

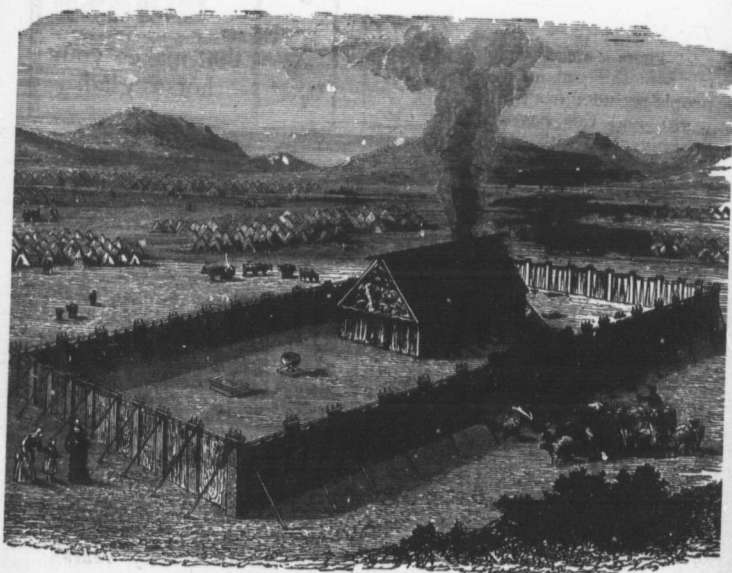
Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE

Vol. 36

AUGUST, 1902

No. 8



THE TABERNACLE IN THE CAMP OF ISRAEL

(See lesson for August 3.)

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Vol. 3

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

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We come to give these little children
Of whom thy tender love is told;
Remembering how came the mothers
With children in the days of old.

Ah! they are more than birds and sunbeams,
That fill our homes with song and light,
The sweetness of whose tender presence
Is round us in the day and night.

We give them, Lord, that in thy bosom
The budding of their years may be;
And wilt thou take them, as we give
them,
A token of our trust in thee?

THE quadrennial Sunday School report, presented by Secretary Crews at the Conferences, gives ground for much encouragement. It is such an admirable document that we present it in this number of Banner. There is only one cause for regret, that is the lessened attendance at the Sunday Schools. But this is true also of the day schools. It is, we believe, the fact that there are several thousand fewer scholars in the day schools of the country than in previous years. We are glad to note the increased attention given to Sunday School matters in the Conferences. The strong resolutions on this subject of the Toronto and other Conferences will, we hope, lead to marked improvement along this line.

We Come to Give These Little Children.

BY RALPH H. SHAW.

(Read by Geo. W. Bicknell, D.D., on Children's Sunday.)
We come not, Lord, before thine altar,
For newer tokens of thy love;
For fresher waters from thy fountains,
And blossoms from thy fields above.

We need not more than thou hast given
Whereby thy boundless good to see,—
We come, O Lord! to make apparent
The fulness of our trust in thee.

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Sunday School Banner

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

TORONTO, AUGUST, 1902

Outlook for Sunday School Work.

THE report of the Epworth League and Sunday School Secretary records the fact that in both these important departments of Christian work there has been during the quadrennium just closed a reduction in numbers. It was not surprising that after the first outburst of enthusiasm in the Epworth League there should come something of a reaction. But the League was never doing better work than it is to-day. Those who joined its ranks on mere transient impulse may have grown weary in well doing, but those who continue from principle its active members are factors of permanent power. Like Gideon's army, the League is more strongly consolidated than ever before. One evidence of this is the intense earnestness

of the Forward Missionary Movement, whereby last year over \$20,000 were raised in the Leagues for maintaining new missionaries in the field. This added to the givings of the young people in our Sunday Schools makes the noble sum of over \$40,000 secured by these twin agencies for aggressive missionary work.

Our Sunday Schools report a slight increase in number, and a slight decrease in the number of scholars. The latter fact, however we may explain it, is greatly to be deplored. There are in these days many influences that interfere with the successful prosecution of Sunday School work. As was foreseen when the greed of soulless corporations secured the legal right to run their trolley cars upon the Lord's day, the tendency has been to break down the sanctity of the Sabbath, to multiply allurements for its violation. A gentleman reported to the writer recently that the Toronto Street Railway Company had presented to Riverdale Park a couple of very young lions, and very amply recouped themselves by the enormous Sunday traffic to the new zoo. Thousands of persons, our informant said twenty thousand, crowded the park and jammed the cars during the hours of the Sabbath day. The military and society parades, the allurements of cycle riding in town and country, and other attractions, break down the restraints of Sabbath observance and increase the difficulty of maintaining attendance in the Sunday Schools; all the more need to be earnest and strenuous in safeguarding that best gift to the tolling thousands of our cities, the Christian Sabbath.

We do not sufficiently appreciate the incalculable value to our church of the religious instruction given by the more than thirty thousand faithful teachers in our Sunday Schools. The statistics of our church report that by far the largest number of additions to its membership come from our Sunday Schools, over eight thousand conversions in the Sunday School is, we believe, the record of the last year. Those brought into the church from that nursery of Christian graces, in the very morning of life, will make far more intelligent, devoted, and useful workers in Christ's vineyard than those who enter it only at the eleventh hour. The church of to-morrow is in the schools of to-day. Let us realize more and more the infinite importance of planting wherever it is possible to gather a few children together, and loving hearts to care for them, these nurseries of the church, to give them most sedulous care

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and culture, to train the youthful immortals in the nurture and admonition of the Lord, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

Many of our schools, about eight hundred in all, like hibernating animals, go into a condition of suspended animation during the winter and are with difficulty aroused in the spring. In many regions the roads may be bad, the snow may be deep, but the day schools are seldom interrupted. Why should the Sunday School be suspended. It has been suggested that in many rural regions it might be an advantage if the schools in winter, and perhaps also in summer, should be held either immediately before or after the morning service. This might have the effect of bringing the adults as well as the younger members of the households into the Sunday School, or Bible School, as some prefer to call it.

Some means should be adopted at least whereby the Lesson Helps and Sunday School papers might be distributed at the Sunday service. Thus, if the schools themselves had perforce to be suspended, the lessons might be studied in the home, and Sunday School literature distributed throughout the winter months when there is more time for religious reading and greater dearth of reading matter. The circulation of our papers reported in our statistics is that on the 31st of March at the very end of the winter. The summer circulation is, we think, nearly fifty thousand greater, taken only for a six months' term. If our schools could be kept open all the year round their efficiency and success would be very greatly increased, and a vast amount of religious reading could be kept in circulation.

We thank the faithful army of ministers, Sunday School superintendents and teachers through whose aid the circulation of these papers has increased during the last two years by over twenty-three thousand. We beg to solicit their continued help in still further extending that circulation, and especially in preventing the closing of eight hundred of our schools during the winter.

The best light to shed upon a Bible lesson is Bible light. The teacher should therefore be familiar with the history, geography, poetry, manners, and customs of the Bible.

Quadrennial Report of the General Sunday School and Epworth League Board.

SUNDAY SCHOOL WORK.

The past quadrennium has not been a period of growth, as far as the membership in our schools is concerned. We regret very much to be forced to report a decrease in both scholars and teachers. The following is a comparative statement:—

In 1898 there were 3,387 schools; in 1901, 3,419.

Number of teachers in 1898, 33,018; in 1901, 32,642.

Number of scholars in 1898, 270,239; in 1901, 266,423.

If the falling off in numbers had occurred in our own church only, we might have been led to conclude that there was something vitally defective in our methods and management, or that our workers have been careless and unfaithful. The fact is, however, that sister denominations in Canada have suffered more serious decreases than our own. Other churches have not prospered at our expense. The same condition of affairs prevails in Great Britain, and indeed all over the world wherever the Sunday School is known. From every direction, there come reports of decreased numbers and attendance. Work of this kind seems to be subject to the same fluctuations as business affairs, and, strange to say, a period of great prosperity in the commercial life of the country is very often attended by a corresponding depression in spiritual activities.

Opinions differ so widely in regard to the cause of decrease in Sunday School membership that no very definite conclusions can be arrived at. The following are among explanations given by ministers to whom a series of questions were submitted:

1. Decrease in the child population of the country. It is said that not for many years has there been so small a number of scholars in our day schools.
2. Lack of interest on the part of parents. Their example of disinterestedness neglects the boys and girls.
3. Neglect upon the part of teachers and pastors.
4. Summer vacation, the bicycle craze, increasing tendency to Sabbath desecration.

One great evil is that the Sunday School is too generally regarded as an

institution intended exclusively for children, and the older people to a great extent remain at home. In consequence of this, it is difficult to retain the young men in the school. How much better it would be if we could bring our people to regard the Sunday School as the teaching department of the church for the whole congregation.

THE HOME DEPARTMENT

has interested a number of the older people in the study of the Bible, and brought them into intimate relations with the school. Lonely families have been reached, mothers who are prevented by domestic duties from attending the school sessions have become interested, our periodicals have received a wider circulation, many people have been brought under pastoral oversight, and not a few have been won to Christ. So far from becoming an excuse for the indolent, to stay away from the school, it has actually helped the attendance at the Bible classes. There has been a steady increase in the membership of the Home Department, from year to year, since its organization, until it now numbers 11,814.

THE CRADLE ROLL

is intended to do for the very young what the Home Department does for the seniors, bring them into vital relations with the school. The names of children too young to attend the sessions are entered upon the books of the school, to be under the watchful care of the Primary department. On their birthday a beautifully illustrated card is sent to them, and occasional visits are made by the teachers. As a rule, mothers greatly appreciate attentions shown to their children in this way, and many families have thus been brought into contact with the church.

RALLY DAY.

By resolution of the General Board, the last Sunday of September was set apart as Sunday School Rally Day, and the General Secretary was instructed to prepare a programme for general use. This was intended to bring together the forces of the school which in many places have become more or less scattered during the summer, and rally both scholars and teachers for the season's work. Judging by the large sale of the official programme, the day was widely observed, and proved exceedingly helpful.

TO OBTAIN BETTER TEACHERS.

By universal acknowledgment the greatest need of the Sunday School is a better equipped class of teachers. In many places very young persons have had to be placed in charge of classes without any previous preparation, and of course the best results have not been attained. Pastors and superintendents should be constantly on the lookout for persons who are intellectually and spiritually fitted for this important work, and Normal classes should be conducted for their benefit. Teachers' meetings, weekly or fortnightly, for the study of the Bible, and methods of work are of great importance. Our ministers should receive, during their college term, such instruction as would enable them to teach others to teach.

OUR PERIODICALS

maintain their high standard of excellence, and during the past four years have increased greatly in circulation. Many schools which have been taking foreign publications have discovered that our own are better. These papers are doubtless exercising a powerful influence in moulding the character of our young people.

THE SUNDAY SCHOOL AID AND EXTENSION

FUND

continues to carry on the good work for which it was established. During the quadrennium many new schools have been established in remote and destitute localities, and poor schools in Newfoundland, New Brunswick, Nova Scotia, and portions of Ontario and the far west have been assisted in securing papers and lesson helps. The plan usually pursued is to grant periodicals to new schools for the first six months entirely free, and after that they are expected to pay at least half price for what may be ordered. In this way Sunday Schools have been maintained in many places, where, without aid, they could scarcely have been kept open. Very sincere expressions of gratitude from those assisted come to the General Secretary's office from time to time. During the past four years the receipts have been as follows:

From collections—

| | |
|------------|------------|
| 1899 | \$2,485 27 |
| 1900 | 2,653 09 |
| 1901 | 2,597 78 |

Total\$7,736 14

SUNDAY SCHOOL BANNER.

From schools in part payment of grants—

| | |
|------------|----------|
| 1899 | \$787 99 |
| 1900 | 954 41 |
| 1901 | 1,042 24 |
| 1902 | 1,399 27 |

Total\$4,183 91

Grand total of receipts, \$11,920.05.

MISSIONS.

The contributions of the Sunday Schools to missions have been as follows:

| | |
|------------|----------|
| 1899 | \$19,835 |
| 1900 | 20,257 |
| 1901 | 20,770 |

Total\$60,862

Sunday School teachers could do much to increase interest in missions, by introducing attractive missionary facts and illustrations, and encouraging the scholars to give small amounts systematically. Monthly collections instead of annual would result in greatly increasing the missionary income from the schools.

ACCESSIONS TO THE CHURCH.

One of the most encouraging things we have to report is the large number of Sunday School scholars who have united with the church during the past four years. The following are the returns:

| | |
|------------|--------|
| 1899 | 8,847 |
| 1900 | 9,376 |
| 1901 | 11,442 |

Total\$29,665

These figures indicate that more attention has been paid to leading young people to decision for Christ, than at any similar period in our church's history.

Sunday School Progress.

REPORT OF THE SUNDAY SCHOOLS COMMITTEE OF THE TORONTO CONFERENCE.

OUT of 458 schools in the Conference 440 are reported as being kept open during the whole year, an increase of 61 over last year. Some 1,561 have united with the church during the year, and 9,684 are reported as belonging to the church; yet that seems a small number out of over 50,000 scholars. There are only 3,557 learning catechism, while only 9,738 are pledged abstainers.

One item is a matter of surprise to us, and that is, that while there are 5,000 more scholars in our schools than last year, there is a decrease of 120 teachers. We think there are some mistakes in the returns. We would urge more careful tabulation.

The finances of the year show a decided advance in every department.

There has been an increase of 574 members in the Home Department. We hope that this field of labor may be more than ever cultivated. There are many all over the Conference that would rejoice in the thought that the Sunday School can be brought to them when they cannot go to the Sunday School; for that is what the Home Department means. If more of our pastors and Sunday School superintendents knew the great value of this modern adjunct they would see to it that every school had one.

A matter of great interest, especially to country schools, is the library. It has been suggested to us, and we think the suggestion a good one, that something might be done along the line of travelling libraries. We would, therefore, suggest that wherever practicable, a circle of five schools unite, and each procure a library of 100 books, each list of books being different from the other. Each school would hold a set of books for one year, and at the end of the year a general exchange would take place. In this way a greater variety of books could be procured for the different schools than in the present way.

At the same time we would suggest that a part of each library be chosen with special reference to the needs of the teachers.

It is desirable in the opinion of your committee that the average of efficiency among our faithful and dearly beloved teachers should be raised more nearly to that of public school teachers by the adoption of methods similar to those pursued for the equipment of the latter.

We therefore suggest for the accomplishment of this end that the General Conference be memorialized to pass legislation empowering Annual Conferences to adopt a method, of which the essential features shall be as follows: (1) A general curriculum of studies, harmonized, as far as possible, with the Normal Course, chosen for the purpose of instructing our teachers in teaching methods in the Word of God, and such other things as may seem desirable or possible; (2) Written examinations. (3) Diplomas. (4) Gradual introduction of this plan.

with the ultimate object of equipping schools with certificated teachers. (5) Standing Committee to take charge of the whole. And fully expecting the permission of the General Conference to proceed, we further recommend to this Conference that this Standing Committee be forthwith appointed so as to be able to report a matured scheme to the next Annual Conference.

Knowing that the report of this committee never reaches the large constituency of our Sunday Schools, which, we have reason to believe, might be helped by such deliberations, we request that this report or portions thereof be printed in some of our Sunday School papers.

Ambrose Kent, Chairman.
Wm. E. Hassard, Secretary.

This report was adopted by the Conference, and the following were appointed as the Standing Committee: Revs. Dr. Withrow, Dr. Wallace, Prof. McLaughlin, A. C. Crews, W. E. Hassard, and Messrs. Ambrose Kent, J. R. L. Starr, D. Stouffer, J. L. McPherson, and G. M. Lee.

Bible Study Sunday, Sept. 14, 1902.

TWO years ago a Bible Study Sunday was announced by the American Institute of Sacred Literature. So great was the enthusiasm with which the day was observed in its first and second year that it now needs no introduction to the public. The plan is exceedingly simple. The pastor of a church wishing to co-operate in the observance of the day promises to preach upon the chosen date, at his chief service, a sermon upon some phase of the subject, "Bible Study in its Relation to the Life and Work of the Church and of the Individual Christian." He may further promise to make an active effort to enlist his people in the systematic study of the Bible, either in organized groups or individually.

The day was first observed in September, 1900, in nine hundred churches. In September, 1901, two thousand churches joined in the movement. This in itself was a great result, but the real good accomplished was in the wave of enthusiasm for Bible study which spread over many of the congregations listening to the sermons delivered. Ten thousand persons have each year since enrolled themselves under the instruction of the American Institute of Sacred Literature,

and many more than this number have pursued courses of study issued by their denominational organizations. The demand for systematic courses has tripled, and the day seems near when no others will find acceptance. The hundreds of pastors who have themselves led classes claim almost without exception (1) that the Bible class has united pastor and people in the closer relation of teacher and pupil; (2) that in the church as a whole interest in the Bible has deepened and increased; (3) that this new interest has affected the prayer-meeting, bringing out new material and freshening the old; (4) that the standard of instruction in the Sunday School has been visibly raised.

Dates for 1902, September 14 and September 28.—Two dates are set for the observance next autumn: September 14 and September 28, the latter for the city churches alone. It has seemed best to make this distinction, since city churches do not reassemble as early as those in the country. These dates are not arbitrary, and can be changed within reasonable limits to suit local conditions.

In issuing this call the Institute desires expressly to state that the movement represents all Bible study, not that of any denomination or school of interpretation. It stipulates no special books or study material. Every minister is urged to observe the day, and to see that classes are organized, the particular course of study and the manner of its pursuit being left to his own discretion. The Institute will, however, be glad to send to any minister who wishes to introduce its courses, full material for examination in advance.

Special order of service and sermon outlines.—A new special order of service will be supplied each co-operating pastor. A new series of suggestive outlines for sermons will also be provided. These outlines, as last year, will be prepared by famous preachers and teachers from both sides of the ocean. For the benefit of those who wish to give instructive addresses upon the history or literature of the Bible, lists of helpful books will accompany the outlines.

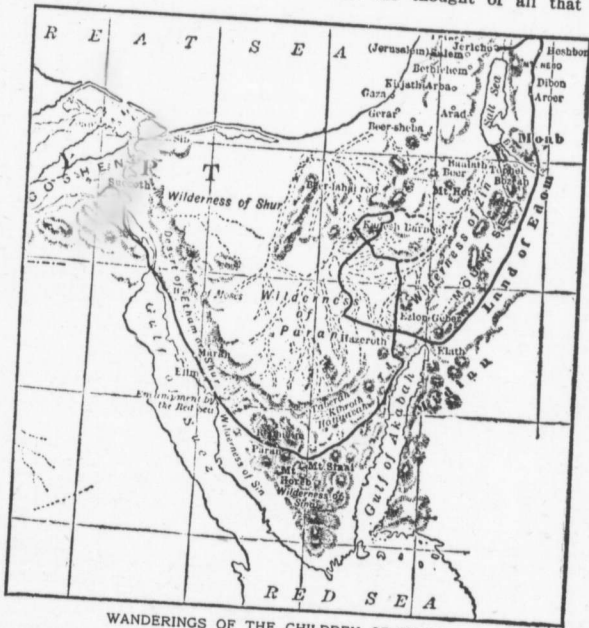
When and how ministers may co-operate.—Pledge your own name immediately, thus adding the weight of "I have done so" to anything which you may say upon the subject. Keep the day in your own mind and in the minds of your people, so that each may be ready when the time comes to embrace with enthusiasm the opportunity to enter upon or to continue systematic Bible study in one form or another.

This call is issued by The Council of Seventy, on behalf of the American Institute of Sacred Literature. (Address Hyde Park, Chicago, Ill.)

* John Henry Barrows,
President of the Council.
William R. Harper,
Principal of the Institute.

* Died June 3, 1902.

with its precious and treasured relics. There lay the two tables of the law, the pot of manna and Aaron's rod that budded, while close at hand was placed the whole book of the law. The presence of these sacred objects would remind the Israelite of God's requirements, and at the same time of his deep obligations in view of his national history, with its many proofs of divine kindness. Along with the thought of all that he owed



WANDERINGS OF THE CHILDREN OF ISRAEL.

The Gospel in the Tabernacle.

IT is no mere fancy that finds a gospel in the tabernacle, which was to the Israelites for many generations the means of approach to God. Embodied in its forms and regulations lie eternal principles, which govern intercourse between sinful men and a God of holiness and mercy.

Let us begin with the Holy of Holies. In this innermost shrine was the ark,

would come a crushing sense of his failure to pay his debt. It could not fail to fill him with uneasiness and dread to remember that, above the ark in which was enshrined the testimony of his unworthiness, there burned the visible emblem of God, whose law he had broken, whose love he had trampled upon.

But there was something else in that inner shrine which spoke of peace and reconciliation. It was the mercy-seat, whose material of pure gold betokened its supreme value. The mercy-seat was between the sign of God's presence and the contents of the ark, as if to cover

from the eyes of the offended Benefactor, the testimony to the people's guilt. The mercy-seat was the divine assurance to Israel that their failure to obey the law was not ignored but pardoned. More than this, when the high priest disappeared into the Holy of Holies, with the burning incense and the blood to be sprinkled, the worshipper without learned that the way to obtain the proffered pardon was through sacrifice and prayer. It is surely dulness of spiritual apprehension that prevents us from seeing in the holiest part of the tabernacle, with its furniture and services, a picture of the way in which a guilty sinner can find acceptance with an offended God. It was fitting that the cherubim should be represented, not only as bowing in reverence before the Divine presence, but also with their faces toward the mercy-seat. For its meaning was one of the things which "the angels desire to look into." This meaning, wrapped up in symbol and ceremony in ancient times, has been disclosed to us in the Gospel.

Passing from the Holy of Holies to the Holy Place or Sanctuary, three articles of furniture claim our attention—the altar of incense, the table of shewbread, and the golden candlestick, with its seven branches. Each of these has its lessons to teach us.

Incense is the recognized emblem of prayer, and the golden altar standing, as it did, immediately before the veil separating the sanctuary from the innermost shrine, sets forth the truth that, although God is holy, yet sinners may come to him in sincere and believing prayer. The table, with its two piles of bread, declares the obligation to bring offerings to God of the necessary staples of life; while the permission given to the priests, as representative of the twelve tribes, to eat the bread, points to the willingness of God to supply our needs. Under this form which has passed away, we find the permanent ideas of dependence and gratitude.

With the words of Zechariah (4. 2-12), and the Revelation (4. 5), we cannot miss the significance of the stately candlestick with its seven lamps. It is a symbol of the church, whose office is to give light to the world. If in the Holy of Holies we find symbols of God, witnessing to his righteousness and love, in the sanctuary we see emblems which have to do with man, representing the obligation resting upon him to worship and witness.

We have yet to glance at the Outer Court with its brazen altar. It was into this enclosure only that the ordinary

Israelite was allowed to enter. To go into the tabernacle was the exclusive privilege of the priesthood. And yet, although the worshipper might not venture into the Holy Place, much less into the Holy of Holies, when he saw the victim slain and its blood poured out upon the altar, he realized that something was being done for him, by a divine appointment which would bring to him pardon and peace.

For many years men have been sending messages across the Atlantic by means of the submarine cable. At last inventive genius has discovered the secret of wireless telegraphy. In the early days of man's spiritual history he could approach God, not directly, but only through ceremonies and priests. These were like the cable. Under the Gospel, we can each have intercourse with God, independently of any priest or form. It is the day of wireless telegraphy in the spiritual as in the physical world. But while forms have passed away, we should remember that they had their place and their value as teaching in pictorial fashion eternal truths concerning the relation between God and man.—Teachers' Monthly.

Temperance Campaign Numbers of Onward and Pleasant Hours | One Month Free.

We have arranged with Mr. J. W. Bengough for a series of new and original temperance cartoons, which will add greatly to the value of these papers. They will be the best temperance campaign papers ever issued in Canada, full of facts, figures, arguments, appeals, pictures, and poems, a store-house of weapons for this holy war. Many schools have accepted our trial trip offers. Any schools not now taking these papers will receive liberal grant for one month free. Every Methodist school should be well supplied. Send post-office address of your secretary, with number of scholars in your school to

WILLIAM BRIGGS,
Wesley Buildings, Toronto.

Methodist Magazine and Review for July.

This magazine begins its fifty-sixth volume with a special patriotic and Canadian number. It has well-illustrated articles on "The Fortress City, Quebec," "Our Great Northwest," of special interest to delegates to the General Conference, and a graphic account of "Harvest on the Prairie." An American missionary contributes a glowing tribute to the "Benefits of British Rule in Southern Asia." A graphic sketch and portrait are given of that "flaming torch," the late Bishop William Taylor. "Iceland and its People," "The Religious Side of Charles Dickens," "The Painter's Art in England," and other articles are well illustrated. Well written stories are

"Widow Trustmore's Memory Room," by Dr. J. V. Smith, "Going to Conference," and "As a Refiner's Fire." Now is a good time to subscribe for this veteran Canadian monthly.

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The Gun and the Bar.

They talk of the man behind the gun,
And the deadly work that he has done;
But much more deadly work, by far,
Is done by the fellow behind the bar.
They talk of the man behind the gun—
Yet only in battle his work is done;
But never ceases, in peace or war,
The work of the man behind the bar.

LESSONS AND GOLDEN TEXTS—THIRD QUARTER.

Studies in the Old Testament from Moses to Samuel.

