The congregation; Rev. Ver. "assembly." The Hebrew word is different from that translated "congregation" in v. 3, and means Israel as gathered together for business. No place of seed . . . figs . . . vines . . . pomegranates. In spite of all that had been promised them, here they were on the very borders of the Promised Land perishing of thirst.

II. THE LORD'S ANSWER.—6-9. Moses and Aaron went from . . . the assembly; to seek help from God, who alone could give it. Unto the . . . tent of meeting (Rev. Ver.); the tabernacle pitched outside the camp (see ch. 12: 4). Fell upon their faces; in prayer to God. The glory of the Lord; a brilliant flash of light from the cloud resting on the tabernacle, the token that God had heard the prayer. Take the rod; Aaron's rod that budded (see ch. 17: 1-9). Spoke ye; to show further that the power was from God

4, 5. Why have ye brought. The people's com-

who had pity on His people. **Unto the rock.** There is at Kadesh a "large single mass, or a small hill, of solid rock." **Water out of the rock;** and therefore clearly the gift of God. **Rod from before the Lord;** out of the tabernacle, where it was laid up as a memorial.

III. **MOSES' SIN.**—10, 11. **Ye rebels.** God had not so called them, and neither ought Moses to have done so. **Must we, etc.** "Do you expect us to work miracles for you?" There was angry impatience in the question. **Smote the rock twice;** whereas he had been commanded only to "speak" to it: the smiting, and especially with two strokes, showed violent irritation. **Water . . . abundantly;** and so God, as always, fulfilled His promise.

12, 13. **Believed not in me (Rev. Ver.);** so as to take My word, that speaking to the rock would be sufficient. **To sanctify me;** to make My holiness appear. By unbelief and impatience Moses and Aaron had misrepresented God. **Ye shall not, etc.** As a punishment their work was to be taken from them and given to another. **Meribah;** "Strife," called, in *Dout.* 32:51, Meribah-Kadesh, to distinguish it from Meribah of Sinai, *Ex.* 17:2,7. **He was sanctified;** proved to be holy, in spite of the conduct of Moses and Aaron. **In them;** in the hearts of the people, to whom the miracle revealed His character.

THE GEOGRAPHY LESSON



At its northern end the Red Sea forks into the Gulf of Akabah to the east and the Gulf of Suez to the west. North of the Gulf of Akabah are the two parallel ranges of MOUNT SINAI. Between these lies the depression named the 'Arabah, which is a continuation of the Jordan Valley running from the southern end of the Red Sea to the head of the Gulf of Akabah. This region was called Edom, or the "Red" Land from the color of its sandstone cliffs. Kadesh-barnea lies on the western side of the 'Arabah near the southern end of Palestine.

LESSON QUESTIONS

1-3 Explain the term "congregation." Where is the "wilderness of Zin?" Describe Kadesh. Who did

here? At about what age? From what cause did the people suffer? Against whom did they complain? What wish did they express? To what woman did God once show a well in the wilderness? (*Gen.* 21:17,19.)

4, 5 Of whom, in their complainings, did the people lose sight? Explain the term "congregation" in this verse.

6-9 To whom did Moses and Aaron go for help? What token of their being heard did God give? What did He tell Moses and Aaron to do? What was the "rod?" Where had it been laid up? Find a reference to it in the New Testament. (*Heb.* 9:4.)

10, 11 What did Moses and Aaron call the people? In what further way did Moses show his irritation? What was the result of his smiting the rock?

12, 13 How had Moses and Aaron shown their unbelief? Explain "to sanctify Me." How were they punished? What was the place called? Explain, "He was sanctified in them."

FOR DISCUSSION

1. Was the punishment of Moses and Aaron too severe?
2. Is unbelief the worst of all sins?

A LESSON FOR LIFE

An ancient Jewish writing, in its account of the Lesson incident, says that, at the first stroke from the rod in the hand of Moses, the rock dropped blood. So, all down the history of the world, the angry word or blow has brought suffering and death upon its victims. Passion is a fiery steed which needs the bit and rein and the strong, steady hand of the driver. We should no more think of letting our temper have its way with us than of permitting a spirited horse to go as it might please without guidance or control.

Prove from Scripture—*That patience is acceptable with God.*

Shorter Catechism—Review Questions 73-75.

The Question on Missions—4. Where do our missionaries live? The four missionary stations are Wonsan, with a field of 200,000 people, Ham Heung and Song Chin, each with a field of about 400,000, and Hoi Ryung (Kainei), the only station as yet in a population of 500,000.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 317, 413, 34 (Ps. Sol.), 42 (from *PRIM-ART QUARTERLY*), 320.

FOR WRITTEN ANSWERS

1. Why did the people complain?
2. What directions did Moses and Aaron receive from God?
3. How did they sin, and what was their punishment?

Lesson V.

BALAK AND BALAAM

November 2, 1913

BETWEEN THE LESSONS—Chs. 20 : 14-22 : 1 narrate the journey of Israel from Kadesh to the plains of Moab opposite Jericho.

GOLDEN TEXT—A doubleminded man, unstable in all his ways.—James 1 : 8 (Rev. Ver.).

Memorize vs. 12, 13. **THE LESSON PASSAGE**—Numbers 22 : 2-6 ; 24 : 10-19. Study Numbers 22 : 1 to 23 : 10. Read Numbers, chs. 21-24.

2 And Ba'lak the son of Zip'por saw all that Is'rael had done to the Am'orites.

3 And Mo'ab was sore afraid of the people, because they were many ; and Mo'ab was distressed because of the children of Is'rael.

4 And Mo'ab said unto the elders of Mid'ian, Now shall this company lick up all that is round about us, as the ox licketh up the grass of the field. And Ba'lak the son of Zip'por was king of the Mo'abites at that time.

5 He sent messengers therefore unto Ba'lamm the son of Be'or to Pe'thor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from E'gypt : behold, they cover the face of the earth, and they abide over against me :

6 Come now therefore, I pray thee, curse me this people ; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou bleesest is blessed, and he whom thou cursest is cursed.

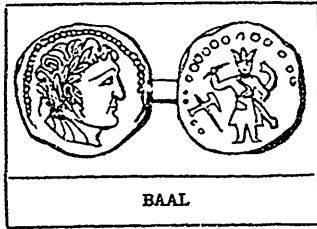
Ch. 24 : 10 And Ba'lak's anger was kindled against Ba'lamm, and he smote his hands together : and Ba'lak said unto Ba'lamm, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but, lo, the Lord

Revised Version—multitude ; is ; Moab ; And he sent messengers unto ; River, to ; know ; word ; Omit but ; speaketh ; Omit therefore ; saith ; eye was closed saith. He saith which heareth ; knoweth ; seeth ; down, and having ; Omit shall ; forth a star ; through ; break down all the sons of tumult ; which were ; While Israel doeth ; And ; one have ; the remnant from.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Balak and Balaam, Num. 22 : 2-6. T.—Balak and Balaam, Num. 24 : 10-19. W.—Balaam's journey, Num. 22 : 20-35. Th.—Balaam's parable, Num. 23 : 1-10. F.—Balaam's prophecy, Num. 24 : 1-9. S.—Serving two masters, Luke 16 : 13-17. B.—Strength for the unstable, James 1 : 1-8.

THE LESSON EXPLAINED



I. BALAK'S REQUEST.—2-7. Balak the son of Zippor. Zippor means "a little bird." Zipporah, the name of Moses' wife, is the feminine.

The Amorites ; a nation east of the Jordan over whom Israel had won a great victory (see ch. 21 : 21-32). They were akin to the people living north of them ruled by Og king of Bashan, who also suffered defeat from Israel, ch. 21 : 33-35. Moab ; that is, Balak the king of Moab, the region east of the Dead Sea and the southernmost section of the Jordan. Elders of Midjan ; a people whose territory lay across the Gulf of Akabah (the eastern arm of the Red Sea) from Arabia and who roamed as far as Moab's eastern border. These made common cause with Moab in their fear of Israel.

5, 6. Sent messengers ; Balak's first deputation. Balaam ; "the conqueror of the people ;" a name pointing to a reputation for mighty power. Beor ;

bath kept thee back from honour.

12 And Ba'lamm said unto Ba'lak, Spake I not also to the messengers which thou sentest unto me, saying,

13 If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith, that will I speak ?

14 And now, behold, I go unto my people : come therefore, and I will advertise thee what this people shall do thy people in the latter days.

15 And he took up his parable, and said, Ba'lamm the son of Be'or hath said, and the man whose eyes are open hath said :

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :

17 I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Ja'cob, and a Sceptre shall rise out of Is'rael, and shall smite the corners of Mo'ab, and destroy all the children of Sheth.

18 And E'dom shall be a possession, Se'ir also shall be a possession for his enemies ; and Is'rael shall do valiantly.

19 Out of Ja'cob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

"burning." Pethor . . by the River (Rev. Ver.) ; the Euphrates, 400 miles eastward from Moab. Land . . of his people ; his native land. Curse me this people. "Balak wished to have the Israelites placed under a powerful spell, in the hope of thus being able more effectively to crush the dreaded invaders." (Century Bible.) I know (Rev. Ver.), etc. Balaam's fame as a powerful seer or prophet was widespread.

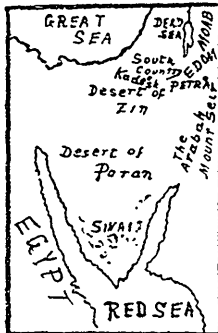
Balaam, having consulted the Lord, is forbidden to go with Balak's messengers or to curse the Israelites, since they were blessed of God. (Vs. 7-14.) Balak thereupon sends a second and more honorable deputation, and Balaam receives permission from God to go with Balak's messengers, but not to carry out Balak's purpose. Balaam, however, greedy for Balak's reward, took this for permission to do what the king had asked. (Vs. 15-21.) In vs. 22-34 we have the story of how God used Balaam's ass to turn him back, and vs. 35-41 tell of Balak's meeting Balaam, who, after a sacrificial feast, is conducted to a commanding height from which he could see the Israelitish host. Chs. 23 : 1 to 24 : 9 contain three utterances of Balaam, in which, under divine direction, he does not curse, but blesses, Israel.

