

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 29.]

AUGUST, 1895.

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# SUNDAY SCHOOL BARRER

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## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXIX.]

AUGUST, 1895.

[No. 8.

### The Sabbath.

BY H. E. Q.

O DAY of all the days the best !  
O day of joy and peace and rest !  
When free from worldly toil and care  
We hasten to the place of prayer.

'Tis there we meet the One Divine ;  
Be that my only thought, and thine ;  
Thy holy temple is to me  
A sacred place to worship Thee.

With reverent heart, humble and meek,  
Thy loving favour we will seek ;  
The promised blessing there to claim,  
Because we come in Jesus' name.

Then let Thy face upon us shine,  
And fill our souls with love divine,  
That every heart a shrine may be  
Where we will worship only Thee.

The pardon of our sins we crave  
From Him who came a world to save ;  
The peace, the promised peace is given,  
An earnest of the rest of heaven.

Frontier, Que.

### The Bible Read Consecutively.

BY JOHN IRELAND.

I BEGAN last Easter and ended on the third of October. This is the third time I read it consecutively ; the first time was in 1857, and the second in some intervening year, I forget

what. My object in the first reading was to improve my conversational ability, for, as a common school-teacher, I frequently met with clergymen. The second reading was to learn its literature, for, for a teacher not to have read the Bible, was not to improve his reputation. The third reading had for its object, to see if it really is the *word of God*. I concluded that, if true, it can stand criticism, provided the criticism is itself true. I read it very carefully, marking many verses to be used in future reference. It can be thoughtfully read in a year, but a lifetime is too short to digest its full significance.

I dwelt a long time on the first three words, "In the beginning." I inferred that there was a beginning, that there was a point in the deep past, when things that are were not. I then looked at the other side, the atheistic, the materialistic, "that matter never had a beginning, that it can never have end since it could no more end itself than it could begin itself." There is no relief in this view, it is much more complicated than the view given by the Bible. It altogether transcends man's comprehension, that a material thing could be made of *nothing* ; there are no examples, yet the alternative is even more difficult. We cannot at all conceive how a thing could have had no beginning, yet some one of the two hypotheses must be the true.

The Bible is full of mystery, full of miracle, full of majesty, I might add, full of mercy. There is a positive proof of *design* pervading the whole visible creation. I conclude that God is the author of the Bible, and that it is better for us all to be than not to be.

LET our prayers ascend morning and evening.  
Let our days begin and end with God.—*Channing.*

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1490.] LESSON V. THE REPORT OF THE SPIES. [Aug. 4.]

GOLDEN TEXT. The Lord is with us: fear them not. Num. 14. 9.

## Authorized Version.

Num. 13. 17-20, 23-33. [Commit to memory  
verse 20.]

[Study connection in chaps. 13 and 14.]

17 And Mo'ses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong-holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

23 And they came unto the brook of Esh'col, 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.

24 The place was called the brook Esh'col, because of the cluster of grapes which the children of Is'ra-el cut down from thence.

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

26 And they went and came to Mo'ses, and to Aa'ron, and to all the congregation of the children of Is'ra-el, unto the wilderness of 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'o-rites, 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.

## Revised Version.

17 And Mo'ses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the mountains: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many; 19 and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong-holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

23 And they came unto the valley of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and 24 of the figs. That place was called the valley of Esh'col, because of the cluster which the children 25 of Is'ra-el cut down from thence. And they returned from spying out the land at the end of 26 forty days. And they went and came to Mo'ses, and to Aa'ron, and to all the congregation of the children of Is'ra-el, unto the wilderness of Pa'ran, to Ka'desh; and brought back word unto them, and unto all the congregation, and showed them 27 the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and 28 honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of A'nak there. Am'a-lek dwelleth in the land of the South: and the Hit'tite, and the Jeb'u-site, and the Am'o-rite, dwell in the mountains; and the Ca'naan-ite dwelleth by the sea, and along by the side of 30 Jor'dan. 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 32 they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Is'ra-el, 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 33 are men of great stature. And there we saw

<sup>33</sup> And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

the Ne'phi-lim, the sons of A'nak, which come of the Ne'hi-lim: and we were in our own sight as grasshoppers, and so we were in their sight.

**TIME.**—July or August. B. C. 1490.  
**PLACE.**—Kadesh-barnea, in the wilderness of Paran, identified beyond reasonable doubt with Ain Gadiis. **DOCTRINAL SUGGESTION.**—The sin of unbelief.

### HOME READINGS.

- M.* Report of the spies. Num. 13. 17-25.  
*Tu.* Report of the spies. Num. 13. 26-35.  
*H.* Mistrust. Num. 14. 1-12.  
*Tt.* The punishment. Num. 14. 15-25.  
*F.* Judgment on the rebellious. Num. 14. 26-39.  
*S.* Remembrance of the fact. Num. 32. 6-15.  
*S.* Without fear. Psalm 46.

### LESSON HYMNS.

No. 252, New Canadian Hymnal.

How happy every child of grace.

No. 26, New Canadian Hymnal.

Lead us, heavenly Father, lead us.

No. 254 New Canadian Hymnal.

There is a land of pure delight.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. Sent, v. 17-20.

Study this lesson with a map in order to have clearly in mind the location of the places mentioned.

Why were spies sent to Canaan? (Deut. 1. 19-23.)

If the Israelites had had full faith in God would they have clamored for spies?

Who were the spies? (Verse 3 of this chapter.)

Out of the whole number, whose names only have remained familiar to men?

Why have these men been remembered and the others been forgotten?

What is generally the character of the men who have been longest remembered?

What does "this way southward" mean?

What was "the mountain?"

Where had the Israelites seen warriors in strongholds? Where had they seen warriors who dwelt in tents?

What is meant by a "fat" and a "lean" land?

What was "the time of the first ripe grapes?"

#### 2. Searching, v. 23-25.

How extensive was the journey of the spies?

How far had Moses told them to go?

What were they to find out?

Near what historic city was Eshekol?

Was it a "brook" or a "valley"?

Why did they bear the cluster "upon a staff"?

How long were they absent?

#### 3. Returning, v. 26-33.

What did the spies agree in reporting?

In what did they disagree?

Who were the "sons of Anak"?

Note all the traces of civilization to be found in this report.

What was the minority report?

What is the GOLDEN TEXT?

What proof did they bring of the fertility of the new country?

What was the effect of the report upon the people?

What was the basis of the report of the ten spies?

What was the hope that Caleb and Joshua expressed?

How have these two men been ever since regarded?

### Practical Teachings.

See how little past mercies affect present judgment of God's willingness. The memory of the Red Sea ought to have made the Israelites ready to trust for anything. It is just so to-day.

The spies did their real duty well. They reported as instructed by Moses. Their error lay in giving advice and passing judgment upon what they saw.

Trembling, afraid, and in a frenzy of wrath, all the people—in the center of the camp "the pillar of cloud;" God near; God forgotten. It is just so to-day.

Here was a turning point in the history of a generation. They turned the wrong way and perished. The crisis of our lives may come any day. How will we turn?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Sent, v. 17-20.

Who sent out the spies?

How many were sent, and how selected? (Verse 2.)

What directions did Moses give them for their journey?

What were they to learn about the people?

What about the cities?

What about the land and fruits?

What was the season of the year?

#### 2. Searching, v. 23-25.

To what valley did the spies come?

What fruit did they take thence?  
 Why did they call the place Esheol?  
 How long were they engaged in the search?

**3. Returning,** v. 26-33.

Where were the Israelites encamped?  
 To whom did the spies make their report?  
 What did they say about the land?  
 What about the people and cities?  
 What tribes did they name and locate?  
 What was Caleb's advice?  
 What said the other spies?  
 What was their report as to the land?  
 What then did they say about the people?  
 What were they themselves in comparison?  
 To what good counsel did Caleb and Joshua address?  
 here? (GOLDEN TEXT.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That prudence is wisdom?
2. That faith gives courage?
3. That unbelief magnifies difficulties?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where were the children of Israel now?  
 What had God promised them?  
 What did he tell Moses to do?  
 What for?  
 How many men did Moses send?  
 What did he tell them to do?  
 What were these men called?  
 How long did they search the land?  
 What fruits did they bring back?  
 What report did they give?  
 Did they want to go and take the land? **No;**  
**they were afraid.**  
 What did Caleb and Joshua say?  
 Why were they not afraid? **They believed God.**  
 What causes fear? **Unbelief.**

**What Faith Says.**

God, who leads me, knows the way.  
 I will trust him every day.

**EXPLANATORY AND PRACTICAL NOTES.**

BY ROBERT R. DOHERTY, PH.D.

**General Statement.**

In our last lesson we watched the Israelites as, following the pillar of cloud and of fire, they marched from the sacred mountain. Their route was northward, and after three months of journeying they came to Kadesh-barnea, "the holy place," on the southern border of the promised land. Across a ridge of hills lay the Negeb, or South Country, and farther on were the walled and towered cities of Canaan. It was the desire of Moses to enter the land at once, fearing neither the Amorites of the mountain region nor the Canaanites of the seacoast plain. But the people were not as courageous and faithful as their leader. They clamored for scouts or spies who should be sent to examine the land and its inhabitants, and bring a report of its attractions and dangers. Moses accepted the suggestion, and twelve men, one from each tribe, were appointed. They set forth, probably in pairs, and traveled as far north as the sources of the Jordan. The fertility of Canaan, its mountains everywhere, the variety of its products, and the abundance of its brooks and streams, excited their wonder. They brought home as a token of its great resources one gigantic cluster of grapes cut in Esheol. But they presented the most alarming picture of the inhabitants. They found fortified cities, inhabited by clans of warriors, some of whom were of gigantic size, and their cowardly hearts shrank and sank. The people were smitten with terror as they listened to the frightened scouts, and were ready to return to Egypt rather than to face such difficulties. Two of the spies, Caleb of Judah and Joshua of Ephraim, vainly endeavored to stem the tide of popular feeling by calling to the people's mind their God, his presence, and his promise. But the masses had lost heart, and their craven spirit showed that they were not fit to inherit the land by conquering it. A generation must die in the desert before Israel shall be ready for its high destiny. The worst of it all was that the terrors which the spies saw and the people heard were almost entirely imaginary. Canaan was at this time a decayed nation. Its people were more afraid of the Hebrews than the Hebrews were of them.

**Verse 17. And Moses sent them.** From this account in Numbers we might suppose that the scheme of sending out the spies came from Moses. But from Deut. 1. 19-23 we learn that the suggestion was made by the people, and that Moses wished to go up at once and possess the land. (1) *How much Israel lost and how much we lose by lack of faith!* **To spy out the land.** The

names of the twelve spies, one from each tribe, are given in this chapter; but we know nothing about any except Caleb from Judah and Joshua from Ephraim. (2) *Brave men who are ready to do and to dare are the men who are remembered.* It is noticeable that the two tribes which became the rival centers of the future kingdoms thus early showed their dominance. **The land of Canaan.** The word

means "lowland," and it was so named from its best known people, the Canaanites, who lived by the sea. Physically, it consists of four sections extending north and south: (1) A plain by the sea, the home of the Canaanites and Philistines; (2) A range of mountains, then inhabited by Amorites, Jebusites, and Hittites; (3) The Jordan valley, also occupied by the Canaanites; (4) The eastern table land, where dwell the Moabites, Ammonites, and Amorites. Between the Jordan and the Mediterranean it is nearly as large as Massachusetts, containing a little more than six thousand square miles. **Get you up this way southward.** Rather, by the Negeb, or South Country, a definite section of country between Hebron, the Dead Sea, Kadesh, and the Mediterranean. **Into the mountain.** The mountain region, the backbone of the country, between the Jordan valley and the seacoast plain.

**18, 19. See the land.** The word here used implies a close inspection of the land. **The people.** The inhabitants of Palestine at this time were of Hamitic origin, and were mainly of two races—the Amorites, "mountaineers," and the Canaanites, "lowlanders," though both of these were subdivided into various clans. **Good or bad.** Productive or unproductive. **Tents or in strongholds.** Whether nomadic tribes, like the Bedouin Arabs of to-day, or settled or civilized peoples in walled towns.

**20 Fat or lean.** Whether productive or barren. **Wood therein.** Anciently Palestine was well wooded, though the forests have long ago been cut down. **Be ye of good courage.** The service needed courage, for the spies would be in danger of death from the Canaanites if they should be taken. **Bring of the fruit.** As tokens of its fertility to encourage the Israelites. **The time of the first ripe grapes.** This was the end of July or the beginning of August, three months after the departure from Mount Sinai.

**23, 24. The brook** (Revised Version, "valley") **of Eshcol.** A valley north of Hebron, which still produces the finest fruit in Palestine. **One cluster of grapes.** Such clusters are found weighing ten and twelve pounds each. **Bare it between two.** Not on account of its weight, but in order to protect the grapes. Luther has a fine thought to the effect that these two men were emblems of those living under the two dispensations. The first was in advance of the blessings of the Gospel; the second followed them, could look upon them, and taste them as he walked. **Called . . . Eshcol.** Meaning "cluster."

**25, 26. Returned from searching.** From the Egyptian monuments it appears that travel between Egypt and Syria through Palestine was common, so that the journey of the spies might not attract much attention. **The wilderness of**

**Paran.** This is the great central tract in the Sinaitic peninsula in which the Israelites spent most of the forty years of the wandering. **To Kadesh.** Where the Israelites then were encamped, on the border of Palestine. Its precise location has long been questioned, but we strongly favor the identification at Ain Qadees or Gadis, southwest of the Dead Sea, and south of Beersheba. **Unto all the congregation.** Their report was publicly rendered. **Showed them the fruit.** Which was in itself a good report of the land.

**27. Floweth with milk and honey.** A proverbial expression for great fertility. Such a land was Palestine once, as compared with most of the countries around it, and such it might be under good government and cultivation.

**28. The people be strong.** Strong in body, in their courage, and in their fortified position. **Cities are walled.** To a people like the Israelites the difficulties in capturing a walled city seemed insuperable, for they possessed no battering rams and were not skilled in the science of war.

**29. The Amalekites.** A fierce people who had already attacked the Israelites and were greatly hated and dreaded by them. **The Hittites.** A race often named on the ancient monuments as enemies of Egypt, extending from Palestine to Asia Minor. **Jebusites.** A small but vigorous tribe located at what was afterward Jerusalem, who had their independence until the days of David. **Amorites.** The most powerful of the mountain tribes on both sides of the Jordan. **Canaanites.** The people on the seacoast plain and in the Jordan valley, who, being a maritime and commercial people, were better known than the others.

**30. Caleb.** From the allusions to Caleb it is thought that he was a foreigner who had attached himself to the Israelites; one of the earliest of Gentiles among God's people. **Stilled the people.** Quieted their alarm by encouraging words. **Let us go up.** Nothing daunts the hearty that trust in God. Caleb had his reward forty years after in a possession in the land (Josh. 14). **For we are well able.** The ground of Caleb's confidence is stated in Num. 14, 8, 9. "This report is a marvel of condensation, terseness, and vigor—just what we should expect from a speaker who is permitted to utter but one sentence amid the uproar of a mob."—*Steele*. The mention of Caleb does not exclude Joshua; the account in the next chapter expressly names him.

**32, 33. An evil report.** Evil because they drew the dangers in strong colors and failed to recognize God's help for his people. **Eateth up the inhabitants.** Some think that this refers to a fact which is hinted at elsewhere in Scripture—that a plague was destroying the native tribes. **In our own sight as grasshoppers.** They felt as if they were grasshoppers in comparison with them.

## CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D.D.

**Verse 17. Moses sent them.** Twelve men, one out of every tribe—Levi excepted—were sent from Kadesh-barnen, modern Ain Gadiis, in the wilderness of Paran (verses 3 and 26), in accordance with the command of God (verse 2) and at the urgent request of the people (Deut. 1. 22), to explore Canaan. The names of these twelve men are given in verses 4-15. Only two of them were men of faith and became famous—Caleb and Joshua. This was about fifteen months after leaving Egypt; and though within fifty miles of the southern end of Palestine, they lingered in the wilderness for more than thirty-eight years. **The land of Canaan.** Canaan signifies "lowland." It was the name given to the less hilly portions of the country extending along the Mediterranean from Gaza to Sidon, including Philistia and Phœnicia, as well as to certain tracts in the valley of the Jordan. Compare verse 29. The word "Canaan" was also used in a broader sense for the entire country west of the Jordan and Dead Sea, while the territory east of this river was called Gilead. **Get you up this way by the South.** Better, "into the South." Negeb, translated "South," is a proper name; the Authorized Version is therefore clearly wrong in translating it southward. It was a barren tract of land in the extreme south of Canaan, belonging to the tribe of Judah. The land south of the border line, extending to Kadesh, or even to Egypt, was known by the same name. **And go up into the mountains.** That is, the highlands or mountainous regions, the places inhabited, at that time, by the Hittites, Jebusites, and the Amorites (verse 29). This appellation is sometimes given to the mountain districts of Judah and Ephraim (Josh. 15. 48<sup>f</sup>).

**18. And see the land, what it is.** Satisfy yourselves by a careful inspection. The details enumerated make their duty clear and explicit. **Strong or weak.** The word translated weak may also be rendered inactive or faint-hearted.

**19. In camps.** Not tents, as in the Authorized Version, but rather an encampment of tents. That is, living the unsettled life of nomads, like the modern Bedouin, not entrenched in fortified places or strongholds.

**20. Be ye of good courage.** The dangers will be many, but remember that you are on an errand for Jehovah. **Bring of the fruit of the land.** In order to convince your brethren here in the desert of the fertility of the land which is to be their heritage. **The time of the first ripe grapes.** Depending upon the locality, but some time in July or August. It is difficult to see why the intervening verses have been omitted

by the committee. No scholar should omit studying them, map in hand.

**23. Unto the valley of Eshcol.** Eshcol means a bunch or cluster (of grapes). See verse 24. The Authorized Version has "brook." *Nahal* is often rendered brook, though the real meaning is a ravine or a valley, what the Arabs call "wady." The two terms are easily confounded, since most every ravine had its little stream. The valley of Eshcol, supposed to be a little north of Beeron, is noted to this day for its large and luscious grapes, as well as for many other kinds of fruits. **They bare it upon a staff between two.** This was on the return of the spies, since it would be unreasonable to think that they carried it as far north as Rehob (verse 21). This method was adopted to avoid bruising the grapes. Commentators on this verse mention clusters weighing from ten to twenty-three pounds, some clusters measuring over "two feet four inches in length, and three feet across the shoulders." **Pomegranates.** A very delicious fruit of the size of an orange, with hard rind and soft pulp with many seeds, hence the name, "grained apple," or apple full of seeds.

**25. Forty days.** This would afford ample time to explore the land thoroughly, even though they did not travel more than twelve miles a day. It cannot be said in what capacity or how they journeyed; perhaps two by two, as traveling merchants.

**26. Wilderness of Paran.** The great desert land south of Kadesh. **Kadesh** was identified beyond doubt by Dr. Trumbull with Ain Kadis or Qadees. It is fifty miles directly south of Beersheba, remarkable for its fertility, luscious fruits, and splendid water.

**27. Surely it floweth with milk and honey.** This phrase is a Hebraism for superabundance, for extraordinary fertility of soil, and prosperity in general. It may also be stated that honey was very plentiful in Palestine. The Greek poets also speak of lands flowing with milk and honey.

**28. Howbeit the people that dwell in the land are strong.** The position of the words in Hebrew is such as to make this clause very emphatic. It is seldom that we meet such an accumulation of adjectives. The spies willingly grant the fertility of the land, but, alas! its inhabitants are too strong for poor Israel to subdue. From the Tel-el-Amarna tablets and the inscriptions on the walls of the temple at Karnak we learn that the cities of Canaan were so well built as to defy the attacks of the great world powers of the period. **The children of Anak.** These were giants (verse 23), descendants of Arba (Josh. 15. 13), and



dwelt in and around Hebron. They were subdued and driven out of their possessions by Joshua (Josh. 11. 21f.). Hebron, their capital, was given to Caleb (Josh. 15. 14).

**29.** This verse is of great value from a geographical standpoint, since it shows how Canaan was settled in pre-Israelitish times. **Amalek.** A very ancient people, for the greater part nomadic, occupying large tracts throughout the Sinaitic peninsula, extending through the wilderness of et-Tih as far as the Negeb, in Southern Palestine (see Gen. 14. 7). They were very hostile to the Hebrews (Exod. 17. 8-16; Judg. 12. 15). **The Hittite.** At one time the Hittites were one of the great nations, or confederation of nations, of the world. Their possessions extended far and wide (see 1 Kings 10. 29; 2 Kings 7. 6ff.). We know from the monuments that they defied successively Egypt and Babylonia. Traces of their empire are found from the Orontes to the Nile, from Antioch to Babylon, and west through Asia Minor, as far as the Aegean Sea. Even as early as the days of Abraham, a colony of Hittites, highly civilized, well acquainted with the laws of trade, were settled in Hebron. **The Jebusite.** Jebus, the ancient name of Jerusalem (Judg. 19. 10), was the chief city of this tribe. Though Joshua defeated them in the battle of Beth-horon (Josh. 12. 5), they were not fully subdued till David's time (2 Sam. 5. 6ff.). **The Amorite.** These were the highlanders, living in mountainous districts, especially around Jerusalem. We also read of Amorites dwelling beyond Jordan, in Heshbon and Bashan (Num. 21. 21-31; Deut. 4. 46-48). **The Canaanite.** See verse 17.

**30. Caleb stilled the people.** He and Joshua brought in a minority report which came near costing their lives. This has ever been the fate of reformers and men of strong faith in all ages. Nearly forty years later these two heroes reached Canaan and received their portions in the land promised to Abraham, while the other spies perished in the wilderness (14. 37ff.). **We are well able to overcome it.** Read 14. 6-10, and Moses's words in Deut. 1. 29ff. They believed in God, remembered his miracles in Egypt and at the Red Sea. "If God be for us, who can be against us?"