Lesson 1. July 6.—THE GIVING OF MANNA. Exod. 16. 4-15. Study Exod. 16. 1-15. *Commit vs.* 4, 5. (Read Exod. 16. 22 to 16. 30; also John 6. 23-59.) **GOLDEN TEXT:** Matt. 6. 11. Give us this day our daily bread.
2 July 13.—THE TEN COMMANDMENTS—DUTIES TO GOD. Exod. 20. 1-11. *Commit vs.* 3-11. (Read Deut. 5. 1-15; Matt. 22. 34-40.) **GOLDEN TEXT:** Luke 10. 27. Thou shalt love the Lord thy God with all thy heart.
3 July 20.—THE TEN COMMANDMENTS—DUTIES TO MEN. Exod. 20. 12-17. *Commit vs.* 12-17. (Read Deut. 5. 16-22; Matt. 5. 17-43.) **GOLDEN TEXT:** Matt. 19. 19. Thou shalt love thy neighbour as thyself.
4 July 27.—WORSHIPPING THE GOLDEN CALF. Exod. 32. 1-6, 30-35. Study Exod. 32. 1-35. *Commit vs.* 30-32. (Read Exod. chs. 32-34.) **GOLDEN TEXT:** Exod. 20. 3. Thou shalt have no other gods before me.
5 Aug. 3.—THE TABERNACLE. Exod. 40. 1-13. Study Exod. 40. 1-58. *Commit vs.* 1-3. **GOLDEN TEXT:** Psa. 100. 4. Enter into his gates with thanksgiving, and into his courts with praise.
6 Aug. 10.—NADAB AND ABHU—TEMPERANCE LESSON. Lev. 10. 1-11. *Commit vs.* 8-11. **GOLDEN TEXT:** 1 Thess. 5. 6. Let us watch and be sober.
7 Aug. 17.—JOURNEYING TOWARD CANAAN. Num. 10. 11-15, 29-36. *Commit vs.* 33, 34. (Read Num. chs. 11, 12.) **GOLDEN TEXT:** Psa. 31. 3. For thy name's sake lead me, and guide me.

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

9 Aug. 31.—THE BRAZEN SERPENT. Num. 21. 1-9. *Commit vs.* 6-8. (Read Num. 20.) **GOLDEN TEXT:** John 3. 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

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

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

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

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

ORDER OF SERVICES—THIRD QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. (Psa. 107. 1-8.)

SUPT. O give thanks unto the LORD, for He is good: for his mercy endureth for ever.
SCHOOL. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy:

SUPT. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

SCHOOL. They wandered in the wilderness in a solitary way; they found no city to dwell in.
SUPT. Hungry and thirsty, their soul fainted in them.

SCHOOL. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

SUPT. And he led them forth by the right way.
SCHOOL. That they might go to a city of habitation.

SUPT. O that men would praise the LORD for his goodness,
SCHOOL. And for his wonderful works to the children of men!

III. SINGING.

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

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (Psa. 79. 8, 9.)

SUPT. O remember not against us former iniquities:
SCHOOL. Let thy tender mercies speedily prevent us; for we are brought very low.

SUPT. Help us, O God of our salvation, for the glory of thy name:
SCHOOL. And deliver us, and purge away our sins, for thy name's sake.

New Canadian Hymnal, No. 264.

Lord, bless our Sabbath School to-day!
This is our fervent prayer;
And as we seek the narrow way,
Thy presence, Lord, declare.

New Canadian Hymnal, No. 215.

Lead me to Jesus, my soul is so weary,
Weary of bearing the yoke of sin;
Dark clouds above me, my pathway is dreary,
Joy never dwells my sad heart within.

Questions for Senior Scholars.

The Tabernacle and Its Furniture.

Who gave the pattern and the plan of the tabernacle to the Hebrews?

What place did the tabernacle hold in their life?

How were all things belonging to the tabernacle regarded?

How long after they left Egypt was the tabernacle set up?

What was the ark of the testimony?

What did it contain?

What appeared over it?

What was on the table before the altar of gold?

Where was the altar of burnt offering placed, and what was its use?

By what act were the tabernacle and its furnishings sanctified?

Who were anointed to be high priests?

What evidence of the divine presence was in and upon the tabernacle?

What important truth was taught the Hebrews by the tabernacle in their midst?

What is the object of all true worship?

To whom did all these types and forms refer?

Who is our High Priest?

Questions for Intermediate Scholars.

1. *The Beautiful Tent at New Year's* (verses 1, 2).

When was Moses to set up the tabernacle?

What was it composed of?

What does this tent now mean to us?

Who came to dwell in it?

2. *The Best of All in It* (verse 3).

What ark was placed in the tent?

What was its size and shape?

What was its lid called?

What figures stood upon it?

What articles were in the ark?

3. *Three Stands Full of Meaning* (verses 4-6).

What was on the first table?

What did this mean?

What does the altar of incense signify?

What the altar of burnt offering, and where was it placed?

4. *Washing and Anointing* (verses 7-13).

What was set for cleansing?

What came after the cleansing?

Are we to be saved before God calls us to work for him?

Questions for Younger Scholars.

What did the Lord give his people? *A church in the wilderness.*

What was it like? *A tent.*

Of what was it made? *Of precious things.*

When was it set up? *In the first month of the second year.*

What was spread over it? *Three coverings.*

What was the ark? *A box covered with gold.*

What was in it? *The tablets of Ten Commandments.*

What was set near it? *The golden table and the golden candlestick.*

What was hung before the ark? *A beautiful embroidered curtain.*

Where did he set the golden altar? *Before the curtain.*

What did he place outside? *The great altar for burnt offering, and the laver.*

What then rested upon the tabernacle? *The cloud and fire of God's presence.*

The Lesson Catechism.

(For the entire school.)

1. What was the tabernacle? *The first church of history.*

2. What was it designed to teach? *How men could worship God.*

3. What great trust did it teach about God? *That God is a spirit and invisible.*

4. What did it teach concerning man's approach to God? *There is one way, and one only.*

5. How does God still dwell among men? *By the blessed Comforter, the Holy Ghost.*

6. What is our GOLDEN TEXT? *"Enter into his," etc.*

The Church Catechism.

70. What is Church discipline? *Church discipline is that godly government of the Church that preserveth purity of doctrine, rectitude of life, and the Scriptural ordering of all matters in the household of faith.*

Matthew 18. 17, 18. *And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

THE LESSON OUTLINE.

The Symbolism of the Tabernacle.

I. THE VEIL.

Cover the ark with the veil. v. 3.

The Lord said he would dwell in the thick darkness. 1 Kings 8. 12.

The veil of the temple was rent in twain. Matt. 27. 51.

II. THE LIGHT.

Light the lamps. v. 4.

Thy word is a lamp unto my feet, and a light unto my path. Psa. 119. 105.

I am the Light of the world. John 9. 5.

III. THE SHOWBREAD.

Set in order the things upon the table. v. 4.

He satisfied them with the bread of heaven. Psa. 105. 40.

I am the Bread of Life. John 6. 35.

IV. THE INCENSE.

Set the altar for the incense before the ark. v. 5.

Let my prayer be set before thee as incense. Psa. 141. 2.

The smoke of the incense, which came with

prayers, ascended up before God. Rev. 8. 4.

V. THE BURNT OFFERING.

Set the altar of burnt offering before the door. v. 6.

Christ hath given himself for us a sacrifice to God. Eph. 5. 2.

The Lamb of God, which taketh away the sin of the world. John 1. 29.

VI. THE LAVER.

Set the laver and put water therein. v. 7.

Then will I sprinkle clean water upon you, and ye shall be clean. Ezek. 36. 25.

Ye are washed, sanctified, justified by the Spirit of God. 1 Cor. 6. 11.

VII. THE HOLY GARMENTS.

Put upon Aaron the holy garments. v. 13.

He hath clothed me with the garments of salvation, the robe of righteousness. Isa. 61. 10.

He that overcometh shall be clothed in white raiment. Rev. 3. 5.

EXPLANATORY NOTES.

BY ROBERT E. DOHERTY, PH.D.

It was now a year (lacking fourteen days) since the Israelites left Egypt. Three months of this year had been spent in the advance to Sinai, and the other nine months at the base of that holy mountain. The law had been given and had been accepted, the apostate people had been reconciled to God, and the tabernacle and its furniture had been constructed. The erection of this tabernacle we now study. One third of the book of Exodus is taken up with the tabernacle service, nearly all of Leviticus, and a large portion of Numbers, which shows its importance in the graduated revelation of God. Although the Israelites were perhaps more advanced in religion and ethics than any people of that day, they were very far behind the moral culture of modern Christendom. They would not have been able to understand the precepts of the Gospel and its "plan of salvation." Consequently God gave to them the truth in figures and symbols, just as in our kindergartens we teach infants by objects and motions truth that they could not understand if uttered with scientific precision. And so the tabernacle was an elaborate object lesson in theology. Everything in it and about it was a symbol and type, its "colors, measurements, numbers, vessels, dresses, and services." The best commentary in the world on the tabernacle is the ninth chapter of Hebrews.

I. THE TABERNACLE AND ITS FURNITURE.

Verses 1, 2. *Set ["reared"] up the tabernacle of the tent of the congregation.* Or "meetinghouse." The setting up of this tabernacle was no small undertaking. The ground was carefully measured, and silver sockets in rows, forming three sides of a parallelogram, were firmly set in it. Upon these, upright planks overlaid with gold were set, being held in place by rings and bars. To the inside of the planks were attached draperies of blue, purple, scarlet, and fine linen, while over the structure and falling down on the outside of the plank walls were three coverings, the first of

goats' hair, the second of red-dyed rams' skins, the third of seals' skins. This outside covering was apparently passed over a ridge pole running lengthwise over the tabernacle, so that the structure looked like a house with gables and a sloping roof. Two sides and one end were thus completely draped, while across the open end, which always faced the east, were ranged five pillars overlaid with gold; similar pillars crossed the building about two thirds of the way to the western end. From both of these rows of pillars curtains were hung. The inner row divided the temple into two apartments, the larger one near the door being called the holy

place, the other the holy of holies. The tabernacle was small. Its breadth and its height were alike, about fifteen feet; its length was about forty-five feet, thirty being in the holy place, and fifteen in the holy of holies, which was, therefore, square. It could easily be taken apart and carried and as easily be set up again.

3. *Thou shalt put therein the ark of the testimony.* In the holy of holies. The ark "symbolizes the deepest mysteries of redemption." It was modeled after a heavenly pattern, which statement does not conflict with the fact that the monuments of Egypt bear the images which resemble the scriptural description of it. Many of the Mosaic ceremonials resemble features of heathen religions, but their symbolism conveys spiritual truth instead of error. The ark was made of the wood of the acacia tree, which is a native of the peninsula of Sinai and is seldom found in Palestine. It was a little less than four feet long, and a little more than two feet broad and high. It was plated with gold, and carried golden moldings around it and rings of gold for purposes of carriage. "The testimony" was the "Ten Words" which Jehovah proclaimed from Sinai and afterward wrote upon two tables of stone. Italian painters, with no knowledge of the ancient East, have misled the world concerning the shape and size of these tables. Moses has been painted holding a great slab of marble much like a modern tombstone. We are rather to think of tiny tablets written on both sides in small clear-cut letters. The commandments were Jehovah's declaration of his eternal hostility to sin. They were concealed by the cover of the ark which is called "the mercy seat," a most significant symbol of "mercy covering wrath." The phrase *cover the ark with the veil* might, without fuller descriptions given elsewhere, be understood to refer to the drapery of the ark; but the veil was hung to divide the holy place from the holy of holies. The larger apartment, called the holy place, represented the means of approach to God. The priests as representatives of the people therein officiated, with their faces toward the holy of holies, which, however, they could not enter, for the veil must not be lifted by them nor rent. The Holy of Holies, Jehovah's awful dwelling-place, could be entered only by the high priest, and only once-a year. When Christ came the veil was supernaturally rent in twain, and the holy place and the holy of holies were thrown into one. The furniture of these apartments carried out the symbolism. The holy of holies, as we have seen, contained beautiful emblems of God's purity, justice, and mercy.

4, 5. We now turn to the furniture of the outer apartment, the holy place. It has *the table, the candlestick, and the altar of gold for the incense*—all made of gold or covered with gold. Twelve cakes or loaves were kept upon the table to represent the twelve tribes of Israel—a perpetual food offering. The candlestick, with its central stand, and its six branches, each carrying a lighted lamp, symbolizes that Light of the world which Christ afterward declared himself to be. The offering of incense has always symbolized "the prayers of the saints" (Psa. 141. 2; Rev. 5. 8; 8. 3, 4). The hour when the priests offered incense on the golden altar was the hour when the crowds outside joined in prayer. "All that Jehovah's people may be and do in their consecrated relation to him expresses itself in their prayers before his altar and mercy seat." *The hanging of the door to the tabernacle* means the placing of the portiere or curtain at the eastern front or entrance of the holy place.

6. But all the utensils of the tabernacle and all the ceremonies in the tent depended for their efficacy on *the altar of the burnt offering before the door* and the sacrifices which were made upon it. "The life or soul was conceived as living and subsisting in the blood" (Lev. 17. 11). When the blood of an animal was shed upon the altar it was a type of the outpouring of a life which had been forfeited by sin, and the Hebrew who made the sacrifice confessed by his ritual act, as modern Christians confess by the creeds of their Churches, that the wages of sin is death. The whole worship of the Hebrew centered in this great altar and its sacrifices. From it were taken the burning coals which lighted the incense in the holy place; with blood from it the priest was sprinkled before he dared enter the tabernacle. At the very entrance, therefore, of the house of God by holy rites the doctrine was proclaimed without shedding of blood there is no remission of sin.

7. In our hasty survey of the elaborate arrangements of the tabernacle we are compelled to omit as many beautiful types as we can note, but *the laver with water therein* must not be omitted. On penalty of death no priest dared minister at the altar of burnt offering or in the tabernacle without first washing at the laver. He could not even sprinkle himself with the blood at the altar until first ritually made clean (Psa. 24. 3, 4; John 3. 5; Heb. 10. 19-22).

8. After the holy things of the tabernacle had thus been put in their place *the court round about* was framed and *the hanging* put in its place *at the court gate*.

II. CONSECRATION OF THE TABERNACLE.

9-11. Having thus set up the tabernacle in its completeness, the high priest is to *take the anointing oil and anoint the tent itself and every article that is used for worship, thus formally proclaiming it to be holy, that is, consecrated exclusively to the use of God. Even the altar of the burnt offering and the laver were thus to be set apart as holy.*

III. CONSECRATION OF THE PRIESTS.

12, 13. We have already noted the formal cleansing of the priests. After that Moses is directed to put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister in the priest's office. Before turning to the Additional Study Verses let us arrange in their proper order the interesting ceremonies that have been glanced at in the verses already studied. First, with holy oil the priest and everything that he has to touch in the prosecution of his office is formally set apart, consecrated, sanctified. Thereafter it became an inconceivable sin to use any of these things for

any purpose but worship. Here is the first step in the approach of the human soul to God, profound reverence of feeling, of word, and of deed. Then comes the washing of the priest, who stands as the representative of the people. After the priest has been washed the sacrifice is made, the priest is sprinkled with blood which foretokes the blood of atonement, and enters the holy place. But not even he can pass within the veil; that privilege is reserved for the high priest.

IV. ADDITIONAL STUDY VERSES.

14-38. According to all that the Lord commanded Moses so did he, and the next twenty verses are little more than a repetition of what we have already studied. When all was done *a cloud covered the tent and the glory of the Lord filled the tabernacle*, so much so that Moses was not able to enter. Our lesson closes, verses 36-38, with a repetition of the statement already made that on all their journeys the Israelites followed the rising and setting of the cloud which was dark by day and a pillar of fire by night.

HOMILETICAL AND PRACTICAL NOTES.

BY REV. DAVIS W. CLARK, D. D.

Ritualistic and symbolical religion undoubtedly reaches its most perfect form in Mosaism. The crude in other religions here becomes the mature and well-adjusted. It would be difficult to conceive of anything more perfectly adapted to the end desired to be attained. It "spoke volumes." It was a whole library to a people destitute of libraries. But it was evidently suited to a certain age. It was never designed to be permanently obligatory. The mistake of the Jews was in their unwillingness to discard it after it was manifestly effete. This was Jesus's controversy with the scribes and Pharisees. He showed them how the spirit of Mosaism could be carried forward after the letter of it had been dropped. But they were too wedded to their ritual to heed him.

IMMANENCE.

The tabernacle was significant of the immanence of God. It stood in the center of the camp. Three tribes bivouacked on each side. Every Israelite as he stood at the door of his tent looked directly to Jehovah's pavilion, and might well exclaim, "Why, there is God's tent. God is tenting with us. He is not a God that is afar off. He is nigh." This thought inheres in the very name the Israelites gave the sacred

tent, namely, tabernacle, literally, "to settle down, to dwell." The thought must have been inspiring to the pilgrim nation. That frail curtained structure was more to them than a tower with bastions. The God of Jacob was their refuge. The immanence of God may still be the confidence of national and individual life. And the race does not need any longer the object lesson of a tabernacle.

SANCTITY.

Instead of cultivating an undue familiarity with the divine, the tabernacle was so skillfully arranged as to produce exactly the opposite effect. The successive courts, the cumulative requirements for admission, which rapidly sifted and reduced to a minimum those who were eligible for entrance until at last came that mystic veil signifying the unapproachableness of Jehovah—which could be lifted by one hand only and passed by one person and that but once in a year—all tended to the cultivation of an awe, a sacred reverence for God. The human mind has not yet entirely outgrown its need of aids to devotion. Sacred architecture and furniture may still be made to conserve the reverential and worshipful spirit. More reverence is a crying need of to-day. Our churches tend to

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degenerate into social assembly rooms and our ministers into "hail fellows well met." The ideal church is where true reverence and friendly intimacy blend. Well may Benjamin Kidd affirm the sense of reverence to be a preponderating element in the type of character which the civilization of the future demands.

PARTICIPATION.

God could have let the tabernacle down out of heaven, ready-made and furnished. Some morning the Israelites might have wakened to discover it standing in the midst of the camp. It pleased God, however, to give only the plan and specifications. He gave the pattern to Moses in the mount. But he asked his people to do the work. He said, "Whosoever is of a willing heart, let him bring it." He who was rich became poor in order that he might enrich his people with the sense of cooperation with him. They were coworkers with God. They had the joy and expansive influence of participation with the divine. This is still God's method.

LIBERALITY.

To the divine challenge there was a generous human response. No sooner was it understood what was wanted, and for what purpose, than the people brought their treasures—costly gems, metals precious and base, fragrant acacia, fabrics of the loom and needle, the dye-pot, the metal-workers' mold, and the tanners' vat. Soon it was told Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." The stuff they had was "sufficient and too much." This great offering was prompted by gratitude. It was a joyous memorial of their deliverance from Egypt. It was also an early recognition of the principle of stewardship. They appreciated, however dimly, that what they had they were holding in trust for God. Finally it was done in the spirit of consecration. A thousand years later the descendants of these same people responded to David's challenge, "Who then is willing to consecrate his service this day unto the Lord?" (for the building of the temple.) Upon these same three pillars Christian benevolence rests to-day, Gratitude, Stewardship, Consecration.

FURNITURE.

The furniture of the tabernacle made a series of significant object lessons. The capacious brazen laver standing at the very entrance taught that the first approach to God must be by way of purification. Next came the altar of

whole burnt offering, signifying entire devotion to God. The altar of incense was emblematic of prayer; the table of showbread, symbolic of the communion God had with his priests; the golden candlestick, divine illumination; the veil, divine unapproachableness. Every one of these beautiful and mystic articles is significant of fundamental relations of the human soul to God. The furniture is gone, but the relations remain. The tabernacle grew old like a vesture, it passed away. The temple, which reproduced it in stone, has gone to dust in its turn, but the truths for which they stood remain, and are better understood, more highly prized than ever in the world's history.

ARK.

Finally, the ark was the heart of the whole, the very soul of the sanctuary. It was Jehovah's seat, his resting place. The people were taught to think of Jehovah as seated upon the wings of the cherubim, his feet as resting upon the lid of the ark, as upon a footstool. This is the significance of much of the Hebrew poetry. "He dwells between the cherubim." From thence he "shines forth." His people hide "under the shadow of his wings." There they put their trust and rejoice. The cherubim were represented as looking downward, first at the golden lid, where the blood of the lamb was sprinkled on the day of atonement. They were thus represented as looking at the mercy of God. But they were also looking deeper, at what the ark contained, namely, the stony tables of the law. This symboolical attitude may have suggested to the apostle the expression, "Which things the angels desire to look into."

ANOINTING.

Oil in the East was not merely a luxury, it was a food staple. It had also a high medical use and value. As a cosmetic (especially necessary in a hot climate) and for purposes of illuminating it was indispensable. Its uses in domestic life were manifold and constant. The employment of oil in the religious dedication of persons and things was therefore exceedingly appropriate. This use of a material of the highest value, one indispensable to comfort, added dignity to this act. Need of these object lessons, however essential in the kindergarten ages of the race, is now in large measure outgrown. A material and visible anointing is unnecessary. The conscious, free, and continuous dedication of oneself to "The good" will evince itself without artificial expedients. This is the true "oil of gladness."

Thoughts for Young People.

THE GOSPEL IN THE TABERNACLE.

1. The tabernacle stood in the middle of the camp; so religion is the most important element in the national and individual life.

2. The court and its curtains marked the separation of God's house and people from the rest of the world.

3. The altar of burnt offerings, the largest and most prominent object of the tabernacle establishment, emphasized the importance and greatness of the atonement of Christ's blood as the means of our salvation.

4. The laver at the door of the tabernacle betokened the purity required by the service of God.

5. The two rooms of the tabernacle represent God's dwelling place; the holy place the Church on earth, the holy of holies the Church in heaven.

6. The candlestick is the Church, precious as gold, with many branches, yet one light, upholding Christ the light of life.

7. The table proclaims Christ as the bread of life, upon which his royal priesthood feed.

8. The incense altar, close by the mercy seat, shows Christ as our High Priest presenting the incense of our prayers before the throne.

9. The veil shows how close is the relation, and how slight the separation, between the Church on earth and the Church in heaven.

10. The mercy seat, with the Shekinah between the cherubim, shows us that God dwells in the midst of his people, to accept their prayers, and to guide them by his glory.

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

NOTE.

Our study outline will continue the same throughout the quarter, namely:

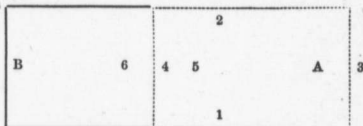
PRELIMINARY.
PLACES.
PERSONS.
PICTURES.
PRACTICAL APPLICATION.
REPARATION FOR NEXT SUNDAY.

See HINTS for July 6, 1902.

PRELIMINARY.

Let the teacher have prepared a diagram of the tabernacle like the following, but much en-

larged, so that it can be seen easily by the pupils:



A, the holy place; B, the holy of holies. 1, the candlestick; 2, the table and showbread; 3, the first veil; 4, the second veil; 5, the altar of incense (golden); 6, the ark of the covenant, and mercy seat with cherubim (having pot of manna and Aaron's rod)—the throne and very presence of God. (From Davidson's *Commentary on Hebrews*.)

Have prepared also another diagram without the furniture indicated thereon.

PLACES.

Same as for the last lesson.

PERSONS.

The Lord and Moses.

PICTURES.

Of these we have three, as follows:

1. *The tabernacle.* Instead of our drawing word pictures, as our custom is, ask the pupils to show the diagrams of the tabernacle which they have prepared. Commend these as much as possible, and suggest any corrections that need to be made.

2. *The furniture.* Now take the diagram, which is minus the articles of furniture. Tell the pupils to open their Bibles. Ask: What does verse 3 tell us was put into the tabernacle? Where does it belong? Have some one mark it on the proper place in the diagram. Proceed in this way in order, with verses 4 to 8 inclusive, until there have been put into their proper places

THE ARK,
THE TABLE,
THE CANDLESTICK,
THE ALTAR,
THE LAVER,
THE COURT.

3. *The anointing.* Have some one turn to Exod. 30, 23, 24 and read the names of the five ingredients which composed the anointing oil. Ask: What were to be anointed? (See verses 9 and 11.) Why?

4. *The priests.* Who were the priests? To what tribe did they belong? How were they to be prepared for service? (Verses 12, 13.)

PRACTICAL APPLICATION.

The pupils will not understand why God was so particular about the tabernacle and its con-

tents. Show them how ignorant the Israelites were, and how it was necessary for God to instruct them by means of objects and symbols, just as we teach children now. All the ritual of the Old Testament times was a preparation for, as well as a prophecy of, Christ. We do not need such things now, because Christ is both our Great High Priest and our Sacrifice.

Briefly trace the evolution of the church of to-day from the tabernacle, the temple and the synagogue being the intermediate steps in the process of development. Question the pupils concerning what took place when Christ died, and try to have them understand why the veil of the temple was rent in twain. Christ as our Priest and our Sacrifice broke down every barrier between us and God, so that there is now no need of altar, sacrifice, or priest. The church, however, remains, because we ought to publicly worship God and to meet for instruction in the things that are for our spiritual good. This is the teacher's opportunity to impress upon the pupils the need for, and the value of, church attendance. Have several repeat the Golden Text and explain that "gates" and "courts" mean the church. Have all print:

I WILL REGULARLY ATTEND
THE CHURCH
 TO WORSHIP GOD.