II. BALAK'S ANGER.—Ch. 24 : 10-14. Balak's anger was kindled ; at Balaam's refusal to curse

Israel. **Spake I not**, etc. See ch. 22 : 18. But, while Balaam would not go contrary to God's will, he longed for the money and fame offered by Balak. God seems to have permitted him to go to Balak, in order to make his example a warning against greed and false ambition.

III. BALAAM'S PROPHECY.—15-19. Took up his parable ; Balaam's fourth prophetic utterance in poetical form. **Whose eye was closed** (Rev. Ver.) ; that is, the eye of flesh, while the inward eye was open to the vision of the Almighty. **A trance** ; a state of unconsciousness to outward objects in which divine messages were received. **I see him** (Rev. Ver.) ; Israel. **But not now** ; not as he is now, but as he shall be. **Not nigh** not encamped as he is. **Star** ; an emblem of a glorious king (see Isa. 14 : 12). From early times the Jews regarded this verse as a prediction of the Messiah. **Sceptre** ; also a kingly emblem. **Corners**. A better translation is "the two-sides (of the head)," the "temples." **Sons of tumult** (Rev. Ver.) ; the warriors of Moab, famed for their valor and fierceness. **Edom** ; the territory inhabited by Esau's descendants, south of Moab. **Seir** ; the older name of Edom. **The remnant** (Rev. Ver.) ; of Israel's foes. **From the city** (Rev. Ver.) ; of the conquerors.—Zion or Jerusalem.

THE GEOGRAPHY LESSON



Near Mount Seir was the ancient city of **PETRA**. Here, on a lofty height, a space about twenty by fifty feet was long ago artificially leveled to be used in the ceremonies of an ancient pagan religion. A stone platform still will be seen on which Balaam used to take his place during parts of the ceremonies. Stone steps lead from the platform up to a huge stone altar which the priest used to mount. For centuries animals were killed and burned upon the altar, just as the bullocks and rams of Balak were consumed, in the hope of pleasing some god who could help the people.

LESSON QUESTIONS

2-4 Who was Balak ? Who were the Amorites ? What kindred people lived to the north of them ?

FOR WRITTEN ANSWERS

1. What request did Balak make of Balaam ?
2. Why did Balaam wish to comply with this request ?
3. Why was he prevented from doing so ?

Where have we an account of Israel's victories over these peoples ? Who made common cause with Moab against Israel ? Where did the Midianites dwell ? Find a reference to Og and Sihon in the Psalms. (Ps. 135 : 11 ; 136 : 19, 20.)

5, 6 To whom did Balak send messengers ? Where did Balaam live ? What was Balak's request ? Why did he wish to have Israel cursed ?

How did Balaam treat Balak's first deputation ? Who were then sent to him ? With what result ?

Ch. 24 : 10-14 Why was Balak angry ? What was Balaam's fault ? Why, perhaps, did God permit him to go to Balak ? Find New Testament references to Balaam. (2 Pet. 2 : 15 ; Jude 11 ; Rev. 2 : 14.)

15-19 Explain "parable." In what condition was Balaam when he received his message ? What emblems of the Messiah did he use ? What did he say of Israel's foes ?

FOR DISCUSSION

1. Was Balaam right in going to Balak ?
2. Is the desire for money right or wrong ?

A LESSON FOR LIFE

There is a story of a man who made a pet of a tiger cub. When the cub grew up, in spite of many warnings, he kept it as his companion. At last, one day the brute, in licking its master's hand with its rough tongue, broke the skin and tasted blood. A fearful struggle followed, from which the man escaped only by slaying the tiger. In Balaam we see how covetousness may destroy conscience. Not one of us is safe if he allows the greed for unrighteous gain to get the least mastery over him. The only one who is free from danger is the one who, at the very beginning chokes the life out of this foe of the soul.

Prove from Scripture—That our speech should be sincere.

Shorter Catechism—*Ques. 76. Which is the ninth commandment ?* A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbour.

The Question on Missions—5. How many missionaries have we now in Korea ? We have 27,—8 ministers, 3 doctors, one of whom is a lady doctor, 7 lady teachers, and 9 wives of missionaries. Our church thus sends 8 ministers to a million and a half of people, and one doctor to each half million.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 196, 189, 7 (Ps. Sel.), 260 (from PRIMITIVE QUARTERLY), 256.

Lesson VI.

ABSTINENCE FOR THE SAKE OF OTHERS—WORLD'S TEMPERANCE LESSON

November 9, 1913

LESSON SETTING—The Epistle to the Romans contains two sections: the first, Doctrinal (chs. 1-11); the second, Practical (chs. 12-14), from which the Lesson is taken.

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Romans 14 : 21 (Rev. Ver.).

Memorize vs. 7, 8. **THE LESSON PASSAGE**—Romans 14 : 7-21.

7 For none of us liveth to himself, and ¹ no man dieth to himself.

8 For whether we live, we live unto the Lord ; ² and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

9 For to this end Christ ³ both died, and ⁴ rose, and revived, that he might be Lord ⁵ both of the dead and ⁶ living.

10 But ⁷ why dost thou judge thy brother ? or ⁸ why dost thou set at nought thy brother ? for we shall all stand before the ⁹ judgement seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then ¹⁰ every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block ¹¹ or an occasion to fall in *his* brother's way.

14 I know, and am persuaded ¹² by the Lord Je'sus, that ¹³ *there is* nothing unclean of itself but to him

Revised Version—none ; ² or ; ³ Omit Loth ; ⁴ lived again, that ; ⁵ of both ; ⁶ the ; ⁷ thou, why ; ⁸ thou again ; ⁹ judgement-seat of God ; ¹⁰ each ; ¹¹ ye ; ¹² in his brother's way, or an occasion of falling ; ¹³ in ; ¹⁴ nothing is unclean of itself : save that to him who accounteth anything ; ¹⁵ For if because of meat thy brother is grieved, thou walkest no longer in love ; ¹⁶ eating and drinking ; ¹⁷ herein serveth ; ¹⁸ well-pleasing ; ¹⁹ So then let us follow ; ²⁰ Omit the ; ²¹ whereby we may edify ; ²² Overthrow not for meat's sake ; ²³ clean ; howbeit it ; ²⁴ not ; ²⁵ to do anything ; ²⁶ Omit rest of verse.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Abstinence for the sake of others (Temp.), Rom. 14 : 7-21. T.—Lawful, but not expedient, 1 Cor. 10 : 23-33. W.—Temperate in all things, 1 Cor. 9 : 19-27. Th.—Reprove the works of darkness, Eph. 5 : 11-21. F.—Rehab's example, Jer. 35 : 6-14. S.—Nadab and Abihu, Lev. 10 : 1-10. S.—Consider thy weaker brother, 1 Cor. 8 : 8-13.

THE LESSON EXPLAINED

I. OUR LORD.—7-9. None. liveth to himself.

We did not create ourselves, therefore our lives are not our own to do as we please with them. No man dieth to himself. Our death does not concern ourselves alone. Live unto the Lord ; as in Christ's sight and having to give an account to Him. Die unto the Lord. Death cannot free us from our obligations to Him. Christ . . . died ; the cruel death of the cross. Rose, and revived ; the mighty conqueror of death and the grave. Lord ; exalted and enthroned in heaven (see Phil. 2 : 9-11).

II. OUR BROTHER.—10-12. But thou (Rev. Ver.) ; who art responsible to Christ and must appear before Him. Judge thy brother ; fellow Christian, as if you had a right to lord it over him. Set at nought ; treat with contempt. There is a look back here to v. 2, in which two Christians are pictured : one, who sees that the Christian has the right to eat any kind of food he pleases ; and another, who is afraid he may be doing wrong if he eats certain kinds of food forbidden by the Jewish law. Paul here says that the first of these should not think harshly or contemptuously of the second. All . . . before the judgement-seat of God (Rev. Ver.). We shall all be on the same level there ; none, therefore, should think himself superior to others here. Written ; in Isa. 45 : 23. As I live ; sure as my own eternal being. Every knee shall bow ; as to the sovereign ruling over all. Every tongue shall confess (rather "praise"). Isaiah says "swear ;" praising and swearing both imply wor-

that esteemeth any thing to be unclean, to him it is unclean.

15 ¹⁴ But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not ¹⁵ meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

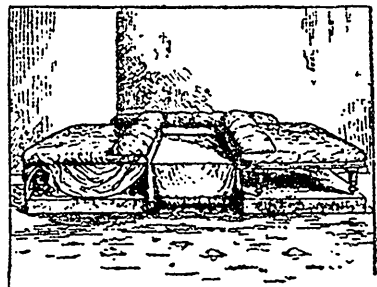
18 For he that ¹⁶ in these things serveth Christ is ¹⁷ acceptable to God, and approved of men.

19 ¹⁸ Let us therefore follow after ¹⁹ the things which make for peace, and things ²⁰ wherewith one may edify another.

20 ²¹ For meat destroy not the work of God. All things indeed are ²² pure ; but it is evil for that man who eateth with offence.

21 It is good ²³ neither to eat flesh, nor to drink wine, nor ²⁴ any thing whereby thy brother stumbleth, ²⁵ or is offended, or is made weak.

ship (compare Phil. 2 : 11, where the same passage from Isaiah is applied to Christ). Every one of us ; each concerning himself, not concerning the faults of others. Give account ; as servants to their master. Matt. 25 : 19 To God ; and not to others.