**32. A land that eateth up the inhabitants.** The exact meaning of these words is not known. It may refer to plagues, but more probably to civil wars among the tribes. Indeed, there is good ground for believing that they had been but recently engaged in war against Egypt. Palestine has been in all ages the battlefield of the nations. If the events described in the Tel-el-Amarna tablets took place while the Israelites were in the wilderness, this explanation is most probable. **Men of great stature.** Not necessarily all giants, but men of more than average size. The

phrase, **We were . . . as grasshoppers,** shows that the whole report is greatly exaggerated. It is the language of distrust and cowardice.

**33. Nephilim,** from a verb signifying, "to be tall," should have been translated, as in the margin, "giants."

## Analytical and Biblical Outline.

### Near, But Not Worthy.

#### I. SENT INTO CANAAN.

1. *Sent them to spy out.* v. 17.  
Things which God hath prepared. 1 Cor. 2. 9.
2. *See the land, what it is.* v. 18.  
Behold, what manner of love. 1 John 3. 1.
3. *Be ye of good courage.* v. 20.  
Fear not, neither be afraid. Deut. 31. 6.

#### II. PASSING THROUGH CANAAN.

1. *Went up and searched.* v. 21.  
The spirit searcheth. 1 Cor. 2. 10.
2. *Brought . . . cluster of grapes.* v. 23.  
Earnest of our inheritance. Eph. 1. 14.
3. *Returned . . . forty days.* v. 25.  
Received not the promise. Heb. 11. 39, 40.

#### III. REPORTING UPON CANAAN.

1. *Floweth with milk and honey.* v. 27.  
Godliness is profitable. 1 Tim. 4. 8.
2. *The people be strong.* v. 28.  
We wrestle. Eph. 6. 12.
3. *Stronger than we.* v. 31.  
Who is sufficient? 2 Cor. 2. 16.

#### IV. TURNING FROM CANAAN.

1. *Let us go up at once.* v. 30.  
We may boldly say. Heb. 13. 6.
2. *We be not able.* v. 31.  
Look not at the . . . seen. 2 Cor. 4. 18.

## Thoughts for Young People.

### Lessons from Kadesh.

**1.** We are, like Israel, in the wilderness on a pilgrimage to a land which we have never seen, and led by an invisible Guide, under a divine care.

**2.** God spreads out before us the land of Canaan, the land of holiness, the full enjoyment of the Gospel, the spiritual life on earth, akin to the life of the glorified in heaven. Had we but faith we might enter in and possess our inheritance!

**3.** God gives a few grapes of Eschcol here and there, rich experiences of grace, as tokens and foretastes of what he holds in reserve for us. We have a good report of salvation, its blessedness, its delights, and its privileges.

**4.** But there are obstacles in the way, foes to face, giants of temptation, walls of difficulty. We must fight with passion, selfishness, lust, worldliness, before we can rest in our Canaan.

**5.** Many people see the difficulties only, and to such they appear insurmountable. They tell us

that it is impossible to overcome the evils in us and the evils around us. The reason is that they have not the eyes of faith opened. They look at the seen, without insight to behold the unseen. They are discouraged, and live in the wilderness all their days.

6. Here and there stands forth a Caleb, who sees all that others see, but sees more—the unseen God on our side. He fears no foe, for he is strong in faith. He enters in and takes his inheritance.

### Lesson Word-Pictures.

BY REV. E. A. RAND.

So nigh to the promised land! Why, from Israel's encampment it would seem as if one must see the bright flash of Canaan's sparkling rivers and the waving of the grain fields in the wind. And the breeze—ah, the delightful breeze from the north—one fancies it is loaded with the odors of grapes and figs and honey and dates. Fair land of promise! What interest attends the going out of the "spies," who shall secretly inspect the land and its approaches, and bring Israel word! Perhaps they start at night, that none of the tribes of the desert may see them.

I almost hear stout-hearted, full-of-faith Caleb saying, "Come, brothers, arise! The night is here, the moon is shining, away, away!"

And now they are gone. Patiently they travel. They steal a look at the cities. They glance at the villages. They slyly look down into the wells. They find out about the vineyards and the oliveyards of the people, their flocks and herds, horses and asses.

One day they come to Esheol.

O, Esheol, so sweet and green and fragrant a nook! So different from the stony wilderness with its hot, rough ways! Here are pomegranates and figs, and a brook tinkling down through the valley of life.

"O, brothers, how luscious are the grapes! What big clusters!" cries Caleb.

O, it is a goodly land! It is true that nowhere does this band find people whom they care to share their story with, and not a person asks them to stay over night. That means hostility.

Back they go, a sample of the Esheol grapes tied to the pole resting upon the shoulders of two of the spies.

Patiently they retrace their way.

"Look, brothers," I hear Caleb at last saying, "there are the tents of Israel!"

Yes, there is the far-stretching encampment, the tabernacle in the midst, and there is the smoking altar! How goodly the sight!

What a stir of welcome there is within the encampment when it is reached! There is Moses, so

serious usually, but smiling now! Here come Israel's princes and captains!

The people make a great ring round Caleb and his companions, hear their story, smack their lips over Esheol's pulpy grapes, delicious figs, and rich pomegranates!

But what are Caleb's fellow-pilgrims doing?

They tell of the walled cities of Canaan, of the children of Anak, of Amalekites and Hittites and Jebusites and Amorites and Canaanites—why, it is painful to see the people's faces lengthen as the report lengthens. Fear's black shadow is everywhere. People shake the head and sigh and despair. But full-of-faith Caleb has a little speech to make about the land!

"Let us go up at once, and possess it; for we are well able to overcome it."

To-day, brothers, is his idea; God's to-day is our time!

But no, those other messengers shake their heads, twist their mouths into a mournful "O!" hang their faces with the sackcloth of despair, and give "an evil report of the land." Why, that land is one that "eateth up the inhabitants thereof," and then everybody there is a giant, and "we were in our own sight as grasshoppers!"

Giants and grasshoppers, that is the measure they report! How the people shrink and dwindle as they think the matter over! nothing but grasshoppers, grasshoppers, grasshoppers, all through the camp, while over the mountains we seem to see the tall sons of Anak looking and threatening to stride down upon Israel any moment and crush it out of existence. No, the promised land never can be Israel's!

Alas, so near the promised land, and yet to lose it!

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The spies being sent to see the land, what it was (verse 18), reached it (verse 20) at the "time of the first ripe grapes," and naturally enough selected these as specimens of agricultural development. They reported that the grapes were cut down in "clusters," as they are to-day, the largest clusters being selected and hung with strings in a ventilator, protected from the wintry cold, and dried in the bunch, in contrast with the raisin form of preservation. Clusters at Malaga, Spain, are to-day nailed against a board in the sun, and we may venture to say that whoever has not tasted the juice of the grape thus bottled in its own skin, separated from the pulp and seeds by the chemistry of the sun in a dry climate, cannot be said to know the deliciousness of grape flavor at its best.

These "clusters" are enormous grapes—about a pound each. Doubtless the Israelites took with them clusters of grapes, as seen in the illustration. The grapes of Damascus are of this size.

Ussher's "clusters" are grape kernels. The grapes of the East are of various sizes, from the size of a pea to the size of a walnut. The grapes of the East are of various colors, from the black of the Smyrna grape to the white of the bunch grape. The grapes of the East are probably from the same stock as the grapes of the West, on a pole, and are not probably clusters, but are whole or half of a whole, and are then, or are served thus.

Verse 30 says that the spies were sons of Belial. The vast statistics recognized to the custom of the North respect for times, who paper to the what hour. At this time Petrie's Thebes, in of pre-Egyptian them six feet to history. may have of Amorite years before people who close of the age of the s

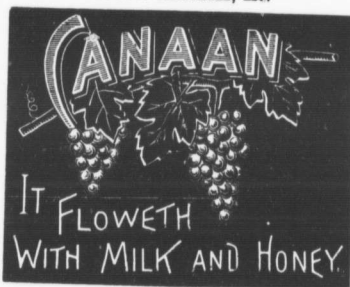
These of Eshcol were probably dried in the "cluster." There is abundant testimony to the enormous size of the "clusters" of Palestine grapes in some localities. There is nothing new about this, for Strabo speaks of it. Monks told Doubdan of clusters weighing twelve pounds; Reland was assured by a merchant of Ramah that ten-pound clusters were not unusual. We can take with "salt" the assertion of a monk to Foster, that he saw at Hebron clusters as big as two men could carry, but Van Lennep vouches for clusters weighing twenty pounds, and says he has seen single grapes of the size of the largest Damask plum, and clusters measuring eighteen inches in length, and had counted over seven hundred grapes.

Usher is quoted by Van Lennep as speaking of grape kernels in Armenia one and a half and two inches long. Districts vary as to the adaptability to different species of grape culture, and become famous for the kind they raise or cure the best. Smyrna is famed for seedless grapes, and Chalcedon, near Constantinople, produces the finest edible grape known in the East. Thus the vale of Eshcol was famed for its "clusters" as to size, and probably for the method of curing after removal from the vine. The spies carried these carefully on a pole suspended from two men's shoulders, not probably because of the weight of any separate clusters, but to preserve them from being knocked off, or the bloom from being destroyed, or the whole otherwise marred, so that they might present them at their best after the dust and heat of travel. No method of packing of clusters was then, or has been since, known that could have served the end better.

*Verse 33.* The expression, "The giants which were sons of giants," has been variously interpreted. All the Orient has traditions of heroes of vast stature. Some of these traditions are recognized as myths, but others are attributed to the custom of selecting large persons as chiefs, as the North American Indians did, who had little respect for a person of small stature. But in these times, when one has to wait for his morning newspaper to learn the latest "find," we know not what hour some tribe of giants may be unearthed. At this moment we get the report of Professor Petrie's unearthing, some thirty miles from Thebes, in the ruins of ancient Nubt, a whole city of pre-Egyptian foreigners of lofty stature, some of them six feet, wholly unlike the Egyptians known to history. Professor Petrie suggests that they may have come from Malta or Italy, or have been of Amorite descent and have lived three thousand years before our era, and "were probably the people who overthrew Egyptian civilization at the close of the old kingdom, and produced the dark age of the seventh and eighth dynasties."

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE EARTHLY CANAAN.

FERTILE, | PROMISE  
AND | OF  
FRUITFUL, | LENTY.

LOST

BY

DOUBTING, | FEARING,  
INSTEAD OF  
DOING. | FOLLOWING.

THE HEAVENLY CANAAN.

PEACE.  
LENTY.

SHALL IT BE

GAINED OR LOST

BY

FEARLESS | DOUBTS,  
FAITH, | DIFFICULTIES.

"The Lord is with us: fear not."

By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 17-20, 23-29, 31-33.* We are hearing a great deal about the masses, public opinion, the popular vote, the will of the majority, and kindred phrases, which indicate what may be called the prevailing tendency of the age to worship the god

Popularity, to count heads rather than to weigh brains, to decide great questions by mobs rather than by merit. The ten and the two agreed as to the advantages and dangers of Canaan; but the trouble with the ten was that they lacked the moral and spiritual motive necessary to the great achievement. A popular vote taken among the Israelites on almost any day when they were not especially jubilant over some particular indulgence of Providence would have been overwhelmingly in favor of Pharaoh and the Egyptian brickyards.

And this has always been the attitude of the masses toward all great social and religious questions when first presented. Hardly a great reform in the history of the world has been achieved without a continued series of evil reports from the majority of the spies, the murmurs and dissent of the multitudes, and forty years' wandering in the wilderness. Read the story of the emancipation of the Negro in this country, and you will see how for scores of years the majority were all wrong; how they listened to the tales of timid statesmen; how they took counsel of their fears; how in their imagination they pictured the promised land as infested with all sorts of giants and wild beasts. Be not misled by the cry, "*Vox populi, vox Dei*," for that can only be true of a redeemed people.—*Rev. C. A. Dickinson.*

*Verse 30.* The man who has faith in some great forward movement has the power to impart a magnetic contagion to others. They catch the inspiration of his thought. He tells others of what he sees until they see it too. There was a time when only one man believed it possible that the Methodist Episcopal Church could raise a million for missions. A few rallied about this one man. The majority doubted it. "It was prophecy once," says Chaplain McCabe; "it is history now. The million and a half for missions is prophecy now; it will soon be history."

*Caleb's Faith.* Faith triumphs over appearances. The rule of faith is to follow along the line of promise. What has been promised can be depended on. There is no need to first see the probable signs of victory. It is faith only when we do not see them. It is said sometimes it requires faith to cross a bridge. But that is more sense than faith. We see fresh wagon tracks leading up to the bridge, and we know the use of a bridge; we see that this one has been tried, and we do not hesitate. But to come to a river led by no preceding footprints, to be told there is a bridge which we cannot see, and then walk across on the viewless supports, that is faith. J. Ross Brown, in *The Land of Thee*, tells of being led by his guide across a swollen river over a bridge that gave no signs above the water, but kept its even depth about six inches below the surface. He kept from danger by keeping his eye on a spot on the other shore. Faith

spans the space between the real world of sense and the more real world of unseen certainties.—*Golden Censor.*

If I walk by sight, I walk by myself. If I walk by faith, then there are two of us, and the second one, ah, how great, how glorious, how mighty is he, the great All-in-all, God all sufficient!—*Spurgeon.*

### The Teacher's Meeting.

Draw a map of the wilderness; show its relation to Canaan; and trace the journey of Israel from Sinai to Kadesh-barnea.... The location of Kadesh.... What Kadesh was to Israel: (1) A place of opportunity; (2) A place of weakness; (3) A place of ruin and loss.... Show the errand of the spies, and how they accomplished it.... A map of Canaan, its natural physical divisions before the conquest.... The report of the spies—what all saw.... Caleb's faith giving insight, courage, confidence, trust, etc.... What Caleb gained by his faith.... Note some general spiritual applications in the "Thoughts for Young People."

### OPTIONAL HYMNS.

#### No. 1.

Though troubles assail,  
Lord, do not leave me!  
So near to the kingdom,  
How firm a foundation.  
The Lord will provide.

#### No. 2.

A mighty fortress is our God,  
Jesus is mighty to save.  
Go forward, Christian soldier,  
All the way.

### The Lesson Catechism.

[For the entire school.]

1. Why did Moses send forth twelve spies?  
**To learn concerning the land.**
2. How far did they travel? **Through the whole land.**
3. What did they find? **A very fertile land.**
4. What was the effect upon ten of the spies?  
**They were filled with fear.**
5. How did they express their fear and faithlessness? **"They are stronger than we."**
6. What was the voice of courage and faith?  
**"Let us go up at once, and possess it."**
7. What is the GOLDEN TEXT? **"The Lord is,"** etc.

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## CATECHISM QUESTION.

42. What is the teaching of the New Testament concerning children as members of the Church?

It is implied that their baptism places them in the same relation to the New Covenant in which

infants were placed to the Old by the right of circumcision. Hence they are spoken of, addressed and exhorted, as heirs of Gospel privilege.

[Matthew xix. 14; Mark x. 14; Isaiah xl. 11; Acts ii. 39; Genesis xvii. 7, 10; Corinthians i. 16, vii. 14; Ephesians vi. 1, 4; Colossians iii. 20.]

B. C. 1452.]

## LESSON VI. THE BRAZEN SERPENT.

[Aug. 11.]

**GOLDEN TEXT.** As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. John 3. 14.

## Authorized Version.

Num. 21. 4-9. [Commit to memory verses 8, 9.]

4 And they journeyed from mount Hor by the way of 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, 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 Israel died.

7 Therefore the people came to Moses, 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 Moses prayed for the people.

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

9 And Moses 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.

## Revised Version.

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 5 because of the way. 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 6 light bread. And the Lord sent fiery serpents among the people, and they bit the people; 7 and much people of Israel died. And the people came to Moses, and said, We have sinned, because we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And 8 Moses prayed for the people. And the Lord 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 9 seeth it, shall live. 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.

## HOME READINGS.

M. The brazen serpent. Num. 21. 4-9.

Tu. Returning to God. Hosea 14.

W. The serpent destroyed. 2 Kings 18. 1-7.

Th. Look, and be saved. Isa. 45. 20-25.

F. "Behold the Lamb of God." John 1. 29-36.

S. Christ's drawing power. John 12. 23-32.

S. The Son of man lifted up. John 3. 5-15.

## LESSON HYMNS.

No. 105, New Canadian Hymnal.

Would Jesus have the sinner die?  
Why hangs he then on yonder tree?  
What means that strange expiring cry?  
Sinners, he prays for you and me.

No. 103, New Canadian Hymnal.

Lord, I despair myself to heal;  
I see my sin, but cannot feel;  
I cannot, till thy Spirit blow,  
And bid the obedient waters flow.

No. 104, New Canadian Hymnal.

Lord, as to thy dear cross we flee,  
And pray to be forgiven,  
Oh, let thy life our pattern be,  
And form our souls for heaven.

**TIME.**—B. C. 1452. **PLACES.**—The wilderness south of Palestine; afterward the mountainous region east of the Gulf of Akabah. **CONNECTING LINK.**—After trouble at Meribah (of which you should read) Moses sought a peaceable passage through Edom, by which he might have saved about one hundred and fifty miles. The King of Edom refused (Num. 20. 14-21). There was nothing for Israel but to turn its back on the promised land and proceed, over a well-known caravan route called "the way of the Red Sea," toward Ezion-geber. The desert here is intensely hot and desolate, infested with serpents and swept by sand storms. **DOCTRINAL SUGGESTION.**—Salvation through faith.

**QUESTIONS FOR SENIOR STUDENTS.****1. Unbelief, v. 4-6.**

From what place did the Israelites journey?  
 What had taken place at Mount Hor? (Num. 20. 27, 28.)  
 Why did they not pass through the land of Edom? (Num. 20. 18-21.)

What was the effect of the journey upon the Israelites?

Why were they discouraged?  
 What spirit did they show?  
 Why was this especially a wicked feeling in view of their history? How had God given them both "bread" and water?

What should encourage God's people in trial?  
 What was the punishment for the unbelief and complaint of the people?

How did this come from the Lord?  
 What was its effect upon the people?  
 How did this show the effect of sin? (James 1. 15.)

**2. Faith, v. 7-9.**

How were the people led to sorrow for their sin?  
 What showed that their repentance was real?  
 Who was their mediator with God?  
 What was God's plan for their deliverance?  
 What was its result?

How did it serve as a test of their faith?  
 How was Christ represented in it? (GOLDEN TEXT.)

What finally became of this brazen serpent? (2 Kings 18. 4.)

**Practical Teachings.**

How does this lesson teach—

1. The evils of distrust?
2. The reward of faith?
3. The way of salvation?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Unbelief, v. 4-6.**

What journey did the Israelites make?  
 How were the people affected by the difficulties of the way?

Against whom did they complain?  
 What question did they ask?

What did they lack, and what despise?

How did the Lord punish them?

What warning does Paul give us? (1 Cor. 10. 9.)

**2. Faith, v. 7-9.**

What confession did the people make?

What did they ask Moses to do?

What was Moses bidden to make?

How could the people be healed?

What did Moses then do?

What resulted from the faith of the people?

What finally became of this brazen serpent?

(See 2 Kings 18. 4.)

Of what was this serpent a type? (GOLDEN TEXT.)

Who are invited to look and live! (See Isa. 45. 22.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That sin is sure of punishment?
2. That penitence brings pardon?
3. That there is now hope for every sinner!

**QUESTIONS FOR YOUNGER SCHOLARS.**

How long did the Israelites wander in the wilderness?

Why did they stay so long?

Why did the Lord have to punish them sometimes?

To what mount did they come at last?

Around what land did they have to go!

**Edom.**

What did the people begin to do?

Of what were they tired?

What did God send among them?

What was the result?

What did they ask Moses to do then?

What did God tell Moses to do?

How could this help the people?

Of whom was the brazen serpent a figure?

To whom must we look to be saved?

**Remember—**

That a child could look at the brazen serpent as well as a grown person.

That a child may now look to Jesus and be saved.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

Between two lessons we step over an interval of thirty-eight years, most of which were spent in the neighborhood of Kadesh-barnea. We have seen Israel journey to the border of Canaan, look upon the promised land, and then, alas! for lack of faith, turn back into the wilderness. The bones of the men who crossed the Red Sea now bleach in the desert sands, and those who were children in our last lesson are now bronzed adventurers inured to hardness and trained for war. Old Aaron has been "gathered to his fathers," but Moses still stands erect and with unabated vigor. Israel is now passing around the forbidden lands of Edom, on its way toward the table-lands of Moab. The way is long and rough, and the people murmur at their hardships. The journey was especially discouraging because their backs were turned to the land of promise. As they approach Ezion-gober, where they turned around the

southern extremity of the territory of Edom, the desert, with almost every faltering footstep, became hotter and more desolate. It is bare of vegetation and frequently visited by terrible sandstorms. Moses well described it as "that great and terrible wilderness." Serpents snapped at their feet and poisoned their blood, until in repentance they turned to God for mercy. By God's command the serpent of brass was reared in the midst of the camp—a type of Ilim who became sin for us—and looking unto it the dying found life. Modern travelers find poisonous snakes common in that region; many of them being marked with fiery spots and spiral lines.

**Verse 4. From Mount Hor.** South of the Dead Sea, in the Edomite range. Here Aaron died, perhaps after the events just related, though the mention of his death occurs before them. **By the way of the Red Sea.** The journey was southward toward that branch of the Red Sea known as the Gulf of Akabah. **To compass the land of Edom.** They were compelled to make a long detour around this land, since they had been refused permission to go by the direct route through it, and God forbade them to make war upon the Edomites because they were kinsmen. **Much discouraged.** Since it was a long and tedious march over an exceedingly rough country, and away from Canaan when they had seemed to be just upon its borders. (1) *God often leads his people by ways that seem strange and hard, yet ever in paths chosen by infinite wisdom.* (2) *He that would reach the promised land must expect many discouragements.*

**5. Spake against God.** By whose command the journey had been undertaken. (3) *We speak against God whenever we complain of the lot which God apports to us.* **The wilderness.** Their disappointment was the greater because Canaan, with its fields and fountains, had been just before them, and now they seemed to be marching away from it into another desert. The region about Kadesh-barnah, where they had fed and attended their flocks for nearly forty years, though it would hardly be called fertile, lies in startling contrast with the sands and rocks into which they now turned; and probably in Moses's day the contrast was still greater. **This light bread.** "This

contemptible bread." Yet on this same despised manna they had fed and journeyed for forty years.