PREPARATION FOR NEXT SUNDAY.

Do not let the fact that we have a temperance lesson once a quarter deter the teacher from making an especial effort on next Sunday to have her pupils sign the pledge, or, if they have already done so, to strengthen them in their resolution to keep it. To this end ask all who have not already signed to come next Sunday prepared to do so, and ask all who have signed to bring their pledge cards with them. Let the teacher have some pledges ready, and also pen and ink for signing.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Old Testament worship. I went into a kindergarten and saw the children playing with their blocks and papers and games, and I thought, "These children are really studying philosophy and sociology and mathematics, but they don't realize it." So in that Old Testament worship we see that God's people were really in their childhood, and they had to be taught about God

and worship with things that they could see and handle. All this was a symbol pointing to Him who was to come and tabernacle among us.

The tabernacle symbolized a religion that can be carried from place to place. It was said of a traveling man whose religious influence was felt wherever he went, "That man's business is to serve the Lord; he travels to pay expenses."

A little girl's mother was shocked to hear her say when they were preparing to go away on a vacation, "Good-bye, God." And then she remembered that it was not strange for the child to think this, since the vacation season had nothing in it to suggest that service to God was continued after they stated on their journey.

The ark of the testimony. A missionary going to Africa said at the farewell service: "We think that the Israelites ought not to have feared to go anywhere—into the wilderness or into the sea or among enemies—since the ark, the symbol of God's presence, went with them. Surely we missionaries ought not be afraid to go anywhere, since Jesus said, 'Go ye, and, lo, I am with you always, even unto the end of the world.'"

The table. This table with bread on it represented companionship between God and man. A native Hindu translating some parts of the New Testament said, "I have to-day been studying some passages that mark the Christian religion as very different from the religions of our land. Jesus said to human folks, 'I have called you friends,' and it was said of him, 'This man receiveth sinners and eateth with them.' In the religions of this land men do not enter into friendship with the gods."

The candlestick. "Thy word is a lamp unto my feet." Mr. Moody said that when we prayed we talked to God, and when we read the Bible God talked to us.

The altar of burnt offering. "I call you not to die for your country, but to live for it," said a great statesman. And this is the call of Paul in the twelfth of Romans, "I beseech you, present your bodies a living sacrifice." The altar stood for the surrender of life. The New Testament calls not for a dead sacrifice, but for a life given up to service.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Does the tabernacle in the wilderness seem too far off and long ago to have a place in present-day thought? Perhaps you think those Hebrews were crude and ignorant, and that God

taught them in a way suited to their understanding, as we teach little children in the kindergarten; but that we, more enlightened, have no use for such instruction? Well, you may use the comparison of the kindergarten if you will, but you must remember that the basis of kindergarten teaching is the imperishable truth which its methods illustrate. I do not, however, believe that such teaching was any better suited to the men and women of those days than to us, nor that they were so far below us in ability to understand spiritual truth. Not one of us can comprehend the vital teachings revealed through the visible tabernacle more intelligently and clearly than they unless the Holy Spirit show them to us. It is for our instruction as it was for theirs. It was made after the pattern of things in heaven showed to Moses during those forty days when he was alone with God on Sinai. These are things that remain. Spiritual realities do not change. What God would teach then he would teach now. To set aside as a thing of the past this exquisite structure of fine wrought linen and gold, with all that it contained, is to set aside the beauty and blessing of the spiritual life, and the realities of heaven which alone abide when the fashion of this world passes away. The tabernacle was the "place of meeting" between God and men. It was not by chance or fancy that directions for making it were so minute, and Moses was enjoined to follow strictly the pattern shown him. All were "figures of the true," "example and shadow of heavenly [or spiritual] things." Study it earnestly. Read it in the light of the eighth, ninth, and tenth chapters of Hebrews. It teaches foundation truth upon which the hope of every human soul must rest.

In the outer court, open to all, is the altar for burnt offering. "There's a wideness in God's mercy." "Christ was once offered to bear the sins of many." "He is the propitiation . . . for the sins of the whole world." Next is the laver for the cleansing of those who should enter the sacred inclosure. "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Within the tabernacle curtain, separate from the outer court, nearer the most holy place, stands the table of showbread, the golden candlesticks with burning lamps, and the altar of incense. "I am the living bread; he that eateth me, even he shall live by me." "I am the light of the world. He that followeth me shall not walk in darkness." "In the midst of the golden candlesticks

one like unto the Son of man." "And the smoke of the incense with the prayers of the saints ascended up before God." Food for the soul; illumination; communion in prayer, for all who come by the altar, cleansed in the laver, into the holy place. But within the veil, in the most holy place, is the ark of the covenant, with the tables of the law, Aaron's rod that budded, the pot of manna, the cherubim made of one piece with the ark, the mercy seat, and the glory of God's presence filling the place!—all things complete in Christ Jesus. The law fulfilled; in him bringing forth much fruit; in him eating the hidden manna; in him partakers of the divine nature; in him coming boldly to the mercy seat. But dare we enter? Once a year the holy of holies was open only to the high priest. Washed in his blood (Rev. 1. 6), we are made "priests unto God;" and when the sun withdrew its light and earth trembled in the presence of that great Sacrifice on Calvary the veil of the temple was rent in twain from the top to the bottom, and we now have "liberty to enter into the holiest by the blood of Jesus," and all that is revealed in the tabernacle symbolism is ours in "full assurance of faith"—universal atonement; the free gift of the regenerating Spirit; communion with God; food for the soul; light for the mind; effectual prayer; fullness of blessing in Jesus; for the world, for the individual spiritual life, for humanity in the ages to come, when the "great voice from heaven will be heard saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

The Teachers' Meeting.

Draw a diagram showing the plan of the tabernacle, its courts, and its contents. . . . Explain each article in the tabernacle, its purpose, and its typical teaching. . . . How did the tabernacle foreshadow Christ? . . . What the tabernacle demanded of Israel: 1. Liberal giving; 2. Thought and object lessons of which they were to find the meaning; 3. Reverence; 4. Obedience. . . . The history of the tabernacle. . . . What is now the tabernacle of God's presence, and where is it?

We present an excellent engraving of the tabernacle in the Camp of Israel in this month's BANNER. (See cover page.) What the tabernacle teaches—I. Concerning God. 1. His condescension: He will in very deed dwell among men. 2. His wisdom: He planned all, to the minutest detail. Moses found nothing lacking. Moses

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added nothing. But neither Moses nor anyone who has followed him fathomed the full meaning of the tabernacle. 3. God's spirituality: It contained no image or similitude of himself. 4. God's holiness: Illustrated by the perfect law contained in the ark. 5. God's sanctity: As shown by the restrictions which are thrown around the holy of holies. 6. God's mercy: Shown by the golden cover upon the ark on which the atoning blood was to be sprinkled, and by the entire ritual of sacrifices. 7. God's purity: Illustrated by the materials used, the strict cleanliness enjoined, etc. 8. God's regard for order: Exhibited by the directions how to set the tabernacle up and bring in and locate the furniture, and the various appointments for worship. 9. God's leadership: Shown by his control of the movements of the camp. II. Concerning man. 1. His guilt and aloofness from God. 2. His need of expiation. 3. His need of mediation.

Library References.

BY REV. S. G. AYRES.

THE TABERNACLE.—The literature of the tabernacle is very voluminous. The work by the late Professor James Strong is perhaps the most valuable. *The Biblical World* for April, 1893, and July, 1897, presents very interesting views. Consult also the *Desert of the Exodus*, by Palmer, and Trumbull's *Kadesh-Barnea*.

JEWISH WORSHIP.—Schurer, *Jewish People in the Time of Christ*, Division II, vol. 1. Keil, *Biblical Archaeology*. Edersheim, *The Temple*.

Blackboard.

BY THOMAS G. ROGERS.



To the symbol-seeking Israelites God granted a visible manifestation of his presence, by the tabernacle in the midst of the camp. Here he declared that after a special manner he would reveal and communicate himself to those who sought him with true heart, and by the use of the ordinances he had ordained. In the light of the realities which its appointments and solemn services could but dimly portray, we understand something of the mind of God in the provision made for the spiritual need of his people. With clearer, holier vision let us rejoice in the full revelation which superseded the types and symbols of that day.

Coloring. Tabernacle, blue, purple, scarlet; cloud, white; text, red; lower words, blue and white.

LESSON VI. Nadab and Abihu (Temperance Lesson).

[Aug. 10.]

GOLDEN TEXT. Let us watch and be sober. 1 Thess. 5. 6.

AUTHORIZED VERSION.

Lev. 10. 1-11.

[Commit to memory verses 8-11.]

1 And Na'dab and A-bi'hu, the sons of Aar'on, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

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

4 And Mo'ses called Mish'a-el and El'zaphan, the sons of Uz'zi-el the uncle of Aar'on, and said unto them, Come near, carry your

AMERICAN REVISED VERSION.*

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. 3 Then Moses said unto Aaron. This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the

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

brethren from before the sanctuary out of the camp.

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

6 And Mo'ses said unto Aar'on, and unto E-le-a'zar and unto Ith'a-mar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Is'ra-el, bewail the burning which the LORD hath kindled.

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

8 And the LORD spake unto Aar'on, saying,

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

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

11 And that ye may teach the children of Is'ra-el all the statutes which the LORD hath spoken unto them by the hand of Mo'ses.

Time.—B. C. 1490. **Place.**—The plain er-Rahah.

Home Readings.

M. Nadab and Abihu. (Temperance.) Lev. 10. 1-11.

Tu. The incense altar. Exod. 30. 1-10.

W. Penalty of unfaithfulness. Ezek. 22. 23-31.

Th. Rules for priests. Ezek. 44. 15-21.

F. A better way. Gal. 5. 16-26.

S. Cautious living. 1 Cor. 9. 19-27.

S. Need for watchfulness. 1 Thess. 5. 5-23.

Lesson Hymns.

New Canadian Hymnal, No. 339.

Give thanks unto God, who is able and willing
To save to the uttermost all who draw near;
To send out his light, their redemption fulfilling,
While his wonderful love shall dispel every fear.

New Canadian Hymnal, No. 335.

Homes there are of want and sorrow,
Where the sunlight ne'er appears;
Only grief, and woe and pallor,
'Mid the flow of burning tears.

New Canadian Hymnal, No. 334.

Hark! the temperance bells are ringing,
Joyous music fills the air;
Strength and hope their tones are bringing
To the homes where dwelt despair.

uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. 5 So they drew near, and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled. 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8 And Jehovah spake unto Aaron, saying, 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout your generations: 10 and that ye may make a distinction between the holy and the common, and between the unclean and the clean: 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by the hand of Moses.

Questions for Senior Scholars.

To what office were Nadab and Abihu consecrated?

What example as priests were they expected to set before the people?

What was their sin?

How did the Lord punish them for their presumption?

What in the nature of their crime justified so severe punishment?

How did Aaron signify his submission?

Why were no signs of grief to be made over the fate of these men?

Who carried the dead priests away?

What did the Lord declare as his will concerning those who come nigh unto him?

What prohibition concerning strong drink was given to Aaron?

How long was this statute to be observed?

What reasons are given in this lesson for this prohibition?

Questions for Intermediate Scholars.

1. *Drunk before God* (verses 1-3).

What was the business of Nadab and Abihu?

Who was their father?

What was their place of worship?

What were they then doing?

In what condition were they?

What did God do?

2. *Death Unmourned* (verses 4-7).

What hard duty was laid upon their father Aaron?

Who were the brothers of Nadab and Abihu?

What was their duty now?

Why must no one mourn?

Where were they buried?

3. *Drink No Strong Drink* (verses 8-11).

Upon whom was this command laid?

How does it apply to us?

Does it apply only in worship?

When is one a drunkard?

What terrible woe is upon drunkards? (1 Cor. 6. 10.)

Questions for Younger Scholars.

What was the church of the Israelites? *The tabernacle.*

Who were its priests? *Aaron and his four sons.*

Who was the high priest? *Aaron.*

Who were Nadab and Abihu? *Two of his sons.*

What did they offer to God? *Strange fire.*

What fire had God told them to use? *Fire from the golden altar.*

What were they following? *Their own way.*

What suddenly came upon them? *A fire that destroyed them.*

What did God tell Aaron? *That the priests must not use wine or strong drink.*

Had Nadab and Abihu been drinking? *It seems so.*

Why? *Because they were careless and disobedient.*

What other reason have we for thinking so? *The Lord's warning to Aaron.*

The Lesson Catechism.

(For the entire school.)

1. Why were Nadab and Abihu destroyed? *For offering strange fire.*

2. What caused them to offer strange fire? *Intoxication from the use of wine or strong drink.*

3. What was its effect upon them? *It made them unable to distinguish between holy and unholy.*

4. What command did God therefore give to Aaron? *"Do not drink wine nor strong drink, thou, nor thy sons with thee."*

5. What is the lesson we ought to learn? *"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."*

6. Give the GOLDEN TEXT: "Let us," etc.

The Church Catechism.

71. For what purpose was the Church of Christ with its ordinances established in the world? *The Church of Christ was established in the world for the preaching of the Gospel to all nations, the conversion of sinners, and the edification of believers.*

THE LESSON OUTLINE.

Worship, True and False.

I. THE FIRST PURPOSE OF WORSHIP.

I will be sanctified in them that come nigh me. v. 3.

Serve God acceptably with reverence and godly fear. Heb. 12. 28.

Ye shall be holy; for I am holy. Lev. 11. 44.

II. THE SECOND PURPOSE OF WORSHIP.

Before all the people I will be glorified. v. 3.

Whoso offereth praise glorifieth me. Psa. 50. 23.

They may see your good works, and glorify your Father which is in heaven. Matt. 5. 16.

III. THE DEGRADATION OF HOLY OPPORTUNITIES.

Offered strange fire before the Lord. v. 1.

Uzziah the king was a leper unto the day of his death. 2 Chron. 26. 21.

Every one that exalteth himself shall be abased. Luke 18. 14.

IV. GOD CANNOT TOLERATE FALSE WORSHIP.

There went out fire from the Lord, and devoured them. v. 2.

The congregation of hypocrites shall be desolate. Job 15. 34.

The hypocrites in heart heap up wrath. Job 36. 13.

EXPLANATORY NOTES.

The tabernacle, with its sacred furniture, now stands on the plain. The pillar of fire which towers above it, and which floods with glory the unwindowed holy place, is the symbol of the presence of God. All about it are the tents of Israel, and in full view are the peaks of Sinai, from the summit of which, with fire and thunder, the words of God had been spoken. The national giddiness which contrived the golden calf has gone,

and with reverence the people have adopted the ritual which Moses has ordained. At stated seasons they bow with reverence before the awful symbols of the presence of Jehovah, and bring their personal wants directly to him in prayer. The brazen altar in the open court smokes with the daily sacrifices. God has on this very day singularly honored the worship of his people. But religious joy is suddenly turned to sorrow by an act of sacrilege, and sorrow turned into awe by a judgment of righteousness. Two young men who have received the responsibilities and privileges of the priesthood, who a few months before this climbed the steeps of Sinai and saw indescribable divine manifestations, trample their honors and duties under foot and bring contempt on the worship of God by disobedience and sacrilege. They fill their censers with common fire instead of lighting them at the divinely lighted altar of burnt offering, and, excited by strong drink, as we must conclude from the plain intimations of the record, they go through the holy ritual as if they had not already profaned it. But the lightning of God's anger flashes, and the two priests fall dead in the vestibule. God's reason for this severe penalty is given in verse 3. Aaron and other relatives are forbidden to show the customary signs of grief. The bodies are buried without mourning. Thus is God's majesty vindicated. "Ye shall be holy, for I am holy," saith the Lord. His house, his day, and his worship must be held sacred in the presence of all, and there can be no reverence in worship, there can be no good order in business, there can be no virtue in public or private life, so long as men are controlled by the lawless impulses that spring from intoxication. This is the lesson that is to be brought to our pupils to-day.

I. HIGH PRIVILEGES.

Verse 1. *Nadab and Abihu* were the two eldest sons of Aaron. Many an Israelite might have envied them. They inherited great privileges. Aaron and Moses, men of commanding ability, were specially honored as the chiefs who had brought the nation out of Egypt. But Aaron's sons, so far as we know, had shown no unusual qualities. Nevertheless, in God's providence "they had lately been consecrated in the presence of all the congregation to the service of God. Robed in beautiful priestly garments, they had been anointed with the holy oil, and, after watching seven days and nights at the door of the tabernacle, they had just entered upon the duties of their high office to assist their father at the sacrifices."

II. THE TERRIBLE FALL.

1. *Took either of them* ["each of them"] his censer. The bowl in which frankincense and other gums were mingled with coals of fire, making a fragrant cloud of smoke. *Put fire therein, and put* ["laid"] *incense thereon, and offered strange fire before the Lord* ["Jehovah"]. Incense was offered twice a day at the hours of morning and evening sacrifice, the latter being about three o'clock. It was to be ignited with fire from the altar of burnt offering (which had been kindled by flames from heaven when the altar was first consecrated), and then placed upon the golden altar in the holy place. Nadab and Abihu, however, took common fire, which Jehovah had commanded them not, and evidently conducted the service in a disorderly way. Their irreverence was open and defiant. That God regarded it as a heinous sin is shown in verse 6, and that it

was the result of intoxication is strongly intimated in verse 9.

2. *There went out fire from the Lord* ["came forth fire from Jehovah"]. The natural meaning is that through the curtain a flame darted forth from the holy of holies where the Shekinah, the visible manifestation of Jehovah, was. Some understand, however, that death came in a lightning stroke from the sky. *Devoured them.* Killed them. *They died before the Lord* ["Jehovah"]. The majesty of God which had been affronted by their irreverence was vindicated before they left his presence.

III. THE DUTY OF REVERENCE IN WORSHIP.

3. *This is it that the Lord* ["Jehovah"] *spake.* The precise words are not found elsewhere. *I will be sanctified in them that come nigh me.* If men will not of choice honor and recognize God, God must secure his own recognition. We must be careful to make plain that this is not a divine whim; it is according to the eternal laws of goodness. *Before all the people I will be glorified.* Their penalty was public. *Aaron held his peace.* In the silence of grief, yet submissive to God's will, and recognizing his justice.

IV. SUBMISSION.

4. *Mishael and Elzaphan* were cousins of the two slain priests, and without this special command dare not enter the sanctuary. They were called to their duty to relieve Eleazar and Ithamar, two younger sons of Aaron, on whom the responsibility of the burial of their brothers would naturally fall, but who became assistants to their father instead of Nadab and Abihu, and must avoid ceremonial defilement.

5. *They went near.* A phrase that intimates

the terror with which they approached, and the awe with which their shrinking advance was observed by the horror-stricken people. They carried them in their coats out of the camp. As with solemn silence the young men carry first one body and then the other past the doors of the tents to the burying-ground on the outskirts, and as the people observe the profaned robes draped around the lifeless remains of the unholy men, a solemn impression of the purity and majesty of God must have been made upon all.

6. This impression was deepened by Moses's instruction to the younger brothers who now became priests. *Uncover not your heads* ["Let not the hair of your heads go loose"]. A common sign of mourning. *Neither rend your clothes*. Another token of grief. *Lest ye die*. Such a demonstration as is here forbidden would have been generally understood as defiant of God. *Lest wrath come upon all the people*. If they, like their brothers, forfeited their great privileges and responsibilities the entire Israelite nation would be left without proper religious opportunities and in hopeless disorder of worship. So these young men were to account the services of God which they performed in behalf of the nation as more important than their own private griefs, and they were not to act as if repining against God's dealings. Moses shows, on the other hand, that a proper manifestation of personal sorrow was not objectionable to God, for he adds, *but let your brethren, the whole house of Israel, bewail the burning which the Lord ["Jehovah"] hath kindled*. Well indeed might the whole nation mourn.

7. *Ye shall not go out from the door of the tabernacle of the congregation* ["the tent of meeting"], to accompany the dead bodies to the grave, because the anointing oil of the Lord ["Jehovah"] is upon you. They filled in God's economy a place that no man on earth holds now. They were representatives of God in a unique sense. Their own lives would be forfeited if they disobeyed, and this, perhaps, would be the least of all the evil consequences. *They did according to the word of Moses*, and

by so doing registered themselves on the side of God and against the impiety of their brothers.

V. TOTAL ABSTINENCE.

8, 9. *Do not drink wine nor strong drink*. It is not easy to see why this injunction should be brought into so close connection with the preceding event if the two priests had not committed their crime while under the influence of liquor. "Strong drink" included intoxicants made from other fruits than grapes, but most of it was drugged wine, wine made strong by "steepings." Distilled liquors had not yet been invented. *Lest ye die*. The awfulness of the punishment shows the awfulness of the crime. This rule was not to be confined to Aaron and his sons; *it shall be a statute forever throughout your generations*. All the descendants of Aaron were directly included. We might suppose that the injunction was restricted to them were it not for the next two verses, and for the enlarged revelation of God's will since Aaron's day.

10. *That ye may put difference between holy and unholy* ["that ye may make a distinction between the holy and the common"] and *between unclean and clean*. Priests only had opportunity to make this distinction in the ancient worship of God. But we live in the age of the priesthood of the people, when each person if at all he gets to God must come by himself, and if a distinction is to be made between the holy and the common he must himself make that distinction. Ministers are ordained to administer to us the sacraments and to train the laity in holy things, but ministers are not priests. "There is one Mediator." His work "is finished," completed, and therefore the responsibility for personal purity, which came so weightily upon the descendants of Aaron, comes now upon every one of us, and if it was important for them to abstain from liquor it is even more so for us.

11. *That ye may teach the children of Israel all the statutes which the Lord hath spoken*. No one can properly teach the law of God unless he keep himself in a state to comprehend it. *By the hand of Moses* means simply "by Moses."

HOMILETICAL AND PRACTICAL NOTES.

A portable temple suited well the pilgrim character of Israel in the wilderness. Though portable, it was far from cheap or crude. In texture, color, and proportions it was sumptuous and ample. Its furniture was costly, ornate, and significant. A priesthood was insti-

tuted and instructed in the significant ritual. The rich regalia of the priest matched well the splendor of the altar at which he ministered. It was a joyful hour, everything was ready. But with historic inveteracy an event transpired which shrouded all in impenetrable gloom.

PRIDE.

Their new clothes and high office turned the heads of Aaron's sons. Pride went before their destruction, and a haughty spirit before their fall. They were so puffed up that they were indifferent to the divine instructions in the performance of their holy functions. Any way in which they might choose to do them would be good enough, in their opinion. It might be important to build the tabernacle according to the pattern in the mount, but what kind of fire they put in the censer was small matter in their judgment. Their presumption was inordinate, intolerable.

DRUNKENNESS.

The explicit prohibition in this connection of the use of alcoholic liquors, while in the service of the tabernacle, leads to the presumption that Nadab and Abihu were drunk when they did this deed. But intoxication may have been an accompaniment of their folly rather than the cause of it. It was all of a piece, however—pride, luxury, drunkenness. The Bible is the best temperance handbook in the world. Nowhere in literature are the woes of the drunkard so graphically pictured. Historic instances of the folly, foulness, and disaster of drunkenness are here preserved, and in successive generations have exercised their deterrent influence powerfully.

OFFENSE.

Opinion is variant, as to the exact nature of the offense—whether it consisted in the quality of the incense, or the place from which the fire was taken. The matter is relatively insignificant and unimportant. The essence of the offense was the disregarding of the divine order. It was presumptuous and deliberate. It was subversive of the very function to which the priests were appointed, which was to show forth the sanctity of the divine person and nature, as God had said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified."

PUNISHMENT.

Retribution was fairly Sinaitic. The terror of it makes one shudder. It was as if the sacrilegious priests had been electrocuted. Without warning, without opportunity of retreat, a "fire went out from the Lord and devoured them and they died before the Lord." It must be remembered that this was an epochal period in Israel's history. It was the institution of a new order. A thousand successors of these un-

happy men were warned by their miserable fate. They died for their sins. Yes, but they also died that others might not sin and die. Their punishment was exemplary, and designed to be deterrent. The parallel instances are those of the stick-gathering Sabbath-breaker, Uzzah steadying the ark, the rebellion of Korah, Ananias and Sapphira. It must be remembered also that the punishments here mentioned were, so to speak, temporal, and that a presumption of eternal doom cannot be based upon them.

PROPORTIONATE.

Much had been given these sons of Aaron. They were well-born. They belonged by inheritance to the "upper class." They had had one great experience which ought to have been enough to have transformed their lives. With their uncle and father and the seventy elders they had a vision of God. The glory of it was so great that it transformed the common rock of the mountain top into a tessellated pavement of sapphire (Exod. 24. 9-11). These men had been also elevated to a sacred office, the significance, dignity, and importance of which had been carefully explained to them (Exod. chapters 28, 29). Where much had been given much was justly required. Nadab and Abihu miserably failed in the test. They knew their duty; not doing it, they were beaten with many stripes. Their sin was proportionately like that of Chorazin and Bethsaida as compared with Sodom and Gomorrah.

FIRE.

Sunlight so genial and life-giving concentrated by the burning glass may easily become a consuming fire. So that lambent flame the Shekinah, hovering between the golden wings of the cherubim, significant of the divine presence and its illumination, was suddenly transformed into a lightning shaft, and piercing the veil without marring it, struck the gross offenders dead. Thus the Old Testament furnishes an illustration of the New Testament texts, "Our God is a consuming fire," and, "It is a fearful thing to fall into the hands of the living God."