ROMAN TRICLINIUM OR TABLE WITH COUCHES ON THREE SIDES

13-15. Not therefore judge ; pronounce no sentence upon others. Judge ye this (Rev. Ver.). Pronounce this sentence on yourselves. A stumbling-block ; anything that will hinder another in doing what he thinks is right. An occasion to fall ; literally, "a snare or trap" (compare Matt. 18 : 6-9). His brother's way ; the brother who may be weaker and

more ignorant than himself. In the Lord Jesus (Rev. Ver.) ; because he is a Christian and therefore free from Jewish requirements. **Nothing unclean** ; literally "common," a term for all those customs and habits, common amongst others, which the strict Jew held to be forbidden. **Esteemeth any thing . . . unclean** ; regards certain food, for example, as forbidden by a divine law. **To him . . . unclean** ; because it would be against his conscience. **Brother . . . grieved** ; troubled by seeing another do what he thinks is wrong, and, perhaps, tempted to follow the example thus set. **No longer in love** (Rev. Ver.) ; but selfishly. **Thy meat** (food) . . . **Christ died**. "You think more of your food than Christ did of His life." (Compare 1 Cor. 8 : 11-13.)

16-18. Your good ; your Christian liberty. Evil spoken of ; because, in exercising your freedom, you have led others astray. **Kingdom of God** ; the principles that rule the Christian life. **Not eating and drinking** (Rev. Ver.). People are not brought into that kingdom merely to enlarge their bill of fare. **Righteousness** ; the righteousness which God for Christ's sake reckons to us. 2 Cor. 5 : 21. **Peace** ; of pardon and acceptance. **Joy in the Holy Ghost** ; one of the fruits of His working in us, Gal. 5 : 22. **In these things** ; making them the first things. **Serveth Christ** ; either by eating or abstaining, but always in righteousness, etc. **Acceptable to God** ; enjoying His free and loving favor. **Approved of men**. Even the world admires a consistent Christian life.

III. OUR DUTY.—19-21. For peace (Rule 1). Do nothing that will mar the peace of the church. **Edify** ("build up," rule 2). Do nothing that will hinder the building up of Christian character in oneself and others. **Destroy not the work of God** ; that is, the church and Christian character. **All things . . . clean** (Rev. Ver.). There is nothing wrong in any food. **It is evil, etc.** But eating is wrong, if it gives offence to others, that is, tempts them to disobey conscience. **It is good, etc.** Love requires us to abstain from food or drink, if our use of these injures our brother.

LESSON QUESTIONS

7-9 Why are our lives not our own? To whom must we give an account? How did Christ become Lord of the dead and living? Find a reference in a sermon of Peter's to Christ's exaltation. (Acts 5 : 31.)

10-12 What two kinds of Christian are referred to in v. 10? Against what does Paul warn the first of

these? Why should none of us think himself superior to others? What passage from Isaiah does Paul quote? Where is the same passage applied to Christ? To whom and for whom must each of us give account? Find a passage which speaks of the judgment seat as "a great white throne." (Rev. 20 : 11-15.)

13-15 Whom should we "judge?" What sentence should we pass upon ourselves? What alone makes any food "unclean?"

16-18 How may we cause our good deeds to be evil spoken of? What should we make first in our lives?

19-21 Show that there is nothing wrong in any food. When is eating wrong?

FOR DISCUSSION

1. Is it wrong for a Christian to use strong drink?
2. Why should we strive to have the drink trade abolished?

A LESSON FOR LIFE

One summer evening, a lecturer addressing a meeting was greatly annoyed by flies and gnats which gathered about a lamp on the desk at which he was standing. For a time he waved them away with his handkerchief, but, of course, they kept returning. Finally he blew out the light, and, since there was nothing now to attract the insects they kept away. For a long time young men have been warned to keep away from the bar-room; but the place of temptation is left there, and it brings ruin to multitudes. Surely it is time to take away the bar.

Prove from Scripture—That we should think of others.

Shorter Catechism—Ques. 77. What is required in the ninth commandment? A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

The Question on Missions—6. How many missionaries should we have in Korea? At the very least we should have 8 more ministers, or one for about 100,000 people. We should have six stations, with a doctor and two lady teachers for each station, that is, 3 more doctors, and 4 more teachers.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 503, 506, 86 (Ps. Sel.), 530 (from PRIMARY QUARTERLY), 456.

FOR WRITTEN ANSWERS

1. Why should we not pass judgment upon others?
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-
2. What is our duty towards those weaker and more ignorant than ourselves?
-
-
3. When should we refrain from using our Christian liberty in eating and drinking?
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Lesson VII.

THE DEATH OF MOSES

November 16, 1913

LESSON SETTING—The main portion of Deuteronomy (chs. 1-30) consists of three addresses of Moses to the Israelites. This is followed by Moses' commission to Joshua (ch. 31: 1-8); the deliverance of the written law to the priests, with a charge as to its public reading (vs. 9-13); the Song of Moses (ch. 32: 1-43); Moses' farewell (ch. 32: 48 to ch. 33: 29); and the account of Moses' death, which forms the Lesson for to-day.

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

Memorize vs. 5-7. **THE LESSON PASSAGE**—Deuteronomy 34: 1-12. Study Deuteronomy 31: 1-8; 32: 48-52; 34: 1-12. Read Deuteronomy, chs. 31-34.

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

2 And all Naph'tali, and the land of E'phraim, and Manas'seh, and all the land of Ju'dah, unto the ut-most 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.

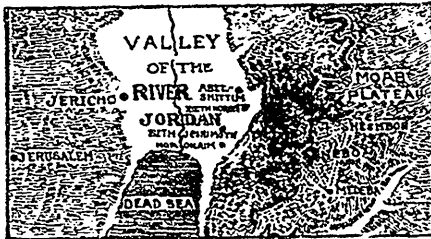
6 And he buried him in a valley in the land of Mo'ab, over against Bethpe'or: but no man knoweth of his

Revised Version—mount; ²hinder sea; ³South (capital S); ⁴Plain (capital P); ⁵in the mourning; ⁶hath not arisen; ⁷the; ⁸wrought.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The death of Moses, Deut. 34: 1-12. T.—Moses' encouragement, Deut. 31: 1-8. W.—The punishment of Moses, Deut. 32: 48-52. Th.—Comfort for the bereaved, 1 Thes. 4: 13-18. F.—Be ye also ready, Luke 12: 35-40. S.—Submit to God's will, Ps. 39. S.—A song of thanksgiving, Ps. 116: 5-16.

THE LESSON EXPLAINED

I. THE PROMISED LAND.—1. Plains of Moab; the Israelitish camping place (Num. 22: 1) on the plateau rising steeply from the Jordan valley, to the east of the river near where it enters the Dead Sea. Mount



VALLEY OF THE JORDAN

Nebo (Rev. Ver.): a peak 840 feet above the plateau, on a ridge $\frac{1}{2}$ mile wide and 2 miles long projecting towards the Jordan. A mile nearer the river was Pisgab, a peak 200 feet lower than Nebo, from which could be obtained the finest view of the Jordan valley and Canaan beyond. Over against Jericho; an important city six miles to the west of the Jordan. The Lord shewed him; caused him to see. Gilead; the mountainous country east of the Jordan, extending some 60 miles, from the Dead Sea to the Sea of Galilee. Dan; a city at the extreme north of Palestine.

2-4. Naph'tali; north and northwest of the Sea of Galilee. Ephraim, and Manasseh; the central portion from the Jordan to the Mediterranean. Judah; to the south. Unto the hinder sea (Rev. Ver.); the

sepulchre unto this day.

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

8 And the children of Is'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 E'gypt to Phar'ah, 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,

Revised Version—hath not arisen; ⁷the; ⁸wrought.

Mediterranean, which could not be actually seen from Pisgab because of the intervening Central Range of mountains running through Palestine. But the meaning likely is, that Moses saw the land as a whole, though not in all its parts. The south (Rev. Ver.); the Negeb or "Dry Land," the region between Palestine and the Arabian desert. The Plain (Rev. Ver.); the "Round" or "Oval," that is, the fertile and beautiful plain into which the Jordan valley expands near the entrance of the river into the Dead Sea. In this valley Jericho was situated. City of palm trees. The site, now barren, was in ancient times a lovely spot, noted for its palm trees. Zoar; Lot's refuge when driven from Sodom (see Gen. 19: 23), whether it was at the north or south end of the Dead Sea is not known. This is the land, etc. See Gen. 12: 7; 13: 14, 15. Thou shalt not go over. For the reason see ch. 32: 51, and for the story, Num. 20: 1-13.

II. THE DEATH AND BURIAL OF MOSES.—5-9. Moses the servant of the Lord; the noblest of all the titles of Moses, yet one which all may possess. Died... according to the word of the Lord; literally, "by the mouth of the Lord," or, as the Jewish rabbis understand it, "by the kiss of the Lord." Buried him; and buried also his grave. Beth-peor; "House of Peor," a Moabite idol. No man knoweth of his sepulchre. It was hidden probably lest the Israelites should worship their dead leader. An hundred and twenty years; and all well spent. Is'rael wept... thirty days; as for one of high rank: seven days was the usual period of mourning (see Gen. 50: 3, 10; Num. 20: 29). Joshua. See next Lesson.

III. THE GREATNESS OF MOSES.—10-12. Not a prophet... like unto Moses. None was so great: till

Jesus came (see Heb. 3 : 2-6, and compare ch. 18 : 1) **Face to face** ; directly without the intervention of any messenger (see Ex. 33 : 11). **Signs and . . wonders** ; miracles greater than any others wrought before the coming of Jesus Christ. **Mighty hand** ; the emblem of the great power which Moses wielded. **Terror** ; the fear excited in Pharaoh and the other enemies, which brought safety to Israel. **It, the sight of all Israel** ; proving to them that Moses was God's messenger. His commands were God's, and his leading was God's guidance.