**6, 7. Fiery serpents.** The word "fiery" may refer either to the bright red spots or stripes of the serpents themselves (see General Statement), or to the inflammatory effect of their bite. (4) *God has his means of discipline where men least expect them.* (5) "While we are at war with God we can have no peace with his creatures."—*Bishop Hall.* **The people came.** (6) *When trouble comes people realize their sinful condition and need of divine help. Pray unto the Lord.* (7) *They who have sinned recognize their need of a mediator with God.*

**8, 9. Make thee a fiery serpent.** That is, a metal image of the poisonous serpent. **Set it upon a pole.** Probably in the center of the camp, in front of the tabernacle, where all could see it. **Looketh upon it, shall live.** Thus the act of looking would represent acknowledgment of their sin, confession of helplessness, and faith in the means of healing appointed by God. **A serpent of brass.** Probably this should read "copper," or perhaps "bronze." **When he beheld . . . he lived.** Thus the sufferer from the serpent's bite had something to do. He must not only believe, but show his faith by the look which was followed by life. This serpent of metal was kept by the Israelites, and afterward became an object of idolatry. King Hezekiah, B. C. 725, with a zeal for purity of worship, destroyed it as an idol, all the more dangerous from its ancient and sacred associations.

#### CRITICAL NOTES.

**Verse 4. And they journeyed.** This is supposed to have been B. C. 1452, or about thirty-eight years after our last lesson. These had been years of suffering and sorrow, of humiliation and trial (Deut. 8. 2). Miriam had died in the desert of Zin, not far from Kadesh (20. 1), and Aaron at Mount Hor (20. 27). **From mount Hor.** A high mountain with two peaks nearly five thousand feet above the level of the sea, situated on the borders of Edom (33. 37). The Arabs call it the mountain of the prophet Aaron, and have built a small chapel or mosque on one of the summits, over the traditional site of his tomb. Petra was on the eastern side of Mount Hor. **By the**

**way to the Red Sea.** They were to march to the southern limit of Edom, to Ezion-geber, on the Gulf of Akabah. This sea is called "Yam Suph" in Hebrew, that is, "sea of reeds," evidently from the growth of reeds on its shores. It is claimed that the appellation "red" is given to this body of water on account of the red color of the sand and pieces of coral along its shores. **To compass the land of Edom.** This mountainous country was a strip of land one hundred by twenty miles, to the east of the Arabah, extending from the Gulf of Akabah to near the southern end of the Dead Sea. Edom, called also Idumea, was anciently known as Mount Seir. Its chief towns

were Bozrah, Petra, and Elath, or Ezion-geber. **The soul of the people was much discouraged.** Not because of the way, but *in or on* the way. The reasons lie on the surface. They showed a lack of faith in God and in those appointed by him over them. The disappointment was very great. They were literally commanded to turn their backs on the promised land and their faces toward Egypt, where they had so long suffered in slavery. The territory through which they must pass was barren and inhospitable.

**5. And the people spake against God, and against Moses.** Both against their invisible and visible ruler. Moses was divinely guided in all his marches, consequently the murmuring of the people against him was indirectly against God. **Wherefore have ye.** That is, Moses and the other leaders. **Brought us up out of Egypt.** Strange language for people who had witnessed such glorious manifestations of the divine goodness and power. **To die in the wilderness.** The mortality of Israel during the exodus had been very large, and yet the decrease in numbers had not been such as to justify such strong language. By comparing Num. 1. 45 with 26. 51 we find that the Israelites numbered about two thousand souls less at the end of the thirty-eight years than at the beginning. **For there is no bread, and there is no water.** This is an exaggerated way of saying that food and drink were very scarce. They preferred good food to freedom, to religious privileges and communion with God. **Our soul loatheth this light bread.** Or, rather, bread of worthlessness. That is, mean bread. The reference is to the manna. This was a contemptible way to speak of God's miraculous gifts. Are we free from similar sins?

**6. And the Lord sent fiery serpents.** The Arabah to this day abounds in venomous serpents. Travelers tell us that here are found large spotted snakes "with fiery red spots." The phrase "fiery serpents" does not necessarily refer to the color, but rather to the intense suffering, the fiery burning, resulting from the biting of these serpents. **Much people of Israel died.** Not on account of the scarcity of water or the wiliness of the manna; but bitten to death on account of their murmuring.

**7. We have sinned.** What a sad comment on human nature that God's judgments often drive us closer to him than his goodness and mercy! That is why the Lord has to chastise his children. The people now come to themselves and recognize the great legislator as their best human friend. When a man repents and confesses his sins and wrongdoings, there is a chance for his redemption and that he will appreciate those toiling for his benefit. **Moses prayed for the people.** The value of intercessory prayer is nowhere better seen than here, verifying the words of the

apostle: "The supplication of a righteous man availeth much in its working" (James 5. 16).

**8. Make thee a fiery serpent.** Or, rather, have a piece of brass cut out into the shape of a serpent. This command has been understood by Keil as favoring the assumption that the serpents were named from their red color. The idea, however, is far-fetched. **And set it upon a standard.** So high that every man in the camp, should he desire, may have the opportunity to look at this emblem of salvation. **Every one that is bitten, when he seeth it, shall live.** No one was healed through any virtue in the metal, yet no one could be healed without obeying and looking to it in faith believing. Thus, while the body was healed, salvation came to the soul. Much has been written upon this subject by hair-splitting theologians. The typical or symbolical nature of the passage lies on the surface. The true interpretation is found in the apocryphal *Book of Wisdom* (16. 7), where we read: "For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all." Our Lord's reference in John 3. 14, 15, should be read by every scholar. Though we may not understand the plan of salvation any more than the poor, dying, serpent-bitten Israelites did the real significance of that piece of brass, yet we, as they, may be saved by faith in and obedience to our heavenly Father. "In the serpent of brass, harmless in itself, but made in the image of the creature that is accursed above others (Gen. 3. 14), they rightly see a figure of him who though holy, harmless, undefiled, separate from sinners (Heb. 7. 26), was yet made sin (2 Cor. 5. 21), and made a curse for us (Gal. 3. 13)."—*Thrupp and Espin*.

**9. And Moses made a serpent of brass.** This was no violation of even the spirit of the second commandment. This piece of brass, or rather copper or bronze, was not to be an object of adoration, but much more to awaken faith in Jehovah. Strange enough, and illustrating the danger arising from things perfectly legitimate in themselves, in the course of time the brazen serpent became a stumbling-block, an object of actual worship. It was consequently broken in pieces during the great reform under good King Hezekiah (2 Kings 18. 4).

## Analytical and Biblical Outline.

### The Stages of a Soul.

#### I. TROUBLED.

*Soul. . . much discouraged.* v. 4.

Commit thy way. Psalm 37. 4.

Troubled on every side. 2 Cor. 4. 8.

#### II. SINNING.

*Spake against God.* v. 5.

They tempted God. Psalm 78. 18.

All have sinned. Rom. 3. 23.



## III. SUFFERING.

*The Lord sent . . . serpents.* v. 6.

The wages of sin is death. Rom. 6. 23.

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

## IV. REPENTING.

*We have sinned.* v. 7.

When he slew . . . sought him. Psalm 78. 34.

Let us return. Hosea 6. 1.

## V. PRAYING.

*Pray unto the Lord.* v. 7.

Cry unto the Lord . . . for us. 1 Sam. 7. 8.

We have an advocate. 1 John 2. 1.

## VI. BELIEVING.

*When he looketh . . . shall live.* v. 8.

Lifted up . . . believeth. John 3. 14, 15.

Justified by faith. Rom. 5. 1.

## VII. SAVED.

*When he beheld . . . lived.* v. 9.

Should not perish. John 3. 16.

Gift of God . . . life. Rom. 6. 23.

## Thoughts for Young People.

## Christ and the Brazen Serpent.

1. As the brazen serpent, though itself harmless, was in the form of the harm, so Christ, who is sinless, became sin for us.
2. As the brazen serpent was the divinely instituted plan of safety, so Christ came to save by God's appointment.
3. As the brazen serpent was lifted up when there was no human remedy, so Christ came when there was none to save.
4. As the brazen serpent seemed an arbitrary and useless means of healing, so the plan of salvation by the cross of Christ seems "foolishness" to many.
5. As the brazen serpent was lifted up, so was Christ lifted up to save.
6. As the cure of the brazen serpent was simple and easy, so we have only to look to Christ and live.
7. As the brazen serpent required repentance, acknowledgment of helplessness, and faith, so does Christ require.
8. As the brazen serpent was uplifted before all, so Christ's lifting up on the cross is public.
9. As each sufferer must look personally and for himself to the brazen serpent, so must each for himself look to Christ.

## Lesson Word-Pictures.

O, there is the promised land! Sparkling rivers are there, stretching fields of grain, grape and fig, olive and date, many flocks, big herds, sunshine on its blue hills, peace in its fertile valleys—but Edom blocks the way to the promised land! And Edom is surly and everywhere bristles with oppo-

sition. Arrow and spear and sword are all pointed at Israel. No path through Edom to the promised land. Israel must toil round and round this obstacle, crawling along the sea and in some way getting round Edom. O, weary way! What sand and rock and hot sunshine and chilly nights and brackish wells and tiresome manna bread!

Across the wide, tossing sea by which they are crawling the people can look, and they think of Egypt. Land of the broad-flowing river, land of the flat green fields, land of fish and cucumbers and melons and leeks and onions and garlic, land of savory and beloved fleshpots! O, this barren land through which run hard, hot roads that never end!

The people begin to murmur even as they begin to forget. They lose sight of the bondage in Egypt, of the taskmaster's whip, and of the cruel brick making. They forget the Red Sea march. They forget all the goodness of God. They begin to growl. They murmur against Moses. They complain of God rather than complain to him. From tent to tent rolls one great wave of fault-finding and censure, of ingratitude and discontent.

But look!

The serpents!

Twisting and writhing, leaping and darting, with cold, shining eyes and forked tongues and tireless spring!

They pursue with fury.

They bite with venom.

What running of the people! How many are bitten? And they moan and sicken and die.

There is a hurrying to Moses.

There is a confession of the people's sin.

There is prayer for his prayers.

And now see that bowed form hastening toward the tabernacle! He hurries through the court. He seeks the presence of his God. There, prostrate upon the ground, his face in the dust, he bewails the sin of the people and prays for their forgiveness and relief. It is Moses.

Soon he is out again. He hurries to the tent of some cunning worker in brass. Quickly is the smith melting and molding his brass, and lo, the folds of a serpent! Twisted about a standard it is raised in the encampment where the people have been stung and are dying!

"Look, look!" is the command to every writhing sufferer; "look at the brazen serpent!"

The poisoned are turning their weary eyes toward the serpent. If any victim cannot himself turn toward that lifted emblem, I can see his relatives and friends quickly turning him till he faces those folds of brass.

What pathetic scenes in the encampment, people with strained vision and throbbing hearts looking off in response to Moses's bidding to look and live!

Another very different scene is passing before

my eyes. I see a cross lifted upon a hill. A form is upon it, the weary head drooping, death coming fast, but without one complaining groan. It is the lifted Saviour on Calvary. And I see countless souls stung by sin all looking toward the cross. They look in faith, submission, trust. They look—to live.

### Orientalisms of the Lesson.

Travelers remarkably confirm and illustrate the number and variety of snakes in the Arabian peninsula, the bites of some of which are deadly poisonous. One traveler speaks of a large and mottled snake marked with fiery spots and spiral lines whose teeth showed it to be very poisonous, and the Arabs assured him they were quite common. The "horned serpent" known as the *cerastes*, the "Naia hajj" of the Arabs, is represented on the Egyptian monuments and is found in the Arabian desert; its bite is extremely deadly. It coils itself in the sand in the footprints of a camel or other animal and darts out suddenly. Tristram says he has known his horse, when riding in the Sahara, to start suddenly and to rear, perspiring and trembling in every limb, and refuse to go forward, when he discovered that there was in the road, a few feet ahead, a deadly *cerastes*, whose basilisk eyes had arrested the horse's attention as it was ready to spring on him. Dr. Trumbull says in the Wady Fayran there came to him a poor cripple, asking assistance, who had been bitten by one of these "fiery serpents" of the desert. His foot had sloughed off and part of his leg and the bone protruded, because of the crude treatment he had received in attempts to cure him.

The Greeks speak of a serpent whose bite makes the face fiery red. The Hebrews were very familiar with snakes of many kinds, and many critics think the *cerastes* was the "fiery serpent" of the wilderness, as its bite produces a burning pain. The scorpion bite produces a violent burning pain which increases through fourteen days, but this "serpent of the burning bite" caused almost instant death. There are two or three species of serpents in India whose bite is so deadly that many physicians doubt if anyone can escape death if once the virus has entered the system. These are found in all parts of India. Of 24,841 persons killed in that country by wild animals in the single year 1886, according to the government returns, 22,134 died of snake poisoning.

The Egyptians were familiar with serpents, the cobra being represented on the diadem of the Egyptian Pharaohs, some suppose as a symbol of immortality, which seems to have been suggested by the serpent periodically shedding its skin. On this theory it became the emblem of returning life and rejuvenation; this may have been linked

with the idea of transmigration. The Egyptians represented the author of all good, the eternal spirit Kneph, under the form of a serpent, as they did also the god of revenge and punishment, Tithrambo, and Typhon, the author of all moral and physical evil. In the Egyptian symbolic alphabet the serpent represented subtlety, cunning, and lust. The Phœnician symbol of the serpent with its tail in its mouth was the symbol of the world and of the heaven-god Tauth. The Phœnicians adored the serpent as a beneficent genius. The Chinese consider it a symbol of wisdom and power, and ascribe bodies of serpents to the King of heaven (tien-hongs). In the New World as well as in the Old World the serpent has been the symbol of the highest forms of being, the first principle of all things, the Sun-god; and itself the primary source of illumination. It has been the symbol of malevolent forces also. Many primitive nations have looked upon the serpent with awe and reverence as the personification of evil and as the source of all malignant influences, physical and moral. Thus it would seem that the biblical characteristics of the serpent of Genesis have survived sometimes separately and sometimes contemporaneously in the same locality.

### By Way of Illustration.

*Verses 4 and 5.* 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.*

I would no sooner dare to fret than to swear.—*John Wesley.*

The psalmist says, "O, give thanks unto the Lord!" oftener than he says, "O, pray unto the Lord!" If God is a father and like a mother, he must love to see his children happy.

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 Bottoine.*

*Verses 6.* "I was brought low, and he helped me." "Except a man be cast down he will not rise," is the word of the prophet. An aged man with whom I was a guest took me into his closed parlor one morning, and pointing to a sweet face hanging on the wall, said: "There she is; we lived together fifty years, and now she is gone; but I never knew what communion with Christ was till I lost her." And a brilliant lawyer of fifty, keen as a sword, said: "See those empty baby shoes hanging on the wall? Until the feet which once filled them were taken to walk in paradise, I never prayed or believed in Jesus Christ; but now he is my all." Alas, that we have to be driven by affliction to care for those things which are highest and divinest!—*Dr. A. J. Gordon.*

*Verses 7-9.* I see an Israelitish mother bending over her dying boy. A great shout goes up from the camp. A remedy has been provided for the bitten people. She says to him: "My boy, God has instructed Moses to make a brazen serpent, and to put it on a pole in the middle of the camp; and whosoever looks upon it shall live."

But the boy is skeptical. He says: "If the physicians in Israel cannot cure me, how do you think that an old brass serpent on a pole is going to cure me? If God had said, Take the brass and rub it into the wound, there might be something in the brass that would cure the bite. If I understood the philosophy of it, I would look. Or, if the Lord had told Moses to go and get some herbs or roots and stew them, and take the decoction as a medicine, there would be something in that. But it is so contrary to nature to do such a thing as look at the serpent that I cannot do it."

And the young man dies in consequence of his own unbelief.

God has provided a remedy for his dying people. The trouble is, a great many people are looking at the pole. Do not look at the pole; that is the Church. Do not look at the ministers; they are just God's chosen instruments to hold up the Remedy, to hold up Christ. Take your eyes off from men; take your eyes off from the Church. Lift them up to Jesus, and there will be life for you from this hour.—*Moody.*

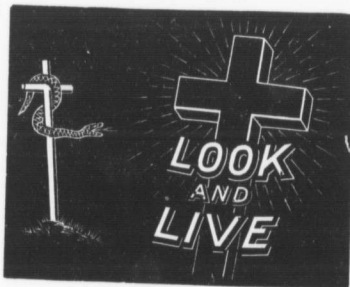
It snowed so much I could not go to the place I determined. I went to a Methodist chapel in an obscure street. During the sermon the preacher fixed his eyes on me and said: "Young man, you

are in trouble; you will never get out of it till you obey this message."

Then raising his hands he shouted as only a Methodist could, "Look! look! It is only look!"

I did look, and in that instant lost my crushing load.—*Spurgeon.*

Blackboard.



**THE END OF SIN.**

ISRAEL

**S**UFFERS THROUGH SIN. | **D**IES THROUGH DOUBT.

**SHALL I?**

**BEGINNING OF LIFE.**

ISRAEL

**R**EPENTS. | **P**RAYS FOR ARDON.

**SHALL I?**

**THE WAY OF LIFE**

FOR

ISRAEL | ME

**LOOK**

TO THE

**S**ERPENT | **S**AVIOUR

**AND LIVE.**

**SHALL I?**

### The Teachers' Meeting.

Draw a rough "sketch map" to illustrate the journey from Sinai to Kadesh, the wandering, and the march from Kadesh around Edom.... Show the places referred to upon the map to the class.... Give a brief account of the connecting events: (1) The visit of the spies and its result; (2) The thirty-eight years of wandering; (3) The water from the rock at Kadesh; (4) The death of Aaron.... Tell the story of the lesson in a series of word-pictures: The Aradites' raid; the vengeance of Israel; the march around Moab; the discouragements and complaints; fiery serpents; the brazen serpent.... How this illustrated redemption.... The brazen serpent a type of Christ lifted up (John 3. 14). What are here shown as the conditions of salvation.

#### OPTIONAL HYMNS.

##### No. 1.

There's a wideness in God's mercy,  
Deep are the wounds,  
Depth of mercy,  
Look up,  
Prince of peace.

##### No. 2.

Hear thou my prayer,  
Thou, who camest from above,

I bring my sins to thee,  
Only trust him,  
Once for all the Saviour died.

### 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: "As Moses lifted,"** etc.

#### CATECHISM QUESTIONS.

43. Why was the sacrament of the Lord's Supper ordained?  
For the continual remembrance of the death of Christ, and the benefits which we receive thereby.
44. What is the outward part or sign in the Lord's Supper?  
Bread and wine, which the Lord hath commanded to be received.

### B. C. 1451.] LESSON VII. THE NEW HOME IN CANAAN.

[Aug. 18.]

**GOLDEN TEXT.** Thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. 8. 10.

#### Authorized Version.

**Deut. 6. 3-15.** [*Commit to memory verses 3-5.*]

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The Lord our God is one Lord:

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

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the Lord thy God shall have brought thee into the land which he

#### Revised Version.

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4 Hear, O Israel: the Lord our God is one

5 Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and

6 with all thy might. And these words, which I command thee this day, shall be upon thine

7 heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and

8 when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be

9 for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates.

10 And it shall be, when the Lord thy God shall bring thee into the land which he swore unto

sware unto thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give thee great and goodly cities, which thou buildest not,

11 And houses full of all good things, which thou fillest not, and wells digged, which thou diggest not, vineyards and olive trees, which thou plantest not; when thou shalt have eaten and be full;

12 Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 For the Lord thy God is a jealous God among you; lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give thee; great and goodly cities, 11 which thou buildest not, and houses full of all good things, which thou fillest not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst 12 not, and thou shalt eat and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, out of the 13 house of bondage. Thou shalt fear the Lord thy God; and him shalt thou serve, and shalt 14 swear by his name. Ye shall not go after other gods, of the gods of the peoples which are round 15 about you; for the Lord thy God in the midst of thee is a jealous God; lest the anger of the Lord thy God be kindled against thee, and he destroy thee from off the face of the earth.

**TIME.**—B. C. 1451; the conjectural date when these words were uttered. **PLACE.**—Somewhere in the great peninsular wilderness, north of Mount Sinai. **DOCTRINAL SUGGESTION.**—The unity of the Godhead.

### HOME READINGS.

M. The new home in Canaan. Deut. 6. 3-15.

Tu. "For our good." Deut. 6. 16-25.

W. Remembering the way. Deut. 8. 1-10.

Th. Beware of forgetfulness. Deut. 8. 11-20.

F. The good resolve. Josh. 24. 13-25.

S. Blessings in the new home. Psalm 107. 21-43.

S. The new heaven and earth. Rev. 21. 1-7.

### LESSON HYMNS.

No. 244, New Canadian Hymnal.

We speak of the land of the blest

No. 242, New Canadian Hymnal.

Jerusalem, the golden.

No. 245, New Canadian Hymnal.

When we get home to that beautiful land.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. Loving the Lord, v. 3-5.

To whom and by whom were these words spoken?

Is secular prosperity a sure result of obedience to God in modern life? If not, why not?

What does Christianity set before us as the great reward for doing good?

What was "the land that floweth with milk and honey," and why was it so called?

What proper name should be substituted for "the Lord" throughout this lesson?

What is the meaning of the sentence "Our God Jehovah is one Jehovah?"

What does Christ say of the command given in verse 5?

What command does he place beside it? (Read Lev. 19. 18.)

On what does he say all the law and the prophets hang? (Compare Matt. 22. 37-40; Mark 12. 29-31; Luke 10. 27.)

What is loving with the heart? What is loving with the soul? What is loving with the might? (Rom. 12. 1.)

#### 2. Teaching his Word, v. 6-9.

What is meant by "these words?" (Answer. The entire spiritual and moral law of God.)

What is the difference between memorizing by rote and learning by heart?

What was a Hebrew's duty to his children?

When was it justifiable for a Hebrew to neglect thinking and talking of God's law?

What is the spiritual meaning of verses 8 and 9?

What two Hebrew customs arose because of them?