BURIAL.

The funeral of Aaron's sons was significantly in harmony with all the circumstances. Their sullied robes could never be worn by others, so they were converted into shrouds. Heads were not to be uncovered, garments were not to be rent. The father and surviving brothers were

not to leave their stations in the tabernacle to follow the cortège. They were not to give vent to their emotions in oriental fashion. A general public lamentation was permitted, but it seemed to be not for the victims so much as for the offense which made their death necessary. Here is a caution for our day. Honorable burial for dishonorable persons is a public scandal. Ostentatious emblems, spectacular functions, fulsome eulogy would be better omitted.

Thoughts for Young People.

SALIENT POINTS.

1. *God requires holiness.* It is not enough for a man to be sound in belief, to have clear views of the atonement and the way of salvation. Nadab and Abihu taught no new doctrine, but acted inconsistently with their profession. By assisting according to the duties of their office, they professed to draw near to God in the way he had appointed, but, instead, they "turned to their own way" (Isa. 53. 6). They thought their own manner of offering incense as good as that which God had commanded. And so, having begun with that which was holy, they turned away to that which was unholy, putting no "difference between clean and unclean."

2. *The life must correspond with the belief.* There are many Sunday school scholars who could pass a good examination upon the fundamental truths of Scripture. They have received the doctrine of redemption by grace, of justification by faith without works. They are satisfied to be saved in God's way. But there is great need to remind them that as they profess to have begun, so they must continue. They must not mix up the holy and the unholy. They must not begin in God's way and go in their own. "They which have believed in God must be careful to maintain good works" (Titus 3. 8), and to follow after holiness (Heb. 12. 14).

3. *The life must be measured by God's standard.* The incense of Nadab and Abihu was offered in a manner acceptable in their own eyes, but it was not "holy unto the Lord." There are many things which may seem, judged after the manner of men, to be perfectly pure and harmless. How often do we hear it said, and how often have we thought ourselves, "O, there's no harm in that." And yet it may be inconsistent with the redeeming blood, it may not be God-honoring, and in that case it must be unholy. [Stock.]

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Many teachers are inclined to give up their temperance teaching because their pupils have heard the same truths expressed over and over again. Such teachers should not overlook the fact that if they cease their efforts others will not. Let such read and ponder over the following:

About two years ago the president of a Liquor League said in his speech at the annual meeting of the organization: "The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys will return in dollars to your tills after the appetite has been formed. Above all things, create appetites!"

Let us study and teach the lesson as the foundation for our temperance teachings.

PLACES.

Same as for last lesson.

PERSONS.

1. *Nadab and Abihu*, sons of Aaron.
2. *Moses and Aaron*.
3. *Mishael and Elzaphan*, cousins of Moses.
4. *Elcazar and Ithamar*, other sons of Aaron.

PICTURES.

Three pictures may be rapidly presented to the class:

1. *Nadab and Abihu offering strange fire before the Lord.* From a study of the NOTES be prepared to explain briefly what this means.

2. *The death of these two.* Explain verse 3, so that the pupils will understand the reason for the seeming severity of the Lord.

3. *The burial of the two men.* This need not be dwelt upon.

PRACTICAL APPLICATION.

Have some one read aloud verse 9. Tell the pupils that many scholars say that this verse indicates that Nadab and Abihu acted as they

did because they had partaken of so much wine that they did not really know what they were doing.

Show how foolish these men were, and with the picture of their death before the pupils impress them with this truth: *A person who drinks intoxicants is a fool.* This truth may be illustrated and impressed along several very familiar and very practical lines:

1. *Drink costs money.* To have the pupils appreciate this, be prepared with some statements like the following:

A grocer in the United States made the following announcement in his advertisement in a daily newspaper:

"Notice is hereby given that if you will come to my store three times a day during the next year, and buy a drink of whisky each time, paying ten cents a drink, at the end of the year I will donate to you 5 barrels of my best flour, 100 pounds of granulated sugar, 100 pounds of rice, 10 pounds of coffee, one \$10.50 cloak for your wife, and \$20 to pay for the liquor you drink." It is a pretty safe offer.

The liquor bill of the Dominion averages each year about \$40,000,000. (See Prov. 23. 21.)

2. *Drink destroys muscle.* Ask the pupils questions like these: Why will a trainer not allow a college athlete to drink any intoxicants? Why do professionals abstain from liquor while training?

3. *Drink destroys the mind.* Testimonials like the following may be multiplied—the teacher should collect a few of them during the week: "The alcoholism of France threatens society with a speedy end. The workingman, formerly known for his intelligence and industry, is fast losing his position. He has no ambition, alcohol is ruining him, body and soul."

4. *Drink destroys morals.* The following is one of many selections that may be used to prove this point:

A minister once asked a saloon keeper if his conscience never troubled him respecting his business. The man said, "Come inside, sir." It was the middle of the day. There was none of the usual customers about. My friend walked in. The grog-seller went behind his own bar and, leaning on it, said: "Reverend sir, there are times when I stand behind this bar and look at the men who fill this room. I hear their blasphemy and their lewd songs. I see their blasphemy and their lewd songs. I see their blasphemy and their awful misconduct, and I often say to myself, 'If there is a picture of hell on our earth it is in places like this.'" (Selected.)

5. *Drink shuts out of heaven.* Have some one

turn to and read aloud 1 Cor. 6. 10. Now ask: Who will be fool enough to drink intoxicants?

After talking over this question as long as time will permit, ask those who will to print as follows:

I WILL NOT BE SUCH A

FOOL

AS TO EXCHANGE MY

MONEY,
USCLES,
IND,
ORALS,
ANSON
IN HEAVEN

FOR DRINK.

Ask all who have not done so and are ready to do so to remain after school and sign the pledge.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to be able to tell what is meant by—

1. The cloud, Num. 10. 11.
2. The tabernacle, Num. 10. 11.
3. The ark, Num. 10. 33.

Ask them also to learn, so that they can repeat them in order, the names of the first five books of the Bible, and also why the fourth book is named Numbers and the fifth Deuteronomy.

By Way of Illustration.

Verse 1. There is only one way of obeying God, and that is by doing just as God tells us. The sons of Aaron were consecrated priests when they offered other fire on God's altar than that which God commanded. Saul was the anointed king over the Lord's people when he offered sheep and oxen contrary to the command of God. Both priests and king were punished. God's commands concerning worship are as binding now as then. It is important that you know what is God's law concerning his day, his house, his worship. Eternal interests hang on your fidelity in these things.

A modern illustration. Nadab and Abihu belong to the class of blasphemers who either by tongue or act burlesque religion and drag holy things into the mire of mockery. In British Burma a company of native Christians were assembled on the banks of a lake to witness the baptism of converts from the heathen faith. A father and son who had bitterly opposed the Gospel interrupted the service by blasphemous outcries and lascivious demonstrations. The father then began to caricature the ceremony,

pronouncing the baptismal formula and coupling the name of the Trinity with most horrible blasphemies, so that the services stopped. A native evangelist arose and, turning to the father, said, "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" As he spoke the Holy Spirit seemed to fall on the assembly. The disturbers, smitten with terror, ran up the hill-side. Suddenly they fell prostrate to the earth. The Christians lifted them up and bore them to the village. The father was found to be dead, and although the son afterward recovered consciousness the stroke proved fatal. Who can doubt but that this was a direct judgment of God against the sin of blasphemy?—*Dr. A. J. Gordon.*

Verses 9-11. The Levites were the official teachers of the nation; and as the blind cannot lead the blind, so neither can heads muddled with strong drink teach the truth to others. Every Christian is a light set on a hill. A Christian life is an electric advertisement of Christianity, and the least departure from strict temperance is like the breaking of some of the lamps, leaving gaps in the sign and spoiling it. One of the finest examples of consistent temperance influence is shown in the life of Khama, the Christian chief of South Africa. He stopped native beer-making. He prohibited the introduction of strong drink by white men. When he found them transgressing this rule he drove them from his country. He carried out his temperance program in the face of tremendous opposition, native and foreign.—*Select Notes.*

Heart Talks on the Lesson.

Two lessons we must take to heart from this tragic incident: First, that God is not pleased with worship or service unless it is done in accordance with his will and commands as revealed in his word. Second, that the use of strong drink impairs the mind, confuses the moral sense, and distorts the moral sight so that the difference between right and wrong is not clear.

The sin of these two young men was this: they presumed to hold and to follow their own view of what was right rather than to obediently hear and follow the command of God. They were intoxicated with their own importance, or with wine—possibly both. Independent, impetuous, irreverent, they were very like young men and young women of our own acquaintance, found even among the worshipers

in our own tabernacles. Their censers were doubtless made after the pattern given by God; the incense was properly compounded; the outward form of their worship was correct; but they ignored as unessential the things which God had said must especially be observed, the altar of sacrifice and the fire upon that altar. Why not kindle a flame of their own? Why not any other fire for incense? Were they not worshipping with Moses and Aaron, God's chosen ones. Were they not themselves priests appointed for such service? They saw no reason to consider the altar of sacrifice; they had an independent judgment, and would worship as seemed reasonable to them. Fearful presumption! It met its punishment. The fire from the Lord, which should have made their incense pleasing, became, through their disobedience, their own destruction. Rejection of the love which saves is the one sin which destroys the soul forever.

Do we offer a form of worship and yet through pride of opinion ignore the one Sacrifice through whom worship and service are acceptable? Do we say there is no need of a redeemer and mediator between a sinful soul and a holy God? Will we rush into his presence with the strange fire of self-approval and of will-worship without the heart? It is a dangerous place for one who has the means of knowing better. He says, "I will be sanctified in them that come nigh me," and the teaching of our last Sunday's lesson, of this lesson, and of the Bible from Genesis to Revelation is this, that by the will of God we are sanctified through the offering of the body of Jesus Christ (Heb. 10. 10). And whether or not we see the reason of this, God sees it, and what presumption it is to set up our own will and way against the will and way of God. Do not be intoxicated by your "independence," by the "right to your own opinion," by the fact that you are "an intelligent rational being," nor your "position in the church." Read God's word; find out his will; obey his commands.

As to the use of wine and strong drink, sad it is that one word of warning should be necessary. But, alas! we

"Mourn for the thousands slain,
The youthful and the strong;
Mourn for the wine cup's fearful reign,
And the deluded throng.

"Mourn for the tarnished gem—
For reason's light divine,
Quenched from the soul's bright diadem,
Where God had bid it shine."

Surely you will fly from the snare and help others to escape from it too.

The Teachers' Meeting.

Nadab and Abihu: 1. Their rank; 2. Their privileges; 3. Their social position; 4. The nature of their crime. . . . Draw again the diagram showing altar, court, sanctuary, etc. . . . The reasons why their crime was so severely punished. "They sinned by fire, they died by fire." . . . The benefits to Israel of this occurrence. . . . Its warning against profanity, irreverence, and pre-eminently against intemperance. Strong drink is referred to with emphasis in the passage under consideration, as fraught with peril to those who use it. The warning against it is especially needful in the present day, and young people who desire to be true and active servants of God will find their path rendered plainer, safer, and more successful by avoiding it altogether.

Library References.

CHARACTER.—This lesson is first of all a lesson of character. A good preparation for the teaching of the lesson would be the reading of any of the following: Smiles, *Character*. Payae, *Guides and Guards in Character Building*. Lemmon, *Eternal Building*. De Motte, *The Secret of Character Building* (Griggs) is especially strong along the lines of the newer psychology. Thayer, *Turning Points in Successful Careers*. Gilman and Jackson, *Conduct as a Fine Art*. Steele, *Character and Conduct*. Blackie, *Self-Culture*. Some help also may be found in various treatises on Christian ethics; Smyth is especially recommended.

SERMON ON THE LESSON.

Verse 3, last clause.—*The Homiletic Monthly*, vol. x, page 362.

Blackboard.



The wrath of God is revealed against all ungodliness and unrighteousness, and when the two sons of Aaron profaned their sacred office retribution was swift and fatal. God's judgments do not always follow sin as rapidly, but, although punishment may seem long delayed, destruction and death will at last visit the transgressor. Let us treat sacred things with becoming reverence, and do nothing incompatible with the dignity of heavenly-mindedness. Intemperance, by weakening the will and deadening the conscience, makes easy the violation of all laws.

Coloring. Censer, yellow; incense, light blue; words, white; lightning, white; other words, yellow with blue and purple shading.

LESSON VII. Journeying toward Canaan.

[Aug. 17.]

GOLDEN TEXT. For thy name's sake lead me, and guide me. *Psa.* 31. 3.

AUTHORIZED VERSION.

[Read Num. chapters 11, 12.]

Num. 10. 11-13, 29-36. [*Commit to memory verses* 33, 34.]

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Is'ra-el took their journeys out of the wilderness of Si'na; and the cloud rested in the wilderness of Pa'ran.

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

AMERICAN REVISED VERSION.*

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. 12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. 13 And they first took their journey according to the commandment of Jehovah by Moses.

29 And Moses said unto Hobab, the son of

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

29 And Mo'ses said unto Ho'bab, the son of Ra-gu'el the Mid'i-an-ite, Mo'ses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you; come thou with us, and we will do thee good: for the LORD hath spoken good concerning Is'ra-el.

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

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

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

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35. And it came to pass, when the ark set forward, that Mo'ses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Is'ra-el.

Time.—About 1490 B. C. **Place.**—The wilderness of Sinai.

Home Readings.

- M. Journeying toward Canaan. Num. 10. 11-13, 29-36.
- Tu. The cloud and fire. Num. 9. 15-23.
- W. God's promise. Gen. 12. 1-9.
- Th. God's mercy remembered. Neh. 9. 7-19.
- F. Loving-kindness. Isa. 63. 7-14.
- S. The divine Leader. Psa. 107. 1-15.
- S. My Leader. Psa. 23.

Lesson Hymns.

New Canadian Hymnal, No. 42.

Saviour, lead me, lest I stray,
Gently lead me all the way;
I am safe when by thy side;
I would in thy love abide.

New Canadian Hymnal, No. 40.

He leadeth me! oh, blessed thought,
Oh, words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

New Canadian Hymnal, No. 255.

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way,
To prepare us a dwelling-place there.

Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel. 30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. 32 And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33 And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting place for them. 34 And the cloud of Jehovah was over them by day, when they set forward from the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. 36 And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

Questions for Senior Scholars.

1. *The Pilgrimage Resumed.*

When did the Israelites leave the wilderness of Sinai?

How long had they been encamped in it?

What were the most important events of their encampment in this wilderness?

What was always carried before them on their marches?

In what direction did they journey from Sinai?

How were they guided?

How often did they stop on their way to Kadesh-barnea?

To the border of what land did they come?

2. *On the Border Land.*

Why was Moses interested in Hobab?

What assurance did Moses couple with his invitation?

Where was Hobab's own land?

Of what nation were his kindred?

In what way could Hobab be useful to Moses?

How were the blessings of Israel to be shared by Hobab?

How far from the mount did they go before they pitched their tabernacle?

How did Moses seek the deliverance and protection of the Lord?

Questions for Intermediate Scholars.

- God Leading the People* (verses 11-13).
In what form did God lead them?
What did it look like by day?
What by night?
Upon what place did the cloud rest?
Where was Israel encamped at this time?
What did they receive at Sinai?
- Man Helping* (verses 29, 30).
Who was with Israel on this journey?
What did he intend to do when the people reached Paran and stopped there?
How was he related to Moses?
What beautiful invitation did Moses give him?
What is Christ's invitation to us?
- God in Closest Watch and Care* (verses 31-36).
What promise did Moses make to Hobab?
In how many ways was God even then caring for them?
What does Jesus say about God's care? (Matt. 6. 26-34.)
What does Paul say about it? (Rom. 8. 28.)
What wonderful minuteness of care does God give to us? (Matt. 10. 29, 30.)

Questions for Younger Scholars.

- Where did the Israelites camp a long time?
In the wilderness of Sinai.
- What did they wait for? *The moving of the cloud.*
- Who was their real leader? *The Lord.*
- Why was it necessary to journey slowly? *Because of the old people and the little children.*
- Who did Moses ask to go with them on their journey? *Hobab, his brother-in-law.*
- What did he say to him? *"Come thou with us, and we will do thee good."*

THE LESSON OUTLINE.

Pilgrims and Sojourners.

- THE SPIRITUAL LIFE IS A PILGRIMAGE.
Took their journeys out of the wilderness.
v. 12.
I am a stranger in the earth. Psa. 119. 19.
We are strangers and sojourners, as were all our fathers. 1 Chron. 29. 15.
Ye are strangers and sojourners. Lev. 25. 23.
- THE SPIRITUAL PILGRIM SEEKS A BETTER COUNTRY.
We are journeying unto the place of which the Lord said, I will give it you. v. 29.
They desire a better country, that is, an heavenly. Heb. 11. 16.

Where did Hobab's people live? *Near Mount Sinai.*

Who went before the people? *The priests with the ark of the covenant.*

How far did they go? *A three days' journey.*
What did they seek for? *A resting place.*

The Lesson Catechism.

(For the entire school.)

- What did Moses say to Hobab? *"Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."*
- What advantage did he say Hobab would be to the Israelites? *"Thou mayest be to us instead of eyes."*
- Did Hobab go? *He did; and shared in the promised blessing.*
- What was carried in the march? *"The ark of the covenant of the Lord."*
- What did Moses do every morning and evening? *Prayed for God's presence.*
- What is our Golden Text? *"For thy name's sake," etc.*

The Church Catechism.

72. How is the Church of Christ effective for its work? The Church of Christ is effective for its work by the maintenance of the truth of Holy Scripture, by the indwelling of the Holy Spirit in the hearts of her members, and by the diligent use of the means of grace.

2 Timothy 3. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

John 14. 16, 17.

Here have we no continuing city, but we seek one to come. Heb. 13. 14.

III. THOSE WHO JOIN THE SPIRITUAL PILGRIMAGE ARE BLESSED.

Come thou with us, and we will do thee good.
v. 29.

Come unto me. . . and I will give you rest.
Matt. 11. 28.

There is laid up for me a crown of righteousness. 2 Tim. 4. 8.

IV. THE SPIRITUAL PILGRIMS WILL LOOK TO THE LORD FOR GUIDANCE.

Rise up, Lord. . . Return, O Lord. v. 35, 36

Our soul waiteth for the Lord: he is our help and our shield. *Psa. 33. 20.*

God is our refuge and strength. *Psa. 46. 1.*

V. EVERY STEP OF THE SPIRITUAL PILGRIM IS LOVINGLY WATCHED BY GOD.

The cloud of the Lord was upon them. v. 34.

I am the Lord thy God which leadeth thee by the way that thou shouldest go. *Isa. 48. 17.*

The eye of the Lord is upon them that fear him, upon them that hope in his mercy. *Psa. 33. 18.*

EXPLANATORY NOTES.

Various incidents of the journey of the Israelites from Sinai to Palestine are recorded in Exodus, Numbers, and Deuteronomy, and the true chronological order is not always made evident. The first verse of our lesson gives a date for the beginning of the journey, and it was then, we may suppose, that Moses invited Hobab to accompany them. Our lesson records three distinct and suggestive incidents of the journey: 1. The outset; 2. The invitation to Hobab; 3. The simple and pleasant ritual which Moses used when the ark was lifted at the beginning of the day's journey and when it was set down again.

I. THE JOURNEY.

Verse 11. *The twentieth day of the second month, in the second year.* Counting from the departure from Egypt. *The cloud was taken up from off the tabernacle of the testimony.* With singular eagerness the Israelites must have watched for this divine token that their journey was to begin. The sign was "cloud by day and fire by night in the sight of all Israel," and they were to advance or remain according to its motions. They had been before Sinai for nearly a year now, and reasons for this continued encampment in one place are manifest. At the outset the Israelites had little or no organization. The molding of a rabble into an army is at any time a difficult task. Much more difficult is it to fuse it into a nation. Israel was of itself sufficiently heterogeneous to greatly embarrass its leader, and there went up with it from Egypt "a mixed multitude," men of many races, to whom reference is frequently made. But within one year such a change had been wrought on these barbarians as perhaps was never made before or since on a similar mass in the same time. They had reached Sinai without priesthood or police, without religious ritual or national constitution, without civic laws. They started on their northward journey as thoroughly organized as are most modern nations, with unsurpassed sanitary regulations, with the divinely inspired law, and with an army of no mean equipment and efficiency. The nation numbered, apparently, between one and two millions.

12. *Israel took ["set forward according to"] their journeys out of the wilderness of Sinai.* The simple meaning is that they began a northward march. *The cloud rested ["abode"] in the wilderness of Paran.* Now called Th. We are not to think of these adjoining wildernesses as sharply divided from each other by either rocks

or greenery. The characteristics of the middle of the peninsula do not change abruptly between Sinai and Kadesh-barnea. Paran was neither so grand in scenery nor so well adapted to travel as Sinai.

13. We note that this journey was taken according to the commandment of the Lord by the hand of Moses. "By the hand of" means "by the agency of." That there were direct instructions to Moses besides the movements of the cloud seems to be implied, probably relating to the order of march, which is given in verses 14-28, together with a list of the princes of the twelve tribes who supervised it.

II. COMPANIONSHIP.

29. Neither *Hobab* nor *Raguel* ["Reuel"] the Midianite is easy to be identified, although Reuel is mentioned elsewhere (*Exod. 2. 18*). One difficulty is that the words for "son" and "father-in-law" in Hebrew carry a wider meaning than the English words which have to be used as their equivalents. "Son" may stand for "younger brother," and "father-in-law" means the man who gave the woman in marriage, who might be her father, or her brother, or some remoter kinsman, or the tribal chief. Besides, according to Hebrew construction, either Reuel or Hobab may be Moses's father-in-law. To add to this uncertainty comes the personality of Jethro (*Exod. 3. 1*). Who was he? According to some students the name is simply a title, "Excellency." Zipporah was the wife of Moses. She was evidently related to Jethro and Hobab, but is called the daughter of no one but Reuel. Jethro had visited Moses; whether his return (*Exod. 18. 27*) had preceded this or not we do not know. Reuel and Jethro are both called Midianites, and their family is afterward referred to as Kenite. The region with which they were identified was fertile and populous

then; now it is a desolate desert. *We are journeying unto the place of which the Lord ["Jehovah"] said, I will give it you.* A statement which every Christian can truthfully make to-day. For promises to Abraham and his descendants see Gen. 12. 7; 13. 15; 17. 8; 26. 3; 28. 13; Exod. 3. 8. *Come thou with us, and we will do thee good: for the Lord ["Jehovah"] hath spoken good concerning Israel.* We will treat you well. You shall share our blessings. What were they? More than can be counted in our brief space. They included the pillar of fire, the wonderful law given by God, a notable civic organization, the miraculous food by the way, and the control of Palestine at the end of the journey. Moses felt that the destinies of his people were sure, and if Hobab would join them he would share the blessings of those destinies.

30. I will not go. That is, go with you. *But I will depart to mine own land, and to my kindred.* Since Israel was leaving Sinai there was no reason why Hobab should remain there longer; God was making no revelation to him personally; but instead of joining the Israelites to fight for a foothold in Palestine he preferred to return to his relatives.

31. Leave us not, I pray thee. Moses was evidently deeply impressed by Hobab. His first reason for the invitation was the benefit that Hobab would secure; his second was the benefit that Israel would secure if Hobab came. He

has superior knowledge of encampments; he is expert in desert travel; he had been brought up as a nomad, and not like most of the Hebrews, a slave of civilized people. *Thou mayest be to us instead of eyes.* Selecting the best places for encampment. This does not conflict with the account of Jehovah's guidance. The pillar of fire and cloud led the people by general direction, but God never does for man what man can do for himself, and left detailed direction to Israel's leaders.

32. This verse contains a still stronger promise than that of verse 29. That Hobab consented and went with Israel seems to be made certain from Num. 24. 21-24; Judg. 1. 16; 4. 11; 5. 24; 1 Sam. 15. 6. Judah led in the march toward Canaan, and Hobab's descendants lived in Judah.

III. LEADERSHIP.

33. Three days' journey. A little more than a quarter of the way to Kadesh-barnea, whither they were heading.

34. When the ark set forward. When the cloud arose. *Rise up, Lord ["O Jehovah"], and let thine enemies be scattered; and let them that hate thee flee before thee.* This and the following prayer are poetry. Psa. 68 seems to be an enlargement of it.

35. Return, O Lord ["O Jehovah"], unto the many thousands ["the ten thousands of the thousands"] of Israel.

HOMILETICAL AND PRACTICAL NOTES.

There is an absorbing interest in the migrations of tribes and nations. It is worth while to trace their effect upon civilization and human destiny. The number of these racial changes of base is almost beyond computation, and the student of history recognizes them as a most potent factor in the making and unmaking of nations. Just at present intense interest attaches to the great trek of the Boers in South Africa. But of all migrations the story of the exodus of Israel from Egypt, the wandering in the wilderness, the entrance to Canaan, surpasses all in scenic effect and incident and influence upon subsequent universal history.

SIGNAL.