"This was the truest warrior
That ever buckled sword ;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor ?
The hillside for his 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."
—Cecil Frances Alexander

THE GEOGRAPHY LESSON

MOAB is "a plateau about 3,000 feet above the Mediterranean level, or 4,300 feet above the Dead Sea. In spring the rugged, shapeless hills are covered with grass and wild flowers, and parts of the plateau are now sown with corn ; but the number of trees in Moab might be counted with the fingers of one hand." It is said that gazelles, wild oxen, wolves, jackals, hyenas, vultures and eagles are found on the plateau. In the days of the prophets, however, the land was carefully cultivated, being dotted here and there with fortified towns and villages.

LESSON QUESTIONS

Of what does the main portion of Deuteronomy consist ? Whom did Moses appoint as his successor ? To whom did he deliver the law ? With what charge ? Where do we find the Song of Moses ?
1 Where are the plains of Moab ? Describe Mounts Nebo and Pisgah. What and where was Jericho ?

Explain "shewed him." What and where were Gilead and Dan ? What martyr saw the heavens opened ? (Acts 7 : 56.) Who beheld "a new heaven and a new earth ?" (Rev. 21 : 1.)

2-4 Give the position of all the places named in vs. 2 and 3. Why was Moses not able actually to see the Mediterranean ? What promise is quoted in v. 4 ? Why was Moses not permitted to enter the Promised Land ?

5-9 What title is here given to Moses ? Where does Isaiah use this title of the Messiah ? (Isa. 42 : 1-4.) How did Moses die ? Where in the New Testament did he reappear ? (Matt. 17 : 1-8 ; Mark 9 : 2-8 ; Luke 9 : 28-36.)

10-12 What description is given of the greatness of Moses ?

FOR DISCUSSION

1. Was the life of Moses a failure ?
2. Was the change of leaders a good thing for Israel ?

A LESSON FOR LIFE

"Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail of win.

"What matters I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made."—Whittier

Prove from Scripture—*That a saint's death leads to rest.*

Shorter Catechism—*Quer. 78. What is forbidden in the ninth commandment ?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

The Question on Missions—7. What has been accomplished in our fifteen years' work in Korea ? There are now 200 out-stations or regular places of worship. There are 2,748 catechumens, that is, converts under instruction for church membership, and 2,230 communicants. The total Christian community numbers about 10,000.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 313, 312, 53 (Ps. Sel.), 539 (from PRIMARY QUARTERLY), 320.

FOR WRITTEN ANSWERS

1. What did Moses see from Pisgah ?
2. Why was Moses not permitted to enter Canaan ?
3. Describe the manner of Moses' death and burial.

Lesson VIII.

JOSHUA, THE NEW LEADER

November 23, 1913

BETWEEN THE LESSONS—The Book of Joshua, to which the Lessons now pass, is divided into two halves: I. The Conquest of Canaan, chs. 1-12. II. The Division of the Land, chs. 13-19.

GOLDEN TEXT—Be strong and of a good courage.—Joshua 1: 9.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Joshua 1: 1-9. Read Joshua, chs. 1, 2.

1 Now after the death of Mo'ses the servant of the Lord it came to pass, that the Lord spake unto Josh'ua the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Is'rael.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'anon even unto the great river, the river Euphrat'es, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

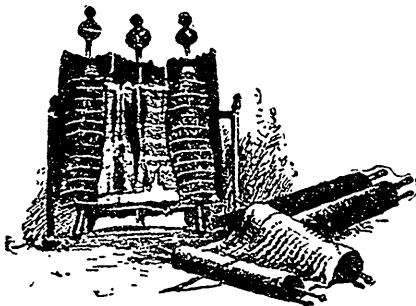
Revised Version—to you have I given it, as I spake unto; 2 border; 3 thou shalt cause this people to inherit the land; 4 Omit thou; 5 to observe; 6 have good success; 7 affrighted.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Joshua chosen, Num. 27: 18-23. T.—The charge to Joshua, Deut. 31: 14-23. W.—Joshua, the new leader, Josh. 1: 1-9. Th.—If God be for us, Rom. 8: 31-39. F.—Girded with strength, Ps. 18: 31-39. S.—The Christian soldier, Eph. 6: 10-18. S.—Divine encouragement, Isa. 41: 8-16.

THE LESSON EXPLAINED

I. JOSHUA'S PROMOTION.—1. After the death of Moses; and at the end of the thirty days' stillness in the camp of Israel on the plateau of Moab east of the Jordan, during which Israel had wept and mourned for its great lawgiver (see Deut. 34: 8). The servant of the Lord; the highest possible title in God-governed Israel. Moses is praised in Heb. 3: 2 for his faithfulness. The Lord spake; as Israel's true ruler and guide. Joshua the son of Nun; now over eighty years old, born, therefore, in slavery in Egypt, an Ephraimite (Num. 13: 8), therefore descended from Joseph (Gen. 41: 50-52), the general under whom Israel defeated the Amalekites (Ex. 17: 8-16), and the comrade of Caleb against the ten cowardly spies, Num. 14: 6-9. Moses' minister; attendant, faithful in all his forty years of service.

2. Moses... is dead. The great worker has vanished, but there must be no interruption in God's work. Now therefore arise; to take Moses' place. The Lord thus confirms the selection of Joshua as the successor of Moses (see Num. 27: 15-23; Deut. 31: 3-7, 23). Go over this Jordan; "the Descender." From its source at the foot of the mountains in the north of Palestine to its entrance into the Dead Sea, the fall is 1292 feet. Between the Sea of Galilee and the Dead Sea, about 60 miles, the river, in its windings, traverses 200 miles. The command to cross this river was a severe test of Joshua's faith and courage, since, on the other side were numerous and powerful foes.



ROLLS OF THE LAW

The land... I do give; and therefore no foes could prevent Israel's taking possession of it.

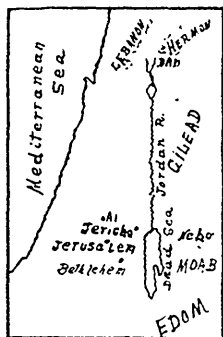
II. JOSHUA'S PROSPECT.—3, 4. As I said unto Moses. See Deut. 11: 24. From the wilderness; in which Israel had been wandering for nearly forty years on their way to Canaan. This was to be the southern boundary of the Promised Land. This Lebanon; the snow-clad range 150 miles to the north, which yet could be

seen from where Joshua stood,—the northern boundary. The river Euphrates; "the good and abounding river," the largest, longest, and by far the most important of the rivers in Western Asia,—the boundary to the east. The land of the Hittites; a powerful nation to the north of Palestine. The great sea; the Mediterranean,—the western border. Coast; boundary.

III. JOSHUA'S POWER.—5-7. As I was with Moses. The change of earthly leaders had made no change in God or in His purpose to make of Israel a great nation. "As I was"... so I will be... I will not fail. "I," "I," "I," says God to Joshua: it is the Almighty who is his helper. Be strong; not in your own might, but in that of God. Of a good courage; facing every foe with a steady nerve, an unblenching eye, an immovable purpose. Only; a word pointing like an index finger to the one necessary condition of success. Do according to... the law. So, in Deut. 17: 19 kings, and here Joshua, are bidden to obey God's law, that they may prosper.

8, 9. This book ; the roll of leather on which the laws of Moses had been written. Not . . out of thy mouth ; read it, teach it and let all you say be in agreement with it. Meditate ; study and think about it. Do. Talking about God's law and studying it are in vain without obeying it. Prosperous . . good success ; the sure reward of obedience.

THE GEOGRAPHY LESSON



The opposite bank of the Jordan to Moab is now overgrown with weeds and pasture shrubs. Beyond these green pastures the ground is higher, forming a long, nearly level terrace. The Canaanite town of JERICHO, surrounded by a protecting wall of stone, stood on that terrace about six miles back from the river. On a clear night it would be easy for Joshua, from the higher

ground on the Moab side of the stream, to see the light of fires and flaming torches in the enemies' town. Beyond the broad plain of Jericho the highlands of JUDEA stand like a great, massive wall against the western sky. Joshua knew that the hill country over there was already occupied by heathen who would fight hard before being driven out. The stronghold of Ai was 15 to 18 miles from the Jericho plain, high up amongst the hills. A pagan settlement where Jerusalem now stands was less than 20 miles away. Westward, 60 miles beyond the watershed lay the Mediterranean. The land was well worth having, but it would have to be fought over mile after mile, if the Israelites meant to master it and leave it to their own descendants.

LESSON QUESTIONS

- 1 Where had Moses died ? How long had Israel mourned for him ? What was Moses' highest title ? Where is he praised for his faithfulness ? To whom did the Lord now speak ? Give an account of Joshua's life up to this point. Where in the New Testament is he referred to ? (Heb. 4 : S, Rev. Ver.)
- 2 Where are we told of Joshua's selection as Moses' successor ? Who now confirmed this selection ?

Describe the Jordan. Why was the command to Joshua to cross over it a test of faith and courage ?

3, 4 Describe the boundaries of the Promised Land. Quote from one of the Psalms a description of the wide dominions of the Messiah. (Ps. 72 : 8.)

5-7 Who was to be the source of Joshua's power ? What was to be the rule of his conduct ?

8, 9 What was "this book" like ? What three things were required of Joshua in connection with it ?

FOR DISCUSSION

1. Which was the greater leader, Moses or Joshua ?
2. Are good men always successful ?

A LESSON FOR LIFE

The traveler crossing from Dover to Calais may see the luggage of the passengers, aggregating many hundreds of pounds placed in a couple of huge boxes, each about half the size of a box car. When the boxes have been filled they are picked up by a crane, one after the other, lifted high into the air, swung round to the proper position and then deposited in the desired spot on board ship. It takes but one man to work the crane. By using the machinery at hand his power is multiplied by many hundred-folds. So when we face our appointed tasks in brave and steadfast obedience to God, He increases our strength until it is sufficient to overcome all difficulties.