#### 3. Remembering his Mercies, v. 10-15.

What peculiarity of Israel's inheritance in the promised land is mentioned in verses 10 and 11?

How many of the blessings we enjoy have we earned?

When are men most tempted to "forget the Lord?"

Is it wrong to take a legal oath? Give your reasons for your answer.

What do you know about the "gods of the people" round about Israel?

What are to-day the rivals of God in the affections of his people?

#### Teachings of the Lesson.

Where does this lesson teach—

1. That God's providence cares for all his children?

2. That we should not only *fear* God, but *love* him?
3. That we should never for one moment forget our religion?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Loving the Lord, v. 3-5.**  
 Upon whom is a call made for obedience?  
 What good had been promised to them?  
 What is the Lord declared to be?  
 How should he be loved?  
 What proof of love does Christ require? (John 14, 15.)
- 2. Teaching his Word, v. 6-9.**  
 Where were God's words to be hidden?  
 To whom were they to be taught?  
 When were they to be talked about?  
 Where were they to be on one's person?  
 Where were they to be written?  
 What good hiding place for God's word can you name? (See Psalm 119, 11.)
- 3. Remembering his Mercies, v. 10-15.**  
 Into what land would the Lord bring his people?  
 What four things would he give them?  
 What were they warned not to forget?  
 Whom were they to fear and serve?  
 After what were they forbidden to go?  
 What is said of God's character?  
 What peril would disobedience invite?  
 What was their duty to their Lord? (GOLDEN TEXT.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. To love God supremely?
2. To study his word carefully?
3. To praise him for his mercies?

### QUESTIONS FOR YOUNGER SCHOLARS.

How long was it since the Israelites had left Egypt?

- To what river had they come now?  
 What lay on the other side of the river?  
 Who spoke to them here for the last time?  
 What did he want to tell them?  
 What did he know?  
 Whom did he say they must love?  
 What must they teach their children?  
 Why did he want them to teach the children about God?  
 What did he say God would give them in Canaan?  
 Whom must they not forget?  
 What becomes of the people who forget God?  
 Is this as true now as when Moses lived? **Yes, for God never changes.**

### Remember—

- That God's words are for children. Verse 7.  
 That all good things come from God. Verses 10, 11.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

We are now approaching the close of the fortieth year of the troublesome travels of Israel from Egypt to Palestine. It is B. C. 1451. The tribes are encamped on the east side of the river Jordan, almost opposite the fortified and populous city of Jericho. Behind them are the mountains of Moab. They spread out with the regularity of a modern military encampment, and their flocks, under safe guard, spread over a tract four or five miles wide. The oasis in which they are encamped is a parallelogram, or nearly so, and it must have seemed to them, as they entered it after their wearisome tramp over sands and stones, to be a very garden of the Lord. Moses was now one hundred and twenty years old. He had guided them from the neighborhood in which we left them in our last lesson, northward, on the eastern side of Edom, until they came to their present tenting place on the plains of Moab. He had assiduously watched the career of Balaam, that strange prophet, whom Balak, King of Moab, hired to curse Israel, and whose curse was turned into blessing. He had taken a new census of the people, to reorganize them for conquest. He had utterly destroyed the kingdom of Bashan. Two tribes and a half had selected their territory east of the Jordan, and now Moses, facing a death which he knows will soon come, makes certain farewell addresses to the people, from which our lesson of to-day has been selected.

**3. Hear . . . and observe.** Listening without obedience is of little good; to learn the truths of the Bible and not practice its principles does not make anyone's morals better. **That it may be well with thee.** This is not bribery; it is a simple statement of what results when God's laws are kept. It is simply the Bible maxim that we are to seek first the kingdom of God and his righteousness, and all things shall be added to us.

**That ye may increase mightily.** Dr. Joseph Parker wisely says that no man can do right in order that it may be well with him; no man can do right without its being well with him; and of no man who does not aim to do right can it be said that all things are well. Not everybody who is good is rich, but God has given special providences of secular guidance to all who seek him in spirit. **As the Lord God of thy fathers hath prom-**

ised thee. Over and over again the promise was made to Abraham, to Isaac, to Jacob, to Moses. **Milk and honey.** Emblems of delicious fertility. The milk, representing the herds and flocks, and the succulent pasturage which tended to their increase, and the honey representing the bees and flowers, were emblems of use and beauty. (1) *If we are true to God, he will take us to a better country than old Canaan.*

**4. The Lord our God is one Lord.** It is unfortunate that the phrase "the Lord" has been substituted for the name "Jehovah" throughout the Old Testament. Jehovah our God is one Jehovah; he fills the whole universe. But there were many Baals. Even where gods were not multiplied it became the fashion to multiply their shrines, and the superstition arose that Baal worshiped in one place might prove more favorable to the petitioner's request than Baal worshiped in another place. Very much like this is the superstition of the modern Roman Catholics, who will come to Our Lady of Guadeloupe or Our Lady of Lourdes, believing that the Virgin Mary will favor them more if they pray in a favorite place. The old worship multiplied Baals as the modern worship multiplies Marys. But Jehovah was already proclaiming himself as a Spirit, that was to be worshiped in spirit and in truth. There were "gods many and lords many," but only one Jehovah.

**5. Thou shalt love the Lord thy God.** "Without love God himself becomes but a distant and infinite idol."—*Parker*. Compare Matt. 22. 37; Mark 12. 33; Luke 10. 27; Rom. 12. 1. This was Christ's first and greatest commandment. The **heart** is the intellectual man, the center of understanding, passion, affection; the **soul** is the self-consciousness, the personality; the **might** is the sum of all the energies. We pray daily that God's kingdom may come on earth; it "will" come when all men shall obey this command. (2) *There is every reason to love God; he is supremely good and lovable.*

**6. These words . . . shall be in thine heart.** The heart has a memory of its own. Intellectual memory is hardly called into operation in the communion of the soul with God, and "as a man thinketh in his heart so is he." But this verse shows how careful we all should be to memorize the truths that have come to us from God. (3) *The best help to heart memory is head memory.* Let us diligently learn the Golden Text, memory verses, and other choice passages of Scripture, and the best hymns.

**7. Teach them diligently unto thy children.** The text is literally, Thou shalt sharpen them to thy children; send them into them like a needle; teach children spiritual truth at home, in Sabbath school, and by every other available influence and environment. **Talk of them when thou sittest in thine house.** The best way to

keep this commandment is to fill the heart full of "these words." What a man thinks about he will talk about. What a talker on divine things was our blessed Master! **Sittest . . . walkest . . . risest.** That is, in every possible action and attitude of daily life.

**8. A sign upon thine hand . . . frontlets between thine eyes.** There shall be no secret religion, no stealthy piety. You shall carry your principles as much in the sight of everybody as if they were borne between your eyebrows or on your arm. The Jews, who were slow to appreciate the spiritual truth of this injunction, applied it literally, and made little boxes in which were put scriptural passages (Exod. 13. 9) written on parchment.

**9. Write them upon the posts of thy house.** This also was taken literally by the Jews, and so another little box with holy writings was placed on the doorpost. The parchment case attached to the person was called "phylactery;" the case attached to the door was called "mezuzah." The mezuzah contained Deut. 6. 4-9; 11. 13-21. The command was intended, like the other, to emphasize spiritual life—the public avowal of faith in God.

**10, 11. Great and goodly cities, etc.** The splendid cities of ancient Palestine awaited these favored people. An architecture and a husbandry beyond their power to originate had turned the grazing grounds of their forefathers into a center of civilization; and fortifications crowning almost every hill left only one unsatisfied desire in the Hebrew heart—to be inside them. That that desire would be soon gratified was reasonably sure; they trusted Jehovah, they had good confidence in their own prowess, and long before this they had found that the Palestinians were panic-stricken; and no wall is strong when a coward defends it. **When thou shalt have eaten and be full.** For the hardships of the warrior were soon to be exchanged the luxuries of the conqueror. Wealth thus acquired would bring exceptional dangers.

**12. Then beware.** In a true sense we are ourselves in the position which Moses described as awaiting Israel on their entrance into Canaan, and to us, too, comes the injunction, "Then beware!" The poorest of us inherits the luxuries of a civilization compared with which the richest corner of the "goodliest city" of Palestine was poor. Ever let us hear this word of caution, "Beware!" As many men have been ruined by prosperity as by adversity.

**13-15. Fear the Lord.** To do this is "the beginning of wisdom." It is not timidity which is commanded, but that reverent awe which is akin to love. Without such fear there can be no sincere worship or real obedience. **Swear by his name.**

The oath in the name of Jehovah was equivalent to a solemn acknowledgment of belief in him. This command is not to be considered inconsistent with what the Saviour enjoins in Matt. 5. 34. **Other gods.** There were plenty of them—such as they were. The whole universe of human needs had been farmed out by the fancy of the ancients to

innumerable little gods and goddesses, each of which had a limited responsibility. One of the special temptations which met the Israelites when settling in the goodly cities which they had not builded was the presence everywhere of the symbols of idolatry. **A jealous God.** One who claims the whole heart.

### CRITICAL NOTES.

Deuteronomy is from two Greek words signifying the second law—that is, a repetition of the laws of Moses in an abridged form. The book divides itself naturally into four parts, the first three being as many speeches delivered by the great lawgiver: (1) 1. 6 to 4. 40; (2) 5. 1 to 26. 19; (3) 27. 1 to 29. 29. These discourses are followed by the fourth section of the book, from chapter 30 to the end, consisting of Moses's closing words, including his song and his blessing, and last of all a brief account of his death, which was added by some later hand. Indeed, it is possible that the last chapter of Deuteronomy was at one time the first chapter of Joshua. Many critics regard Deuteronomy not only post-Mosaic, but of much later origin than the four other books of the Pentateuch, though there are critics equally learned who think that it was written earlier than the rest. The average Sunday school teacher may do well to regard the book in the main as Mosaic.

These addresses were delivered in the plain of the Jordan, in full view of the promised land, in the eleventh month of the fortieth year, just on the eve of entering Canaan. There is a tenderness and a pathos in them well worthy of the last days of the great leader.

**Verse 3. Hear therefore, O Israel, and observe to do it.** The verbs are not in the imperative. The following is a more literal rendering: "If thou hast heard [the law] then, O Israel, be sure to obey." **That it may be well with thee.** True success is impossible without obedience to the divine law. The truly good, however, will obey not simply to avoid the consequences of sin, and that they may reap the benefits derived from such a course of action, but they will keep the commandments of God because it is right to do so, because the love of God is shed abroad in their hearts. **And that ye may increase mightily.** National no less than individual prosperity is conditioned on the observance of the law. Disobedience or disregard of law brings discomfort and ruin, impairs health, and shortens life. Blessed is the land which is inhabited by law-abiding, God-fearing people. **As the Lord, the God of thy fathers, hath promised.** To Abraham (Gen. 13. 14, *f.*; 18. 18; 22. 17, *f.*); to Jacob (Gen. 28. 14); and to Moses (Exod. 3. 8), and doubtless on many occasions not recorded. **In a land.** There is no preposition cor-

responding to *in* in the Hebrew text; therefore, we should read, "As Jehovah, the God of thy fathers, has promised thee a land," etc. **Flowing with milk and honey.** This is a very common phrase in the Old Testament, and denotes exceeding great prosperity, fertility of soil, and abundance of luxuries.

**4. Hear, O Israel.** These and the following words may be regarded as the creed of Israel. They were, and are still, read in all the public services of the Jews. **The Lord our God is one Lord.** Lord when written in small caps, as here, stands always for Jehovah. The exact order of the words is: "Jehovah our God Jehovah one." The word God (Elohim) has the plural form, not that the Jews believed in a plurality of Gods, but they conceived of God as the sum and totality of all forces; hence the plural form was used, something after the manner of the plural of excellence or majesty. The doctrine emphasized here is that of the unity of God. We may, therefore, translate the clause: "Jehovah is our God, Jehovah alone." We recognize no other gods. He is the supreme Ruler, and reigns without a rival (compare 4. 35, 39). The word Jehovah is probably from the third person singular, masculine imperfect of the Hebrew verb to be (see Exod. 3. 14). It signifies, He is or will be. That is, the self-existing, the ever-remaining, everlasting One. The unity of God was the one great lesson which was emphasized in the Old Testament. What a possession has he who from the depth of his heart fully and thoroughly believes in one ever-present, supreme Being, the ruler of all the universe! The letter *yayin* near the beginning of the verse, and *dalth* at its close, are written in very large letters, so as to call especial attention to the passage. "The two letters joined together form the word 'witness.' The Jewish rabbis taught that this meant that God is witness of the sincerity with which this profession of faith is made.

**5. Thou shalt love the Lord.** He is thy Creator, thy Protector, thy Leader in the wilderness, the one who brought thee out of Egypt and is about to give thee a rest in Canaan. God is thy father, and is infinitely interested in all his children. It is our bounden duty to adore, revere, and love him. Love to God is the source of all purity. The best way, however, to show our love



for God is to love our fellow-men. Compare our Saviour's words (Matt. 22. 37-40). **With all thine heart.** Heart in the Hebrew Bible comprehends more than in our language. It is the seat of bodily life, as well as the intellectual. It wills, hates, perceives, reflects, thinks, etc. It is also the center of the moral life. **Soul.** This is the vital principle, also the seat of the emotions, feelings, and affections. The Jews were not metaphysical; it is therefore probable that both soul and heart were used in a vague general sense for the entire inner man. **Might.** This word is generally rendered adverbially, in the sense of exceedingly, entirely, or extraordinarily. The three words were used for emphasis, and "include every faculty that can possibly come into question."

**6, 7. These words . . . shall be upon thine heart.** Indelibly written upon the mind, committed to memory. "Out of the abundance of the heart the mouth speaketh." **Thou shalt teach them diligently unto thy children.** The verb here used for "to teach" usually denotes "to sharpen;" the piel form used is very emphatic. It might be rendered "make very sharp," that is, impress them, teach them repeatedly, send them home, as it were, on the point of some sharp instrument. **Talk of them.** Make God's words the theme of your conversation at home, on the street, at eve, and early in the morning; all the time, everywhere. Blessed is the man who is so filled with God's word that he cannot help talking about it. The word of God is the bread of life; feed thou upon it.

**8. Bind them for a sign upon thine hand.** The hand is the chief instrument of work, capable of either great good or great mischief. Some take this in a figurative sense, as the two preceding verses (compare Exod. 13. 9-16). But it is more probable that Moses intended their literal fulfillment. We may believe that they were intended to displace old customs, in vogue among the Egyptians, of wearing amulets, just as some feasts in the Christian Church were instituted to counteract the baneful influences of heathen feasts. **Frontlets between thine eyes.** Worn on the forehead, so that all might see that the wearer was a follower of Jehovah. These frontlets are called phylacteries in the New Testament (Matt. 23. 5). They were strips of parchment or papyrus, on which were written passages from the law, such as Exod. 13. 2-10, 11-17; Deut. 6. 4-9, 13-23. These were rolled up in some kind of a skin or cloth.

**9. Upon the doorposts of thy house.** This being the first thing one would see on entering or leaving a house. The passages written were the same as on the frontlets. In later ages the word "mezuzah" was applied to the writing rather than to the post. Deut. 6. 4-9 was thus written on some material, which was then rolled up, having the divine name Shaddai on the outside. This

was deposited in a hollow tube. These tubes were nailed to the right-hand post. In the course of time these became objects of veneration, and were thought to possess special virtues for warding off misfortune, sickness, and evil spirits. Such practices are still common among the Mohammedans and, for that matter, in some Christian lands.

**10. Great and goodly cities.** Let the reader observe the difference of punctuation in the two versions. It is needless to say that the Revised is the more correct. The Israelites for forty years had dwelt in tents, like other nomadic tribes; now they are about to occupy houses which they had not built, and to enjoy great conveniences and luxuries. Such a state, however, has its perils. Poverty and struggling are not the greatest misfortunes which may come to a man. Leaving the old log cabin for the palatial residence, or the country cottage for the more elegant city life, has not always proved a spiritual blessing. Hence the appropriateness of Moses's warning.

**12. Beware lest thou forget the Lord.** Alas, how many have forgotten God in the day of prosperity! Better far remain in the wilderness, with all its drawbacks, than to enter Canaan, with all its abundance, if by so doing one should forget Jehovah.

**13. Thou shalt fear the Lord.** "The fear of the Lord is the beginning of wisdom," the corner stone of all true success. This fear must be actuated by love (see verse 5). **Swear by his name.** To swear by the name of Jehovah would be a tacit confession of belief in him. These words must not be regarded as inconsistent with our Saviour's command: "Swear not at all." For here, without doubt, the reference is to judicial oaths in courts of justice, while the Master's words most probably refer to a vulgar way of swearing in trifling matters, where there was no need of it.

**11. Ye shall not go after other gods.** Your contact with other nations will subject you to great temptations. The difference between your worship and theirs will often appear very small. It must not be forgotten that there was much in the worship of these Semitic tribes that was common, hence the ease with which Israel forsook Jehovah. So in our days many practices are permitted in one Church which are prohibited in another. Attending theaters, card playing, or dancing may not be sinful in itself, but how often have such worldly amusements been the stepping stones into a life of extreme worldliness and open sin!

### Analytical and Biblical Outline. Requisites for National Prosperity.

#### I. OBEDIENCE.

Hear . . . observe to do. v. 3.

Keep his commandments. Eccles. 12. 13.

Forget not my law. Prov. 3. 1, 2.

## II. GODLINESS.

*One Lord, . . . love the Lord.* v. 4, 5.  
 One God, the Father. 1 Cor. 8, 6.  
 That they might know thee. John 17, 3.

## III. INTELLIGENCE.

*These words . . . in thine heart.* v. 6.  
 Wiser than mine enemies. Psalm 119, 98.  
 To virtue, knowledge. 2 Peter 1, 5.

## IV. INSTRUCTION.

*Teach them diligently.* v. 7-9.  
 Take . . . hold of instruction. Prov. 4, 13.  
 Able to make thee wise. 2 Tim. 3, 15.

## V. REVERENCE.

*Beware lest thou forget.* v. 10-12.  
 Unto you that fear. Mal. 4, 2.  
 Serve the Lord with fear. Psalm 2, 11.

## VI. LOYALTY.

*Not go after other gods.* v. 13-15.  
 Worship no other god. Exod. 34, 13.  
 No man . . . two masters. Matt. 6, 24.

## Thoughts for Young People.

## Thoughts of God.

1. *To think of God is a duty.* There is a God. His power created the worlds and you. His providence supplies the needs of all life, including yours. His law is the standard to which all your life's deeds and words will be brought. His ears hear and his eyes see every word and act of yours. How dare you dismiss God from your thoughts?

2. *To think of God is easy.* Everything he has made bears his impress. We should be able to see him in his works and word, and to read his loving messages on every hand. Be silent, and you will hear his knocking at the door of your heart.

3. *To think of God is profitable.* Thoughts of him transform and beautify life. Most men, as Thomas Starr King has said, would rather have a leaf of the New Testament flit gently down upon their heads than to be struck by a great stone; but there is a way in which such a great spiritual truth as that of John 3, 16 may strike a nation, and so revolutionize it that all goodly and beautiful spiritual forces shall thenceforth dominate. Neither statutes, nor armies, nor dungeons can withstand the gentle conquest of the King of righteousness.

4. *To think of God is a privilege.* What thought can calm one when passion sweeps stormily through his heart? What thought can sustain when the soul is sorrowfully bowed to the dust? What can cheer in the darkest moments? The recollection of the love of God. And God is love. How precious, then, is the privilege of thinking of him!

## Lesson Word-Pictures.

This chapter suggests a gallery whose walls are hung with beautiful pictures of life in the promised land.

Here is a parent in the midst of children clustered at home. How faithful are the instructions of that parent! Those teachings go back over the past. They recall the dreaded Red Sea and dreaded Egypt, while Israel trembles between the two, and there is the mighty exodus, where God marches ahead and leads the new nation on to Sinai, echoing with Jehovah's "Thou shalt not."

Again I see the father leading the children out to some shaded nook in the heated summer land, and there in the cool seclusion of those shadows he tells how God led his people like a flock through the great wilderness, satisfying their thirst, taking away their hunger.

It is the evening hour, and now the mother's low tones are heard in the twilight's deepening hush, and she tells about Jacob's silvery ladder of prayer across the dark heavens, or how the patriarch wrestled with the mysterious angel until the day was breaking.

Another day I watch some reverent father as he binds God's word upon his arm or upon his forehead, or sets that word in plain letters upon the gate of his home, or upon the very door-posts.

Lo, what changes are seen in other suggested pictures from life in the promised land!

There are no more stretching encampments with long streets between the tents, but Israel lives in towns, in cities. What goodly walls, high towers, strong battlements! Then walk out into the open country. The days of shallow pools and brackish waters have passed, and Jacob's well once more is theirs, while cool and deep lie the waters in other ancient wells. Look around! No longer are there just the native fruits of Sinai, of Sin, of Paran, but the grapevines climb the southern slopes of Canaan, and carry as they climb patient loads of cultivated fruit. The olive trees are planted in orchards, while the fig trees are stationed in rows, like sentinels, by the roadside. Everywhere are the silent witnesses of peace and plenty, of security and thrift, prosperity and content.

But now across this bright picture falls a threatening shadow. I see a form prostrate before a leering, revolting image. I see bands of such idolaters dancing, carousing, blaspheming. I see parents bringing helpless babes to be laid in the red-hot arms of hideous images, while the child's cries are drowned in the fiendish noises of idolaters.

O, where is Jehovah, I ask? Where is the memory of the deliverance from the land of bond-

age, the crossing of the sea, the leading like a flock to Canaan? It is all forgotten. Jehovah is forgotten—but not therefore blotted from existence.

See, the shadow across the bright picture blackens! The sky is hung with a pall. The wind roars. The thunder rolls. The lightning flashes. A bolt from heaven smites and shatters the idolatrous image. Israel is punished. The nation's corruption is the nation's destruction. Again Jews become bondmen, and into exile the nation tearfully passes.

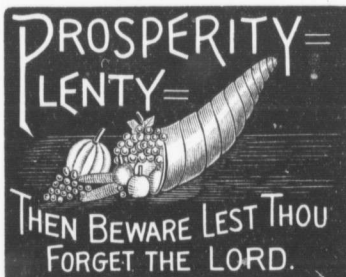
### Orientalisms of the Lesson.