Dr. Talmage once said God carried a lantern in the sky before his people in the wilderness to direct their way. The story of this signal, its nature and use, is given with great minuteness and precision in Num. 9. 15-23. No more significant sign could be imagined to indicate that Israel was a God-directed nation. Their

obedience also was implicit. When the cloud rose from the tabernacle, whether it was day or night, they broke camp; whither it moved they marched. If the cloud stood still, "two days, a month, or a year," Israel remained in camp. Such an object lesson suited well the kindergarten age of the race. There are to-day principles of personal and national life and conduct which are as well defined as the pillar of cloud and fire. He who obeys these principles obeys God. And this is the only wise and safe course.

SINAI.

Sinai was God's schoolhouse for Israel. He condescended to become their teacher. He instructed them in a civil and religious code perfectly adapted to their needs, the principles of which in point of fact are fundamental and, therefore, of universal application. He instituted and instructed their priesthood. He designed and superintended the making of their portable house of worship. He organized for them a superb and effective military mobiliza-

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tion. The gains of that national school year at Sinai were immeasurably great. But God is still the instructor of nations. Methods may change, but there is a continuity in the divine teaching. He still raises up deliverers, captains, and lawgivers. He puts his ideals into men who thenceforth stand as divine exemplars. God's pillars of cloud and fire to-day are in human lives.

HOBAB.

The incident of Hobab is one of those personal strokes and interludes which give a witching charm to this narrative. Moses's brother-in-law had been his guest perhaps for as much as a year. He had witnessed and shared in the stirring scenes of Sinai. But Israel was leaving camp, and Hobab must now decide whether he will join his forces with the emigrant nation or return to his own Midian. It was a destiny-making hour for the man and his descendants. These crucial hours are constantly recurring in the lives of individuals when the "pros" and "cons" are pitted against each other. The only wise course, and in the ultimate analysis the only happy, right, and successful course, is to find not what is the accident or incident of the situation, but what is fundamental to it—not what is expedient, but what is right—and so shape one's course and adhere to it.

SOUL-WINNING.

Though necessarily busy with the cares of all the tribes upon him, at an hour full of vexations and exacting emergencies, the breaking up of a great camp, Moses took time to think of his brother-in-law. In the spirit of kindliness he divined the conflict which would be naturally going on in his heart and the effect upon his destiny of his decision. He gave Hobab a generous, warm-hearted invitation. He was not piqued at the brusque declination. He made a second approach at a new angle. He won his brother and turned his face from Midian to Canaan. In this Moses teaches us the fine art of soul-winning. His is the spirit and method which succeeds. Crucial hours are best for approach. Decision is pending. One motive after another must be used. Gruff negatives must not deter. A kindly insistence is worth while. The very language in which Moses couched his invitation has been used effectively thousands of times since. "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

ACQUISITION.

Israel was a distinct and large gainer by the acquisition of Hobab: first, in a material way.

The pillar of cloud only directed the general course of the great caravan, not how it should deploy in detachments. There was need of a scout familiar with the distant tokens of pasture and water, or the approach of an enemy. The desert-born and bred youth with his trained Bedouin eye was splendidly equipped for this service. He was probably also not a solitary acquisition. He brought his clan with him, each of whom would serve as guide of a detachment. But the moral gains of the coming of Hobab and his clan were still greater. It would tend to lessen racial prejudice on the part of Israel. They would be forced to see good in others, even aliens. These Kenites could teach them some things. Religious and civil contact with another nation and another faith would tend to broaden them.

RITUAL.

Israel had a morning and evening prayer unsurpassed in any ritual. Moses spread his hands in the sight of all Israel and intoned them. The matin was a brief, majestic apostrophe: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." The vesper was restive and reposeful: "Return, O Lord, unto the many thousands of Israel." These may be fragments of a larger liturgy, which may have been chanted antiphonally and in other forms. This early use with divine approval of chants and prayers is suggestive. Formalism is bad, of course, but forms may be good and the use of them helpful. Only when the ritual becomes an end in itself is the use of it to be opposed. It is like a ladder. If the only use of it is to run up and down it to exhibit one's dexterity it becomes ridiculous, but if one uses it to get somewhere it is admirable.

Thoughts for Young People.

OUR JOURNEY TO HEAVEN.

1. *Pilgrims and sojourners.* Bunyan cleverly figured this world as the City of Destruction, and the heaven of saved souls as the Celestial City. Christian, and after him Christiana and her company, made the pilgrimage with a variety of incidents, glad and sad, which remind us, on the one hand, of the experiences of Israel; on the other, of our own Christian experiences. All of us who aim to attain to the rest that remaineth for the people of God are, like Israel, at once apprehensive and ignorant of the dangers of the way. God is our guide. We are led by his light, shaded by his cloud, fed by his manna, controlled by his laws.

2. *We are incited to join the pilgrimage.*

We cannot remain in this world if we would. Often we complain of the difficulties in passing through life, but no one fails to pass through. To what place? By every providence of our lives God seeks to keep us from undue attachments to this world, so that we may be ready for the heavenly Canaan.

3. *Exceeding great and precious promises.* Moses was quite within bounds when he promised Hobab all the blessings that Israel itself received. To serve God is the highest privilege, and special blessings are constantly promised to those who follow his lead. It is a reasonable thing as well as a right thing to accept the invitation and test the promises.

4. *We need our heavenly Guide.*

"We know not what's before us,
What trials are to come;
But each day passing o'er us
Still brings us nearer home."

Our Guide is true, strong, loving, wise. The Bible stands as a pillar of fire and cloud, an evident and infallible guide; and the Holy Spirit counsels, cheers, and directs us.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

The teacher should read Num. 9. 15-23 in order to understand how the Lord led his people by means of the cloud.

PLACES.

Point out on the map Mount Sinai and the wilderness of Paran, through which the Israelites traveled.

PERSONS.

1. *The Israelites.*
2. *Moses.*
3. *Hobab.*

Emphasize the fact that the Lord is personally leading his people by means of the cloud.

PICTURES.

1. *The cloud.* What was it? (A cloud resembling a pillar which was dark and heavy in the daytime but bright and shining like fire during the night.) What did it represent? Over what did it rest? (Verse 11.) When was it removed?

2. *The journey.* Picture the people in camp, and then picture them setting forward. When did they start? Into what wilderness? To what land were they going? According to whose command? Who was their visible leader? (Brief reference may be made to the order of

the march, the account of which we have in verses 14-28.)

3. *Hobab.* Whom did Moses invite to go with him? For what three reasons? (verses 29, 31, and 32.) What did Hobab answer? (verse 30.) Did Hobab accept the invitation? (See NOTES.)

4. *The ark.* What went before the people? What did this typify? What rested over the ark? When the ark went forward what did Moses say? When it rested what did he say?

PRACTICAL APPLICATION.

Impress upon the pupils three facts:

1. The people were journeying toward Canaan.

2. The Lord was their leader.

3. Moses desired his relative to go with them.

Now ask: To what place ought we all to be traveling? Various answers will be given, which may be made use of to emphasize the fact that we ought to be traveling heavenward.

Ask in the second place: Who is our leader in the journey? Again various answers will be given. Use them all to impress the important and much-needed truth that God by his Holy Spirit will lead his children through the dangers and temptations of this world into the heavenly land. (Have some of the pupils turn to and read aloud Psa. 32. 8; 48. 14, and 1 Cor. 2. 9, 10.)

Ask in the third place: Do you want to go alone to this heavenly home? Most of the pupils will answer "No." This will be the opportunity to urge them to so live and so work that others will go with them. Have all print this prayer:

LORD, LEAD ME TO THE

HEAVENLY CANAAN

BY THINE OWN WAY.

PREPARATION FOR NEXT SUNDAY.

Ask the class to read Num. 13. 1-25, so as to be able to answer three questions:

1. Why did Moses send men to spy out the land?
2. How many were sent?
3. How long were they engaged in their work?

Also ask the pupils to learn all they can about Caleb.

By Way of Illustration.

Divine guidance. We say, "O, if only we could be guided as the Israelites were! All they had to do was to watch the cloud and follow

it." And we are as surely guided, although in a different way. A country minister went to a city church. He called at an apartment house on a family whose rooms were on the fourth floor. He rang the bell, and presently the door gave a little click and opened. Not wishing to be admitted in a way which seemed to him improper, he shut the door and rang again. Again the door opened, and again he shut it and rang the bell. Then the man of the house came running down and said, "It was I who was opening the door, and the opening of the door was an invitation to enter." So God opens doors for us, and the open door is God's leading that way, and we should follow where he leads.

Moses's invitation. Hobab's kindred could give him wealth and places of power and luxury. Moses could insure him little else save danger, struggle, sacrifice; but he could do Hobab "good." God has something for him that his kindred could not give him. There was a blessing in the service of Jehovah which eclipsed the most dazzling crowns of earth and outweighed the gold of all lands.

As Christians we have no need to apologize for our invitations to men to enter Christ's service. We ought to face the student among his books, the millionaire among his dollars, the society leader among his pleasures, the best man of the world among the best prizes the world can offer him, with an undaunted conviction that we can do him "good."—*J. E. Tuttle.*

Verse 31, 32. A business man was won to Christ by receiving this invitation: "You need Jesus Christ, and the Church needs you." We are not to join the Church merely for what we can get. We are in duty bound to give as well. That person who unites with the Church and never gives to it any strength is a spiritual pauper. It might well be made a condition of Church membership that all who join must do some work for God and man.

As the one prayer rings with martial energy, the other is steeped in calm rest. Blessed are they who realize God's presence as truly in their hours of restful ease as in those of strenuous effort. If the day has been full of God the night will be full of him too, and repose will be worship as work was. Like the cloud which gathered itself into an upright pillar and moved swiftly when Israel was on the march, but spread itself and lay motionless over the camp when Israel was at rest, the one divine presence is equally able to manifest itself in the crises and in the uneventful hours of our lives.—*Bishop Simpson.*

Heart Talks on the Lesson.

The teaching of this lesson is the providential care of God in human affairs, and his especial guidance of his people through this earthly life to heaven. "And the ark of the covenant of the Lord went before them . . . to search out a resting place for them." It was a loving care for their welfare and comfort—to search out a resting place. "This God is our God forever; he will be our guide even unto death." What could be more reasonable, assuring, and comforting? It was a rough, wearisome march through the wilderness; it was an unknown way. It was the way to a good land, where riches and comforts were promised, but the way itself was not easy. But they need not concern themselves about that. God knew every step; he went before them; he knew the resting places; they need only follow him and he would lead them there without fruitless search of their own, and finally into Canaan. The ark of the covenant is a type of Jesus. "When he putteth forth his own . . . he goeth before them," and he also goes with them; "I am with you all the days."

The guidance of God in the most minute things that concern us is believed in a general way, but I think is not accepted, practically, by his children as it should be. I am sure it is reasonable to believe that he who sent us into this world-wilderness without our wish or will; who has promised to bring us through safely if we obey and trust him; who knows all the way while we are quite ignorant of it, will surely see that his own purpose and plan is carried out. Why not take the comfort of knowing that our steps on the home journey are ordered by him? not only the long marches when we think we are getting on fast, but each slow and difficult step. Does he care for the cares and duties and petty things which make up our commonplace days? Surely he does, for these are steps on the march. I may get farther on the way to heaven by patiently bearing the fret and faithfully doing the work of one day in the shop or in the house than by doing some fine act of benevolence, or much-applauded religious work, or talking like an angel in prayer meeting. Israel journeyed from the wilderness of Sinai to the wilderness of Paran, from one desert to another; but the desert journey was the homeward march, with Canaan at the end and the ark of the covenant to lead into resting places on the way. So, on our life journey, often rough, wearisome, disappointing, our heavenly Guide leads us beside the quiet waters and makes us lie down in green pastures. A little child so

tired walking on hot, hard pavements said, "Mother, let us go to a place in the park where we can walk on the cool soft grass and rest our feet."

Jesus searches out resting places for his weary people. Here is one: "Casting all your care upon him, for he careth for you;" and another: "Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God; and the peace of God which passeth understanding shall keep your heart and mind through Christ Jesus;" and another: "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain;" and another: "The eternal God is thy refuge, and underneath are the everlasting arms." "Come unto me, and I will give you rest."

The Teachers' Meeting.

A clear recognition of the spiritual divisions of the lesson will assist in its presentation. 1. The Journey. Consider it as typical of the spiritual pilgrimage to "an heavenly city" (Heb. 11. 8-10, 13-16; 1 Pet. 2. 11; 1 Cor. 2. 9, 10; Rev. 21. 1-4; 22. 1-5). 2. The Invitation, as typical of the Church's invitation to sinners. It is sometimes based on the good that they will receive, sometimes on the good that they can do. Gather New Testament illustrations of invitation to come to Christ. 3. The pillar the divine guide. Consider the ignorance of the way, the dangers of the desert. Christ is our guide (John 1. 4, 5, 9, 17, 18; Heb. 1. 3). Christ is our way (John 14. 6). We are led into troubles to fit us for everlasting life (2 Cor. 4. 17, 18; James 1. 2, 3; 1 Pet. 1. 7, 8).

The Library.

THE JOURNEY.—Trumbull, *Kadesh-Barnea*. Palmer, *Desert of the Exodus*. G. L. Robinson in the *Biblical World* for December, 1901.

ARABIA.—Doughty, *Arabia Deserta*, 2 vols. Zwemer, *Arabia the Cradle of Islam*.

HOBAB.—Kittel, *History of the Hebrews*, vol. i, page 200, 268. Ewald, *History of Israel*, vol. ii, pages 43-46. Driver, *Notes on the Books of Samuel*, 1 Sam. 15. 6.

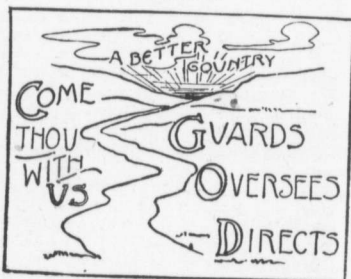
SERMONS ON THE LESSON.

Verse 29.—*The Homiletic Review*, vol. xx, page 33. Burder, *Village Sermons*, page 446. *Preachers' Magazine*, 1896, page 29. MacLaren, *Secret of Power*, page 251.

Verse 35.—Stanley, *Sermons in the East*, page 97. *The Pulpit*, London, vol. xxvi, page 265.

Verse 36.—*The Preacher*, vol. i, page 353.

Blackboard.



However great our possessions or dear our friends, we know we are but pilgrims here, seeking a better country. Not only have we a certain knowledge of the blissful ending, but we know by signs as unmistakable as cloud and fire that God is with us and will conduct us in safety through the varying scenes of our earthly journey. A realization of our own happy state and future prospect should lead us to extend hearty and tactful invitation to the many hesitating ones who would be useful workers and pleasant companions in the service of God.

Coloring. Road and hills, cream; sunset, red, blue above; words, white and yellow, shaded with violet.

LESSON VIII. Report of the Spies.

[Aug. 24.]

GOLDEN TEXT. Blessed is that man that maketh the Lord his trust. Psa. 40. 4.

AUTHORIZED VERSION.

[Study also Num. 13. 1-3, 25. Read Num. chapters 13, 14.]

Num. 13. 26-14. 4. [Commit to memory verses 30-33.]

26 And they went and came to Mo'ses, and to Aaron, and to all the congregation of the children of Is'ra-el, unto the wilderness of

AMERICAN REVISED VERSION.*

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them,

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

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Pa'ran, to Ka'desh; and brought back word unto them, and unto all the congregation, and showed 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 this 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 moreover we saw the children of A'nak there.

29 The Am'a-lek-ites dwell in the land of the south; and the Hit'tites, and the Jeb'u-sites, and the Am'or-ites, dwell in the mountains; and the Ca'naan-ites dwell by the sea, and by the coast of Jor'dan.

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

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

32 And they brought up an evil report of the land which they had searched unto the children of Is'ra-el, 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.

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'ra-el murmured against Mo'ses and against Aar'on; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God that we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into E'gypt?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

Time.—B. C. 1490. **Place.**—Kadesh, or Kadesh-barnea.

Home Readings.

M. Report of the Spies. Num. 13. 1-3, 17-25.

Tu. Report of the Spies. Num. 13. 26-33.

W. Report of the Spies. Num. 14. 1-12.

Th. Intercession by Moses. Num. 14. 13-25.

F. Judgment. Num. 14. 26-39.

S. An evil example. Num. 32. 6-15.

S. Wise confidence. Psa. 46.

Lesson Hymns.

New Canadian Hymnal, No. 192.

Sound the battle-cry!
See! the foe is nigh.

and unto all the congregation, and showed 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 this is the fruit of it. 28 Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great; and moreover we saw the children of Anak there. 29 Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the hill country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30 And Caleb stilled the people before Moses, 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 are 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 spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. 33 And there we saw the Nephilim, the sons of Anak, who came of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.

1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! 3 And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

New Canadian Hymnal, No. 193.

Onward, Christian soldiers,
Marching as to war,
Looking unto Jesus,
Who is gone before!

New Canadian Hymnal, No. 194.

With our colors waving bright in the blaze of
gospel light
We are marshalled on the world's great
field;
We are ready for the strife and the battle work
of life,
Ever trusting in the Lord our shield.

Questions for Senior Scholars.

1. *The Twelve Spies Chosen.*

- Where were the Israelites encamped?
 What command did Moses receive from the Lord?
 How many were to be selected?
 What kind of men were chosen?
 Upon what were they to report?
 How long were they gone?
 What did they bring with them as an evidence of the richness of the country?
 What time of the year were they in the land of Canaan?

2. *The Spies' Return.*

- To whom did they make their report?
 For what is Kadesh memorable in the history of the Israelites?
 Upon what did all the spies agree?
 Who were the children of Anak?
 What noted foes of the Israelites are mentioned in verse 29?
 What was Caleb's exhortation?
 What was the ability Caleb spoke of?
 Why did the ten spies dispute with Caleb?
 In what sense were the spies as grasshoppers when compared with the giants?
 How did the report of the ten affect the people?
 To whom did they listen?
 What did they propose to do?

Questions for Intermediate Scholars.

- Great Good, but Giant Foes* (verses 26-29).
 How many spies were sent into Canaan?
 How were they appointed?
 What instructions were given to them?
 In what did all the spies agree?
 What did ten of them report?
 Which two are now remembered?
- Our Great God Can Conquer* (verse 30).
 Who became the hero among the spies?
 What did he say?
 Who joined him in courage and faith?
 Did not Israel remember the past great deliverances?
 Do we in our doubts of God's love and power do the same?
 What everyday proof of his power and care had these people?
- The Gloomy and Frightened People* (chaps. 13. 31 to 14. 4).
 How did the ten spies compare themselves with the giants?
 What had broken the spirit of these people?
 Were any of them allowed to enter Canaan?
 What did they rebelliously propose?

- How did they spend the night?
 For how long would they wander in the wilderness?
 Why forty years?

Questions for Younger Scholars.

- Where were the children of Israel now? *Nor far from Canaan.*
 What had God promised them? *All the land of Canaan.*
 What did he tell Moses to do? *To send men to spy out the land.*
 How many did Moses send? *Twelve.*
 What did he choose them from? *From the twelve tribes of Israel.*
 How long did they stay? *Forty days.*
 What did they bring back? *Fruits of the land.*
 What did they say of the people? *That they were giants.*
 Did they want to go and take the land? *No, they were afraid.*
 Who were not afraid? *Caleb and Joshua.*
 What did the people do? *Wept to go back to Egypt.*
 Did they trust in God? *No.*

The Lesson Catechism.

(For the entire school.)

- Why did Moses send forth twelve spies?
To learn concerning the land.
- How far did they travel? *Through the whole land.*
- What did they find? *A very fertile land.*
- What was the effect upon ten of the spies?
They were filled with fear.
- How did they express their fear and faithlessness? *"They are stronger than we."*
- What was the voice of courage and faith?
"Let us go up at once, and possess it."
- What was the effect of the spies' report?
The people wept all night.
- What did they say in their frenzy and fear? *"Would God we had died in Egypt."*
- Give the GOLDEN TEXT: *"Blessed is,"* etc.

The Church Catechism.

73. What offices doth the Holy Spirit perform for the Church of Christ? The offices which the Holy Spirit performs for the Church of Christ are that He calls and qualifies the ministry, renders their preaching effective for the conviction and conversion of sinners and the edification of believers, is present in her ordinances, and gives direction and power to her work.

Acts 1. 8. *But ye shall receive power, after that*

the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

THE LESSON OUTLINE.

Secular Precautions.

I. THE GODLY MAN IS ALERT IN SECULAR AFFAIRS.

Send thou men, that they may search. v. 2.
Not slothful in business. Rom. 12. 11.

Whatsoever thy hand findeth to do, do it with thy might. Eccles. 9. 10.

II. THE GODLY MAN TRUSTS GOD.

Blessed is that man that maketh the Lord his trust. (GOLDEN TEXT.)

Casting all your care upon him; for he careth for you. 1 Pet. 5. 7.

Cast thy burden upon the Lord, and he shall sustain thee. Psa. 55. 22.

III. DISCOURAGEMENTS COME TO THE GODLY AND THE UNGODLY ALIKE.

They are stronger than we. v. 31.

As it happeneth to the fool, so it happeneth even to me. Eccles. 2. 15.

The devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. 5. 8.

IV. THE GODLY MAN IS FULL OF FAITH AND HOPE.

Let us go up at once; we are well able. v. 30.

The Lord is with us; fear them not. Num. 14. 9.

Look not at the things which are seen, but at the things which are not seen. 2 Cor. 4. 18.

V. THE UNGODLY MAN WITHOUT FAITH DESPAIRS.

We are not able. . . . Would God that we had died. v. 31, chap. 14. 2.

Terrors shall make him afraid on every side. Job 18. 11.

If thou faint in the day of adversity, thy strength is small. Prov. 24. 10.

EXPLANATORY NOTES.

Having encamped before Sinai about a year, at length, on the twentieth day of the second month of the second year after their departure from Egypt, the Hebrews were ordered to proceed toward Canaan. Advancing along the valleys of Sinai, they soon encountered the desert, and thenceforth their journey is filled with complaints against Moses and Jehovah. In five or six months they reach Kadesh, a distance of about one hundred and twenty miles from Sinai. For the stations and events between Sinai and Kadesh see Numbers chapters 10, 11, 12, 33. The first four verses of our lesson, Num. 13. 1-3, 25, tell the story of the sending out of the "spies," or investigators, to travel through the length and breadth of the land and bring back a report of its attractions and its difficulties. "They returned from searching of the land after forty days."

I. THE GOOD REPORT.

Verse 26. *Kadesh* (which name is understood to mean "Holy"), in the wilderness of Paran, on the southern border of Canaan (Num. 34. 4; Josh. 10. 41), is the only station of the wanderings called a "city" (Num. 20. 16), but it sometimes stands for a wide region, as "the wilderness of Kadesh" (Psa. 29. 8); the city was more generally called Kadesh-barnea. It was "The place of mourning," and the cause of the mourning was dissatisfaction with the reports of the "spies" (Num. 13. 21-33). The Additional Study Verses (1-3, 25) give the Lord's command to Moses to select a ruler or chieftain from each of the tribes, and to send them on an investigating tour through the land of Canaan. Their names are given (verses 4-16), but all are now forgotten except the brave representatives of Judah and Ephraim, Caleb and Joshua. The "spies" first traversed The South (Negeb), a territory afterward in-

habited by the tribe of Simeon. Then, going "up into the mountain" (where Judah, Benjamin, and Ephraim dwelt in later days), they passed through cities and rural regions till they reached the distant north, "as men come to Hamath." Returning, "they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs." They had closely observed the characteristics of the land, its "fatness," its woods, and farm and pasture lands, and the characteristics of the people, some dwelling "in tents" and some "in strongholds." They were absent from the Israelite encampment forty days. They made their official report to Moses and Aaron publicly in the presence of all the congregation of the children of Israel, and exhibited the specimen fruit of the land.

27. *We came unto the land.* Went through

it. The farthest point they reached was nearly two hundred miles north of Kadesh. *Surely it floweth with milk and honey.* Terrified and hopeless though they were, they could not deny the richness and beauty of Palestine.

28. *Nevertheless.* Here comes the depressing part of the story. *The people be strong . . . the cities are walled, and very great.* Palestine was the first populous mountain-land these men had ever seen. Hebron and Jebus and Lachish, massive fortifications crowning rocky hills, were to them astonishing revelations of military defense. The best troops of the world, Assyrian and Egyptian, have been hard set to capture these fortresses, and what could Hebrews do? *The children of Anak* were a family or tribe of gigantic stature, the fame of whose prowess in war had reached all nations. Until the invention of gunpowder physical size and individual bravery counted for more in warfare than they can now, and "giants" were to be feared.

29. This verse sums up the geographical facts of Palestine. The first foe to encounter, if Israel were to march straight northward, were the powerful *Amalekites*, descendants of Esau, who lived in the Negeb. Already their hostility had been shown. Beyond them were the *Hittites*, representatives of one of the great governing races of the world. *The Jebusites* were so strongly fortified in the city afterward known as Jerusalem that, although few in number, they are here mentioned as among the formidable obstacles in the conquest of the land. Indeed, they were not conquered until David's time. *The Amorites*, "tall as cedars, and strong as an ox," dwelt in the mountains, while the *Canaanites* dwelt by the sea and by the coast or region of Jordan. Most of these tribes were overwhelmed by the conquest, and their weak remainders were probably absorbed in the later empire of Israel. Their racial characteristics were quite distinct from each other, the Egyptian monuments showing the Hittites with yellow skins, black hair and eyes and Mongolian features, and the Amorites with fair skins, and blue eyes, and hair black and brown.