Prove from Scripture—*That God's help gives success.*

Shorter Catechism—*Ques. 79. Which is the tenth commandment ?* A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Question on Missions—8. How many of the congregations are self-supporting ? Almost all. They build their own churches, and pay the running expenses. They contribute towards the support of evangelists and the Christian primary schools. Men continue their ordinary occupations and serve as church leaders without salary, until the congregation becomes large enough to support its own native pastor.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 304, 309, 52 (Ps. Sel.), 297 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. What command was given to Joshua ?
2. What were to be the boundaries of the promised land ?
3. How was Joshua to be strengthened for his duties ?

Lesson IX.

CROSSING THE JORDAN

November 30, 1913

BETWEEN THE LESSONS—Immediately after Joshua had received the Lord's command, he bade the people prepare for the crossing of the Jordan, ch. 1: 10-18. Meanwhile he sent two men as spies to report concerning Canaan and especially concerning Jericho, ch. 2. On their return, Joshua leads the people in their forward movement, vs. 1-8.

GOLDEN TEXT—Fear thou not; for I am with thee.—Isaiah 41: 10.

Memorize vs. 12, 13. **THE LESSON PASSAGE**—Joshua 3: 7-17. Study Joshua 3: 1-17; Psalm 114. Read Joshua, chs. 3, 4.

7 And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Am'orites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord,

Revised Version—waters; 2 Canaanite (singular) and so on; 3 for every; 4 when the; 5 even the; 6 in one heap; 7 Omit and; 8 that bare; 9 being; 10 when they; 11 brink; 12 its; 13 in one heap, a great way off, at Adam, the city that is beside Zarethan; 14 went down; 15 Arabah; 16 Salt Sea, were wholly; 17 Israel; 18 nation.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The arrival at Jordan, Josh. 3: 1-8. T.—Crossing the Jordan, Josh. 3: 7-17. W.—A memorial, Josh. 4: 1-9. Th.—In God is our boast, Ps. 44: 1-8. F.—God's wonders remembered, Ps. 114. S.—Elijah crossing the Jordan, 2 Kgs. 2: 4-14. S.—"I am with thee," Isa. 43: 1-7.

THE LESSON EXPLAINED

I. JOSHUA'S COMMISSION.—7, 8. The Lord said unto Joshua. Joshua was Israel's leader, but he himself was led of God. This day. The crossing of the Jordan took place on the 10th day of the month Nisan, our March-April (see ch. 4: 19). Magnify thee; make thee great. As . . . with Moses, so . . . with thee; giving proof, by miracles like those wrought by the hands of Moses, that Joshua was indeed the great law-giver's divinely appointed successor. Command the priests; those belonging to the tribe of Levi (Deut. 18: 1) who were descended from Aaron, Lev. 1: 5. Ark of the covenant; called also "the ark of the testimony" (Ex. 25: 22), the chest of acacia wood overlaid without and within with purest gold kept in the Holy of Holies of the tabernacle and containing the two tables of the law, Deut. 31: 26. Brink . . . of Jordan. "The river . . . is from ninety to one hundred feet broad, a rapid, muddy water with a zig-zag current. The depth varies from three feet at some fords to as much as ten or twelve." It would now be at its spring flood. Stand still; waiting for the Lord's help.

II. JOSHUA'S COMMAND.—9-11. The living God; a God who can help and save, no dead, inert idol. Drive out; dispossess. Canaanites; here a name, not for all the inhabitants of Canaan, but merely for the "lowlanders" on the Mediterranean coast and in the Jordan valley. Hittites; a very powerful nation to the north about Mount Lebanon. Hivites . . . Perizzites . . . Girgashites. Of these tribes

the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest.)

16 That the waters which came down from above stood and rose up upon a heap very far from the city Ad'ram, that is beside Zarethan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

little is known. Amorites; the "highlanders" of the hilly region, west of the Dead Sea. Jebusites; the possessors of the mountainous district about Jerusalem, their chief stronghold. The ark; the sign of



FORDS OF THE JORDAN

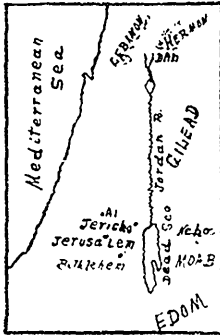
God's presence. The Lord of all the earth; by whom the world had been made, and who was able to give Israel the victory over the peoples of Canaan.

12, 13. Take . . . twelve men; for what purpose is explained in ch. 4: 1-9. Feet of the priests . . . rest in

the waters. This was the means by which a way was to be made for the people,—a means powerless in itself, but necessary because commanded of God. **Waters . . . in one heap** (Rev. Ver.) ; as a wall or dam (compare Ex. 15 : 8).

III. ISRAEL'S OBEDIENCE.—14-17. People removed ; "started off " towards the river ; literally "pulled up," that is, their tent pegs. Feet of the priests . . . dipped in . . . the water. Until this moment the river remained unchanged,—a test of the people's faith. **Jordan overfloweth.** See on v. 8. **Time of harvest ;** the barley harvest. **Waters . . . from above ;** up stream. **At Adam, the city . . . beside Zarethan** (Rev. Ver.) ; probably a lonely hill 17 miles north of Jericho, where high rocks compress the Jordan valley into its narrowest limits. **Those . . . toward the sea ;** the Dead Sea. There was a dam above, while below the river bed soon ran dry. **Priests . . . stood firm . . . in the midst of Jordan ;** as an assurance to the people that it was safe to go on. **Were passed clean over ;** literally, "had finished to pass over."

THE GEOGRAPHY LESSON



ADAM (v. 16) was probably at the Damieh ford about 17 miles above the Israelites' encampment. Between this and the Lake of Galilee there are upwards of 50 fords on the river. Near the Damieh ford the mountains on either side come down and overhang the stream, so that a landslip could easily block the waters and hold them back. This actually occurred in A.D. 1257, when the bridge,

of which the ruins may still be seen, was being repaired. Such a landslip would allow the bed of the river below to become dry, the waters running off to the Dead Sea. It may have been in a similar way that a dry crossing was provided for the Israelites. There would be none the less miraculous . . . use this method to have been used.

LESSON QUESTIONS

7, 8 Who was now Israel's leader ? By whom was Joshua himself led ? On what day did Israel's crossing

of the Jordan take place ? What proof was promised that Joshua was the divinely appointed leader of Israel ? What were the priests to do ? What was the ark ? Describe the Jordan at this point. What great New Testament preacher laboured in the country about the Jordan ? (Luke 3 : 3.)

9-11 Explain "the living God." What tribes were to be driven out before Israel ? Show that God was able to do this. Find a passage in the Revelation which speaks of God as Creator. (Rev. 4 : 11.)

12, 13 What was the means by which a way through Jordan was to be made ?

14-17 How was the faith of the people tested ? Why was the Jordan at this time specially difficult to cross ? What happened to the waters up stream ? What was the river like down stream ?

FOR DISCUSSION

1. Did Israel's safe crossing of the Jordan depend upon the ark ?
2. Are miracles to be expected now ?

A LESSON FOR LIFE

The famous Duke of Wellington, on one of his marches, came, with his army, to a river too deep and wide for fording and across which there was no bridge in sight. But the Duke, from an elevation near his camp, saw through his field glasses, far away down the stream, two villages, one on either bank. He reasoned that there must be a bridge, though he could not see it, connecting these two villages. He led his men to the spot, and found the bridge where he had expected to see it, and the army crossed with ease. There is always some way through or over every difficulty that meets us when we are in the way which God has appointed for us.

Prove from Scripture—*That trust keeps fear away.*

Shorter Catechism—Review Questions, 76-79.

The Question on Missions—9. How many ordained native pastors and elders have we ? 6 pastors and 15 elders. These, with the ordained missionaries, form the Presbytery of Ham Kyung, one of the seven Presbyteries under the General Assembly of the Presbyterian Church in Korea, organized last year.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 297, 306, 53 (Ps. Sel.), 274 (from PRIMARY QUARTERLY), 308.

FOR WRITTEN ANSWERS

1. What great promise was given to Joshua ?
2. Describe the part of the priests in Israel's crossing of the Jordan
3. What happened when the priests' feet touched the water ?

Lesson X.

THE FALL OF JERICHO

December 7, 1913

BETWEEN THE LESSONS—The intervening events are : (1) the completion of Israel's passage over the Jordan (ch. 4 : 1-18); (2) the erection of a monument at Gilgal (vs. 19-24); (3) the renewal of the rite of circumcision (ch. 5 : 1-9) ; (4) the celebration of the Passover and the cessation of the manna (vs. 10-12) ; (5) the appearance of the "captain of the Lord's host" (vs. 13-15 ; ch. 6 : 1-5), the leader of God's angel army, who appeared to Joshua with a drawn sword in his hand, to signify that the heavenly host had come to Israel's help.

GOLDEN TEXT—All things are possible to him that believeth.—Mark 9 : 23.

Memorize v. 20. **THE LESSON PASSAGE**—Joshua 6 : 8-11, 14-20. Study Joshua 5 : 10 to 6 : 27. Read Joshua, chs. 5, 6.

8 And it came to pass, when Josh'ua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

10 And Josh'ua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout ; then shall ye shout.

11 So the ark of the Lord compassed the city, going about it once : and they came into the camp, and lodged in the camp.

14 And the second day they compassed the city once, and returned into the camp : so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times : only on that day they compassed the city seven times.