There does not appear to have been preserved to us any distinct evidence of the precise form in which this order to write the law on the doorposts, and so forth, was executed at the time of the Exodus. It was impossible to write the whole law on any doorpost. The ancient Egyptians did, however, write sacred legends on the doorposts and gates; the Greeks and Romans had inscriptions on their gates. It seems clear that from the time of the exile, at least, the Jews had the custom of affixing to the doorposts of their houses parchment written with sentences from the law. Josephus says, "They inscribe the greatest blessings of God upon their doors," and Onkelos translates a Chaldee paraphrase which makes them to have written these on scrolls and fixed them to the doorposts. Maimonides shows the intent to be memorial and educational: "For whenever an Israelite comes into the house or goes out, he, seeing on it the name of the Holy One, blessed be his name, will be thereby reminded of his love, . . . and he will reflect and walk in the paths of righteousness." Later we have the definite form of the "doorpost" reminder of the law. The Hebrew word for "doorpost" is mezuzah, or mesusah, and the title is transferred from the literal to the figurative, when this posted law is called by the title of "The Doorpost." The form of this in general has been the same from very ancient times till now. The custom was, and is, to take a small three-inch square parchment and write in twenty-two lines (Deut. 6: 4-9; 11: 13-21), and then fold this longitudinally in half-inch wide folds, when it is rolled and put in a cylinder of some shining metal as tin, lead, or glass. A small hole is left in the tin through which the word Shaddai, one of the names of God, can be read, inscribed on the exposed side of the parchment after folding. The whole is then secured to the right-hand doorpost. It is a mistake to represent that this was affixed to the doorposts of every building. It could not be placed on tanneries nor on dye works, for they were unclean; nor, in fact, was it placed on any build-

ing not occupied as a dwelling, not even the door of the sanctuary. It was distinctly a family arrangement. It was a sort of house phylactery for the education of the youngest as well as of the oldest. It was a provision for a paternal catechism. It is equally erroneous to say that it was posted on every door of the house. It was not placed on the doorpost of the bathroom or washroom, or other place which might be considered ceremonially unclean. Every time a devout Jew passed the outer doorpost he touched the mezuzah and kissed his finger, speaking benedictions. He rarely went from room to room without bowing to it. The little child could not fail to observe this law, and though he was not set to learn to read till he was six years old, yet certain passages of Scripture and isolated portions of prayers were taught him when three years of age.

The thought was connected with the divine protection as expressed in the words of the psalmist, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." It came to be the object of superstitious regard, and among the extravagant rabbinical teachings was the saying that if any particles of dust or dirt were kept within a cubit of the mezuzah, three hundred and sixty-five demons would come there. The superstition which grew up about it is seen in the Chaldee paraphrase of Songs of Solomon 8: 3: "I have affixed the mezuzah to the right side of my door, in the third part thereof, toward the inside, so that evil spirits may have no power over me." A similar idea prevails in China, where protection from evil spirits is sought in the same way. A large piece of red paper on which certain four characters are written in black ink is generally pasted on the ridgepole of the house; a yellow paper with other four characters protects the inmates from the presence of evil spirits or other pernicious influences. The Chinese language abounds in words of good and evil omen. The character for "happiness" is considered a very lucky symbol. Red paper several inches square written with black ink, or white paper written with red ink, with this character on it, after being gilded, is pasted on the doors of houses quite generally on the Chinese New Year's Day. On opening the door one will see it and see "happiness" is near by. New inscriptions may be written on other festival days. These are generally from one to four feet long. The rich and the gentry place them on the posts of the interior of their houses, and on those of the temples. Thus the Greeks and Romans attached charms to their door jambs, and Moslems to-day everywhere write passages from the Koran or the poets over every gate, door, fountain, bridge, or dwelling they erect.

Blackboard.

**TRUE LIVING.**

MOSES SPEAKS TO  
ISRAEL. | MEN TO-DAY.  
THOU SHALT  
**LOVE THE LORD.**

KNOWING  
TEACHING  
DOING  
SERVE BY THE WORD.  
REMEMBER HIS MERCIES.

**WAY TO HAPPINESS  
FOUND**

IN

**LOVE**  
**KNOWLEDGE**  
**SERVICE**  
**REMEMBRANCE**

**OF GOD.****FOLLOW IT.**

"Observe to do all that is written there  
in . . . and thou shalt have  
good success."

**By Way of Illustration.**

Verses 3 and 4. "One Lord." This was in strange contrast to all other religions. Every city and country, every hill and valley and water course, every vice and virtue had its god. Heathenism now, as then, has "gods many and lords many." India counts them by the million. In contrast to this is the statement: "The Lord our God is one Lord."

Verses 7. Lucy Rider Meyer says: "I wish we might have a week of talk like our week of prayer, when the things of the kingdom shall be the topic everywhere—on the street, on the cars, about our tables. The fact is, we do talk about that which really interests us."

We reflect our soul life in words more than we know. A young lady says: "Whenever mother goes to a missionary meeting she begins to talk about it as soon as she is inside the house. And while she is removing her wraps she tells what was said, and reports what is being done in different countries, and so in spite of ourselves we get just full of missionary information." The members of the Holy Club at Oxford University, the Wesleys and their companions, were called Bible Moths, because of their familiarity with God's word.

Verses 10-15. "What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul. Early in life he professed faith in Christ, and obtained a subordinate position in a mercantile establishment. He continued to maintain a reputable religious profession till he became a partner in the firm. He became exceedingly rich in money, but so poor and miserly in soul that none would have suspected that he had ever been religious. At length he purchased this large estate, built a costly mansion, sickened, and died. Just before he died he remarked, 'My prosperity has been my ruin.'"

The student of history finds written over fallen empires and defeated nations the inscription, "Died of Prosperity and Luxury."

**The Teachers' Meeting.**

The most practicable of all plans for teaching this lesson is that suggested by the *Illustrative Notes*—the study of the presence of God in the human heart, and its consequences: I. *God in the mind* (verse 4). A clear conception of God as a personal Spirit, and the universal ruler and provider, makes a marvelous impress on any character—personal and national alike. II. *God in the heart* (verse 5). We can worship, honor, and obey God only if we love him first. When the heart is given, all is given. No wonder our Lord made this verse his first and greatest commandment. III. *God on the lips*. It is of advantage to the moral life of a nation to have God frankly acknowledged on its coins and in its laws. It is of advantage to the individual to make a clear, open confession of faith. We should constantly recite

and teach spiritual truth, as well as live consistently with it. IV. *God in the memory.* We are to remember God. Many men forget to whom they are indebted for all that they richly enjoy. V. *God in the life.* Every man must serve his Master, for there is no possibility of living without some commanding authority. "Serve God" is the injunction of holy writ, and by such service we are able to live fully and happily.

References.

FREEMAN'S HANDBOOK. Ver. 8: The phylactery, 697. Ver. 9: Portal inscriptions, 199.

OPTIONAL HYMNS.

No. 1.

Wake the song.  
Come, thou almighty King.  
God is good.  
The love of God.  
When all thy mercies.

No. 2.

Awake, my soul.  
Praise, my soul, the King of heaven.  
Fear not, O troubled soul.  
My God, the spring of all my joys.  
We come thy praise to sing.

The Lesson Catechism.

[For the entire school.]

1. What does Moses say concerning Jehovah? **"The Lord our God is one Lord."**
2. How should we love the Lord? **With all our heart and soul and might.**
3. What are we to do with God's word? **Remember it, teach it, and continually talk about it.**
4. What did the Hebrews do with sacred texts? **Wore them on arm and brow, and fastened them on doors.**
5. When we are prosperous what should we do? **"Then beware lest thou forget the Lord."**
6. What is the GOLDEN TEXT? **"Thou shalt bless,"** etc.

CATECHISM QUESTION.

45. What is the thing signified by this outward sign?

The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper to the strengthening and refreshing of their souls.

John vi. 54, 55. Whoso eateth My flesh, and drinketh My blood, hath eternal life. . . . For My flesh is meat indeed, and My blood is drink indeed.

B. C. 1451.] **LESSON VIII. CROSSING THE JORDAN.** [Aug. 25.]

**GOLDEN TEXT.** When thou passest through the waters, I will be with thee. Isa. 43, 2.

Authorized Version.

Josh. 3. 5-17. [Commit to memory verse 17.]

[Study connection in chap. 3.]

5 And Josh'u-a said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you.

6 And Josh'u-a spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Josh'u-a, This day will I begin to magnify thee in the sight of all Is'ra-el, that they may know that, as I was with Mo'ses, so I will be with thee.

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

9 And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the Lord your God.

10 And Josh'u-a said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Ca-

Revised Version.

5 And Josh'u-a said unto the people, Sanctify yourselves: for to-morrow the Lord will do

6 wonders among you. And Josh'u-a spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and

7 went before the people. And the Lord said unto Josh'u-a, This day will I begin to magnify thee in the sight of all Is'ra-el, that they may know that, as I was with Mo'ses,

8 so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of Jor'dan, ye shall stand still in Jor'dan.

9 And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the

10 Lord your God. And Josh'u-a said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from be-

naan-ites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorrhites, and the Jebusites.

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

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

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

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

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

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

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

fore you the Canaan-ite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorrhite, and the Jebusite.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man.

12 And it shall come to pass, when the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.

13 And it came to pass, when the people removed from their tents, to pass over Jordan, the priests that bare the ark of the covenant being before the people; and when they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water, (for Jordan overfloweth all its banks all the time of harvest,) that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zar'etan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the

14 people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all Israel passed over on dry ground, until all the nation were passed clean over Jordan.

**TIME.**—B. C. 1451, in the early part of April. **PLACE.**—The river Jordan, a little north of Jericho. When the Israelites crossed it it was in flood. **CONNECTING LINKS.**—The entire generation that had left Egypt (excepting only Joshua and Caleb) had perished in the wilderness; and their sons, still directly guided by God, had at last reached Canaan, and were now ready to cross the Jordan and begin the conquest of the land. **DOCTRINAL SUGGESTION.**—God's presence with his people.

#### HOME READINGS.

- M. Crossing the Jordan. Josh. 3, 5-17.  
 Tu. Command and promise. Josh. 1, 1-9.  
 W. Stones of remembrance. Josh. 4, 1-11.  
 Th. Obligations of God's goodness. Josh. 4, 14-24.  
 F. Caution against pride. Deut. 9, 1-6.  
 S. Telling of mercy. Psalm 78, 1-8.  
 S. God our preserver. Isa. 43, 1-7.

#### LESSON HYMNS.

- No. 236, New Canadian Hymnal.  
 O'er Jordan's dark and stormy river.

#### No. 254, New Canadian Hymnal.

There is a land of pure delight,  
 Where saints immortal reign.

#### No. 255, New Canadian Hymnal.

There's a land that is fairer than day,  
 And by faith we can see it afar.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Preparation, v. 5, 6.

What personal preparation did Joshua require of the people?

What reason is given for this requirement?

What is an essential preparation for every Christian duty?

What direction was given in reference to the ark?

Why was the ark to go first?

Is there any evidence of the time of the year when this occurred?

What evidences of the truthfulness of this narrative may be discovered in the text itself?

##### 2. The Promise, v. 7-13.

What was the promise to Joshua?

Why was this promise given?

What command was given to the priests bearing the ark?

Of what was this ark the symbol?

Study carefully the history of the ark of the covenant.

See if any mention of it can be found in the Revelation.

Of what was it to be the token at this time?

What special selection was to be made by Joshua?

For what purpose were they chosen? (Josh. 4. 2)

What can you tell of the tribes mentioned in verse 19?

Wherein did this miracle differ from that of the Red Sea? (Exod. 14.)

**3. The Procession, v. 14-17.**

What occurred as the procession entered the Jordan?

What did the presence of the ark insure?

How long did it remain in the bed of the river?

What is the GOLDEN TEXT?

**Practical Teachings.**

Where in this lesson do we learn--

1. That the service of God requires personal consecration?

2. That God is magnified in faithful service?

3. That God gives the promise of his presence in duty?

4. That where God leads us into service, he provides the way through it.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The Preparation, v. 5, 6.**

What was to be a signal for the people to move? (Verse 3.)

At what distance were they to keep from the ark? (Verse 4.)

What were the people commanded to do?

What were they to expect from the Lord?

What command was given to the priests?

Of what family were these that bore the ark? (See Num. 4. 1-4.)

**2. The Promise, v. 7-13.**

Who made and who received a promise?

What was the promise?

What command was Joshua to give to the priests?

Whose words were the people called to hear?

What were they to learn about God's presence?

What about his power?

By whom had God before made this promise? (See Deut. 7. 1.)

What would precede the people into Jordan?

Whom were they told to select?

What would result when the priests entered the river?

**3. The Procession, v. 14-17.**

What was the order of the procession?

At what season of the year did they cross?

What is said of the Jordan at harvest time?

What happened to the waters above the crossing?

What is said of the waters below?

At what point did the people cross?

Where did the priests stand with the ark?

How long did they remain there?

What is God's promise of safety to all his people? (GOLDEN TEXT.)

**Teachings of the Lesson.**

Where in this lesson are we taught--

1. That God honors those who honor him?

2. That he will deliver all who trust in him?

3. That none need fear when he is guide?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What did Moses tell the children of Israel?

Who became their captain in his place?

How old was Moses when he died? (Deut. 34. 7.)

Where was Joshua about to lead the people now?

What did he say the Lord would do?

What did he tell the priests to do?

Of what was the ark of the covenant a sign?

What happened when the priests' feet touched the water?

Where did they stand while the people passed over?

What took place when the priests had passed over?

What did the people know when they saw this?

Why are we safe in trusting God? (Isa. 43. 11.)

**Remember--**

You are safe if you but follow

All the way your Saviour leads!

**EXPLANATORY AND PRACTICAL NOTES.**

**General Statement.**

The hour has now come when the chosen people of God, trained by the experience of forty years, are to cast the wilderness forever behind them and to enter into their own land. The manner of their entrance is designed wondrously to impress every Israelite with the consciousness of God's presence and help, with the safety of the people whose trust is in the Lord, and with the authority of their leader Joshua, whose commission is to be avouched by miracles as mighty as those which marked the role of Moses, and to inspire the hearts of Israel's enemies with a terror of them and their God. The tents of the camp have been taken down, and the host stands ready for the march as if into the foaming waters of the Jordan. Before them stands the ark of the covenant, hidden beneath its coverings, on the shoul-

ders of the priests. In silence the bearers march before the host until their feet press the margin of the river. Suddenly a change takes place in the swift current. Thirty miles above the tide is seemingly dammed up between the narrow hills, while below the water is soon spent, and the pebbly floor of the river is left bare before the host of Israel. Now the ark moves on, until it pauses in the midst of the river. The host advances, the warriors in the van, the women and children in the center, and tribe by tribe they march across the channel on foot. At command of the leader, twelve men, one from each tribe, gather each a stone from the bed of Jordan, and pile up a monument upon the western bank. The desert is forsaken, Canaan is reached, and in his own land Israel rests under the shadow of the palm and eats the fruit of the field. Not until then is the mysterious barrier removed, and Jordan once more rolls over its accustomed channel.

**Verse 5. Joshua said.** Through his subordinate officers, bidding the people prepare for the marvels of the next day. **Sanctify yourselves.** By sacred washing, by refraining from common employments, and by seeking God with their hearts. **To-morrow.** This would be the tenth of Nisan, the anniversary of the day when the lamb was chosen for the passover. **Will do wonders.** The purposes of this miracle were to encourage his people by the revelation of his power, to bring them safely into their land, to give them triumph over their enemies, and to inspire the Canaanites with fear. (1) *Notice that only for a consecrated people does God promise to do wonders.*

**6. The priests.** The sons of Aaron, whose duty it was to bear the ark, were to take precedence of the chiefs of the people. **The ark of the covenant.** A chest made of wood and covered with plates of gold, four feet long, two and a third deep and wide. It contained the two tables of the law, and was the symbol of God's presence. **Pass over.** To the front of the host, in order to lead the van in the march. **Before the people.** Between the ark and the people was an open space of two thousand paces, or nearly a mile, that all might see it and witness the miracle wrought at its approach.

**7, 8. This day will I begin.** This was the first of many divine interpositions in aid of Joshua. **To magnify thee.** To show the people that Joshua possessed authority as God's representative. **Sight of all Israel.** As all would witness the miracle, so all would recognize Joshua's power. **I was with Moses.** In the plagues in Egypt, the march through the Red Sea, and the wonders of the wilderness. **Come to the brink.** At the shore of the river. **Stand still in Jordan.** They were to stand with their feet in the stream until the waters retired, then to advance to the middle of the channel, and there wait until the people had passed over. (2) *Let us not forget to honor the calm, confident faith which could issue such commands.*

**9, 10. Joshua said.** Speaking to the people through their elders. **Hear the words.** God's command and his promise. **The living God.** A title meaning "true," and implying that their God was the only true God, as distinguished from

the false divinities of the heathen. **Drive out,** God drove them out, not Israel, except as God's instrument. And they rightly were driven out and destroyed for their wickedness. **Canaanites,** "Lowlanders," living on the plains of Sharon and Esdraelon, and in the Jordan valley. **Hittites.** A powerful people, the "Ketha" of the Egyptian monuments, generally in the northern portion of Palestine, among the mountains. **Hivites.** A peaceful people in the center of Canaan, the only tribe which made peace with the Israelites (Josh. 9). **Perizzites.** "Rusties;" people in unwalled villages south of Mount Carmel. **Girgashites.** Supposed to have lived around the Sea of Galilee before the conquest. **Amorites,** "Mountaineers," holding the mountains west of the Dead Sea, and all the country east of the Jordan. **Jebusites.** A small but resolute tribe occupying Jebus, afterward Jerusalem. These nations, though vanquished, were never thoroughly extirpated, and troubled Israel until the times of David.

**11, 12. Ark of the covenant.** So named because it was the visible symbol of God's pledge to his people, and the place of his meeting with them. **Lord of all the earth.** Not of Israel only, but of all the universe. **Take you twelve men.** The duty of these twelve men, representing the twelve tribes, was to build the memorial, as related in the following chapter. (3) *God's mercies toward us and his might in our behalf call for a memorial.*

**13. And it shall come to pass.** The promise of this verse is the fulfillment of verse 15. **Cut off from.** The word "from" is not in the original, and the sentence should read, "The waters of Jordan shall be cut off, even the waters that come down from above." **Stand upon a heap.** Rather, "stand up one mass," as if congealed by an invisible power.

**14, 15. Removed from their tents.** Literally, "pulled up their tent pegs," for removing the camp. (4) *Obedience to God is wondrously rewarded.* **To pass over Jordan.** The order of the procession was: 1. The ark and priests. 2. The armed soldiers of the two and a half tribes eastward (Josh. 4. 12). 3. The people arranged by tribes. **Overfloweth all his banks.** The river generally lies in the lowest of three terraces,



less than one hundred feet wide. But in the spring, when swollen by the melting snows of Lebanon, it fills the terrace and is not fordable. **Time of harvest.** The barley harvest, which in the hot Jordan valley comes a month earlier than on the uplands. This time was chosen, 1. To make the miracle more impressive. 2. Because at that time the enemies would not deem it necessary to guard the fords. 3. Because they would thus enter the land when food was abundant, at the barley harvest. (5) *God adapts his aid to his people's needs.*

**16. Stood and rose up.** As if an invisible dam were thrown across the river. So deep is the depression of the channel that this would not flood the surrounding country. **Very far from the city Adam.** Rather, "Very far off, at the city Adam." This is an unknown place, from fifteen to thirty miles above the point of crossing.

#### CRITICAL NOTES.

**Verse 5. Joshua.** Moses was now dead. Joshua, his loyal minister and lifelong friend, of the powerful tribe of Ephraim, having been appointed his successor, now assumes command. **Sanctify yourselves.** Purify yourselves, make yourselves ceremonially clean. The manner was probably the same as at Sinai, where among other things the people were commanded to change their garments, refrain from certain indulgences, and prepare themselves in general for the solemn occasion (Exod. 19, 10-15). These outward purifications must have been accompanied by a corresponding preparation of the heart so that they might appreciate the great deliverance about to take place. **To-morrow.** This was the tenth of the first month. Before the Babylonian captivity this month was called Abib, afterward Nisan, and corresponded to the latter part of March and first of April. See Josh. 4, 19; 5, 10. It lacked four days of forty years since the departure from Egypt. **The Lord will do wonders.** The word rendered "wonders" means superhuman deeds or miracles, and refers here to the dividing of the Jordan. The people about to enter upon the conquest of Canaan needed special, tangible evidence of God's power, something similar to or as great as that which their fathers, on leaving Egypt, had seen at the Red Sea (Exod. 14, 21; Josh. 2, 10).

**6. Joshua spake unto the priests.** It is a significant fact that though the commander-in-chief is an Ephraimite (1 Chron. 7, 27), the priests are yet to take the lead, and with the emblem of God's presence are to march into danger, no less than to victory, at the head of the people. Next to them were those capable of bearing arms from the two and a half tribes settled on the east side of the river (Num. 32, 20 ff.; Josh. 4, 11, 12). **The ark of the covenant.** So called because

Thus a vast tract was left bare, so that the tribes could pass over rapidly. (6) *Our salvation was accomplished far off, in Adam, when with the first sin comes the first promise of a Saviour.* **Beside Zaretan.** A place in the Jordan valley, then and afterward well known, but now lost. **Those that came down failed.** With the stoppage of the water above the channel would soon be left bare. **Sea of the plain.** The Dead Sea, forty-six miles long, and thirteen hundred feet below the level of the Mediterranean. **Against** (opposite to) **Jericho.** At that time the largest city in the Jordan valley, and the first to be captured by Israel.