30. *Caleb stilled the people.* With few words, for he was a man of action rather than of speech, but this may be a condensation of a lengthy address. It has been guessed that Caleb was one of the "mixed multitude" who came up with Israel from Egypt. The Bible makes plain that he was not of Hebrew extraction. It argues much for his character that, though foreign-born, he was chosen on this important occasion as the representative of Judah,

the tribe to which he had attached himself. Caleb's faith was the foundation of Caleb's valor.

II. THE EVIL REPORT.

31. *The men that went up with him.* His companions in the exploration were timid because they left God out of their calculation. Unbelief makes cowards.

32, 33. *An evil report* means a discouraging report. These men had already admitted the beauty and wealth of Palestine, but now said. *It is a land that catcheth up the inhabitants thereof*—devours them, probably by an infectious disease. That the personal life of the ancient Palestinians was vicious and foul is abundantly evident. That this had led to contagious sickness seems to be hinted by this passage and by later statements concerning "leprosy in the walls," and from the "devotion" of certain cities to Jehovah. This would explain also the generally weak defense made thirty-eight years after this against the armies of Israel. We suppose, then, that large regions were at this time devastated by disease, perhaps even uninhabited because of it; the terrified spies go on to say that *all the people that we saw in it are men of a great stature.* In short, Palestine is as rich and beautiful as Moses has said it is, but it raises fatal diseases as well as nourishing fruits; it has already killed many of its people, and those that have remained alive in spite of contagion are as much larger and abler for war as we are larger than grasshoppers.

III. MURMURING.

1. *All the congregation lifted up their voice.* The six hundred thousand warriors and the rest of the vast multitude lose all courage, fearing the "giants" of Canaan. "It was a sad outburst of childishness and cowardice."—*Hamilton.* *Wept that night.* Not spasmodic but long-continued grief.

2. *The whole congregation* included the "mixed multitude" (Exod. 12: 38; Num. 11: 4). *Murmured.* They preferred the "fleshpots" of Egypt. Having no spirituality, tribulation of any kind at once drove them first to complaints and unbelief (Exod. 14: 10-12; 16: 2; 17: 2, etc.); then to an impious wish. *Would God that we had died in the land of Egypt.* With the "firstborn," or under the taskmasters. *Would God that we had died in the wilderness.* On the very borders of the promised land, they wish for slavery or death. So the sinner prefers carnal pleasures to heaven, and chooses death rather than life eternal (Prov. 1: 24, 25; Matt. 13.

58; 19. 22; John 5. 40; 10. 10; Heb. 4. 2). These men actually died in the wilderness,

IV. REBELLION.

3, 4. First, Rebellion in thought. *Wherefore hath the Lord brought us.* This is not a question of honest doubt, but of sedition. Sin always begins in the thoughts of the heart (Gen. 6. 5; Prov. 15. 26; 24. 9; Ezek. 38. 10; Acts 8. 22; 2 Cor. 10. 5). Second, Rebellion in action. Thoughts are the mainsprings of life. *Let us make a captain.* They did "appoint" a captain (Neh. 9. 17). Forgetting the heroic sacrifices and wondrous faith of Moses; wholly regardless of God's repeated deliverances and infinite mercies. But the true captains of men

cannot be made to order. *Let us return.* Denying all allegiance to God, the omnipotence of God alone can hinder their return to the slavery of Egypt. Thus from the very gates of heaven would the unbelieving return to the bondage of sin (Judg. 10. 13; Isa. 1. 4; Jer. 15. 6; 2 Pet. 2. 15; Rev. 2. 4, 5).

Caleb and Joshua persisted in their efforts to hearten the people, but without avail. Moses and Aaron were in danger of being stoned, when suddenly the majesty of God was manifested, and the people who did not fear God in love were terrified by his wrath. In answer to Moses's earnest prayer they were forgiven; but they were not permitted to enter Canaan (Num. 14. 20-24).

HOMILETICAL AND PRACTICAL NOTES.

Kadesh was a pivot. On it the fate of Israel was trembling like the needle. Would it move toward Canaan or would it point back to Egypt? What interests were at stake, personal, family, tribal, and national! It was a tide in affairs which taken at its flood would lead on to fortune. And not only was it a matter of material and temporal betterment; that generation had the opportunity which does not often recur, of setting a pace for the ages, of doing a deed the inspirational force of which would never be spent. Alas! the needle moved the wrong way. The tide was taken at ebb. The story which might have been inspirational becomes only cautionary. It is the dreadful example whose only function is to deter.

been pledge of future blessing. They ought to have anticipated David's psalm, "The Lord hath been mindful of us; he will bless us." The breaking of Pharaoh's inflexible will, the deliverance of the Red Sea and Rephidim, manna and sweetened waters, and all the wonders of Sinai ought to have been enough to have assured them of complete success. But an evil heart of unbelief possessed them. They conferred with flesh and blood instead of taking counsel of the Lord. The invariable and miserable outcome of such a course followed.

SELECTION.

Such an embassy as was proposed held the nation's very destiny in its hands. By the glance of the eye or inflection of the voice, rising or falling pitch, they would make for victory or defeat. Moses with his consummate appreciation of such crises selected the spies with utmost care, a prince for each tribe. Their very names are significant: "judge," "elder," "a way paver," "redemption," "help," "deliverance," "happiness," "confidence," etc. Moses evidently treasured the hope that their personnel, their report, and their very way of making it would restore the lost spirit of Israel.

MISTAKE.

The proposition to send the spies originated with the people (Deut. 1. 22). It was agreed to by Moses and was finally sanctioned by the Lord himself. From the human standpoint the expedient was justifiable, and even wise. But on the hypothesis of the supernatural and theocratic history of Israel it was a grave mistake. Jehovah had assured the people that the land was good. He had promised them possession of it. That should have been enough. They insulted the Lord when they sent men to see if it was as good as he said it was, and to see whether they could take it or not. Jehovah granted the request of his people, but he did so in punishment of their distrust.

DISAPPOINTMENT.

If Moses hoped for an inspiring report from the spies he was bitterly disappointed. The report as rendered looks like a piece of malicious artifice. It is the child of timidity. Technically and literally it was probably true. Moses himself reiterates it in explicit terms (Deut. 9. 1, 2). But the influence of the spies was false. Their intent seems to have been to discourage the advance. Moses used the very same facts in

UNBELIEF.

The way from Egypt to Kadesh was fairly studded with memorials of God's faithfulness and power. Past mindfulness ought to have

such a way as to produce a directly opposite result. He draws an entirely different inference. Moses cried, "The Lord thy God goeth before thee, a consuming fire. He shall bring them down." Had the spies said what Moses said a generation later, Hebrew history would have to be rewritten at this point.

DISCOURAGEMENT.

Israel was weighed in the balance at Kadesh and found wanting. The finding was a pusillanimous generation, a "cry-baby" nation. There was an immediate and wholesale lapse in faith. The apostasy was complete. In the crucial hour Israel proved cowardly, distrustful, unenterprising, and enfeebled. They spent a night in weeping. The common sentiment was that death in Egypt would be preferable to advance. Treason and revolt were rife. But, before harsh judgment is indulged in it might be well to ask whether the subsequent history of the Church does not afford parallels—glass-house dwellers should be chary of stone-throwing.

COURAGE.

On the blackness of this cowardice the courage of Caleb and Joshua stands out like the snowy cameo on its inky layer. They had seen exactly what the ten had seen—the towering stature, invincible prowess, vast numbers of the inhabitants of Canaan, the impregnable walls, lifted on the top of inaccessible cliffs. They had seen it all, but with what different eyes! They looked upon it only as a new arena where God would repeat the wonders of Egypt and the wilderness. They admit the difficulties but deny the impossibility of conquest. In spite of open and gross insult and the closest possible call to martyrdom they sound the clear and ringing bugle call of faith: "Let us go up at once, and possess it; for we are well able to overcome it."

INTERCESSION.

In strict justice the Israelites could have been left to their fate. They had forfeited claim to divine forbearance. At this juncture Moses appears again in the lovely rôle of a mediator. His patriotic soul cannot brook the suggestion of the discarding of Israel for a new nation to be born from his loins, whatever honor might accrue to him thereby. Humble and disinterested, forgiving and patriotic, his mouth is full of arguments for God in behalf of sinners. His petition is an ideal form for hours of national disaster to-day. "Pardon, I beseech thee, the iniquity of this people according to the

greatness of thy mercy, from Egypt even until now." The soul of Moses must have been thrilled with the reflex of joy as he heard Jehovah's response, "I have pardoned according to thy words."

ANALOGY.

Israel's approach and final entrance to Canaan is a figure of the conquest of the world by the kingdom of God. The analogy is remarkable. The points of resemblance are numerous, minute, and suggestive. The obstacles in the way of the Church are like Anakim. The conversion of the heathen mass alone, for instance, has been described as an effort to bail out the ocean with a teaspoon. The "globe-trotters" are frequently like the faint and false-hearted spies. But on the other hand there are the promises and providences of God. Final success is assured. The kingdoms are to become the kingdom of Christ. Knowledge is to cover the earth as waters do the great deep. The mountain of the Lord's house is to be established on the top of the mountain, and the whole earth is to flow to it and be saved. In every age the heroes of God sound the bugle call of faith, "Let us go up at once, and possess it; for we are well able to overcome it." It is infinitely wise to hear and obey.

Thoughts for Young People.

THE EVILS OF UNBELIEF.

1. *The evil order of unbelief.* We see in the conduct of Israel sinful unbelief manifested in two ways, which are succinctly expressed in Psa. 106, 24: "They despised the pleasant land, they believed not his word." They disbelieved (1) The goodness of the land of promise, and (2) The power and faithfulness of the Promiser. Or, rather, the order should be reversed: they mistrusted God, and then it suited them to believe that the land was not worth the trouble of taking it. They did not say, like the fox in the fable, "The grapes are sour," but "Delicious as the grapes are, there are too many dangers in the way of getting them."

2. *The evil development of unbelief.* People do not believe in "the peace of God which passeth all understanding," and the happiness of whole-hearted devotion to Christ's service, which are the "promised land" into which, even in this life, we are invited to enter. Not being happy in their religion, because they do not give themselves wholly to the Lord, they refuse to believe the word of those who are; resent their "assumption of superior goodness;" and even figuratively "stone them with stones."

3. *The end of unbelief.* It is a solemn thing to observe what this led to in Israel's case—open rebellion, with a view to actually going back to Egypt, and then the just judgment of God, who "sware in his wrath that they should not enter into his rest." So in spiritual things unbelief leads to backsliding, and it may lead to the loss, not only of present peace, but of those joys to come which, in a yet higher sense, are foreshadowed by the promised land of Canaan.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

Ask the questions assigned last Sunday. Be prepared to give a summary of the elements of Caleb's character which are worthy of imitation. Much time should not be spent on the geography and the peoples named in the text. The teacher should be prepared by previous study to answer any reasonable questions put by the pupils.

PLACES.

Kadesh-barnea, in the wilderness of Paran, was the camping place of the Israelites.

PERSONS.

1. *The twelve spies.* (See Num. 13, 1-15.)
2. *Moses and Aaron.*
3. *The people of Israel.*
4. *The inhabitants of the land.* (See Preliminary.)

PICTURES.

Let the teacher carefully study the text and context until he is master of the facts of the lesson, and then he will be able to present and to question upon these pictures:

1. *The spies reporting.* For how long were they away? To whom did they report? (Explain what is meant by the term "congregation.") What did they show? What did they say concerning the products of the land visited? (Verse 27.) What did they say about the people of the land? about the cities? (Verse 28.) Explain in a few words what is meant by the terms "the children of Anak," "the Amalekites," "the Hittites," "the Amorites," "the Canaanites."
2. *Caleb encouraging the people.* What was the effect upon the people of the spies' report? What did Caleb say? Who stood by Caleb? (Joshua.)
3. *The ten spies discouraging the people.* What did the spies say to discourage the people? Have verses 31-33 read aloud, and explain them so that the pupils will understand their meaning.

4. *The people murmuring.* Why did the people weep? Against whom did they murmur? What did they say? (Verse 2.) What two questions did they ask? (Verse 3.) What did they want to make? For what purpose?

PRACTICAL APPLICATION.

Ask: Who ever saw a giant? After talking about him or her so as to arouse the pupils' interest, speak of the giants in the land which the Israelites were to conquer. Emphasize the fact that these giants were real. Then show the class that God wished the people to go forward and that the trouble with them was that they doubted God.

Recall last week's lesson and the practical application thereof. Ask: How many really tried to travel heavenward during the past week? Did you meet with any difficulties in the way? What were some of them? Did you overcome them? How? Perhaps the pupils were overcome by the difficulties. If so, strive to ascertain the reason. Give such suggestions as will help the pupils to overcome the difficulties in the future.

In order that the pupils may be on their guard in days to come, ask them to print a list of the giants that may oppose them on their way to the heavenly Canaan. The list when completed and corrected will be somewhat as follows:

GIANTS IN MY WAY:
 SELFISHNESS.
 HASTY TEMPER.
 ANGER.
 PRIDE.
 IMPURITY.
 DECEIT.
 DISHONESTY.
 HABIT.

Recall the story of the victory of David over Goliath (1 Sam. 17, 50, 51), and teach that as God gave him the victory, so will he give power to overcome to all who trust in him. Finally, have all print this prayer:

LORD, HELP ME TO OVERCOME
THE GIANTS
 THAT STAND IN MY WAY.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to read verses 1-8 inclusive of the third chapter of St. John, and to cut out of paper or pasteboard a serpent and a cross, to be brought to the class on next Sunday.

By Way of Illustration.

The report of the ten spies. I said to a woman whose life had neither joy nor fruit, "God is calling you to a better experience. He would give you the Holy Spirit as he has promised." "O, I know it is a great gift. I know it would make me a fruitful, joyous Christian, but it's not for me. I have a temper and surroundings which would make it impossible for me to live that life." These people say, as did the ten spies, "It's a good land, but I cannot enter it," and then they name over the obstacles in imposing array, and forget that God is stronger than all that can be against us.—*R. A. Torrey.*

The ten looked at God through the difficulties, as when you look at the sun through a reversed telescope and it seems infinitely distant and shorn of its glory; while the two looked at difficulties through God.—*F. B. Meyer.*

Caleb's report. Caleb's faith was so great that he spoke of the promised land as already conquered. The man who leads people on to victory to-day must have the same kind of faith. There is something magnetic in that man who is impelled by his faith in a great idea. It stands before him in its completeness as much a part of the future as the sun above him. He tells others of what he sees. He keeps telling them about it till by and by they catch the inspiration of his thought. They see what he sees and wonder why they did not see it before. It is this faith in truth and in God which has led men on toward the millennium from age to age. Spurgeon says: "If I walk by sight I walk by myself. If I walk by faith there are two of us, for God walks with me!"—*Dickinson.*

God calls us to great deeds, but he promises great help. Just think what a task the Master set to those twelve men, when he told them to go ahead and evangelize the world. They might well have said, "Master, this is impossible." But he promised to be with them, and with that assistance they went ahead to the task.

Verse 33. It is told of a certain distinguished general that when he began his fighting he stated that some commanders were too apt to think of "keeping from being licked, instead of going out to lick some one." Whether that story of him be true or not, it illustrates a principle. The man who counts himself as a grasshopper, when he is set to represent a great cause, is apt to be counted as a grasshopper by those who oppose him. He who realizes that he stands for One into whose hands all power in heaven and earth is given need have no fear of giants.

Heart Talks on the Lesson.

Intense days were those in the camps of Israel while the spies were searching out the land. Each one was a leader, well known in his tribe; his going interested everybody. Men discussed it as they sat in their tent doors; women talked it over while they prepared manna for the daily meals; children listened with eager wonder as children do when a journey is considered in the family councils. What sort of a place is Canaan? What will the spies have to tell when they come back? Will it really be better than Egypt? Almost anywhere would be better than this wilderness. "They say Canaan flows with milk and honey; I wish we were there, for I am tired of this manna." "Yes," sighs one, "I wish we had never left Egypt; what would I not give for a dinner of fish and cucumbers and melons." "O," says another, "do you forget the hardships there? And we are promised everything good in Canaan if we will believe and obey the Lord."

So while they talk, some complaining, some hopeful, the news flies from camp to camp. "The spies have come! They bring wonderful fruit from Canaan!" Then the people run together to hear, and one of the explorers gives his report: "The land where you sent us flows with milk and honey; it has plenty of fruit like this cluster of grapes, so heavy one man cannot carry it alone; the land is good, but it is full of giants; they live in great walled cities; we felt very small beside such people, and they thought we were like grasshoppers. We never shall be able to live with them nor drive them out. It is useless to think of it." Then Caleb, with noble courage, stood up and said to the people: "Be quiet; listen; let us go up at once, and possess it; for we are well able to overcome it." But the faint-hearts persisted that it was not possible, so the people went back to their tents disheartened. All night they talked, wept, scolded, abused Moses and Aaron, and rebelled against God, even proposing to turn from him utterly, choose a leader, and go back to Egypt. So much mischief faithless, unbelieving men can do! The people were wild with passion. When Caleb and Joshua tried to show them the evil report was not true they wanted to stone them.

It is a strange perversity that listens to the false and spurns the true; accepts the scoffer and turns with anger from the believer. But many are losing their best possessions just in this way. It is a sad delusion. On the border of Canaan, full possession guaranteed by One able to fulfill his word, a priceless privilege, a glorious opportunity offered, refused, lost!

Have you come to such a place? Is some privilege, opportunity, or spiritual blessing set before you, and are you hindered by misleading scoffers and unbelievers? Ten spies, Pride, Selfishness, Timidity, False humility, Fear, Indifference, Self-indulgence, Sloth, Love of the world, Unbelief, say, "It is a good thing, but you never can realize it; it is useless to try." Faith and Obedience say, "Waste no time; take at once the best that God can give; you are well able; God has promised; he will make you full possessor of every good and perfect gift if you will trust and obey." It was a sad experience for those who listened to the ten misleading spies. Do not let it be ours. Caleb was wise. With cheerful courage he wholly followed the Lord his God, out of the wilderness into Canaan.

The Teachers' Meeting.

Draw a map of the wilderness, and of the journey of the "spies."... Had the children of Israel any occasion for weeping at this time? Is the most of human sorrow from real or unavoidable causes? What should they have regarded as an offset to this bad report of the ten spies? What should have given weight to the minority report? How could they expect to get back into Egypt? Did they actually appoint a leader to take them back? (Neh. 9. 17.) Were the ten spies cowards or demagogues? Wherein appears the debased spirit of the people? To prefer their Egyptian bondage (not yet a year and a half out of it) to a struggle for God's fulfillment of promise to them, shows what? Who now make dastardly reports of religion and its promised rewards? Who are readily influenced by these reports? What is the difference of view of obstacles, as seen by real and heartless Christians? Why was God, and why is he, so offended by such slanderous reports of his promises and his aids? Are the true friends and saviours of good causes found among the many or the few?

Library References.

KADESH.—For many years it was not definitely known just where Kadesh was. This location was established by H. C. Trumbull in a trip made by him and described in his book *Kadesh-Barnea*. It supersedes all other accounts.

ANAKIM.—Kittel, *History of the Hebrews*, vol. i, page 23. Sayce, *Patriarchal Palestine*, pages 36, 37. *Journal of Sacred Literature*,

July, 1852, page 303; January, 1853, page 293. Moore, *Commentary on Judges*, page 24. The Bible dictionaries.

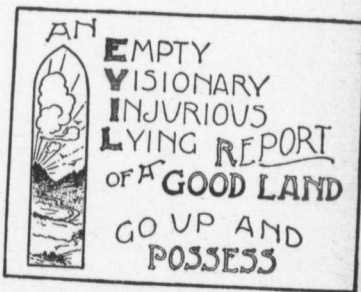
THE HITTITE.—Sayce, *The Hittite*. For many years scholars have been trying to decipher the Hittite inscriptions scattered through Palestine and unearthed from time to time. Thus far their efforts have been in vain.

CALEB.—Hill, *Companion Characters*. Tuck, *Revelation by Character*, page 122. Thornley Smith, *History of Joshua*, page 174. Stanley, *Jewish Church*, vol. i, page 290. Guthrie, *Studies of Character*, page 157. Driver, *Literature of the Old Testament*, pages 58, 77, 103. Ewald, *History of Israel*, vol. ii, page 285, sq.

SERMONS ON THE LESSON.

Verse 33.—*The Homiletic Review*, vol. xxxvi, page 228. Banks, *Great Sinners of the Bible*, page 133.

Blackboard.



By their resolution to inspect the promised inheritance the Israelites had called in question the word of God, and when the spies returned they listened with doubting minds to their unfounded and disparaging report of the land and its inhabitants. Even though outward evidence gives no assurance of fulfillment, we should never doubt the unfailing promises of God. When he directs us it is not for us to "spy out," but to "go up and possess." There is an inheritance of life and power and blessedness for every one who will thus manfully resolve to advance and overcome.

Coloring.—Panel, natural colors, relieved by black lines; initials, orange; words, white; phrase, orange; lower text, light blue.

LESSON IX. The Brazen Serpent.

[Aug. 31.]

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

AUTHORIZED VERSION.

[Read Num. 20.]

Num. 21. 1-9.

[Commit to memory verses 6-8.]

1 And when king A'rad the Ca'naan-ite, which dwelt in the south, heard tell that Is'ra-el came by way of the spies; then he fought against Is'ra-el, and took some of them prisoners.

2 And Is'ra-el vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Is'ra-el, and delivered up the Ca'naan-ites; and they utterly destroyed them and their cities; and he called the name of the place Hor'mah.

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of E'dom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Mo'ses, Wherefore have ye brought us up out of E'gypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Is'ra-el died.

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

8 And the LORD said unto Mo'ses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

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

Time.—B. C. 1452. **Places.**—The wilderness south of Palestine; "the way of the Red Sea;" the mountainous region east of the Gulf of Akabah.

Home Readings.

- M. The Brazen Serpent. Num. 21. 1-9.
 Tu. The serpent destroyed. 2 Kings 18. 1-7.
 W. The look of faith. Isa. 45. 20-25.
 Th. "Pray for us!" 1 Sam. 12. 18-25.
 F. Take warning. 1 Cor. 10. 1-12.
 S. Christ's teaching. John 3. 5-17.
 S. Behold the Lamb of God! John 1. 29-36.

AMERICAN REVISED VERSION.*

1 And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. 2 And Israel vowed a vow unto Jehovah, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

4 And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. 5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. 6 And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. 8 And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9 And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

Lesson Hymns.

New Canadian Hymnal, No. 305.

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

New Canadian Hymnal, No. 306.

Behold the Saviour of mankind,
 Nailed to the shameful tree!
 How vast the love that him inclined
 To bleed and die for thee.

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

New Canadian Hymnal, No. 307.

Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

Questions for Senior Scholars.

1. On the Way to Canaan.

How long had the Israelites remained at Kadesh?

Where did they go from Kadesh?

By what way did they propose to reach Canaan?

Who opposed them?

How did the Israelites prepare to meet their foe?

How did the Lord answer their prayer?

What did they name the scene of their triumph?

What disposition was shown by the people after they left Mount Hor?

What was the ground of their complaint?

What did they mean by light bread?

2. The Fiery Serpents.

How did the Lord deal with them in their ingratitude?

To whom did the people appeal?

What confession did they make?

What request did they make of Moses?

How did the Lord show his mercy?

What means were ordered for the relief of the people?

Upon what condition were the people healed?

What test of faith was in the condition of being cured?

Questions for Intermediate Scholars.

1. A Wonderful Deliverance (verses 1-3).

What king attacked Israel?

With what success?

How did it turn after Israel prayed?

Had the people learned a lesson since they left Kadesh, where the spies reported?

2. A Wicked Murmuring (verses 4, 5).

At what did the people murmur?

Against whom was it as they thought?

But really against whom was it?

Was the old bread really better than the daily manna?

3. Destroyed by Serpents (verses 6, 7).

How did God terribly punish them?

What was the result of it?

What does the serpent represent?

What does this teach about murmuring and complaining?

4. Saved by the Uplifted Serpent (verses 8, 9).

To whom did the people cry?

Who was to pray for them?

What did God order Moses to make?

What would the pole look like?

What does the serpent foreshadow?

What must the bitten people do to be saved?

What would a look signify?

Questions for Younger Scholars.

What were the Israelites still doing? *Wandering in the wilderness.*

To what mount did they come? *Mount Hor.*

Who died there? *Aaron.*

What did the people do? *They spoke against God and against Moses.*

What were they tired of? *The manna.*

What came among them? *Fiery serpents.*

What did they do? *They bit the people until many died.*

What did the Lord send? *A cure.*

What was it? *A serpent of brass that Moses raised upon a pole.*

What cured the people? *A look at the brazen serpent.*

What was this the sign of? *Christ upon the cross.*

The Lesson Catechism.

(For the entire school.)

1. How long did the Israelites wander in the wilderness? *Thirty-eight years.*

2. Around what country did they then journey? *The land of Edom.*

3. What came among them as the punishment of their murmurings? *Fiery serpents.*

4. To what did the serpents drive the people? *To sorrow for their sin.*

5. What did God command Moses to do? *To lift up a serpent of brass.*

6. How were the people to be healed from the bite of the fiery serpents? *By looking at the brazen serpent.*

7. What did Jesus say concerning this brazen serpent? **GOLDEN TEXT:** "And as Moses lifted," etc.

The Church Catechism.