Revised Version—¹ was so, that ; ² Omitt that ; ³ before the Lord passed on ; ⁴ Omitt with ; ⁵ rearward went ; ⁶ priests blowing ; ⁷ as they went ; ⁸ Omitt had ; ⁹ let your voice be heard ; ¹⁰ he caused ; ¹¹ to compass at the ; ¹² devoted ; ¹³ is ; ¹⁴ when ye have devoted it, ye take of the devoted thing ; so should ye make ; ¹⁵ accursed ; ¹⁷ holy ; ¹⁸ and the ; ¹⁹ that.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The fall of Jericho, Josh. 6 : 8-20. T.—The captain of the Lord's host, Josh. 5 : 9-15. W.—The spies at Jericho, Josh. 2 : 1-14. Th.—Rahab saves the spies, Josh. 2 : 15-24. F.—Faith victorious, Heb. 11 : 30-40. S.—Fear taketh hold on them, Ex. 15 : 11-18. S.—Christ at Jericho, Luke 19 : 1-10.

THE LESSON EXPLAINED

At the Lord's command, Joshua arranged a procession with armed men in advance, followed by seven priests blowing continuously on large horns, behind these the ark of the Lord borne by the priests, the rear being brought up by the rest of the people. This procession was to march round and round the city of Jericho, "the City of Palm Trees," so named from its situation in a vast grove of noble palms, nearly three miles broad and eight miles long. Jericho was a walled town about 6 miles west of the Jordan, and stood at the entrance of the main passes from the Jordan valley into the interior of Canaan. Its capture, therefore, was essential to the conquest of the country. Vs. 6, 7.

I. THE MARCH.—8, 9. When Joshua had spoken ; giving directions for the march round Jericho. Seven priests . . . seven trumpets. Seven was a sacred number amongst the Hebrews. The golden "candlestick" in the tabernacle had seven "lamps" (Ex. 25 : 37), and the Sabbath was the "seventh" day. The use of the number here signifies that God Himself was leading His people. Trumpets of rams' horns ; not the long straight trumpets commonly used, but curved instruments like our cornet. They had a loud, piercing tone, specially suited for making signals. Before the Lord ; before the ark (see vs. 6, 7), the outward sign of God's leadership. Armed men ; the warriors of Israel. Rearward (Rev. Ver.) ; that is, rear guard, closing the procession and guarding the ark from behind.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'ua said unto the people, Shout ; for the Lord hath given you the city.

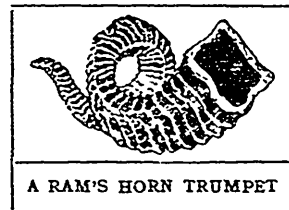
17 And the city shall be accursed, even it, and all that are therein, to the Lord : only Ra'hab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Is'rael a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord : they shall come into the treasury of the Lord.

20 So the people shouted when the priests blew with the trumpets ; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

10-15. Ye shall not shout ; an instruction requiring great self-control and strong faith in God. Until the day I bid you. The people must wait God's time. To compass the city . . . once (Rev. Ver.) ;



A RAM'S HORN TRUMPET

to march completely round it. The camp ; at Gilgal, about 2 miles from the Jordan . . . cho. rather the Israelites returned to spend the night after each day's march. Second day . .

once . . . so . . . six days ; and still the walls stood testing the trust of Israel in God's promise. Seventh day . . . about the dawning ; earlier than on the preceding days, for on this day the city must be compassed seven times,—again, the sacred "seven" (see on v. 8).

II. THE DOOM.—16, 17. Joshua said . . . shout ; raise the war cry, which would strike terror into the hearts of Jericho's people. The Lord hath given you the city. Their trust was thus turned into triumph. City . . . devoted (Rev. Ver.) ; treated as belonging wholly to the Lord, not to the victorious Israelites. In the case of Jericho every living creature, man and

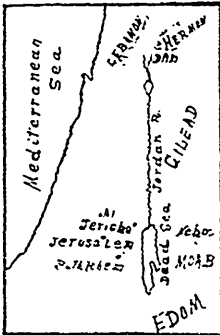
beast, in the city was to be destroyed, with the exception of Rahab and her household (see ch. 2), while the city itself was to be burned with fire, vs. 21-25.

18, 19. **Keep**.. from the devoted thing (Rev. Ver.) ; do not take for your own use what belongs to God. **Make**. Israel accursed (Rev. Ver.) ; bring a curse upon the whole people through disobedience to God. **Silver**.. **gold**.. **brass** (bronze, that is, copper hardened by about 10 per cent. of tin) .. **iron**.. are holy (Rev. Ver.) ; set apart for the tabernacle service.

III. **CAPTURE**.—20. The people shouted. God's time had now come to reward Israel's faith. **Wall fell down flat** ; not by the hand of man or by natural causes, but by God's power. **Went**.. every man straight before him ; a host which nothing could resist.

Vs. 21-27 tell of the rescue of Rahab and of the curse pronounced on Jericho.

THE GEOGRAPHY LESSON



JERICHO, in the time of our Lord, had become an important place. It was situated in a plain, divided by a river and flanked on either side by high mountains, of which the western range overhung the town. Palm trees abounded in the plain, those near the Jordan being the finest. In summer the climate was so hot that no one cared to come near the place, and in winter the air was so

mild that the inhabitants went about with linen clothing when snow covered the rest of Judea. One historian says that the revenues from balsam (used in making medicine for the head and eyes) and other plants were very great.

LESSON QUESTIONS

8, 9 Describe the order of the procession for the march round Jericho. Why was "seven" a sacred number amongst the Hebrews ? What does the use of the number here signify ? Describe the "trumpets." Explain "before the Lord." Of what was the ark a sign ? When did David bring the ark to Jerusalem ? (2 Sam. 6 : 12.)

10-15 How was the faith of the Israelites tested ?

For how many days did they march round Jericho once a day ? How often did they do this on the seventh day ?

16, 17 How was Israel's trust turned into triumph ? What was to be done with the people of Jericho ? What exception was made to this rule ? Find a reference in the Epistle to the Hebrews to the fall of Jericho. (Heb. 11 : 30.)

18, 19 What were the people strictly charged not to do ? How were the metals found in the city to be disposed of ?

20 What happened at the shout of the Israelites ? When was the curse of v. 26 fulfilled ? (1 Kgs. 16 : 34.)

FOR DISCUSSION

1. Had the Israelites the right to take possession of Canaan ?
2. Was the destruction of the inhabitants of Jericho just ?

A LESSON FOR LIFE

It is said that the people of Jericho were never noted for bravery. Their vigor and courage were sapped by the heat of their climate. It is amongst the peoples of northern and colder climates that we must look for strength and courage. Their very hardships make better men of them. So, when we meet with trials and difficulties in life, we ought not to complain. The effort which we must make to overcome these is like the practice of the athlete,—it hardens our spiritual muscle, develops our spiritual energy and makes us more fit for the conflicts which we cannot escape.

Prove from Scripture—That belief procures us blessings.

Shorter Catechism—Ques. 80. What is required in the tenth commandment ? A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—10. How many schools and scholars have we in Korea ? 34 primary schools, with 1,400 pupils. We have also about 100 Academy students. From our mission there are 6 medical students at Seoul, the capital of Korea, and 15 theological students in the Theological Seminary at Pyeng Yang.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 262, 251, 67 (Ps. Sel.), 272 (from PRIMARY QUARTERLY), 250.

FOR WRITTEN ANSWERS

1. In what order did the Israelites march round Jericho ?

2. How often did they go round the city on the seventh day, and what then happened ?

3. What was done with the inhabitants of Jericho ?

Lesson XI.

THE SIN OF ACHAN

December 14, 1913

BETWEEN THE LESSONS—The Lesson follows immediately upon that for last Sabbath.**GOLDEN TEXT**—Be sure your sin will find you out.—Numbers 32 : 23.**Memorize v. 13. THE LESSON PASSAGE**—Joshua 7 : 6-15. Study Joshua, ch. 7. Read Joshua, chs. 7-11.

6 And Josh'ua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Is'rael, and ² put dust upon their heads.

7 And Josh'ua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jor'dan, to deliver us into the hand of the Am'orites, to ² destroy us ? would to God we had been content, and dwelt ⁴ on the other side Jor'dan !

8 O Lord, what shall I say, ⁴ when Is'rael turneth their backs before their enemies !

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall ⁶ environ us round, and cut off our name from the earth : and what wilt thou do ⁷ unto thy great name ?

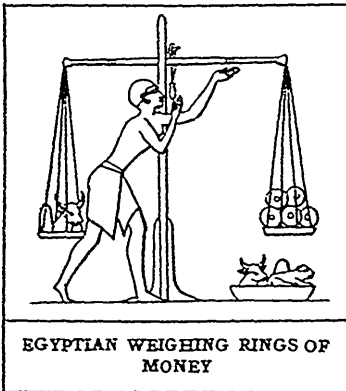
10 And the Lord said unto Josh'ua, Get thee up ; wherefore ² liest thou thus upon thy face ?

11 Is'rael hath sinned, ⁹ and they have also transgressed my covenant which I commanded them : ¹⁰ for they have even taken of the ¹¹ accursed thing, and have also stolen, and dissembled also, and they have ¹² put it even among their own stuff.

Revised Version—¹ evening ; ² they ; ³ cause us to perish ; ⁴ beyond Jordan ; ⁵ after that Israel hath turned ; ⁶ compass ; ⁷ for ; ⁸ art thou thus fallen ; ⁹ yea, they have even ; ¹⁰ yea ; ¹¹ devoted ; ¹² even put it ; ¹³ cannot ; ¹⁴ they turn ; ¹⁵ are become accursed ; I will not be ; ¹⁶ devoted thing ; ¹⁷ the ; ¹⁸ a devoted thing ; ¹⁹ near by your ; ²⁰ near by families ; ²¹ and ; ²² near.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Israel defeated, Josh. 7 : 1-5. T.—The sin of Achan, Josh. 7 : 6-15. W.—Judgment, Josh. 7 : 16-26. Th.—The people re-encouraged, Josh. 8 : 1-8. F.—Israel victorious Josh. 8 : 9-23. S.—Nothing hid from God, Acts 5 : 1-11. 8.—A solemn warning, Num. 32 : 16-23.