**17. Priests . . . stood firm.** They stood in the empty channel until all the host had passed by. **On dry ground.** Not absolutely dry, but drained of its water. **Clean over.** Entirely over. The priests stood in their places until Joshua ordered them to advance.

in it were found the original two tables of the law, God's covenant with Israel. From Heb. 9, 4 we learn that it also contained a pot of manna and Aaron's rod that budded. The ark, as well as the other sacred vessels and furniture of the tabernacle, were borne, during the march, by the Kohathites, a branch of the Levites, standing next in rank to the priests (Num. 7, 9; 10, 21). As this was an extraordinary occasion the priests themselves bore the ark. For a full description of the ark, see Exod. 25, 10 ff. **Before the people.** The priests were separated from the rest of the multitude two thousand cubits, between one half and three fourths of a mile (verse 4). This was done so as to give all the people the opportunity of seeing the ark, which would have been impossible were it immediately before them.

**7. This day will I begin to magnify thee.** The miracle about to take place was only the beginning of a series. Joshua's work was to be long and arduous. He must have the support and confidence of those under his charge. He himself needs the manifestation of God's approval. The people likewise would be strengthened by a confirmation of the divine appointment of their new leader. On the other hand, the hostile tribes must be stricken with terror by this stupendous miracle.

**8. Stand still in Jordan.** Or, better, stand still on (the banks of the) Jordan, just on the edge of the water on the east side. For this rendering of the preposition *beth*, compare the phrase "by the fountain" (1 Sam. 29, 1).

**9. Come hither, and hear the words of the Lord your God.** Joshua did not speak directly to the people, but through his officers. See verse 2; 1, 10 ff.

**10. Hereby ye shall know.** By the dividing of the water, which none but God could do.

**The living God.** Not an imaginary, unknown something, not a lifeless piece of wood, stone, or metal, like the "lying vanities" or heathen idols, but a living personality, the Author of all life. Compare Jer. 10. 9, 10, and also the marginal note on Lev. 19. 4, where "things of naught" are substituted for idols. **He will without fail drive out.** Will interfere miraculously, and will clothe you with sufficient power to expel these tribes from before you. If the Tel-el-Amarna tablets have been correctly deciphered, the tribes of Canaan were in a very powerless condition about B. C. 1500, greatly weakened by war. **The Canaanite.** The seven tribes here mentioned are the same, though the order differs, as in Deut. 7. 1; Josh. 9. 1; 11. 3; 24. 1. It is impossible to speak with any certainty of the exact territory of these nations. The word Canaanites, signifying "lowlanders," is loosely used for the inhabitants of Canaan in general, especially on this side Jordan. Their territory extended along the seacoast from Gaza to Sidon, and also along the Jordan valley (Num. 13. 29). **The Hittite.** A branch of a very powerful nation, one of the great world empires, whose dominion extended from the Euphrates to the Aegean Sea, and from the Orontes to the Nile. The Palestinian Hittites dwelt in and around Hebron. Abraham purchased Machpelah from them. Esau married two wives from the daughters of Heth. **The Hivite.** As the name indicates, they were country people, dwelling in villages. They lived at the base of Hermon (Josh. 11. 3), at Gibeon (9. 7), and at Shechem (Gen. 34. 2). They are not even mentioned in Gen. 15. 19-21, nor in the report of the spies (Num. 13. 29). From this we may infer that they were timid, weak people. They were the first to make peace with Israel (Josh. 9. 1-15). **The Perizzite.** Very little is known about this tribe, less than most of the others. The word may mean dwellers in open places, or in villages without walls. They are mentioned as living near Carmel (Josh. 17. 15-18), and also in the extreme south (Judg. 1. 4, 5). **The Gergashite.** If possible, less is known of this people than of the Perizzites. They must have been weak and insignificant. "They are omitted in nine out of the ten places in which the nations of Canaan are mentioned." It has been conjectured that they were the same as the Gergesenes mentioned in Matt. 8. 28. **Amorite.** Or highlanders, occupying the mountains of Ephraim and Judah. Their territory also extended beyond Jordan, between Jabbok and Arnon. See Num. 21. 13, 24. This is supposed to have been the most powerful tribe in Canaan. **The Jebusite.** Their chief possession was Jebus (ancient Jerusalem) and the adjacent territory. They were not fully subdued till David's time (1 Chron. 11. 4f.).

**11. The Lord of all the earth.** Not a

local divinity, like the majority of the heathen gods, but one whose empire was universal; the most high God, who owns the territory about to be given to the Hebrews. He can do what he will with his own. The Judge of all the earth would not have made the transfer were it not necessary and absolutely right to do so.

**12. Take you twelve men.** One from every tribe, so that the entire people should be equally represented. The work for which these twelve were selected is described in 4. 2ff.

**13. The waters of Jordan shall be cut off.** Omnipotent power interfered in such a way as to cause the water to cease flowing, just as if a huge dam had been built in the turbulent waters.

**14. Removed from their tents.** Took down their tents and renewed the march. **The priests that bare the ark of the covenant being before the people.** As was befitting, the priests were at the head. Blessed are the people whose priests or ministers are ever at the head of the column, marching on to victory in the service of God.

**15. For Jordan overfloweth all its banks.** Dr. Thomson (*The Land and the Book*) tells us that the Jordan has two, or even three, series of banks, and that it is "the lower only which are overflowed, and to these the reference in Joshua is unquestionably made." The lower channel, at the point where the Israelites are said to have crossed, is about one hundred feet wide, while the space between the second series of banks is five times wider. In places, however, the flood spreads over half a mile. **All the time of harvest.** The barley harvest begins in this valley weeks earlier than on the neighboring hills, that is, about the end of March or beginning of April. The early harvest is accounted for by the fact that the valley at this place is about thirteen hundred feet below the level of the sea; thus, protected from the cold, all crops ripen several weeks earlier than in some other parts of the country. The immediate cause of the overflow at this season of the year is the melting of the snows on Hermon and Lebanon. The Lord selected such a time so as to make the miracle more stupendous, for both friend and foe must recognize in it the hand of the almighty God.

**16. The waters . . . stood, and rose up in one heap, a great way off, at Adam.** The common view is that the waters were divided in some miraculous way at the very spot where the ark stood. This view is not compatible with the original, as correctly rendered by the Revised Version. The blocking of the waters took place at Adam, many miles up the river. The exact location of this place is not known. It matters not where the waters ceased to flow. The fact remains that the Israelites crossed under the guidance of Jehovah. **Zarethan.** Supposed to be the same as Kurn Sartabel, near the ford Daniehl (1 Kings

7. 46). **Arabah.** The dry, barren plain near the Dead Sea, and in a more general sense extending far south. **Salt Sea.** So called from the large quantity of salt in the water about one pound to the gallon. **Jericho.** See next lesson.

**Analytical and Biblical Outline.  
God and His Israel.**

**I. THE GOD OF ISRAEL.**

1. **His presence.** *Among you.* v. 10.  
Tremble....at the presence. Psalm 114. 7, 8.  
God is in the midst, Psalm 46. 5.
2. **His protection.** *Drive out.* v. 10.  
Didst drive out the heathen. Psalm 44. 2.  
The apple of his eye. Zech. 2. 8.
3. **His guidance.** *Passeth....before.* v. 11.  
Shepherd of Israel. Psalm 80. 3.  
Other sheep I have. John 10. 16.
4. **His universality.** *All the earth.* v. 11.  
Whither shall I go? Psalm 139. 7-10.  
Beside me....no God. Isa. 44. 6.
5. **His power.** *Stood on a heap.* v. 13.  
Jordan....driven back. Psalm 80. 3.  
Before all....glorified. Lev. 10. 3.

**II. THE ISRAEL OF GOD.**

1. **Holy.** *Sanctify yourselves.* v. 5.  
Be ye holy. 1 Peter 1. 16.  
God....sanctify you wholly. 1 Thess. 5. 23.
2. **Obedient.** *Removal....teuts.* v. 14.  
Delight to do thy will. Psalm 40. 8.  
Obedient....at the good. Isa. 1. 19.
3. **Believing.** *People passed over.* v. 16.  
We walk by faith. 2 Cor. 5. 7.  
Without works is dead. James 2. 20.

**Thoughts for Young People.  
God's Wonders Among His People.**

1. God's wonders demand holiness on the part of those for whom they are wrought. (Verse 5.)
2. God's wonders are wrought by his presence among his people. (Verse 6.)
3. God's wonders are wrought to give honor to his chosen leaders and workers. (Verse 7.)
4. God's wonders reveal his presence as a living power among his people. (Verse 10.)
5. God's wonders are a foretaste of terror and destruction to his enemies. (Verse 10.)
6. God's wonders bring encouragement of triumph to his people. (Verse 10.)
7. God's wonders demand faith and obedience among those for whom they are wrought. (Verses 13, 14.)
8. God's wonders reveal a power above all natural law. (Verse 16.)

**Lesson Word-Pictures.**

O, that promised land which Israel could see—  
hills rising along the horizon like goodly walls,  
green groves, fields of grain, stretching vineyards;

but between Israel and the promised land rolled Jordan's restless stream! Jordan must be crossed, but how? How get the great multitude over the river, bleating flock and lowing herd also?

O the river, the river Jordan! What shepherd mighty enough to take this vast flock of people over the river?

Wait, wait, let the Lord work out his plans!

One day the word comes that when the people see the ark of the covenant, that ancient treasure, borne forward by the Levites, then let all follow it. Let, though, there be an open space of two thousand cubits between the ark and the people.

When will the command for a forward movement be given? It comes one day.

The people are told by Joshua to sanctify themselves, for on the very next day the Lord will do great things for them. Over Jordan they must go, and the Lord will go with them.

The word comes to the priests to take up the ark of the covenant and pass on before the people.

Now look ahead!

There goes the ark, all Israel watching the impressive sight. There is a stately guard of priests, and they bear the ark to the Jordan, and then stand in the river and wait for the promised word.

Beautiful is the sight!

If dark, heavy clouds descend, and Jordan threatens, there is the faithful ark. When the sun breaks out and lights up the green banks of the river, they shine with all the greater beauty because the ark is there.

Forward, forward, comes the word, and the ark of God moves on! Triumphant it moves, and Jordan's stream will be crossed by all the people, for the ark of God is crossing. It halts "in the midst of Jordan," and twelve men bear to the other shore twelve stones taken from the river bed as a memorial of the crossing of the Jordan. And now the great host is passing over. There are fears and questions, "Who will hold the water back?" "What if Jordan swell down upon us?" Faith, though, pushes on, and there is the waiting ark to give assurance.

Fear not Jordan, O flock of God! Jehovah leads thee!

I think of the multitude as beginning the passage in the morning, when the sun had come up over the eastern hills. I hear the nearing tramp of forty thousand warriors, the vanguard of the host. And now what a long, long column follows! I see old men and women who were just grown when the long desert march began. I see blind men led by boys, cripples hobbling on crutches, mothers with their precious babes nestling in their bosoms. Hour after hour, hour after hour Israel is crossing, the stream of passage thinning out, till every one has passed over. All at home amid the blossoming fields and the beautiful hills, in the land of the

vine and the palm, Jordan crossed! And until Jordan has been crossed the ark of God waits patiently in the river bed. O, ark of the covenant, appear thou to our longing eyes when to us shall come the word that we must pass over Jordan this day!

### Blackboard.



## ONLY A STEP

FOR  
ISRAEL  
FROM

HARDSHIP TO HOME...

**W**ANDERINGS | **P**OSSESSIONS  
IN | AND  
WILDERNESS. | PLENTY.

CROSS OVER THE JORDAN.

**ENTER** THE LAND.  
**ENJOY**

## ONLY A STEP

FOR ME

FROM  
HARDSHIP TO HEAVEN.

**S**TRAYING | **S**ONSHIP  
IN | THROUGH THE  
SIN. | SAVIOUR.

CROSS OVER THE  
JORDAN OF UNBELIEF.

**ENTER**  
**ENJOY.**

"As many as received him, to them gave he power to become the SONS OF GOD."

### By Way of Illustration.

*Verse 5.* Every great victory for the Christian faith has been preceded by days of earnest prayer and consecration. The reformation under Luther, the great revival under Wesley, and hundreds of revivals since, had their beginnings in sanctified hearts. A large revival broke forth in a town noted for its wickedness. It was discovered later that a little company of mothers had been having a concert of prayer, holding a special religious service one afternoon each week for some weeks previous to this work of grace.

*Verse 6.* "The ark of the covenant." Moses had died, but the divine Presence, the ark of the covenant, was with them. It was better than Moses and his rod, as divine help is always better than human help. A lady who had buried all her family, and who was overwhelmed with great sorrow, was one day reading her Bible and found these words of Jacob to his son, "Behold I die: but God shall be with you." She realized then that she could lose nothing unless she lost her God; that having him she possessed all things.

John Wesley found in his travels a woman who was in great distress because she had lost her crucifix. She said mournfully: "I have lost my crucifix, and now I have nothing to trust in but the great God." The children of Israel had lost Moses, but they still had the great God to trust in, and so were safe and prosperous.

*Verses 14-16.* In Jordan. At the beginning of this lesson the children of Israel were "this side Jordan;" at the close of the lesson they are "clean over Jordan." Just now they are in the Jordan, and they find that there is no Jordan there. Bishop Gilbert Haven said when dying, "I had always supposed there was a river of death to be crossed, but there is no river here. I am floating in light." Ofttimes Christians dread this dark and unknown stream of death, only to find that there is no river, but instead a safe and glorious passage "to Canaan's fair and happy land."

*Verse 17.* God's plan demanded the transfer of the people across the Jordan. They must be isolated from alien people. The wider world was to contribute its share to this preparation, so that Israel must set its feet by the shore of the great sea, and dwell upon the roads traversed by caravans and armies. Then Alexandria can supply its spiritual philosophy, Greece its culture and language, Rome its law and wide sway, to aid in recording and extending the Gospel. Physical geography is potent in civilization. So must the Church of Christ come out from the world and be a separate body. "Cannot I be a Christian without joining the Church?" Doubtless; but at loss to yourself and sacrifice of power to the Church. The nebulous haze of unattached believers is not

the light of the world, nor are the scattered dwellings fringing Zion "the city set on a hill." Come out from the world in fellowship as in spirit. The tribes which remained on the other side the river almost disappeared from history.—*Ive. C. M. Southgate.*

### The Teachers' Meeting.

Draw the map of Palestine, and show on it the place of the crossing and the probable locations of Adam and Zaretan.... Draw from the class or let the connecting incident of the two spies.... Give a word-picture of the scene by Jordan: Joshua, priests, ark, soldiers, people; river foaming before; walls of Jericho in the distance; the procession, etc.... Locate on the map the seven nations named in verse 10.... The ark, what it was, and what it represented.... The purposes of this miracle.... The relations of God and his people.... Show the encouragements of the lesson to God's people: (1) That God is with them; (2) That God will help them; (3) That God watches over them.... Show what are the warnings of this lesson to God's enemies.... This lesson presents to us duties (1) Of trust; (2) Of obedience; (3) Of courage and confidence.

### OPTIONAL HYMNS.

#### No. 1.

The Lord's my Shepherd.  
How firm a foundation.  
Guide me, O thou great Jehovah.  
All the way.  
Lead, kindly Light.

#### No. 2.

Our Father watcheth o'er us.  
In heavenly love abiding.  
Forward be our watchword.  
Ready for labor.

### The Lesson Catechism.

[For the entire school.]

1. What river lay between the Israelites and Canaan? **The river Jordan.**
2. By what were the Israelites led to the river? **By the ark of God.**
3. What took place when the priests brought the ark to the edge of the river? **The waters were cut off.**
4. How did Israel pass over the river? **On dry ground.**
5. What has been the voice of God to the world ever since? **GOLDEN TEXT: "When thou passest," etc.**

### CATECHISM QUESTION.

46. In what passages of the New Testament do we read of the institution of the Lord's Supper?

In the first three Gospels the actual institution is recorded. In the sixth chapter of St. John's Gospel the Lord teaches us the blessings of that abiding union with His life of which the Supper is from time to time the sign and pledge. In the Acts of the Apostles we see how the ordinance was observed, as also in the First Epistle to the Corinthians.

### A Sunday-School Prayer-Meeting.

BY JENNIE M. BINGHAM.

A WISE superintendent can tell when a prayer-meeting is better for the school than the usual Bible study. He does not believe that the Bible study should often be set aside, and yet there are times when blessed results follow such a departure. There are always some country children who are shut away from the evening prayer-meetings and have only this opportunity. Then there can be no doubt but that it is wonderfully helpful to a class to hear a public prayer from the teacher and testimonies from the class-mates.

Certainly the prayers and testimonies should be very brief, and all the exercises should move off briskly. To secure this it is sometimes best to plan the service. For instance, have a number pledged for a brief prayer; personally speak to as many as possible, asking for brief testimonies. Make much of the singing, having many of the best familiar stanzas, all ready to start with the organ without prelude or interlude.

I remember a Sunday-school prayer-meeting where there were forty testimonies in ten minutes. It may be well at the close to call for an expression as to who have taken Christ as a personal Saviour, with a few words as to what that confession means. This helps the timid children. And then before closing give an invitation to those who have never confessed Christ to start now. Teachers should know how their classes stand religiously, and this they will know if confidence exist between teacher and scholar.

I can never forget the effect produced in a school by the statement from the superintendent, "I have been pleased to find that the teachers in this school pray every day for their scholars by name."

A Sunday-school prayer-meeting helps to emphasize the truth that the aim of all Bible study is to know the Christ and learn to live the Christ-life.

## PRIMARY TEACHERS' DEPARTMENT.

THE plans for the Kindergarten of the Church Training School include the regular Froebelian course and lectures in ethics and art. A great deal of interest is already manifested in this work, and all persons contemplating a kindergarten training should examine the advantages presented in this scheme, as it adds to the usual course training in church work, both in the junior young people's societies and the primary Sunday-school department. If further information be desired as to the course or terms, address "Kindergarten Department," care of Dr. Hurlbut, 150 Fifth Avenue, New York.

### Building a Map.

"O let me still  
Write thee great God, and me a little child."

AS ingenious teacher of the infant department of a certain Sunday school thus helped her little ones to build a map of the land where Jesus lived. The class numbered about thirty, and was made up of the very youngest, several of whom, at the time the map building began, had just entered the class.

She was fortunate in having a large table, and one Sunday she gathered the little ones around it, telling them that she wanted them to help her build a map. First she took the flexible black-board and spread it on the table. Then the building blocks were produced, and the children were told that they were to make a map of the city in which they lived. The main business street was indicated, and the children placed blocks where the post office, the city hall, and their own and other churches were located. Other streets familiar to them were indicated, and they were allowed to locate their own homes wherever they could. The river was put in with crayon, and small towns across the river were indicated by blocks. Two or three towns in the vicinity, known to some of the class, were located, and after the teacher had marked around the blocks the map was hung upon the wall, to the intense delight of the children, who felt that they had really helped in making it.

The next Sunday the teacher told the class that now they would build a map of the part of the world in which Jesus lived. Again they gathered

about the table, and again the blocks were brought out and the warm interest of the children secured. The outline of the land was put in, the Jordan wound its way through Jerusalem, Nazareth and Bethlehem were located, and the map was hung upon the wall.

During the week the teacher transferred this map to white cloth, hung low enough for the children to reach, and thereafter the building went on from week to week, gilt stars being stuck on, by little hands, to mark the spots especially connected with the life of the Saviour, and other means used to mark other famous localities. As the building went on for months, and the children were interested by the constant call for their help, it was not strange that they became familiar with the localities hallowed by the presence of our Lord, and deeply interested in them also.

### Stories.

BY ALICE MAY DOUGLAS.

EVERY child enjoys an interesting story. A great thinker has said that this desire to hear of ideal beings is one of the surest signs of the immortality of the soul. The Saviour made it a rule to address the multitude in parables. One of the most important features of the kindergarten system is the introduction of the fairy story and the constant appeal that is made to the imagination of the children.

In the religious instruction of childhood it is well to give a prominent part to stories—and especially to Bible stories.

Why? In the first place, because they are the most interesting stories in all literature. Again, the greater part of them are well adapted to the intellect of childhood. Then they are all true stories, which goes a great way in the estimation of the little people, particularly when listening to a Christian teacher. But the most important reason of all is that we have the children for so short a time on the Sabbath that every moment of that time should be coveted for the teaching of God's holy book. Many of the scholars may drift away from the Sunday school sooner than we think, and every opportunity of storing the mind with God's truths should be improved. There is

an atmosphere peculiar to Scriptural narratives which is never lost to the tender mind of the child.

One in the habit of telling secular stories to her class may say that such are all right, provided a moral be pointed out. But children have an abundant supply of secular stories. Many of those published in Sunday school papers and books are of this class. The young need such stories, and it is well to provide them. One may do to occasionally introduce in connection with a Sabbath school lesson. But "the good is enemy to the best," and preference should always be given to the Bible narrative, which the children will repeat at home, perchance in the presence of ungodly parents; and true it ever is that God's word shall not return unto him void.

It is well for every teacher to commence the lesson by telling the class that she will read them a story—a true one, of course, because she is to read it from the Bible. It is also well to speak of the review and preview lessons as stories. Sydney Smith has well said, "If you make children happy now, you will make them happy twenty years hence by the memory of it."

### Foundation Builders.

BY MARY CHISHOLM FOSTER.

THE development of character is the greatest work of the world, and the teachers of little children begin it; they lay the foundation which makes a great superstructure possible. Who are these foundation builders? They are the mothers, the kindergartners, the Sunday school teachers, and the public school primary teachers.

The fact that the first work is the important work does not need to be proved, for, since the time of the ancient classicists to this day in the nineteenth century, the assertion of the fact has been made and proofs of the same have been numerous. Yet how slow has been the acceptance of any practical significance of it so that it means to us all that it should mean! What is a part of the work, at once a pleasant duty and a holy privilege, given to the primary teachers in our Sunday schools?

First, it is of importance that they should be in harmony with the other teachers of first principles whom we have named—the mothers, kindergartners, and public school teachers—because all are working for the same children, with the same minds to be guided and developed. It is necessary that all these foundation builders should

teach the same great principles, and that as far as possible their methods should be in harmony. It was a conviction with Froebel that a child cannot be educated through his head alone, leaving his heart at home, and in accord with this thought is the statement of Mr. G. Stanley Hall: "Heart culture is needed; the affections must be developed." The primary teacher in the Sunday school is to touch the religious nature of the child, for in later school life the intellectual activities are more directly promoted, and it is before the school undertakes his education that she has her opportunity to guide his moral and religious life. If the work is neglected at this point, the chances are that the lost opportunity may not return, and the child's moral nature may be stunted as a result. She should teach the fact of religion as a force in daily life here, and not merely as a preparation for a life hereafter, because a good life, well lived here in the spirit and faith of the Christ, is a preparation for the life to come, and it is her work to develop what is good and pure in the child. In utter dependence upon the great Teacher, and in perfect abandon of love to him, let her put herself upon the child's plane and begin to develop him.