74. What are the offices which the Holy Spirit performs for individual believers? *The offices which the Holy Spirit performs for individual believers are that He renews them in the image and likeness of God, witnesses to their sonship, guides them into truth, assists them in prayer, comforts them in trouble, sanctifies them from sin, and perfects them in love.*

THE LESSON OUTLINE.

The Pardon of Sin.

I. RESISTING GOD'S PROVIDENCE.

The people spake against God. v. 5.

Your words have been stout against me.
Mal. 3. 13.

Consider him that endured such contradiction of sinners against himself. Heb. 12. 3.

II. THE WAGES OF SIN.

Much people of Israel died. v. 6.

Every transgression and disobedience received a just recompense. Heb. 2. 2.

Sin...bringeth forth death. James 1. 15.

III. THE CONFESSION OF PENITENCE.

We have sinned. v. 7.

If we confess our sins, he is faithful and just to forgive. 1 John 1. 9.

Against thee, thee only, have I sinned.
Psa. 51. 4.

IV. PRAYER FOR PARDON.

Pray unto the Lord. v. 7.

We have an advocate with the Father,
Jesus Christ. 1 John 2. 1.

Praying always with all prayer and supplication. Eph. 6. 18.

V. THE REWARD OF FAITH.

Every one that is bitten, when he looketh upon it, shall live. v. 8.

Whosoever believeth in him should not perish, but have eternal life. John 3. 15.

I, if I be lifted up, will draw all men unto me. John 12. 32.

EXPLANATORY NOTES.

Since our last lesson an entire generation has passed away. The Israelites have spent nearly thirty-eight years in and around Kadesh-barnea, their herds and flocks fattening on the pasture lands between the Negeb and Mount Hor. Their thoroughly organized warriors are dreaded by the tribes of Palestine. The law of God spoken on Mount Sinai has become practically as well as theoretically the law of the nation. God's manifest presence in the tabernacle gives a supernatural dignity to the entire encampment, and conditions both in Israel and in Palestine are ripening for the conquest. It is years now since Aaron died; his sons, Eleazar and Ithamar, minister in the tabernacle. Moses still lives in extreme old age, profoundly revered and loved by the children of the rebels, who thirty-eight years before took up stones to stone him. Joshua and Caleb are, after Moses, the heroes of the nation. The young and active men are longing for the word of command to march into the Promised Land, but on their first northward movement difficulties dishearten them, and for a while it seems that they will be as unfaithful as their fathers had been. But God's swift judgment is reverently recognized; they become penitent, are pardoned, and again move forward toward their national home.

I. FAITH AND COURAGE.

Verse 1. *The south* (the Negeb) was a rocky region lying south of what is now called Palestine. At the time of our lesson it was shared among several tribes. Here the Amalekites had some of their strongholds, and here the king of Arad (see Revised Version) strengthened himself in a walled town several miles south of Hebron, the ruins of which are still called Tel Arad. This king heard that the armies of Israel were advancing along the road which had been taken by the spies a generation before. (This is the most direct meaning of our text as given in the Authorized Version; but the Revised Version prefers the *vay of Atharim*, a proper name concerning which we know nothing.) Doubtless a division of the army had marched some miles northward from Kadesh, and the king Arad determined to attack them, so he fought against Israel, and took some of them prisoners. The

injustice of his onset and its measurable success aroused the national indignation.

2. *Vowed a vow.* All secret pledges, including church membership, are of the nature of vows. Vows are honored by God when they are right in direction and when they are faithfully kept. But better not to vow than to vow and not pay. The peculiar vow of the Israelites. *If thou wilt indeed deliver this people into my hand, then I will utterly destroy* ["devote"] *their cities*, cannot be understood without careful attention to the facts of history. It is a vow that could not innocently be made by Christians, with their fuller ethical knowledge and resources of grace. But we must not judge the Israelite chieftains by Christian standards. They had not, so far as we know, attacked or threatened the king of Arad, but their stay in Kadesh-barnea was of itself a threat to all Canaanites who did not make peace with them,

for it was an open secret that they intended to occupy Palestine. With their national destinies was identified the personality of their God, Jehovah, and the king of Arad's determination to attack them is not to be regarded as merely the outcome of patriotism or military enterprise on his part; it was a preference of bad for good; a determination to identify himself with the idols and vices of other tribes of Canaan rather than with the purer moral conceptions of Israel. The use of the word "devote" instead of "destroy" does not change the grim historic fact recorded in verse 3, but it sends a shaft of light upon it. In all ancient nations a "devoted thing" was an object given over to the national god. In a war fought for merely national aggrandizement the conquered foes (according to the rough ancient usage) became the slaves of the victors, but in a war waged for religious purposes the vanquished were "devoted" to God. God had commanded the destruction of the Canaanites who continued in their iniquity, and this "devotion" recognized the religious character of the campaign, and the impropriety of the Israelites meddling with the spoils of the battle.

II. DISCOURAGEMENT AND REBELLION.

4, 5. Instead of pursuing their northward march, the Israelites now turn southward and journey from *Mount Hor*. The way of the *Red sea* is the name of an ancient caravan route which with a few divergencies is followed to-day by pilgrims from Damascus to Mecca. They compassed the land of *Edom* because the Edomites had refused to permit their passage through that country, and God had forbidden the Israelites to war upon them because they were kinsmen. *The soul of the people was much discouraged*, for they were compulsorily turning their backs on Canaan, and marching over gravel and stones, without shade or water, in tropical heat. It was a long way, a roundabout way, hot and weary, but it was God's way, and they should have been content. *The people spake against God, and against Moses*. They could not speak against one without speaking against the other, so thoroughly was the identification of the plans of the two. Unbelief often turns the greatest benefits into causes of complaint. In their peevishness they think lightly of the liberty from Egyptian bondage. *Manna* may keep them alive, but they long for bread, and the scarcity of water must have caused real suffering. They had more reason to complain than most of us have. They exaggerate the present suffering, and belittle past sorrows from which they have been redeemed.

III. AFFLICTION AND DEATH.

6. *The Lord sent fiery serpents*. The restraining providence of God saves us from many a sorrow. Arabia is full of serpents, which had been kept from the Israelites until now. "God supernaturally uses natural means." The word "fiery" may refer to the color of the serpents, or to the inflammation which attended their wounds. *Died*. But neither thirst nor "light bread" killed them. God showed them what grace and providence they were overlooking. Satan, who brought discontent into Eden and stung our race with sin, is that "old serpent" (Rev. 12. 9; 2 Cor. 11. 3); subtle (Gen. 3. 1), poisonous (Psa. 58. 4). The unholy passions of the sinner are fiery, poisonous serpents. What a brood of serpent-sins and serpent-sorrows fill the social sphere where God is not loved and honored! What infernal spirits do we welcome around us when we yield to sin and passion and unbelief!

IV. CONFESSION AND PRAYER.

7. *We have sinned*. God lets our sins loose upon ourselves, sometimes to reveal the desperation of our condition. Well for us if we at once confess and pray and look! *Pray unto the Lord*. All the Lord's followers should so live that sinners can confidently ask their assistance in coming to God. *Moses prayed for the people*. And, as always, "the fervent effectual prayer of the righteous man availeth much."

V. PROMISE AND SALVATION.

8, 9. God's plan, revealed to Moses, was carried out. It was a wise plan, even though we may not see its wisdom at first. It was a successful plan, for *when he beheld the serpent of brass* (or bronze) *he lived*. It might almost be called an evangelical plan. Its symbolism was recognized by Jesus in John 3. 14, 15. Concerning this plan, observe that, though the serpent is often symbolical of evil, it has represented power and wisdom and goodness in all mythologies. It has been a universal symbol of Deity; of eternity; of renovation; of supernatural guardianship. This brazen serpent represented the merciful interposition of God (John 3. 16). It was lifted upon a pole that it might be seen by all. So is Jesus lifted up on the cross, in history, in the Bible, in the pulpit, on his throne of power (Matt. 28. 18). "There is life for a look at the Crucified One" (Heb. 12. 2; Isa. 45. 22). Looking, with God's promise in mind, saved the Israelite. It was the look of faith. He looked "not upon the sore, but upon the sign." It is

full of instruction to follow the history of this serpent of brass. It was preserved as a memorial of God's mercy; but later generations

turned it into an idol, and in the interest of true religion King Hezekiah destroyed it (2 Kings 18. 4).

HOMILETICAL AND PRACTICAL NOTES.

A new Israel stood at Kadesh, on the threshold of Canaan, a desert-born Israel. It was a generation that had not been debased by the servitude of Egypt. On the contrary, it was a people who had enjoyed peculiar and providential opportunities in God's great schoolhouse of the Sinaitic peninsula. They were now to be subjected to one more severe test before graduation from the rigorous discipline of the wilderness. How would they endure the pang of hope deferred? These testing times! Life is full of them. They are ever recurring to men individually and in their organized and collective capacity—as families, societies, churches, and nations. All must learn the lesson of enduring hardness as good soldiers.

PROVOCATION.

The same road looks so different to the same eyes according as one is traveling it. It alters the case so much which way one is heading. A regiment charging the enemy was unexpectedly ordered to retreat. It is said the men came back cursing the road the roughness of which they had not noticed when they were facing the other way. Sandstorms, rocks, and drought were nothing so long as Israel was forging toward Canaan, but when their course was reversed immediately the people were much discouraged because of the way. Nothing could be more true to life. Yet this does not excuse it. The ideal life is that which guided by a high moral purpose and resolve keeps in an even tenor the way which it believes to be divinely appointed.

OFFENSE.

Palliate and discount the offense as much as possible, it must yet be admitted that Israel failed in the test. Faith wavered and patience broke down. They could not endure sight of the Red Sea again, which they had hoped was left behind them forever. They allowed their souls to become discouraged on account of the way they were forced to take. Nor did they merely give way to silent despondency. They fell into the sin of their fathers—murmuring. They spoke against God and against their divinely appointed leader. All hope of Canaan was lost. Where was the advantage of a death in the wilderness? How did the exodus advantage them? In the irrationality of petulance they failed to

name the real cause. It was the postponement of entrance to Canaan, but they mentioned the failure of sustenance and with the same breath they deny the truthfulness of their own affirmation by depreciating that great boon of Providence, the manna which never failed them. Alas! the sin of murmuring still survives, and is as irrational as ever.

PUNISHMENT.

Punishment was quick and severe. It was, however, by entirely natural means. Israel's path lay through a tract infested to this day with venomous serpents. At that period they bred in unusual numbers. The Bedouin, familiar with their haunts, avoided them. So they were undecimated. Into these serpent dens the people, sullen and unwary, walked. The serried hosts in the rear, unaware of the subtle danger, pushed the foremost ranks forward and made escape almost impossible. The laconic and pitiful record is that "much people of Israel died." Their manner of death was shocking in the extreme. They were quickly affected by a burning and raging thirst accompanied by a fiery inflammation. This is a figure showing us how sin naturally creates the conditions which in themselves effect a punishment. The quaint saying of the black "auntie" has deep philosophy in it. The college boy home on vacation twitted her by asking where God got all the brimstone with which to burn sinners forever. "Why, honey," she answered, "each sinner carries his own brimstone with him."

REPENTANCE.

The advance of the Israel of the desert over the Israel of Egypt is shown in the quickness and candor of its repentance. The old Israel never made one thoroughgoing confession. Failure to confess a known fault is a contemptible vice adding a large per cent to the original sin. These serpent-bitten Israelites did better than their fathers. The first term of their confession is general—"we have sinned." Then follows the specification, "We have spoken against the Lord, and against thee." Supplication follows confession. "Pray unto the Lord, that he take away the serpents from us." The mediatorial office of Moses and his fidelity to that office has record in the brief sentence, "And Moses prayed for the people."

SOTERIOLOGY.

Striking and significant was the means appointed for Israel's salvation. It will be easily recognized as a most remarkable type in a book full of typology. Yet a halt may well be called in tracing analogies. The type has not only been made to "go on all fours," but to go in a great diversity of directions at the same time. Perhaps this statement of the points of analogy is within bounds and will be found helpful. The brazen serpent had the form of that which destroyed Israel, yet was the appointed means of Israel's recovery. So Jesus has the likeness of sinful flesh, yet is himself without sin. The serpent must needs be lifted up. So must the Son of man be. It required faith to look at the serpent. It takes the same to look at the Saviour. The cure is instantaneous in both instances. The noblest and most satisfactory comment on this type, its meaning and application, is, however, in the very language of Jesus himself, when he says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Thoughts for Young People.

THE SYMBOLISM OF THIS LESSON.

1. *In the bitten and dying Israelites we see the state of every sinner.* We learn that sin is like the poison injected into the veins by the bite of a snake: Firstly, all pervading (Psa. 38, 3, 7; Isa. 1, 5, 6); secondly, incurable by human means (Jer. 13, 23); thirdly, ending in death (Rom. 6, 23; James 1, 15).

2. *We see in the serpent of brass a figure of Christ,* made "in the likeness of sinful flesh" (Rom. 8, 3), and then "lifted up" upon the cross (see John 3, 14, 15; 12, 32), bearing "our sins in his own body on the tree" (1 Pet. 2, 24). And we see in the way in which the Israelites were cured, namely, by just looking upon the brass image, a vivid picture of the way in which a sinner is saved, namely, by just looking with the eye of faith upon Him who was "made sin for us."

3. *An Israelite knew that he was bitten,* for he had felt the acute pain and terror of the bite itself. But nothing has occurred to the majority of us answering to the bite. It is true that if anyone be a thief he will remember his first act of theft, and the fear and shame he felt; or if anyone be giving way to drink he will remember the first time he was intoxicated; and so with other definite deeds of sin—in their case there has been something like the bite. But

when was the bite that poisoned our nature? We have felt no such thing. No, but there is a sense in which we may almost be said to have been born poisoned, and therefore do not feel the pain. A cripple who was born a cripple, and, like the lame-man at Lystra, "never has walked," has never felt the pain of becoming crippled. True, he feels the inconvenience of his condition, because he is not like others; but suppose all men were born cripples, which of them would realize his deficiency? And this is the state of many. Just because of it their danger is all the greater exactly as the most dangerous case among the Israelites would have been that of a man unconscious of having been bitten, and unconscious of the poison that was fast killing him.

4. *Wherein lay the virtue of the looking?* Not in the mere seeing the image, but in the faith that took God at his word and—the need of healing being felt—looked at it because God had so directed, in full expectation of cure. So with us. We all, in a sense, believe in a crucified Saviour, and ordinary folk do not see in what other sense they can believe. What is wanted is, first, a keen consciousness of the poison of sin, then a longing to be healed, then a persuasion that in Christ crucified there is healing, because God has said so; and then we shall eagerly and anxiously think of him, think of nothing else, keep our eyes fixed on him, and the cure will assuredly come.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

It will not be difficult for the teacher to prepare a paper or pasteboard pole around which is twined a serpent, and a cross of either of these materials. As I write there lie before me two pieces of paper which the leader of a Junior League used successfully in presenting our lesson story. The piece of paper representing the pole is ten inches high, one inch at the base, and a quarter of an inch at the top. Twined around this, with its head hanging over the top of the pole, is the serpent. The whole figure was first drawn in lead pencil on a sheet of white paper and afterward cut out. A cross with the upright piece ten inches high and one and a quarter inches wide, and the horizontal piece seven inches long and one inch wide, will make a convenient size for handling.

PLACES.

It will be helpful to make an outline map of the wilderness journey on which the position

of the wandering Israelites may be noted from time to time. Explain what is meant by the South (verse 1, R. V.), and point out Mount Hor, the Red Sea and Edom.

PERSONS.

1. *The king of Arad and the Canaanites.*
2. *Moses and the Israelites.*

PICTURES.

The text may be made very realistic by presenting a swiftly moving panorama of the events recorded therein. The principal pictures may be:

1. *Israel hindered.* By what way did the Israelites advance? (See NOTES.) Who fought against Israel? Where did he live? What did he do to some of the Israelites?

2. *Israel vowing.* What is a vow? What did Israel vow? Have some one read verse 2. Explain why this was a proper vow. (See Deut. 7. 1-5.)

3. *Israel paying the vow.* How did God receive the promise of the Israelites? What did he do to the Canaanites? What did the Israelites do? Where did this take place?

4. *Israel murmuring.* By what way did the Israelites journey? For what purpose? How did they feel? Why? Against whom did they speak? What question did they ask? Of what were they tired? Review briefly Lesson I of this quarter.

5. *Israel punished.* How did God punish the murmurers? With what result?

6. *Israel repentant.* To whom did the people come? What did they say? What did they ask Moses to do? Have the pupils show the pole with the serpent entwined thereon.

7. *Israel delivered.* What did the Lord tell Moses to do? What were the people to do? What was promised? How was the promise fulfilled?

Much of our teaching is lost because we do not take the proper means to impress it. This narrative is so important that Jesus used it to illustrate one of the greatest truths that he revealed. To ascertain how much of what has been taught is really remembered by the class, prepare for each pupil two sheets of paper, near the left-hand margin of each of which is printed in letters over an inch long the word ISRAEL. Ask the pupils to print from memory on one of the sheets of paper after this word in small capitals, one under the other, the names of the various pictures we have just looked at. After this outline has been examined and commended or corrected, as is necessary, have the pupils

print the outline on the second sheet. It will appear like this:

ISRAEL

HINDERED.
VOWING.
PAYING THE VOW.
MURMURING.
PUNISHED.
REPENTANT.
DELIVERED.

PRACTICAL APPLICATION.

Ask: How many read during the week the assigned portion of John 3? What did you learn from that Scripture? Let the pupils express themselves and welcome all questions. The teacher who is prepared by earnest prayer and careful study has come to a point where he may help his pupils to determine their destiny for time and for eternity. Hold up the cross. Question to ascertain whether the pupils understand why Jesus gave his life on the cross, and how the look of faith results in salvation. After as much time as possible has been spent on these questions recall the hymn beginning "There is life for a look at the crucified one," and ask all who will sincerely do so to print:

I WILL

LOOK TO JESUS

IN ORDER TO LIVE FOREVER.

PREPARATION FOR NEXT SUNDAY.

Ask the pupils to be able to repeat in their order the names of the first five books of the Bible, and to tell the meaning of those names. Ask them to read during the week John 6. 1-14.

NOTE.

While every Sunday should be a preparation for the quarterly review, about this time special effort should be put forth to have the pupils do their share in making review day both interesting and profitable. Let the one who is to conduct the review study the HINTS given for the thirteenth Sunday of the quarter, and in accordance therewith tell the pupils how to prepare for the exercises of that day.

By Way of Illustration.

Verse 3. "Utterly destroyed." There is only one way to deal with evil, and that is to destroy it utterly. We cannot be safe while we hold on to one sin, be it ever so small in our eyes. Sin is a contagious disease, and as a single infested person in a company of healthful people will bring universal sickness, so one sin causes many others.

"The soul of the people was much discouraged." "Living is very discouraging business" was found written on a suicide's clothing. And so it is, when we look at life as a pleasure-time, and not as a school whose difficulties are the tasks preparing us for graduation. "God never can use a discouraged man for any work," said Moody. A legend tells us of Satan and his retainers sitting in council to plan a good man's overthrow. One suggested that he should be told of the hardships of a Christian life. "No," said Satan, "he knows it has joys too." "He should be told of the pleasures of sin," said another. "No," answered Satan, "he knows they are short-lived. I have it—we will put discouragement into his heart, and if he yields to it he will be so weak that our temptations can easily trip him."

Never, never yield to a discouraging thought. A man who had been to many physicians and was not cured, applied at last to a wise physician, who said: "I will take your case on one condition. Promise me that under no circumstances will you speak of your condition in a discouraging way. If you do not feel better, and anyone asks you how you are, answer with a smile, 'I expect to be very much better soon.'" My friend promised and recovered. Then he said, "I wonder if this would not be the best way for me to do spiritually," and he moved from the region of doubt and fear into the region of hope and courage.—Margaret Bottome.

Verse 5. Complaint. An army officer said: "Constant complaints against authority should be considered as treason. A fault-finding man works more havoc than an attack from an enemy. He creates an atmosphere of distrust and rebellion which is breathed by everyone in his company, which makes our men weak and disloyal." So the men who continually complain of God's government do more harm than the men who are avowed enemies. An enemy arouses one to defend that which we are pledged to defend. A complainer is on our side and yet really against us.

Some people complain as easily as they breathe. I met one of these men a while ago, a farmer who raised all manner of crops. It was a wet day, and I said, "Mr. Brown, this rain will be fine for your grass crop." "Yes, perhaps; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop." A few days after this, when the sun was shining hot, I said, "Fine sun for your corn, sir." "Yes, pretty fair, but it's awful for the rye. Rye wants cold weather." Again on a cold morning I met my neighbor and said, "This is

capital for your rye, Mr. Brown." "Yes, but it is the very worst weather for the corn and grass. They want heat to bring them forward."—Todd.

A simple remedy. God's miracles are singularly destitute of machinery—a rod over the Red Sea, a stick against the rock for water, a sight of a serpent for rescue from poisonous bites. So for universal salvation there must be a simple, efficient, easily applied remedy. "Who-soever believeth" may be saved, a plan so simple that it is foolishness to the Greeks.—Bishop Warren.

Each one had to look for himself. None could do that for another. To-day, to get salvation each must exercise faith for himself. When I am sick another cannot take medicine for me. "Your own salvation" must be worked out by you. I once asked a man if he had been to church on a given Sunday. "Yes, I went by proxy, for my wife went." No proxies are allowed in this matter of personal salvation.—A. F. Schaeffler.

Heart Talks on the Lesson.

"Much discouraged because of the way." Many sympathizers have these wilderness pilgrims! "As in water face answereth to face, so the heart of man to man." It was hard to be turned back to a long desert march when it seemed as if they might have taken a short cut through Edom to Canaan. Many had died on the weary journey; some had just been taken prisoners by the Canaanitish king; of Miriam, whose songs of triumph had cheered them, they could now only say, "In Kadesh she died, and was buried;" Aaron had gone up on Mount Hor and never returned. There were mysteries, disappointments, hardships, ever increasing as they journeyed on. Canaan seemed farther off than ever, and this new turn directly away from it rather than toward it. Even heaven-sent food had lost its sweetness. How familiar it is! It is human heart history. Let us get its lesson.

Discouragement—its cause, its effects, its cure. Discouragement is fatal to success both in temporal and spiritual concerns. The best you can do for yourself or another is to lift up the hands that hang down and make the hopeless take heart again. Life is a lost battle for the discouraged soul.

The cause of discouragement is really not the hardships of the way, else everyone would be discouraged, because everyone has hardships of one kind or another. It is looking at the hardships, thinking of them, letting them get the

better of us, instead of looking at the mercies, remembering what God has done for us, what he has promised to do, and believing that he is able and willing to keep his promise through the wilderness journey and in the heavenly country whither we are going. In one word, the cause of the world's unrest, and of each heart's discouragement, is unbelief. Its effects are discontent, wrong views of God and his government, rebellion, questioning the profit of serving him, loss of spiritual strength, and of comfort in spiritual things. Why did we come out of Egypt? There is no bread or water here; our soul loatheth this light bread. Life is hard; God does not care; God does not deliver; a good life here and heaven hereafter are not worth the cost. Then the fiery serpents of sin get hold. The sting is fatal; all is lost unless we find a remedy. Thank God, his love provides it. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

The cause is unbelief; the effect is sin; the remedy, faith. The bitten Israelite looked at the brazen serpent and lived; the despairing world, the discouraged soul, looks to Jesus and finds comfort, hope, salvation. "With him—all things." Hope, comfort, joy, eternal life, are in one word, JESUS. The possession of all are in one word, BELIEVE. After Christian and Hopeful had seen "horrors and torments" till they trembled, the shepherds led them to the top of a high hill called Clear, and bade them look toward the Celestial City through their "perspective glass." Then they went on their way singing toward the eternal day.

The Teachers' Meeting.

Draw a map of the progress of Israel.... What was there in the way to discourage the people? What is there in the Christian way to discourage anyone? How do people get discouraged in the Christian way? What insult was offered to God here? For what purposes were those fiery serpents sent? What was the result? Were the people truly penitent? How were they made sensible of their special sin? What healing power could there be in a brazen serpent? How much was implied in looking upon it? How did the use of this brazen serpent resemble Christ? What heals the sinner when he looks on Christ? How did this bite resemble sin? Who accused them of speaking against God and Moses?... Contrast the fiery serpents

and the brazen serpent... Danger, Despair, Deliverance... The Sin, the Punishment, the Saviour... The brazen serpent as a type of Christ lifted up (John 3. 14). See notes on verses 8, 9, and THOUGHTS FOR YOUNG PEOPLE for the symbolism of this lesson.

Blackboard.



Our lesson beautifully and wonderfully portrays the manner and efficiency of our Lord's atonement. As the brazen serpent intervened between Israel and the natural fixed law of death, so Christ was lifted up for the salvation of believing men. We are under an eternal condemnation through sin, and death must inevitably and unavoidably result, without that provision which God has made for us in Jesus Christ. Will you not look, and live?

Coloring.—Staff, light brown; serpent, yellow; upper phrase, white; lower, red and cream.