THE LESSON EXPLAINED



In spite of the Lord's command, that all the property captured in Jericho, except the metals, should be destroyed and that the metals should be put in the Lord's treasury, an Israelite named Achan took for himself a costly embroidered cloak of Babylonish manufacture, a tongue-shaped bar of gold worth about \$500 and silver to the value of about \$130. After the taking of Jericho, Joshua sent a detachment of his army against Ai ; but these were defeated and driven back. Vs. 1-5.

I. ISRAEL DEFEATED.—6, 7. Joshua rent his clothes ; in token of sorrow and distress (compare Gen. 37 : 29, 34 ; 44 : 13). "The clothes were torn in front over the breast, yet not for more than a hand-

breadth." Fell to the earth ; in agonizing prayer—Before the ark ; the symbol of God's presence—Put dust upon their heads ; also a sign of mourning—Wherefore hast thou, etc. In his distress, Joshua almost throws the blame of Israel's defeat upon God. Amorites ; one of Canaan's chief tribes, here put for all the people of the land. Would to God, etc. Compare Num. 14 : 2.

8, 9. Israel hath turned their backs. See the story of their flight in vs. 4, 5. Canaanites ; the "lowlanders" of the Mediterranean coast and the Jordan valley. Cut off our name ; destroy us as a nation. What . . . for thy great name (Rev. Ver.) ? The defeat of Israel means dishonor for God ; the people of Canaan would say that He was not able to give His people the victory.

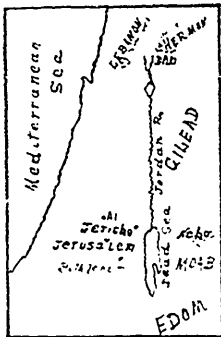
II. SIN REVEALED.—10-13. The Lord said . . . Get thee up ; a sharp rebuke : the cause of the defeat was to be sought elsewhere than in God. Wherefore . . . upon thy face ? Complaining to God, as if He had suddenly changed or had forgotten His promise. Israel hath sinned. The whole nation were held guilty until they had brought home Achan's sin to him and punished it. The sin was fourfold : (1) Transgressed my covenant ; disobeyed the command of ch. 6 : 17, 18 regarding the devoted thing (Rev. Ver.). (2) Stolen ; theft. (3) Dissembled ; practically lying in the concealment of the stolen property. (4) Among their own stuff ; sacrilege, robbing God. Therefore . . . Israel cannot stand (Rev. Ver.). Sin was the cause of the crushing defeat. They are become accursed (Rev. Ver.). By keeping among them the thing which should have been

destroyed, they exposed themselves to destruction. I will not be with you (Rev. Ver.); and without God's help they must fail. Except ye destroy the devoted thing (Rev. Ver.). Only by doing God's will can God's help be enjoyed.

III. SIN DOOMED.—13-15. Sanctify; make holy by putting away everything evil, even in thought and desire. Brought near (Rev. Ver.); to God at the tabernacle. Tribes; twelve of them. Families; in the wider sense, including kinsfolk and dependants. Households; a man with his wife and children. Man by man; individual persons. He that is taken; by lot. In the casting of lots small tablets of wood or stone were used, each inscribed with the name of a tribe, family or person. Burnt with fire; like the "devoted things." The thief, by his own act, had placed himself amongst these. Folly; Margin, "wickedness."

The sad story of Achan's detection and punishment is told in vs. 16-26.

THE GEOGRAPHY LESSON



Ai used to stand about 10 miles from Jericho, in the hill country of Judea. A road,—merely a rough path for foot passengers and donkeys—led up to the hill country from Jericho. From the earliest known times this valley had been a natural route from the Jordan valley up to the highlands. It would have been easy for heathen chiefs up here to combine and descend suddenly

on the Israelitish camp. Joshua's first attack on Ai was an attempt to forestall such a danger, and it must have been in this valley that the men of Ai smote Joshua's soldiers as they were retreating towards Jericho.

LESSON QUESTIONS

What had Achan taken from the spoils of Jericho? What divine command had he broken in so doing? Against what place did Joshua send an attacking force? How did this expedition turn out?

6, 7 In what two ways did Joshua show his grief? What complaint did he make to God? What wish

did he express? Where and by whom had a similar wish been uttered?

8, 9 Describe the flight of the Israelites from Ai. Why, according to Joshua, would this bring dishonor upon God?

10-12 What did the Lord say was the cause of Israel's defeat? What four elements were in Achan's sin? What must Israel do to enjoy God's presence and help?

13-15 How was Achan's sin to be brought home to him? Find the story of the choosing of a Hebrew king by lot. (1 Sam. 10: 20-24.) What punishment was he to suffer? What man, with his wife, in the New Testament were punished by death for an act of deceit? (Acts 5: 1-11.)

FOR DISCUSSION

1. Was it fair that all Israel should be held accountable for Achan's sin?
2. Was the punishment of Achan too severe?

A LESSON FOR LIFE

Captain Scott, the hero of the Antarctic, tells how, on his first voyage to the south polar regions, in the Discovery, a great deal of inconvenience and some danger were caused by a leak due to some fault in the building of the vessel. Some carpenter had been careless and dishonest, and had scamped his work. His sin found him out. There the record of it stands on the printed page, pointing him out to the world as a man not to be trusted. "Be sure *your* sin will find you out" is love's warning to save each of us from the shame and sorrow that sin most surely brings.

Prove from Scripture—That hiding sin hinders prosperity.

Shorter Catechism—Ques. 81. What is forbidden in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour and all inordinate motions and affections to anything that is his.

The Question on Missions—11. What are the chief hindrances to the work? The entrance into the church of false teachings; the coming of the Japanese, who, by keeping open their places of business on the Sabbath, make it hard for the Korean Christians to observe the holy day; and the fewness of our missionaries.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 168, 162, 23 (Ps. Sel.), 551 (from PRIMARY QUARTERLY), 152.

FOR WRITTEN ANSWERS

1. Of what sin was Achan guilty?
2. How was his sin discovered?
3. What punishment did he receive?

Lesson XII.

CHRISTMAS LESSON—THE WORD
MADE FLESH

December 21, 1913

The ordinary Lesson for to-day (Joshua 14: 1-14) tells of the division of Canaan amongst the tribes of Israel and the giving of Hebron and its neighborhood to Caleb for an inheritance. A suitable Lesson Plan will be: I. THE LAND DIVIDED. II. CALEB'S INHERITANCE.

LESSON SETTING—John, in his Gospel, selects incidents from our Lord's life to show (1) that Jesus is the Christ or Old Testament Messiah; (2) that Jesus is the Son of God. His purpose was that the readers of the Gospel "might have life through His name."

GOLDEN TEXT—And the Word became flesh, and dwelt among us.—John 1: 14 (Rev. Ver.).

Memorize vs. 1-3. THE LESSON PASSAGE—John 1: 1-18.

1 In the beginning was the word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

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

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

Revised Version—1 hath been; 2 the darkness apprehended it not; 3 came; 4 that he might; 5 the light; 6 came that he might; 7 there; 8 light, even the light; 9 coming; 10 the right; 11 children; 12 became; 13 Omit the; 14 from; 15 beareth; 16 crieth; 17 said; 18 become; 19 For; 20 we all received; 21 Omit but.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The division of the land, Josh. 14: 1-8. T.—The division of the land, Josh. 14: 9-14. W.—The promise to Abram, Gen. 13: 14-18. Th.—The gift by Moses, Num. 32: 25-33. F.—The promise to Caleb, Num. 14: 18-24. S.—Blessings for the righteous, Ps. 37: 16-29. S.—The holy city, Rev. 21: 1-7.

THE LESSON EXPLAINED

I. THE WORD IN ETERNITY.

—1, 2. In the beginning; at the creation of the world (Gen. 1: 1) and during eternal ages before. Was; did not begin to be, but already was. The Word; the medium for making known God's power, wisdom and love, as our words make known our thoughts. With God; as a living person with a living person. Was God; sharing, as an equal, the divine nature. In the beginning with God; but afterwards He came to be with men.

3-5. All things . . . made by him; so boundless was His energy. (Compare Heb. 1: 2.) In him was life. He is the source of all life, of the body, the mind, the soul. The light of men. The "life" appears in man as reason and conscience, which mark man out from inanimate nature and the lower animals. Shineth in darkness; the sin which, in all ages, has obscured the light of reason and conscience. Apprehended

(Rev. Ver., Margin, "overcame") it not. The first rendering means, that sin blinds men to the Saviour's glory and beauty; the second, that sin in the



—"THE LIGHT OF THE WORLD"

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fullness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

world did not prevent the success of His mission.

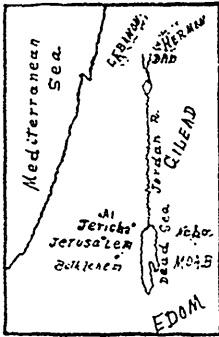
II. THE WORD IN THE WORLD.—6-11. A man sent from God; as the herald of Christ. John; the Baptist (Matt. 3: 1), a cousin of Jesus, by his mother, Luke 1: 36. This Gospel cites many witnesses to Jesus. (See chs. 3: 11; 5: 37): John is the first, vs. 23, 34, 36. That all men through him might believe. Jesus' first disciples were of John's training (v. 37), and through them belief in Him has spread. Not the light (Rev. Ver.); not the Christ (see vs. 19, 20). The true light (Rev. Ver.); the genuine, real, perfect light, from which all other is borrowed. Lighteth every man; through reason and conscience, and, more fully, through the gospel when it is heard. Was in the world; in all God's earlier revelations, but especially in Jesus' earthly ministry. World knew him not; blind as it was by sin.

His own; His own people, the Jews. Received him not. Theirs was the deeper guilt because they had fuller knowledge.