It may be said that this is a hopeless task in the brief space of the Sunday sessions one day in seven. It is. So the time will come when each Sunday school will have its six sessions, five of them to supplement the Sunday work. The church should aid her teachers thus, and I believe she will. In the meantime they may make the best use of the minutes on Sunday, thinking more of the quality than of the quantity of their work.

The teacher should keep to her legitimate work, which a kindergartner and every other true educator will say is the living, vital germ of all teaching: laying the foundation principles of truth in the mind and developing heart culture. In this work the Holy Bible is the text-book and the divine Saviour is the character ideal. The little children should be led to a personal adoration of him.

### The Sand Map.

BY JULIET E. DIMOCK.

AN experience of more than four years' constant use of the sand map in the primary class has so thoroughly convinced me of its advantages that I am very glad to say an informal word or two in its favour to the readers of the BANNER. The

primary teacher who has not a sand board misses a most valuable aid in the teaching of the geography, history, books, and customs of the Bible to little children; in fact, we regard it as almost essential to the successful accomplishment of our supplemental work. And in answer to many inquiries on the subject, I would not have the children form the map. There is no time for that kind of work in the Sunday school session, even if it were practicable in other respects. A very convenient size for the board is four feet six inches in length, and two feet six inches in width, with a raised edge of about one inch. It may be made with very little trouble at home, or at a trifling cost by a carpenter. Paint the surface a bright blue to represent the waters of the Mediterranean, and form the map with very damp sand. The best sand is that obtained at an iron foundry, and should be new; about fifty pounds will be the quantity required. This, when molded by the hand and a small trowel into mountains and valleys, table lands, water courses, and deserts, will keep its place, even after the board is tipped at a considerable angle, so that every child in the room may see it. Make openings in the sand, showing the blue "water" beneath, for the rivers and small seas; or, use small mirrors and strips of silver paper or tin. The divisions of Palestine may be marked by cardboard fences, and the roads by white cord. A few supplemental lessons on the mountains, bodies of water, the formation of the seacoast, and the divisions of the country will familiarize the class with its physical features and pave the way for their further enjoyment of the regular lessons. If after school the sand is returned to its own box and about one quart of water poured over it, it will be in good condition for next Sunday's use. To the teacher who has conducted a review of the life of Paul, with small ships, letters, and other objects to mark the places on the map; or the journeys of Jesus, with little red crosses for the places he visited, and emblems of cardboard for his wonderful works, ending with ten white crosses for his appearances after the resurrection; or, indeed, to those who last year "went down into Egypt" with Jacob and his sons, the power of the sand map to interest, fascinate, and hold the little people needs no demonstration. The lesson on the last passover week, when the whole map was made to represent the city of Jerusalem, with banners flying from the Castle of Antonia, Herod's palace, the houses of Annas, Caiaphas, the "upper room," council hall, and temple; with walls, towers, gates, trees

in Gethsemane, and roads leading to Olivet and Bethany on one side, and to Calvary and the garden tomb on the other—all this, with the word-pictures of the lessons, will not be easily forgotten. And scarcely less interesting will be the journey through the wilderness and the conquest of Canaan, during the next two quarters of this year. Study a map of the Sinai peninsula until you have a clear idea of its topography, and locate the lesson for each Sunday by means of a cardboard emblem placed in the sand. Then on review Sunday let the children set up twelve banners in the sand as you question them upon the lessons. In Dr. Hurlbut's *Bible Geography* there is a plan of the "camp of Israel" in the wilderness, which, when reproduced in the sand, with silver flags for the Levites and differently colored banners for the other tribes, will be helpful in teaching the names of the tribes, also the divisions of Canaan later in the year. The added interest shown by the children in lessons that are associated with the name and locality on the map, as evinced in their crude copies of the teacher's work in their own sand heap at home, and the commendation of the parents, who are always proud of their children's accomplishments, are more than commensurate with the small amount of time and labor spent in forming the map and cutting out a few paper symbols. The fact that one small child went home and slowly and laboriously wrote the name "Jesus" in the dirt in front of the wretched tenement that she called "home," and thus attracted the attention of the loafers in the vicinity, is only one illustration of the good results of this simple device for object teaching. And furthermore, I would urge the use of the sand board because of the variety of ways in which it may be made to illustrate the lesson of the day. It may be built up to represent a garden, sheepfold, vineyard, palace, a field of grain, or by spreading the sand smoothly over its surface it may form the background for a design in stick-laying, with the colored sticks used in the kindergarten.

### Primary Miscellany.

BY BERTHA F. VELLA.  
A RECEIVING CLASS.

An important feature is the "receiving class," in which are temporarily placed both boys and girls of all ages, until they can be assigned to regular classes suitable to their ages.

The teacher of this class has the same duties as the other teachers, only she is not expected to



visit the children, as her class is constantly changing.

She should be a bright teacher and a sympathetic person, who loves children, and knows just how to make them feel "at home" and win them for the school the first Sunday there.

The best location for this class is right before the superintendent's table, so she or he can speak to the newcomers easily during the occasional few spare moments, or look her welcome to them during general exercises. ("Welcome Services" may be found in *Song and Study for God's Little Ones*. Copies may be obtained at the Methodist Book Room, Toronto.

FORMING RIGHT HABITS.

The following certificate, given annually, is found to be very effective and attractive to the boys and girls between nine and fourteen years of age. A red star is given each quarter for perfect attendance, a green one for church attendance, a gilt one for Golden Texts, and a silver one for daily Bible reading, one or more verses. Sixteen stars for the year!

Small gummed stars can be secured for five cents a box through any stationer.

"METROPOLITAN METHODIST SUNDAY-SCHOOL, TORONTO, ONT.

"This certifies that..... has been a member of the Junior Department of our school during the year 1894, and is entitled to the following seals:

- Attendance.
- Church Attendance.
- Memorizing Golden Texts.
- Daily Bible Readings.
- ....., Supt."

INTERNATIONAL BIBLE LESSONS.  
THIRD QUARTER.

LESSON V. (August 4.)

THE REPORT OF THE SPIES. Num. 13. 17-20, 23-33.

GOLDEN TEXT. "The Lord is with us: fear them not" (Num. 14. 9).

Primary Notes.

BY MRS. J. H. POLHEMUS.



[Show a newspaper and tell how we read in it what is happening in China, England, etc.]

How can this be? Men go to these countries and send back what is printed here; such men are called reporters, because they tell

or report what they see. What they tell are

called reports, so we have the report [print] from China, England, etc. These reporters go instead of us, to let us know what is being done in different countries.

Perhaps you have heard of the dreadful wars with the Indians which occurred in our country long ago, when few white men had settled here and the land was almost one unbroken forest.

When the Indians wished to make an attack upon some little settlement, they often approached it stealthily, lingering in the neighbourhood and sending on one of their men to see what was going on in the white man's settlement. This man would lie down in the long grass, and, like a snake, creep up to the little village. In this way he would see just what was being done, and whether the people were expecting an attack, without himself being seen. Then he would creep cautiously back to the place where the other warriors were waiting for him, and let them know how things were in the enemy's camp, and what they should do. He had let nothing in the village pass unnoticed by his keen eye, and so made a very good-reporter!

No! he wasn't called a reporter, but a spy, because he always went secretly. Nobody knew who he was, or that he was in the camp spying out what was being done. What he told might have been called the report of the spy [print].

What people are we learning about? Where were they going? Did they know much about Canaan? Can you think of any way they could find out about the country? I think Moses could do just what was done in the army. What was that?

One man was sent there, but Moses sent more, so they were called spies [change].

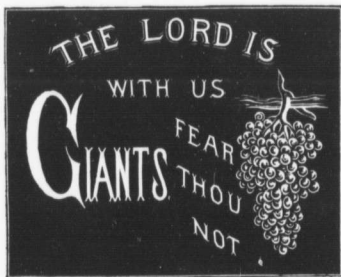
[Tell how many, how chosen, and the directions given them by Moses. Describe what they found, and when telling about the grapes uncover a bunch, previously made on board. Now tell of their return and report.]

Some of them told of the beautiful country and the good things they saw, like the grapes and figs; they were in a great hurry for the Israelites to go right on and take the land for their own. But some of the others said, "There's no use; we can't take the country, because there are giants [print] there, and they are too strong for us." This report frightened the people, and so Joshua, one of the brave spies, said, "The Lord is with us: fear them not" [print]. Why should the Lord's being with them keep them from being afraid? Because the Lord was stronger than any giant, and would help them to conquer.

By what name do we call those who have heard and obeyed Jesus's call and are on the way to heaven? Christians. Do you know we have two kinds of reports of what we shall find on this journey to heaven? Some people say, "There is

no use trying to be a Christian, there are so many hard things in the way, difficulties that are like giants; they are so strong we cannot overcome them." Shall I tell you the names of some of these giants? Anger, pride, envy, selfishness [print]. But others tell of the good things to be found. One man who knew (his name was Paul) gave this report; he said, "You will find love, joy, peace, faith" [print]; he called them "fruits of the Spirit." Paul knew about the giants, but he was not afraid; he said, "I can do all things," even conquer these giants, not by myself—O, no!—but "through Christ which strengtheneth me." And Christ is just as ready to help us, if we will go right ahead, trusting in him.

I read a story of a boy named Archie; he tried to do right, but Giant Anger met him one day; he came right into his heart and made him throw a knife at another boy. What a sad time he had! He thought there was no use trying, and was ready to give up, but his mother showed him he had been trying by himself, and how he could conquer with Jesus's help. So Archie took courage, asked to be forgiven, and with the Lord's help he went on and overcame. So can you and I. [Sing "Yield not to temptation."]



### Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. The Report of the Spies. Num. 13. 17-20, 23-28.

GOLDEN TEXT. "The Lord is with us; fear thou not" (Num. 14. 9).

AIDS TO THE KINDERGARTNER. Holy Bible, Josh. 1. 1-7; *Egypt to Palestine* (Bartlett), pages 155-185; *Researches* (Robinson), pages 1-85; *Through Bible Lands* (Schaff), pages 150-160; *Oratorio*, "Moses in Egypt."

### ATTENTION STORY.

Our lesson for to-day is connected with the lesson we had at the very beginning of this year,

when we talked of John the Baptist and of his message to the people, when he told them that Jesus was coming. When you go home look at the lesson card you had then and you will see "fear not" upon it. Our lesson card for this week will remind you of the story of Zacheus which we had a little while ago, when we talked of the sycamore fig trees. This lesson is connected with that of one month ago, too, when we talked about the commandments, and the hard work was a bunch of grapes to be colored. Well, when the people in the wilderness were going to another country called Canaan, the minister, Moses, told some of the men that they might go up on a mountain and look away over into the land and see what kind of a land it was. He told them to notice whether the people were strong or weak, and whether they lived in tents or in houses, and whether there was plenty of fruit, and if there was a wood there. How much all those people liked woods and mountains and water and flowers and fruit! The men went as Moses had told them, and they saw a very, very pretty place, where there were milk and honey and a beautiful brook with a vine beside it. They cut one bunch of grapes from the vine, and two men carried it between them, after they had put it across a stick. They found pomegranates and figs, too, and they told Moses that the cities had walls built about them. Are you glad that the men told what they saw? That is just what we should do whenever we go away from home; we should notice all the nice things, and then tell about them when we come back to our home; we should talk of the places and the people we have seen, and of what people did and said. This is doing good, too, and being helpful to those who stay at home. If we do this way we will be careful to go only to those places and to do only those things which we shall be glad to talk about when we come home again. I will read something to you from this Bible in Num. 13. 17-20, 23-28.

Explain unusual words: "Dwelleth," "lean," "Esheel," "thience," "cluster," "Paran," "sendest."

### OUTLINE.

*Sunday.* Attention Story, Golden Text, and Bible lesson.

*Monday.* The men journeyed together toward the south. Was it warmer or colder toward the south? Speak of the delights of companionship in journeying. We are companions in our journey through this world to another world of great beauty and joy.

*Tuesday.* When you play "I spy," do you mean "I see?" These twelve men who were sent out were called spies, and when they came back again they gave a report of what they had seen. That means, they told all about it. It was a nice story. They had what we would call in kindergarten an observation lesson. Some people see more than others do because they use their two eyes, then they think, and with the tongue they speak, so that they see, they think, they tell!

*Wednesday.* God has given these powers of description to each little boy and girl. Sometimes a little child says, "O, I cannot tell about it;" but he really can if he will try. How sorry and disap

pointed Moses would have been if the spies had said that after their pleasant journey? We can see how nice it was to sit round together and hear all about it.

**Thursday.** Dwell upon the first clause of the Golden Text, and show the positive comfort of God's presence. Talk of Psalm 139, 1-7, 9-12.

**Friday.** Emphasize the other clause of the Golden Text, for God's word says do not be afraid of anything. (References, Lesson 1, Jan. 6.) King David said that he would not fear if the mountains were carried into the sea (Psalm 46, 2). What a sight that would be! (Isa. 35, 4; 41, 10; 43, 5.)

**NATURE WORK.** This lesson is fertile in topics, for we may talk of grapes, pomegranates, figs, the "south country," and the habits and dress of its natives, also of mountains and views from them, and of brooks.

**ART WORK.** A study in architecture may be based upon "What cities they be that they dwell in, whether in tents or in strongholds" (verse 19). Describe how cities are "walled," and show that peace-loving people who obey the Golden Rule do not need bars and strongholds.

**HAND WORK.** There is plenty of room for vacation work in shady places, where children may build little cities with walls of stone, and other little cities of tents made with paper folds. At the seashore stones or shells may be the materials.

The **TRANSITION CLASS** may color in crayon or water colors the cluster of fruit upon the ear.

**SCIENCE AT HOME WITH MOTHER.** Encourage the children to use their tongues to express ideas received through their senses. Let them imitate sounds, too, in narrating tales. If they cannot in words describe "where the road goes," encourage them to put their mental picture in form upon a slate or paper. Commend the effort, be the result ever so crude.

### LESSON VI. (August 11.)

#### THE BRAZEN SERPENT. Num. 21. 4-9.

**GOLDEN TEXT.** "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3, 14).

#### Primary Notes.



Let us forget, boys and girls, where we are for a little while. I want you to think of a city; it is night, few people are out doors, but there comes a man walking along a street; he looks at the houses—he is stopping

at one—he knocks—the door opens—he goes in. Let us follow and see why he is making such a

late call; you see he is sitting, and by the lamp-light you can tell he is rich; you know this by his clothes; near him is another man; he is simply dressed, but O, what a beautiful look on his face!

The rich man is talking. Hark! he says:

"Master, everyone knows that you are a teacher sent from God, for no one could do the wonderful miracles you do unless God was with him." And the Master answers, "No one can see the kingdom of God except he is born again." This puzzles the rich man, and he says, "How can a man be born again? he can't be a baby over again?" And the Master shows him that it is not a new body he is talking about, but a new spirit, a new way of living, and he goes on to tell how even this hard thing can be true.

Listen! I want you to hear the very words he is saying. [Repeat John 3, 14-16.] Who can tell who said these words?

Yes, Jesus was talking to Nicodemus, who had come to learn about this new life. Jesus told him that the only way the world could have this life was for "the Son of man to be lifted up." Where? [Uncover cross and last part of Golden Text.] You know the sad story. Why was he lifted up on the cross? For sin. Whose sin? Yours and mine. What must we do that Jesus's death may take away our sins? Believe. What will we have when we look to Jesus, believing that he can forgive our sins? Life.

When Jesus was thinking about his being lifted up on the cross, he remembered something that happened to the Israelites on their journey to Canaan about which we are studying. What did Jesus say to Nicodemus? [Repeat Golden Text.] Moses's name takes us back to that journey. What happened in our last lesson? [Review.] Tell briefly events recorded in Num. 20 and through third verse of chapter 21.]

In spite of all God did for them they grew discouraged because of the hard way, and again they complained of God and Moses.

[Read Num. 21, 5.] The Lord was angry, and to punish them he sent serpents among them, who bit and killed many. What could they do? [Read verse 7.] Moses, ever ready to forgive, prayed for them, and God, ever ready to forgive those who have done wrong and are sorry, told Moses what to do. [Tell of the making and lifting up the brazen serpent and what the people were to do. Uncover pole and rest of Golden Text.] What was the only thing those who were bitten had to do? Look [print] at the brazen serpent. What happened? The bitten one would live [print].

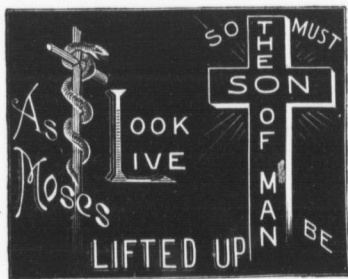
Jesus said all this was like a picture to teach us something. Sin is like the serpents that bit the Israelites; everyone has been bitten by sin, and would die if Jesus had not done what? Been lifted up on the cross. We have only to do what

the Israelites did. Look to Jesus believing that he can save us, and no one who looks will be disappointed. There is always life for a believing look at Jesus.

One Sunday a messenger came to a minister begging him to go and see a man who was dying. The minister hurried to the sick man's bedside, and as he took his hand he said, "You are very ill." "Yes," he said, "I can only live a few hours." "Are you ready to die?" asked the minister. "O, no; I wish I had three weeks and I could be ready." Then the minister told him if he would do just what God said, he could be ready in three minutes, and he told again the story of Jesus, lifted up on the cross that those who had sinned might, if they would believe Jesus could save them, only look to him and have life. The man believed and did look to Jesus, and when he died it was only to have life that would never end.

You know when you are sick you just look at mamma, and she knows what you want and helps you. Just so look to Jesus, with your heart sick with sin. He will know if you really want to be cured. He will take your sins away and give you life.

Give each child a cross.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Still on the Journey. Num. 21. 4, 5; Psalm 101. 1, 2; 103. 2-7.

**GOLDEN TEXT.** "I will remember" (Psalm 77. 11). "And I will remember" (Gen. 9. 15).

**AIDS TO THE KINDERGARTNER.** Holy Bible, Psalm 103; *Old Testament History* (Smith), pages 187-190; *Illustrative Notes* (Drs. Hurlbut and Doherty), pages 221-227; *The Bible and Modern Discoveries* (Harper), pages 90-105, 121.

### ATTENTION STORY.

These people in the wilderness were journeying beside a sea at one time, and they became very much discouraged. I think that this big word means to tell us that they were very tired inside as well as outside. Do you, little children, know how that feels? The thoughts are tired, and the feet are tired; and when the people felt like that

they thought that God and the minister might have let them stay in the country where they saw the golden calf. They were so tired that they became "cross," and then they found fault with what they had to eat. Did you ever see anyone like that? They said that they did not like the bread they had. Are we not sorry that they felt so bad? (Read Num. 21. 4, 5.) But here is a better way of thinking. It is the way of a man who loved God, and was so thankful for what God gave him that he has said many beautiful things about God's goodness. It is our friend, King David, of whom we are speaking, and when he was tired inside and outside he tried to remember pleasant things, and to have his heart filled with loving thoughts. Once, after he had been sad, he sung some very beautiful hymns, and in one he said that he would sing; he would behave himself; and that he would not let his eyes look at naughty things. In another song he said that he would not forget all that God had done for him, because he had helped him to be good many times when he did not feel like being good. He said, too, that he would remember what God did for him. When the people in the wilderness found fault with the bread, and said that they did not like it, they must have forgotten how loving and kind God was when he gave them the bread and the water. It is helpful to us sometimes when we have a symbol to look at, and today our lesson card has a symbol or sign which always stands for the most helpful and wonderful gift of God. It is the cross, and it stands for our belief in Jesus, reminding us of his great love for us. When the people were in the wilderness Jesus had not come to this earth, and the cross could not mean to them what it means to us; but their minister helped them to remember God by giving to them another sign to remind them that their help and their cure for sickness and naughtiness was just in looking to God for his help—the same help you and I have when we look to him. Whenever we see the cross we remember our loving Saviour. Let us read what David said in Psalm 101. 1, 2; 103. 2-7.

Explain unusual words: "Compass," "wisely," "benefits," "iniquity," "healeth," "satisfieth," "renewed."

### OUTLINE.

*Sunday.* Attention Story, Golden Text, and Bible lesson.

*Monday.* Let us be thankful and sing on our journey. This will be easy if we take time to remember how very good God is to us. Has he given bread to you to-day?

*Tuesday.* When the people found fault, how unhappy they were! That made them feel all the worse instead of better. If they thought that bread was not good, they might have said, "But was not the other bread good?"

*Wednesday.* "I will sing" (Psalm 101. 1). Talk of this.

*Thursday.* "I will behave myself" (Psalm 101. 2). What does that mean?

*Friday.* "I will remember." Let us remember that God helps the good, makes me well when I am sick, takes care of my life, and his kind love seems like a crown, and he gives me such good things to eat that I feel young and strong like an

eagle. God says, "I will remember," and he always remembers us.

**NATURE WORK.** Talk of eagles. How strong are they? They build nests far up in the mountains. Talk of the varieties and habits of this king of birds.

**ART WORK.** Show pictures of eagles. Explain that it is the symbol of royalty and a frequent crest. Its figure was used in the military standard of the ancient Romans, and the emblem of United States.

**HAND WORK.** Kindergarten children may use sticks to represent soldiers or people marching. In this march beside the sea were little children. In the sand table outline a desert and a sea.

The **TRANSITION CLASS** may work the symbol upon the card in white silk or thread.

**SCIENCE AT HOME WITH MOTHER.** Talk of sand. This wilderness was sandy and bare. There were no cool and pretty places with ferns growing in them; but gardeners tell us that the mignonette, which is so beautiful and of such a sweet smell, grows best in poor soil. So, even in poor homes and in rough and sandy places, our lives may be sweet and good if we remember God and what he gives to us.