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Primary Teachers' Department.

In the Primary Realm.

"If it be true that no one ever looked into the kingdom of heaven except through the eyes of a little child; if it be true that the eyes of every unspoiled child are such a window, take the vision and be thankful."—*Edward Howard Griggs.*

"I LOVE you when you pray," whispered a sensitive little child, putting out a detaining hand to "Teacher" as she moved down the aisle, shortly after the opening prayer. And the little one was barely four years of age! Yet we wonder sometimes if they "understand." Perhaps not, but we may be sure the little hearts feel!

You have no room apart for the Beginners? Try, then, to find some corner of the Sunday school room or the church to which they may go for the lesson, if it is only behind a screen, coming back to the primary class for the closing exercises.

Now and then we hear of a primary teacher who has given twenty, thirty, or even forty years to this delightful work. One such we knew, a gentle, gracious lady, who when she was in her sixties wrote to a friend, "I want to feed my little flock as long as I can, and then be carried to my last resting place by the loving hands of bearded men who have been 'my boys.'"

"THE STORY OF A CHILD," by Pierre Loti, is a remarkable transcript of the impressions, emotions, and reasonings of an imaginative, dreamy child. A teacher of little children will find many a record in this charming book which will throw light upon childish vagaries, and afford real help in the interpretation of childish needs and desires. "The children are tender; I will lead softly," said Jacob. To know how tender, we need every possible help.

YOUR Cradle Roll, primary teacher, is it as large as it ought to be? You do not know what ministry to an entire family may be made possible by the enrolling of a single little child, perhaps from a home in which Christ is not known. The little one may hold in a tiny hand the golden threads which shall yet bind the parents

to the throne of God. And it may be your blessed privilege to begin the work which is to end only in eternity.

A WARM-HEARTED Christian woman who had little of time, or means, or social influence, was shown by the great Teacher that just here was a work which she could do. She joyfully hailed the opportunity, and went into the homes of a large number of laborers in a manufacturing suburb of a city, seeking the little ones. Only eternity can reveal the value of the work she wrought in the driblets of time she could devote to the service. The children were won to the house of God, and little by little the fathers and mothers began to come, and the end is not yet.

A Concert Prayer.

LOVING Jesus, meek and mild,
Look upon a little child.

Make me gentle as thou art,
Come and live within my heart.

Take my childish hand in thine,
Guide these little feet of mine.

So shall all my happy days,
Sing their pleasant song of praise,

And the world shall always see
Christ, the holy Child, in me.

CHARLES WESLEY.

A Mother's Reception.

A PRIMARY teacher thus entertainingly tells of a mothers' reception which she visited. It may prove suggestive to other teachers:

"Another pleasant occasion visited was a mothers' reception, given by a primary teacher, who felt the necessity of becoming better acquainted with the mothers.

"A decorating committee made the vestry look lovely with green branches and bright flowers. Seats were arranged around the sides for parents and friends. Children sat together on one side, thus leaving the center of the room clear for the drills.

"Miss C., as head of the infant department, and Miss P., the church missionary, stood at

the door and shook hands with guests as they came in, giving them a welcome, introducing them to one another, and to the pastor. In the meantime the little ones were running about, having a fine time.

"When the guests had arrived the children were quietly seated.

"The Program: 1. A little girl stepped forward and sang a song of welcome, all the children joining in the chorus, waving flags as they sang. Then came the "Doll Drill." Twelve or fourteen girls, with their dolls, sang several songs, introducing the dolls, telling their names, taking them out to tea, reprimanding them for bad behavior while out visiting, and finally marching out singing a lullaby.

"2. Recitation by a little boy.

"3. A kindergarten song, by several little girls, with three of the smallest for little caterpillars, creeping around on the ground and then coming out as butterflies.

"4. A piano duet by a boy and a girl.

"5. Several selections on the harmonica by a very small boy.

"6. A good-night drill by ten little girls in nightgowns and caps. A nurse girl came out and set the table for their supper of bread and milk, then the children marched out, stood behind their chairs and sang a song. Then they sat, and while a march was played they kept time to the music by feeding themselves. A lullaby was sung, the children began to nod and drop off to sleep till only one was left singing, and she went to sleep as the last note was sung. The nurse then sang a lullaby. Presently the children woke up and went through another drill with their spoons, after this another song, then they marched away.

"7. The refreshment committee then brought in cake and ice cream for all. The children had a march by classes, and then said good night."

The Primary Teachers' Forward Look.

BY JULIA H. JOHNSTON.

In character building as in lesson study the forward look is an essential element. The primary teacher's opportunity in the class is limited to the early childhood years, but she may project her influence far beyond. She ought to have in mind these coming days, and seek very earnestly to make her teaching not only profitable for the time that now is, but a preparation for the future, since the initial impressions are lasting and deep.

This general truth may be applied to almost countless particulars as we look beyond the present to the possibilities of these unfolding

lives, but let us take one practical point just now.

We believe that little children may come to Jesus, and be the lambs of his fold. Do we look forward, then, to a time when they shall come into the visible Church, and are we preparing them for membership there? If expectant faith anticipates this there should be corresponding faithfulness in making them ready. For the foundations of a clear Christian experience and true conception of Christian life and duty may be laid in the primary class, and where the children come from non-Christian families it is more imperative.

Should we not teach very positively that the Bible is the word of God? If, as statistics now seem to show, the reinforcements of the Church come very largely from the Sunday school, can we begin too soon to cultivate and confirm the undoubting faith in the Scriptures which should characterize useful and consistent church membership? As children are now taken into the Church at an earlier age than was customary years ago, the very beginnings of faith and the springs of conduct should be developed and guarded by the primary teacher.

A dear little girl of nine wished to unite with the Church. The primary teacher whose class she had recently left was asking her some questions, in connection with this desire, and, after drawing out the child's expression of faith that God heard her prayers and took her for his own because the Bible said so, she asked, "How do you know that the Bible is true?" The dear child looked up confidently into the teacher's face and answered softly, "You told me so."

Wasn't this inexpressibly sweet to the teacher? But was it enough? Further questioning brought out the truth that God made the Bible, so it must be true. "Jesus says so" must come before "Teacher says so," sweet as that is.

Let us, in addition, make it crystal clear what it means to be a Christian—a little Christian: to choose Jesus, to love, trust, and please him, obedience proving the love in daily life. Let us teach the duty of prayer and of living for others, for Jesus' sake. Let us teach repentance, very simply, but earnestly. Let us, on occasion, explain the Lord's Supper, which children often see, showing that it does not make one a Christian, but a Christian remembers Jesus as commanded, because he *does* belong to him. Let us teach confession of Jesus in ways open to childhood. By these little steps let us seek to lead the little ones into knowledge and experience that shall prepare them for their places in the household of faith.

Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

THE APOSTLES' CREED.

Lesson I.

"The third day he rose from the dead."

When our Lord allowed wicked men to kill his body *he* did not die. If our bodies should die, we should not, for we are made to live forever. And surely the Lord Jesus, of whom John says, "He was in this world, and the world was made by him," could not die, for he is life itself. The Lord passed through all that we must pass through in overcoming sin, the death of the body, and much more.

But though the Lord Jesus passed through death he did not leave his body in the tomb. He had redeemed it from death, and it became a part of his divine body. He rose on the third day as all the earth was waking out of its tomb, and the flowers coming up into the sunlight. It was the first Easter. It was the promise that we too should rise after the death of the body, and live with him in the heaven he has prepared for us.

Lesson II.

"He ascended into heaven."

When the Lord Jesus rose from the tomb and appeared to Mary Magdalene he brought with him the body that had been crucified, but it had been changed, or "glorified." Now he could pass through doors when they were shut and locked, or he could suddenly appear to his disciples, or disappear from them. He was about to go into his heaven, where he said he was going to prepare a place for us, but he stayed to comfort and encourage his disciples for a little while.

But one day he led them out as far as Bethany, and while he talked with them, and blessed them, he was seen in a golden mist, or "bright cloud," and then he was seen no more.

He had left their sight, but he came back again, as the Holy Spirit, to stay with them always, and be their strength and their joy.

Lesson III.

"And sitteth at the right hand of God the Father Almighty."

Before Jesus went away he said to his disciples, "Lo I am with you always, even unto the end of the world." He also said, "All power is given unto me in heaven and in earth." That is why it is said that he sits at the right hand of God, because the right hand means power. Be-

cause he is love he uses his great power for us, to help us to be good and loving and obedient children. God is the Father Almighty who made us, and keeps us alive, and who "so loved" us that he gave his only-begotten Son, who was himself in the form of man, to teach us to know him and love him. He also comes to us as the Holy Spirit, that we may be wise, and strong to do his work, and happy in our trust in him. "This God is our God, and he will be our guide even unto death."

Lesson IV.

"From thence he shall come to judge the quick and the dead."

God our Father is our good and wise judge, and he can read the hearts of all who are before him as if they were open books. The youngest and weakest child need not fear him, for he is love; but only those who love sin, and do not intend to leave it, should feel afraid. God judges the quick, that is, the living, as well as those who have gone into the world of spirits. He judges us every day here and now. Do you not remember that voice in your heart that said, "Do not do that," when you were doing wrong? And do you remember that after doing wrong you were unhappy and could not go to sleep? God was gently and tenderly judging you. That is the way he keeps us within his law.

One day we shall meet him face to face, and all our life will be unfolded before us. Then if we have loved Jesus here we shall find that our Judge is our best Friend, and we shall not be afraid.

Lesson V.

"I believe in the Holy Ghost."

When the Lord Jesus ascended into heaven he promised to be with his children always, and he told them to wait at Jerusalem until the promise of the Father should be fulfilled, and there they met and prayed together every day in an upper room. When the day of Pentecost came—a feast of the Jews—they were still praying. Then all at once came a sound like a great wind, and it filled all the room where they were sitting, and lights hovered over the heads of all who were there. This was the power and the presence that we call the Holy Spirit. It made them very glad and full of courage. They understood things now, and were strong where they had been weak. The Lord Jesus had come back to them, as he had promised to do, and the Holy Spirit, or the Comforter, had come to live in the hearts of all Christians in all the world. Will he live in the heart of a child? Yes, that is his dearest home.

International Bible Lessons.

THIRD QUARTER.

LESSON V. (August 3.)

THE TABERNACLE. Exod. 40. 1-13.

GOLDEN TEXT: "Enter into his gates with thanksgiving, and into his courts with praise." *Psa.* 100. 4.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. Review July lessons, with memory thoughts, The prayer for daily bread, How much we owe to God, Everybody a neighbor, Love and worship God only. The initial letters of these truths, T, H, E,

I. begin the words we are to remember this quarter. On review day the words will be complete. Lead on from the sin of worshipping the golden calf to a talk about the church. What makes a church? Who make up a church? Why do we have a church? Points to impress: The real church is made up of God's people, but a place is needed where all can come together on his day and at other times to worship him. What to do in church: Pray, praise, hear, and learn God's will in his word. Drill on this. How should we come to church? With gladness. "I was glad when they said unto me, Let us go into the house of the Lord." Teach Golden Text. Explain. The Jews' church in Jerusalem called Temple. Its golden, beautiful gates; its courts, or open places, with walls around. Describe feast of ingathering, or harvest. On last great day of feast, water brought in golden pitcher from pool of Siloam, procession of people, chanting, "With joy shall ye draw water out of the wells of salvation." All were to be joyful, as procession passed through gates up to great altar, and water poured on sacrifice from golden pitcher. It was all to show gladness that God's goodness was free as water. So the people came through his gates and into his courts with joy. How can we be as glad now, though not showing it in the same way?

Lesson story: *The tabernacle.* Give vivid pic-

ture of wanderings of God's people in wilderness. No church there, but God wished to help them by meeting them in a place where they might pray and praise and hear his word. He gave Moses the pattern in the mount.

Describe tabernacle—a tent. Draw on board outline showing form and divisions of it, about fifty feet long, a third as wide, divided into two parts by beautiful curtain. Outside, four coverings—make lines for these while children watch. First: covering of linen, beautifully colored and embroidered; second, one of goat's hair; third, one of ram's skin colored red, then one of badger skin, or sealskin, to keep out the wet. Indicate pillars and hangings of outside court, the great altar for burnt offerings before the entrance, also table, candlestick, and altar of incense in holy place and ark in holiest of all. Tell what was in the golden ark and how the wonderful light was always shining above it to show God's presence, and how the glory filled the house when it was ready for worship.

It took nine months and a million dollars to build the tabernacle. The people gave willingly their time and money.

This lesson should last a lifetime in its strong impression and definite instruction as to this first place of worship in the wilderness.

Memory thought: *Open eyes to see, open lips to praise.* Impress strongly the thought of looking out for things to be thankful for and going to our Father's own house to praise him as Golden Text bids us. Children can do this, whether they understand sermons or not.

Thought for teachers. We should be careful not to magnify Sunday school attendance, essential as it is, above church service. Let us make the latter a great honor and privilege to chil-



dren, and stimulate joy in it. If the habit is not formed early, it cannot be expected to be as binding or as lasting.

LESSON VI. (August 10.)

NADAB AND ABIHU (TEMPERANCE LESSON). Lev. 10. 1-11.

GOLDEN TEXT: "Let us watch and be sober."
1 Thess. 5. 6.

Primary Notes.



Introductory. Make the point of contact, obeying orders. Every child understands this. Point to impress: We should do what we are told, and as we are told, and not something else in our own way. Illustrate by story

of soldier set to guard a certain point where enemy might approach a fort. He was told exactly what to do. Instead, he left his place and went to work clearing a path to a spring where soldiers sometimes went for water. Although it might be a good thing to have the path cleared, this was not what the guard was on duty for, nor was this the time. While he was busy the enemy came and passed the unguarded place. Teach Golden Text, and emphasize watching. To be sober is to be serious and in earnest about things, not wild and out of one's head as a drunken man is with wine.

Lesson story. Two men who were not sober and were not watching. They did what they called obeying God, but it was not the right thing, nor done in the right way at the right time. Picture the two sons of Aaron, just made priests—forgetting, or not caring for, the rules God had made about his own worship—trying to enter the door of the tabernacle together when only one priest at a time ought to go, and taking strange fire to burn the incense, which meant the offering of prayer. The strange fire was fire taken from some other place than the great altar where the offerings were made, and where the fire which God kindled from heaven was never allowed to go out. It was this holy fire from heaven that was to burn the incense, just as true prayer is put into the heart by the Holy Spirit and goes up to heaven in Jesus's name.

God showed in the beginning of his worship in the tabernacle how careful men must be to do as he said, and to be reverent and true, by punishing these two, who were not watchful and sober. The two men, their disobedience, and the sad punishment form three parts of the lesson story, to be told briefly. Then lead on to the thought of the Golden Text, the need to

Watch and be sober. From the story, it seems that Nadab and Abihu must have been taking wine. If they had been watching against wrong and had been sober, surely they would not have done this great wrong.

Impress command of God at this point, not to drink wine or strong drink.

Draw square on the board, or something to represent a fort, with loopholes to look through and places to be guarded. This is the fort filled with temperance soldiers. They have to watch all the time and keep sober. Here comes an enemy called "The First Glass." If this one is not barred out, ever so many black bottles will come marching after, and O, the trouble that will come then. Here is another enemy, "I can stop when I please." His name is a lie. It is not true. Show how alcohol keeps craving more and more, and how hard it is to stop after once beginning. Teach this couplet, which may be found useful:

"From drink with its ruin and sorrow and sin
I surely am safe if I never begin."

There will be no trouble about stopping if one never begins.

Each teacher can, for herself, name other dangers that beset the soldiers in this fort, and thus put the children on guard early, for they must be fortified from babyhood.

Memory thought: Recruits wanted for temperance army. Make a vivid picture of enlistment of soldiers to wage war against wrong. Urge enlisting now. None too young—all wanted, and for life.

Thought for teachers. Let us magnify our preemption rights. We have the priceless opportunity first with these young hearts. Comparatively few in our classes are yet within



reach of the enemy Drink. We may preempt the space with right principles of total abstinence. For such an opportunity it is worth our while to make careful preparation.

LESSON VII. (August 17.)

JOURNEYING TOWARD CANAAN. Num. 10. 11-13, 29-36.

GOLDEN TEXT: "For thy name's sake lead me, and guide me." Psa. 31. 3.

Primary Notes.



Introductory. Develop the thought of guidance, of direction, of leading, in connection with Golden Text. Illustrate need and manner of guidance by describing ship at sea. Sailors steer by the North Star, which is al-

ways in the same place and easily found. But clouds cover the sky, and how shall they steer by star? Describe mariner's compass, with steadfast needle toward the north. Travelers on trackless prairies use compass, and it shows them the direction, the right way. How well to be led by something above, so that we will look up and not down! We learn to-day how God directed his people, showed them the right way, where to go and where to stop, when to go and when to stop.

Lesson story: A journey. What is it? Why do people take journeys? They wish to reach some other place. They must travel over the way between. How important to know the right way! How needful to have direction or leading! One who has been over the way can surely show it best.

Who was it that led the Israelites out of Egypt? Go back to the night they left in haste and review briefly the exodus, under the command of Moses, but more truly under God's command. Describe the first appearance of the cloud which was darkness to Egyptians but light to the Israelites. Describe how the cloud covered the tabernacle when it was set up to show that God was there, that he was near, and how the cloud by day became a pillar of fire by night. God always makes light in darkness for us by showing us the way, even when it is hard to find, as a path is hard to find in the dark.

These people had been slaves. They needed now to be led and taught almost like children. They needed something to look at, not having learned to trust without seeing. But they were obedient. Dwell on this. They followed cloud or rested, according to directions.

Recur to Golden Text, which is a prayer, and lead up to

Our need of guidance. How do we need leading? We need to be led away from wrong and into the right as these people were led out of Egypt and toward Canaan. Explain how life is like a journey, and heaven our Promised Land. As it is hard to find the way across a pathless desert, so it is hard to know exactly what to do and where to go day by day. God will show us by his word, which is like a compass, always pointing to Jesus; by the Holy Spirit, who is a Teacher; and by Conscience, that voice in our hearts. Simplify and enlarge upon ways in which we can tell what God's leading is, and illustrate from child-life.

Memory thought: Direction will be given. Put letter "D" on the memory heart. We have now spelled out the words "The Lord."

Make it clear that it is as certain that God will lead us as that we need it. Why? He says so. How may we have the directing? By asking for it. Repeat again the Golden Text.

Thought for teachers. This lesson comes home to us and we need to believe and apply the very truths we teach about guidance. Let us remember that we are charged with leader-



ship, under God, and that we are to guide the little ones, not as a company but one by one, soul by soul, into the right way.

LESSON VIII. (August 24.)

REPORT OF THE SPIES. Num. 13. 26-14. 4.

GOLDEN TEXT: "Blessed is that man that maketh the Lord his trust." Psa. 40. 4.

Primary Notes.

Introductory. A talk about discouragers. Once there was a great army of soldiers. They had good uniforms or clothes, good swords and guns, plenty to eat, and everything needed. They were able to



of the
spies v
giants

do all that their commander asked of them. But before this army could do anything another smaller army met them. This was an army of discouragers. All that these men did was to go among the soldiers and tell them how hard was the battle before them, how great the danger was, how strong their enemies were, and how certain to drive them back. This made the hearts of the soldiers weak, although their arms were as strong, their guns as good as ever. When the heart is weak one is weak all over. A discourager is one who looks at the worst and darkest side and makes others feel faint and afraid. A discourager can do great harm, just as an encourager who is brave and full of hope can do great good. Our lesson to-day is about some discouragers, and what harm they did to a great army.

Lesson story. The second word in the lesson title is "Report." Explain this. Once some men wished to build a college out on a Western prairie and begin a new city. They sent some of their number to find a good place. They came back with the report, that is, the story of what they did, what they saw, and the place they thought would do. After this report the rest knew how to act. The lesson tells of the spies. A spy is one who watches, who looks, who finds out without others knowing it.

Describe the choice and the sending out of spies to find out about the Promised Land without being caught by the strange people who lived in the country, who would not like their coming.

The lesson may be put on board and divided thus:

THE **S**ENDING SEARCH OF THE **T**RIE, AND THE **R**ETURN REPORT.

Picture the coming back, bearing the wonderful Eshcol cluster of grapes. Tell the story



of the goodly land they saw. But most of the spies were discouragers. Repeat their story of giants and difficulties, and the effort of Caleb

and Joshua to quiet the fears of the people and to encourage them to think that with God's help they were well able to fight all the battles and take the land as God meant them to do. So two men gave a good report and ten gave a bad report. They all gave good report of the country, but ten gave a discouraging report of the dangers in the way.

Memory thought: Trust and try. The trouble with those discouragers was that they did not trust God and were not willing to try to obey him and go forward. Therefore they reported all the difficulties and dangers.

Are we like the ten or the two?

LESSON IX. (August 31.)

THE BRAZEN SERPENT. Num. 21. 1-9.

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

Primary Notes.



Introductory. Point of contact, childish illnesses. Talk about suffering and relief. There must be medicine, and some one to give it who knows both disease and remedy. Unless we trust the doctor we will not take his

medicine as we should. Unless we take what he gives us, if he knows best, how can we hope to get well? Impress these points: Sickness, medicine, the doctor, the need of the doctor's knowing, and of our trusting him to do what is best and following his directions.

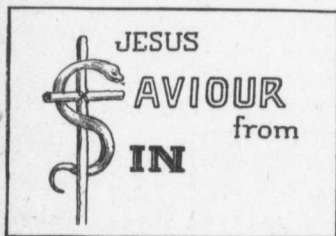
Lesson story. There are three parts to this: The sin, the serpents, the salvation. The sin was discontent and grumbling at God and at the leaders God had given the people. The serpents were sent to punish them by their fiery and poisonous bite, and the salvation was the healing of the poison by a simple look at the brass serpent.

The people were ungrateful. Show how. The heavenly Father loved them so much that he would not let them go on grumbling and sinning without showing them how wicked it was and how surely sin brings pain and punishment. The serpents were poisonous, and their bite meant death. But God's love was so great that he gave them a chance to get well. It

was so simple a way that everyone might use it. A look would do it. A look would show that they trusted the word of God and wished to do as he said. God saved, but the look showed that they obeyed. How easy he made it. Picture the camp of suffering people, draw little tents here and there at different distances, and suppose cases of healing.

Memory thought: How to be saved. Sin is soul-poison. A man was the first sinner. Jesus took form of man and came to save us. Looking to him, that is, trusting and asking him to save, will heal our souls.

Thought for teachers. The majority of children answer the question, "How to be saved" by saying "Be good." Try earnestly to teach that Jesus saves, forgives, and makes us his, and then we obey because we love him. How could the bidden Hebrews "be good"?



Whisper Songs for August.

FIFTH LESSON.

Holy, holy, holy,
Is the Lord most high!
Let all little children
Praise him joyfully!

SIXTH LESSON.

Guide us, heavenly Father,
Early in thy way,
That no coming evil
Lead our feet astray.

SEVENTH LESSON.

As the cloud and the fire
Led thy people, Lord,
Lead us by thy Spirit
And thy holy word.

EIGHTH LESSON.

Lord, though giant evils
Round our path may press,
We will trust forever
In thy faithfulness.

NINTH LESSON.

If, dear Lord, through sinning
We should suffer loss,
Help us to look upward
To thy holy cross.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

GREETING.

Teacher. This is the day the Lord hath made.

Class. Let us rejoice and be glad in it.

SINGING.

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Bending before the throne,
Sing holy, holy, holy,
To the great Three in One."

SILENT PRAYER. (Followed by a brief, simple petition and closing with the Lord's Prayer.)

T. Jesus called a little child unto him.

C. And they brought young children to him that he should touch them.

T. Jesus said, Suffer the little children to come unto me.

C. And he took them up in his arms, put his hands upon them, and blessed them.

SINGING. "I think when I read that sweet story of old."

ADDITIONAL LESSON. (The five-minute lessons for this quarter are a brief and comprehensive simplifying of the Creed, which our little ones are too often allowed to repeat from time to time without any real understanding of the meaning. Five minutes given to simple explanation, followed by a brief drill upon the clause, will be time well spent.)

OFFERING. (An offering song, a march, some passage of the holy word about giving, should be used from time to time in this service. A simple verse is herewith given:)

"Bless, O Lord, the offerings
Which thy children lay
At thy feet rejoicing
On thy holy day."

SINGING. (Appropriate to the lesson.)

BRIEF REVIEW OF PREVIOUS LESSON.

LESSON TEACHING.

ECHO PRAYER.

CONCERT RECITATION.

"Gentle Jesus, pure and holy,
Teach me all I need to know:
Make me humble, meek, and lowly,
Guide my steps where'er I go.
Keep my tongue from evil-speaking,
Lying, slander, and deceit,
So that I, the right way seeking,
May each day my Saviour meet."

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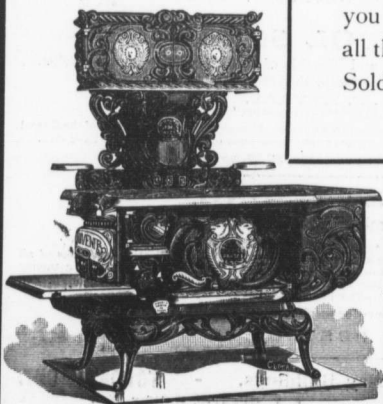
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