12, 13. As many as received him; into their hearts with love and trust. Gave he the right (Rev. Ver.); the authority and ability. To become children of God (Rev. Ver.). Receiving Christ starts a new and growing life. **Believe on his name**; trust Him and yield the life to Him,—our part in salvation. **Born . . . of God**; receive spiritual life,—God's part.

III. THE WORD MADE FLESH.—14-18. Made flesh; became truly man (see S. Catechism, Ques. 22). Dwelt; "tabernacled," tented, as the Lord in the tabernacle of the Hebrews, Ex. 25 : 8; 2 Sam. 7 : 6. Glory; the Saviour's beauty, likened to the cloud of Ex. 40 : 34, 35. **Only begotten**; God's true and only son, Luke 1 : 35; Heb. 1 : 3. **Grace and truth**. We deserve nothing, Christ gives us all things,—that is "grace." We are ignorant, Christ teaches us about God and eternal life,—that is "truth." All we; all Jesus' followers add their witness to John's. **Grace for grace**; grace succeeding grace in endless abundance. **Moses . . . Jesus Christ**. The one made God known partially, the other fully, Matt 11 : 27.

THE GEOGRAPHY LESSON



BETHLEHEM, the birth-place of Jesus lies about 5 miles south of Jerusalem. It is built on a rocky ridge about a mile long, with higher hills on every side. The inhabitants are Christians, and wear a peculiar kind of dress. At the eastern end of the town stands the Church of the Nativity (the Birth of Christ). Beneath the floor is a rock-hewn cave, like those still used in the neighborhood as stables. This cave is supposed to be the place where Jesus was born. On one side is a recess cut in the rock which may have been a manger. Over the spot where our Lord is said to have been hang sixteen beautifully wrought lamps which are kept continually burning.

LESSON QUESTIONS

1, 2 Explain "the beginning." Who existed then? Why was Jesus called "the Word?" Show that "the

Word" was a person. What do we know of His nature? With whom was He "in the beginning?" With whom did He afterwards come to be? Where does Paul call Christ "the beginning?" (Col. 1 : 18.)

3-5 How did "the Word" reveal His energy? In what special form did His life appear in man? By what was Christ's mission opposed? Was this opposition successful?

6-11 Who was the first witness to Jesus? Whom did the risen Saviour appoint as His witnesses, and where were they to witness for Him? (Acts 1 : 8.)

12, 13 What is it to receive Jesus? What right does receiving Him give? What is our part in salvation? What is God's part?

14-18 Explain "made flesh." What is meant by "grace for grace?" What Epistle teaches that Christ is greater than Moses? (Heb. 3 : 3.)

FOR DISCUSSION

1. Is Jesus a mere man?
2. Are all men God's children?

A LESSON FOR LIFE

This story is told of a beautiful picture which once hung in a Roman palace and which crowds went to see. Amongst these was a young painter who wished to copy the picture, but he was sternly refused permission. Copy it, however, he must. So he came each day and gazed upon the picture until he got it into his very soul. Then one day he began to paint in his studio. Bit by bit he reproduced the picture, going back again and again to look at it until he had made so wonderful a copy, that every one who looked at it wished to see the original. It is by constantly looking at Jesus and trying day by day to live as he lived, that, at last, others will behold His beauty in us and desire to see Him for themselves.

Prove from Scripture—That God will provide for us.

Shorter Catechism—Review Questions, 80, 81.

The Question on Missions—12. What are the special immediate needs in our Mission? The most pressing needs are the increase of the staff of the older stations and the opening of a new station at Yong Jung in Kando, that we may train the Christians and thus speed the work of preaching the gospel.

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 34, 28, 2 (Ps. Sel.), 30 (from PRIMARY QUARTERLY) 31.

FOR WRITTEN ANSWERS

1. What is said about "the Word?"
2. Describe two ways of treating the Saviour
3. How do people become children of God?

Lesson XIII.

REVIEW—A DAY OF DECISION

December 28, 1913

TO MAKE READY FOR THE REVIEW—Read Joshua, ch. 24 ; Hebrews 11 : 28-31. Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73-81), and the Question on Missions for the Quarter.

GOLDEN TEXT—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16 (Rev. Ver.).

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 36 Old Bailey, London, England.)—M.—Moses' cry for help, Num. 11 : 10-25. T.—The report of the spies, Num. 13 : 1-3, 25-33. W.—The sin of Moses and Aaron, Num. 20 : 1-13. Th.—The Word made flesh, John 1 : 1-18. F.—The death of Moses, Deut. 34 : 1-12. S.—Joshua, the new leader, Josh. 1 : 1-9. S.—Crossing the Jordan, Josh. 3 : 7-17.

Prove from Scripture—*That salvation is for all who choose it.*

Lesson Hymns—Book of Praise : 129 (Supplemental Lesson), 474, 477, 75 (Ps. Sel.), 554 (from PRIMARY QUARTERLY), 476.

REVIEW CHART—FOURTH QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Num. 11 : 10-18, 24, 25.	Moses' Cry for Help.	The supplication of a righteous man.—James 5 : 16.	1. Helpers needed. 2. Helpers appointed. 3. Helpers qualified.
II.—Num. ch. 12.	Jealousy and Envy Punished.	Love envieth not.—1 Cor. 10 : 4, 5.	1. Sin. 2. Punishment. 3. Repentance. 4. Forgiveness.
III.—Num. 13 : 1-3, 25-33.	The Report of the Spies.	If God is for us.—Rom. 8 : 31.	1. The twelve. 2. The ten. 3. The two.
V.—Num. 20 : 1-13.	The Sin of Moses and Aaron.	Let the words of my mouth.—Ps. 19 : 14.	1. The people's complaint. 2. The Lord's answer. 3. Moses' sin.
V.—Num. 22 : 2-6, 24 : 10-19.	Balak and Balaam.	A double-minded man.—James 1 : 8.	1. Balak's request. 2. Balak's anger. 3. Balaam's prophecy.
VI.—Rom. 14 : 7-21.	Abstinence for the Sake of Others (Temperance Lesson.)	It is good not to eat flesh.—Rom. 14 : 21.	1. Our Lord. 2. Our brother. 3. Our duty.
VII.—Deut. 34 : 1-12.	The Death of Moses.	Precious in the sight of the Lord.—Ps. 116 : 15.	1. The promised land. 2. The death and burial of Moses. 3. The greatness of Moses.
VIII.—Josh. 1 : 1-9.	Joshua, the New Leader.	Be strong.—Josh. 1 : 9.	1. Joshua's promotion. 2. Joshua's prospect. 3. Joshua's power.
IX.—Josh. 3 : 7-17.	Crossing the Jordan.	Fear thou not.—Isa. 41 : 10.	1. Joshua's commission. 2. Joshua's command. 3. Israel's obedience.
X.—Josh. 6 : 8-11, 14-20.	The Fall of Jericho.	All things are possible.—Mark 9 : 23.	1. The march. 2. The doom. 3. Capture.
XI.—Josh. 7 : 6-15.	The Sin of Achan.	Be sure your sin.—Num. 32 : 23.	1. Israel defeated. 2. Sin revealed. 3. Sin doomed.
XII.—John 1 : 1-18.	Christmas Lesson—The Word Made Flesh.	And the word became flesh.—John 1 : 14.	1. The Word in eternity. 2. The Word in the world. 3. The Word made flesh.

Lesson Persons

Each Lesson of the Quarter may be recalled by linking it with the person or persons most prominent in it.

- Lesson I. MOSES.—Why did Moses cry to God for help ?
 Lesson II. MIRIAM.—For what sin and how was Miriam punished ?
 Lesson III. CALEB AND JOSHUA.—How did these two men show their courage ?
 Lesson IV. MOSES AND AARON.—Why were they not permitted to enter Canaan ?
 Lesson V. BALAK AND BALAAM.—What did Balak wish Balaam to do against Israel ?
 Lesson VI. Special Temperance Lesson.
 Lesson VII. MOSES.—Where did Moses die and in what manner ?
 Lesson VIII. JOSHUA.—How was Joshua, the new leader, encouraged ?
 Lesson IX. PRIESTS.—How were the Israelites enabled to cross the Jordan ?
 Lesson X. JOSHUA.—How was the city of Jericho captured ?
 Lesson XI. ACHAN.—Describe Achan's sin and punishment.
 Lesson XII. Christmas Lesson.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

- Lesson I. What led to the appointment of the seventy elders to help Moses ?
- Lesson II. Why was Miriam smitten with leprosy ?
- Lesson III. What kept the Israelites from entering Canaan when they first reached its borders ?
- Lesson IV. Why were Moses and Aaron not permitted to enter Canaan ?
- Lesson V. How was Balaam prevented from cursing Israel ?
- Lesson VI. When is it wrong to use the food or drink offered to us ?
- Lesson VII. Describe briefly the death and burial of Moses ?
- Lesson VIII. What command did Joshua receive regarding God's Word ?
- Lesson IX. Tell, in a few words, of Israel's crossing the Jordan.
- Lesson X. How were the walls of Jericho thrown down ?
- Lesson XI. Why were Achan and his household put to death ?
- Lesson XII. What do we know of Jesus before He came into the world ?

SCHOLARS' REGISTER

OCTOBER-DECEMBER, 1913

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1913								
Oct. 5.....								
Oct. 12.....								
Oct. 19.....								
Oct. 26.....								
Nov. 2.....								
Nov. 9.....								
Nov. 16.....								
Nov. 23.....								
Nov. 30.....								
Dec. 7.....								
Dec. 14.....								
Dec. 21.....								
Dec. 28.....								
Totals.....								



ST. ANDREW'S COLLEGE
TORONTO, ONT.

A RESIDENTIAL and DAY SCHOOL for Boys.
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Military College. UPPER and LOWER SCHOOLS.

Calendar sent on Application. Spring Term commences Jan. 26th, 1914.

REV. D. BRUCE MACDONALD, M.A., LL.D. " " Headmaster