Sand is made by the action of wind and water on rocks. In the sand deserts of the East sometimes canals and their riders must lie close to the ground until the sand storm passes by.

The mother may refer to the last part of the Golden Text, where God says that he will remember. He never forgets us, and he remembers all our needs.

### LESSON VII. (August 18.)

#### THE NEW HOME IN CANAAN. Deut. 6. 3-15.

**GOLDEN TEXT.** "Thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 8. 10).

#### Primary Notes.



I read once of a little girl named Rosalie. While she was little her dear mother died, and her father, who was a bad man, took her to the house of a woman who treated her very unkindly; she made her work very hard, gave her little to eat, and only old clothes to wear. Rosalie was often unhappy, but all through these hard days she had two comforts: one was reading the Bible and praying to Jesus, the other in remembering what her mother had told her before she died; she had said, "Dear Rosalie, try to find your way to your aunt; she is my sister, and will give you a beautiful home, everything to make you happy, and will love you dearly for my sake."

She gave her child a letter for the aunt, which Rosalie always hid inside her dress, to make sure of never losing it. Often in her troubles she would think of her aunt and the nice home she would give her some day, and these thoughts would comfort her. At last the father died and the bad woman planned to send Rosalie away, but Rosalie heard of the plan and made up her mind to run away and find her auntie. There isn't time to tell all about the journey; it was a hard one, her little feet grew very tired, sometimes she didn't know where to get anything to eat, but God watched over her, people were kind to her, and at last she reached her auntie. What a welcome she received! Rosalie gave her aunt the letter, and when she had read it she promised always to keep and love the little girl; she took off the old clothes and put on pretty new ones; she gave her a place at her own table, where there was always plenty, and O, what a beautiful home it was! with flowers and grass and lovely trees around it [uncover picture on board]; and there Rosalie lived many happy years.

Does her story make you think of another about some people who had a home where they were cruelly treated, and who started on a journey to a new home? Who were they? Where was the old home? Where were they going? To Canaan. The new home [print]. Did they know anything about it? What? Can you tell anything about the journey? [Review.] How did the Israelites often feel? But who always helped them? They wandered about in the wilderness forty years, because often they disobeyed God and he turned them back from going into Canaan; but now he was ready to lead them into the promised land.

Just before they went Moses had what we might call a review talk with them; he told over again all that had happened since they left Egypt. [It is well to read the first eight chapters of Deuteronomy, though of course but little can be told in class.]

After Moses had reviewed the journey and repeated again the commandments; he reminded them of the rule by which they might be kept, and which we learned six Sundays ago.

Who knows it? This is the rule they were to live by in the new home. I am sure Rosalie obeyed her auntie's rules in her new home, and never forgot it was her aunt who gave her the home; but Moses, remembering how often the Israelites had seemed to forget God on the journey, warned them not to do so in Canaan, but to always remember [print] what he had done for them, and always obey [print] and serve him. We shall learn by and by how well they remembered.

The journey of the Israelites, you know, makes us think of one we are taking. Where to? Heaven is to be our new home. Who knows about what we shall find there? Moses and the spies told

the Israelites what they would find. Tell me some of the things (Deut. 6, 8, 10, 11; 8, 7-9). Shall we find any such things in heaven? Listen to what the Bible tells us about our new home (Rev. 7, 16, 17; 21, 3, 4, 10; 22, 1, 2).

When Rosalie was enjoying her new home, who do you think she would bless for it?

Who were the Israelites to bless when they reached their new home? Moses said [repeat and print Golden Text]. That is what those who have reached heaven are doing (Rev. 7, 9-12). That is what we will do if we reach there; but can everyone enter? All who started from Egypt did not enter Canaan, because they disobeyed and died in the wilderness. Listen (Rev. 21, 27). Who may enter? (Rev. 22, 14.) Only those who obey God here, but anyone, even a little child, can do that. [Pin gate over trees.]

Will you be one of those to go through the gate? [Give each child a twig from a tree.]



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The New Home in Canaan. Deut. 6, 3-12, 14.

GOLDEN TEXT. "Thou shalt bless the Lord thy God for the good land which he hath given thee." (Deut. 8, 10).

AIDS TO THE KINDERGARTNER. Holy Bible, John 14; *The Shepherd of Salisbury Plain* (Hannah More); *The Kindergarten of the Church* (Foster); "The Family," pages 61-100; *Our Common Birds*, and *How to Know Them* (Grant); *Wake Robin* (Burroughs); *Snow Bound* (Whittier), "The Dear Home Faces."

### ATTENTION STORY.

Our lesson to-day is a beautiful thanksgiving lesson. On the Thanksgiving Day in November, when we go "over the hills to grandpa's," we are thankful for all we have, and especially for the harvests; but all our days are of thanksgiving when we remember God's goodness. God has given to us a good land, and a great country which is our country. Your country, each little child! How many beautiful flowers and birds and hills and rivers and fields we have here! Our country

is called "The land of the free and the home of the brave." Sometimes, when we are glad and happy and thank God for our country, let us say this little prayer: "God bless our native land." When the people were going out of the wilderness to their new home in a pretty country, they were told again of the commandments of God, and especially of that one about loving God "with all thine heart, and with all thy soul, and with all thy might." God knew that love and obedience must be in every home if the people would be happy; and he wants children to love their parents so much that they will be glad to obey them. This book says that the fathers and mothers were to have his words in their hearts, and to teach them to the children when they are sitting in the house; when they go out to walk; when they lie down and when they rise up; and they were to write the words, too, so that they might be remembered. The people were told not to have anything to do with images again, as they had when they made that golden calf. Here is what was written for them. [Read Deut. 6, 3-12, 14.]

Explain unusual words: "Observe," "increase," "mightily," "diligently," "frontlets," "diggedst," "plantedst."

### OUTLINE.

*Sunday.* Attention Story, Golden Text, and Bible lesson.

*Monday.* Explain with simplicity the value of obedience based on "observe to do it, that it may be well with thee." Obedience to God's word brings joy and peace. When little children are obedient and gentle, their home is a happy one.

*Tuesday.* Talk of verses 5-7, showing that we are to remember God's word and talk of the blessings he gives us.

*Wednesday.* What is the "sign of the hand"? It may show a loving heart by its service, for if we love God and love his people, we will do many things with our hands, and in this way show our love. These tiny hands of yours may show the love of your hearts. Speak of some of the possibilities of the hand which does what the heart and the mind tell it to do. Your hand never does anything of itself; it obeys you.

*Thursday.* Talk of the good things God has given to us inside the house—first, our parents; and then speak of the good things outside—the birds and flowers and fruits. We have even a better country than the people coming from the wilderness had. Once a wise man said that it is better to have just a few vegetables to eat if love is in the home, than to have a great deal of meat and a great dinner where people have unkind thoughts (Prov. 15, 17). And the same man said that a little bit of dry food, where the people are quiet and kind, tastes better than a house full of good things to eat where people quarrel (Prov. 17, 1).

*Friday.* The Golden Text teaches us that we are to be thankful for the land where our home is. Teach a lesson of patriotism. Talk of the resources of this land, and show the Union Jack as our flag. Have a branch of maple leaves and explain that the maple is our emblem.

**NATURE WORK.** There is a large field in this "goodly land," but let us talk of our little friend the robin, for he is heard so often during these summer days. He is one of the first birds to come in the spring, and he stays with us as long as he can in the autumn until the cold days send him South.

**ART WORK.** The robin's nest you may study, for he is a little builder. His house is not as daintily artistic as some birds make, but it is a strong little house.

**HAND WORK.** The kindergarten children may cut flags of paper, color them, and paste them on sticks. They may draw flags upon their slates.

The **TRANSITION CLASS** may outline and color the robin upon the lesson card.

**SCIENCE AT HOME WITH MOTHER.** Explain that a land flowing with milk and honey means a country with pastures for the cattle that give milk, and with flowers full of honey. There are many uses for milk. Talk of some of them, and show that God's goodness never fails, and he provides for us every day. If his loving-kindness is remembered in the homes of our great land, and if we thank him for his wonderful bounty, the children and the older ones in the homes will be peaceful, contented, and happy.

Try to have each child understand that he is part owner in the home, be it ever so humble, and thus promote interest in the details of home life. The children may help the mother in keeping the rooms orderly. A clean little home where each one loves all the others, and where all try to be helpful, is the sweetest place on this earth.

### LESSON VIII. (August 25.)

#### CROSSING THE JORDAN. Josh. 3. 5-17.

**GOLDEN TEXT.** "When thou passest through the waters, I will be with thee" (Isa. 43. 2).

#### Primary Notes.



Did you ever go away to visit? What did mamma say before you went? She told you how you were to behave, what you should *do* and what *not* do, and I am sure she said almost the last thing, "Remember what I have told you." I think Moses felt something as your mamma would feel if you went away without her when he knew the Israelites were going into Canaan, and going without him. Now I am sure you want to know why Moses was not going with them. Once he displeased God, and God said because he did wrong he could not enter Canaan, but he let Moses see the land from a mountain just before he died (Num. 20. 10-12). It was

because Moses knew he could not go with them that he had the review of which we talked last Sunday. After reviewing he went on to tell them what they must do and what they must not do when they reached Canaan. Over and over we read these words: "When ye are come into the land" *do* this or *don't* do that.

It took a long time to say all that was in his heart, but he told them last not to be afraid, that God would be with them and never forsake them. After Moses had finished God spoke to him and said (Deut. 32. 48-52). [Describe Moses's death and how the Israelites wept for him (Deut. 34. 1-8).]

What would they now do for a leader?

Moses chose one for them before he died (Deut. 34. 9)—Joshua, who had been with him in Mount Sinai; Joshua, the brave spy, who brought back the good report; Joshua, the wise man.

God spoke to Joshua after Moses died, and told him to lead the people over Jordan, promising to be with him as he had been with Moses. He told him not to be afraid, because God would be with him "whithersoever he went" (Josh. 1. 1-9). And now there was a great stir among the Israelites, for Joshua told the officers to go through the camp and tell the people to get ready, for in three days they were to go over Jordan and into Canaan. [Try to picture the preparations, and then tell story as found in Josh. 3. While talking uncover picture of Canaan and river.] Why were they not afraid to cross Jordan? Our Golden Text tells. Who said it? What is it? A promise [print]. Whose promise? God's [print]. What does he promise? "I will be with thee" [print]. When? See, I have printed it across the river. Did God keep this promise?

Perhaps you think there are no rivers to cross in our journey to heaven. Well, there are none like Jordan, but there are things for us to do or bear that are as hard for us as crossing the Jordan: was for the Israelites. I want to tell you of three things which will surely come to every one who is on the journey to heaven—things we could never get through if we did not have this same promise.

The first is temptation [print]. This comes to everyone, and unless we have Jesus's help we will be overcome by it, just as the Israelites would have been by Jordan if God had not helped them.

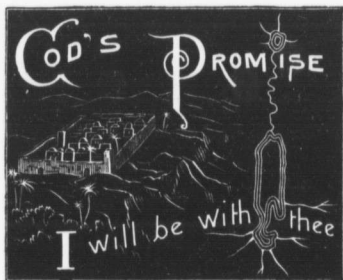
I read a story of a boy who went to live at a school. At night when he knelt down to pray the boys made fun of him and threw shoes at him. He was very much tempted to give up praying, but he knew what he ought to do, so one night he turned to these boys and said, "Boys, I am going to say my prayers no matter what you do. You may throw all the shoes and make all the fun you want, but I'm going to keep right on."

Now see how God helped him. Some of the boys began to laugh, and one picked up a shoe. But the biggest fellow said, "Let Percy alone; he is

right, and I won't let any of you boys trouble him. After that there was no temptation to stop praying, and God made the way easy because Percy had gone bravely ahead.

Another thing that comes to all is trouble [print]. [Tell some personal experience.] The third thing is death [print]. You and I must each go through it to enter our promised land. But we need not fear; Jesus will be with us. [Christian crossing the river in *Pilgrim's Progress* is a good illustration, or some happy death the teacher may have seen or known about.]

Dear children, we need not fear temptation, trouble, or death, though we must go through them all. Why? Because of the promise. [Repeat Golden Text.]



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. "Crossing the Jordan." Josh. 3, 6, 11-17.

GOLDEN TEXT. "I will be with thee" (Isa. 43, 2). AID TO THE KINDERGARTNER. Holy Bible, Josh. 1, 7, 8; *Beauties of Ruskin*, "The Interrupted Stream," pp. 64-67; *Literary Attractions of the Bible* (Halsey), "Sublimity;" *The Providence of God*, pp. 371-383; *The Cry of the Christian Heart* (Pressensé); *What is the Bible?* (Ladd), pp. 153-174.

### ATTENTION STORY.

When the people were going out of the wilderness they had God's law, or word, which was to them what this Bible is to us. In that "once upon a time" long ago, there were not any books printed as they are now, and the writing was made in signs on stones and on skins and other surfaces. This word of God, or Bible of the people in the wilderness, was very precious to them, and they wanted to be very, very careful of it that nothing should harm it. They were going to cross a river at one time, and they had not any ferry or boat, but they must get across in some way. God understood about it, and he saw that they were very careful of his word, for the men had made a little box, covered with gold, which they called an ark. They made pictures of angels for the top of the box, and all this was to be a sign to show them that God's loving presence

and care went with them. When the time for crossing the river came, Joshua told some of the other ministers to carry the precious ark and go first, and the people would follow. They did so, and as soon as their feet were in the water God caused the river to stop its running until they passed safely over, and their Bible did not meet any harm, and the beautiful ark did not get wet. We read about it here in Josh. 3, 6, 11-17.

Explain unusual words: "Covenant," "passeth," "tribes," "heap," "midst," "Israelites."

### OUTLINE.

*Sunday.* Attention Story, Golden Text, and Bible lesson.

*Monday.* Talk of the ark being made of wood and covered all over with gold, that the word of God might have a safe place. Do we think very much of God's word? Are we careful of our Bibles? Do we think them precious?

*Tuesday.* Explain what is meant by "Lord of all the earth" in verse 11. There are other lands than this fair land of ours. We talked of our country last week, but there are other countries across the seas, and there are little children there who live and eat and sleep very differently from what we do. Jesus loves them, and says, "Suffer them to come unto me;" that means let them come. God loves them as much as he loves us, but some of them do not know it yet, because they have not this Bible to tell them. Wherever this is found the people are better and their lives are brighter than they could be without it.

*Wednesday.* Talk of the customs of some of the people who live in other lands. Some of them eat with sticks instead of spoons, and others sit on matings and rugs on the floor, and do not use chairs.

*Thursday.* God made the rivers and the oceans, and they obey him. No man can cause the rain to fall or to stop falling, and no man can cause a river to have a great deal of water or a little water; but God guides the rivers and the tides of the sea. We cannot stop even a tiny brook in its joyful play over the rocks; but Jesus once quieted the waves of the sea in a great storm by saying, "Peace, be still." He could do it because he was God's dear Son.

*Friday.* Talk of the Golden Text: "I will be with thee." God is near to us, and he will be always; no matter where we are, or whether we are sorry or glad, he is near us to care for us because he loves us very dearly.

**NATURE WORK.** Talk of what we find growing beside brooks and rivers—the cresses and forget-me-nots; and of what is so different which we find beside the sea—the bright, colored mosses, the seaweeds and grasses, and the pretty shells washed upon the beach.

**ART WORK.** Show interior pictures of homes in other lands, and also representations of outdoor life, of children in countries North and South, East



and West. "The Lord of all the earth" is their Father and Friend.

**HAND WORK.** The kindergarten children may outline rivers in the sand or soil. Mr. Ruskin says, "Rivers lean to one side." Have the children get an idea of curves, and show their mental picture with the work of their fingers.

The **TRANSITION CLASS** may sew the **Golden Text** upon the lesson card, using a delicate shade of blue silk or thread, which will stand for gentle and loving tones.

**SCIENCE AT HOME WITH MOTHER.** Talk of the grandeur of storms. God controls the thunder, and gives us the electricity which we use. Remember our lesson on thankfulness, and do not forget to thank God for the land and for the sea. Talk of the path or course of a river, and of how all rivers travel on and on until they find the sea.

Impress the thought of the value of the Bible. Do you remember your mother's Bible and the old Bible your grandmother used to read every day?

But there are many little children whose mothers and grandmothers have never read the Bible, because they have never heard of it. We would like to have the families living over the seas know of these beautiful Bible stories, and we may obey the Golden Rule by sending Bibles to them. That will be doing to them as we would like them to do to us if we had never heard of this wonderful book. Fathers and mothers and children are happy in homes where the Bible words are read and loved and obeyed. In this way we may obey the words of Jesus, "Go teach all nations."

### Whisper Songs for August.

#### FIFTH LESSON.

How fair is sweet Canaan!  
Her fruits, O, how fair!  
Trust God, little pilgrim,  
He'll bring you safe there.

#### SIXTH LESSON.

O look unto Jesus,  
His cross keep in view;  
He died to save sinners,  
He died to save you.

#### SEVENTH LESSON.

For all the rich blessings  
The Lord sends to me,  
I'll love him and serve him  
With heart glad and free.

#### EIGHTH LESSON.

The Lord is our Leader,  
And this we may know,  
That he will be with us  
Wherever we go.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Third Quarter.

**RISE**, all repeat, "O come, let us sing unto the Lord."

#### RECITATION.

"Come, children, happy children,  
Who love the Saviour's name,  
Join in a song of praises,  
And spread abroad his fame;  
Now raise your happy voices  
And joyful offerings bring,  
For Jesus loves the children—  
Sing, children, sing."

#### HYMN. Selected.

*Teacher.* And they brought young children to him, that he should touch them.

*Class.* Jesus said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

*Teacher.* A new commandment give I unto you,

*Class.* That ye love one another.

**ECHO PRAYER**, closing with the Lord's Prayer.

**HYMN.** "I think when I read that sweet story of old."

**OFFERINGS**, followed by birthday offerings.

#### RECITATION.

"Only a little penny!  
Yet with assurance sweet,  
Fearing no scorn, we lay it  
Down at the Saviour's feet.  
Saving for him a portion  
Out of our slender store;  
Gladly we give our pennies  
If we can give no more."

**COMMANDMENTS.** First and third Sabbaths.

**TWENTY-THIRD PSALM.** Second and fourth Sabbaths.

#### REVIEW.

**MOTION SONG, or REST EXERCISE.**

**LESSON TAUGHT**, followed by **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."

#### CLOSING HYMN.

*Teacher.* And now, little children, abide in him,  
*Class.* That we may not be ashamed before him at his coming.

*All.* The Lord watch between thee and me when we are absent one from another.

### To Superintendents.

In the first place you have now the highest motive for living near to Christ. *Your success depends chiefly on this.* Go into your school next Sunday and look around. Your spirit will be the spirit of this school. If you are indifferent in your treatment of sacred things, so will these teachers be. If your heart is not near to Christ, this school will be cold and dull and barren. Look at the upturned faces. Look down even into the upturned hearts that are watching you. If you were nearer to Christ, what might you not do? By these souls committed to your care, by these teachers who will not be more in earnest than you are, by the judgment-seat of Christ, *by eternity itself*, I beseech you be a better Christian man than you are.

Do not affect piety. If there is any abomination in the world it is the superintendent who "puts on" pious ways. It is hypocrisy. Even if you do it from a mere desire to be impressive, it is cant. Children see through it. It repels them. Away with your pious tone and precise, solemn face and prayer-meeting phrases. The children are not to be impressed with sounding brass. They penetrate the sham. And if they do not, God does. But the children do, and all the unnatural mouthing makes them hate the religion that you burlesque.

Do not say that the responsibility is too great, and that you will resign. No shallower deceit does Satan palm off upon us. *You cannot shirk responsibility.* Go, bury your talent in a napkin, and then tell the Judge all that hypocritical stuff about your being afraid of responsibility. How terrible will your cowardice look to you in the day of judgment!

But feel your accountability none the less. Cry out with Paul, "Who is sufficient for these things?" Let the burden of souls rest upon you. Carry it in your devotions. Let it lie down with you upon your bed. Let the picture of these upturned eyes and hearts never leave you. But do not let them drive you from your

work. Let them drive you to Christ. The same Paul who said, "Who is sufficient for these things?" said also, "Our sufficiency is of God."

I plead for a more profound and tender piety in superintendents. You may have a large school without it. You may have a good picnic without it. You may have order without it. You may even have well-learned lessons without it. But the truest, highest, most Christian-like success you cannot have unless you have more of Christ in your heart.

I can go into your school when you are away, and know just what sort of a man you are. There is an aroma of a good superintendent in some schools. But in others there are life, and order, and outward prosperity, but there is no feeling of Christ's presence in his word. The observer feels that there is a superintendent who either does not live near to Christ, or who fails to make his Christian spirit felt in the school.

As the superintendent is, so are the teachers. If Christ is vividly present in his prayers and other exercises, if he feels the presence of God in his word, then will the teacher teach thus, and the scholar study in the same spirit. The atmosphere through which a scholar will regard the Scriptures for all the rest of his life is often fixed by his teacher's way of teaching, and that is very generally the reflection of the superintendent's spirit.—*Baptist Superintendent.*

### Sunday-school Furnishing.

OUR country churches could be seated in such a way as to serve very much better for Sunday-school purposes, by using the reversible seats. They are furnished in neat designs and are as comfortable as any other seats. Moreover, they cost no more. We commend this idea to church committees now erecting new church buildings, and all who are contemplating putting in new seats. It is a great advantage to be able to turn one of the two seats used by a class so as to bring the scholars altogether, as it greatly helps the teacher.—*The Evangelist.*

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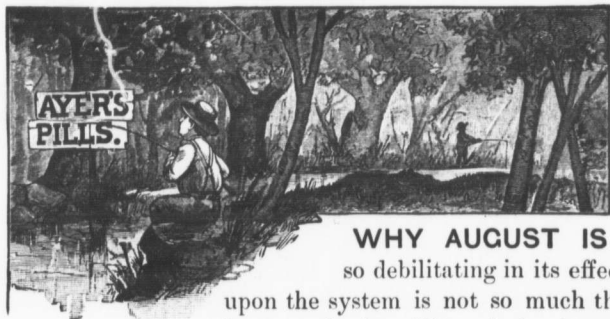
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