

The Teachers' Monthly.

Vol. 1.

AUGUST, 1895.

No. 8.

SUMMARY OF THE REPORT OF THE SABBATH SCHOOL COMMITTEE FOR 1894.

Sixteen Presbyteries give complete returns. The Schools reported number 1,888, (an increase of 84) or about 90 per cent. of the total number of Schools. In order to conserve space, our reference to the various sections of the tabulated report will be as brief as possible.

1.—ATTENDANCE. 17,527 teachers, and officers (an increase of 563), have under their care 153,013 scholars, a gain of 9,851. Of the former, the average attendance is 83 per cent., and of the latter 66 per cent. 1,238, (or slightly over 66 per cent.) of the 1,888 Schools reported, are "evergreen," the average number of months for the rest is eight.

2.—RECITATIONS. The number memorizing the Scriptures and the Shorter Catechism is on the increase from year to year, while those repeating the whole Catechism are 578 fewer than last year. The satisfactory increase of 9,271 pupils who prepare lessons at home, is doubtless due to the introduction of the Home Study series of lesson helps so ably prepared by our Conventer. We regret that the number of teachers' meetings for the study of the lesson shows a decrease of 12.

3.—CHURCH RELATIONS. In this section all the columns indicate an increase but one. The Elders engaged in Sabbath School work are 2,626, or 123 more than last year. The number of scholars attending public worship in the sanctuary is 59,055, a gain of 1,819. 4,943 scholars sat at the communion table for the first time during the year, while the total number in full communion is increased by 1,171. Showing that a large number of communicants must have ceased attending the Sabbath School. Surely this ought not to be.

4.—CONTRIBUTIONS. \$82,008 were raised in the Schools, a decrease of \$3,029. Of this amount \$45,749 were expended on the Schools themselves; \$28,987 were given to the Schemes of the Church, being \$1,111 less than last year. Of the schemes supported, Foreign Missions have the lead with \$8,428, Home Missions come next with \$7,556, French Evangelization closely follows with \$7,270, while \$5,146 were given to other schemes. "Other objects" received \$7,183, an increase of \$752. Congregations contributed \$11,590 to the support of their Schools, being an increase of \$184.

5.—HIGHER RELIGIOUS INSTRUCTION. In this department a steady advance is marked during the year. The work, preparatory to the examinations, was taken up by 60 schools, while from 40 others applications were made for diplomas for catechism recitations; so that at least 100 schools participated to some extent in the benefits of the scheme. From these 60 schools came applications for 1,375 examination papers, compared with 932 for last year. The severe storm prevailing through the Dominion on the day appointed for the annual examination, kept many candidates from presenting themselves; yet 385 took part in the examination, as compared with 306 of last year. Of the 385 attempting the examination 266 have been successful, 194 receive diplomas, 57 have been awarded prizes, and 16 have won medals. The interest in the Shorter Catechism steadily increases, as seen in the awarding of 169 diplomas for correct recitation of all the questions, as compared with 124 last year.

6.—PUBLICATIONS. The circulation of the *Home Study Leaflet* has increased greatly during the past year and now reaches 17,000 as compared with 11,500 at the time of last report. It will in future more than pay its own expenses. The publication of the *Home Study Quarterly* was undertaken, beginning with last January. It has now over 4,000 subscribers and, excepting the cost of extra sample copies, has from the first more than met its own expense.

The *Home Study Teachers' Monthly* grows in favor. In our last report the circulation of the *Teachers' Preparation Leaflet*, whose place the *Monthly* takes, was stated to be only 500, the *Monthly* now has 1,600 subscribers, and the list is increasing every week.

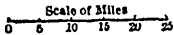
7.—CONDENSED FINANCIAL STATEMENT. Receipts from all sources, \$3,623.67; expenditure, \$3,580.51. To meet the deficit of past years and carry on their work, the committee—

(Continued on Page 164.)

MAP OF THE HOLY LAND

Corrected by
A. S. DE HASS, D. D.

1880.



TRIBAL REFERENCES.

I. JUDAH.

- | | |
|-----------|------------------|
| 1. Naom | 6. Utsah |
| 2. Carnel | 7. Lachish |
| 3. Juttah | 8. Heror |
| 4. Dumah | 9. Shikkedah |
| 5. Tekoa | 10. Adullam Cave |

II. BENJAMIN.

- | | |
|-------------|-------------|
| 1. Rimmon | 6. Anathoth |
| 2. Gibeon | 7. Nob |
| 3. Michmash | 8. Gibeah |
| 4. Gaba | 9. Mizpah |

IV. DAN.

V. EPHRAIM.

VI. MANASSEH.

VII. ZEBULON.

VIII. ISSACHAR.

IX. ASHER.

XI. NAPHTALI.

XII. GAD.

XIII. REUBEN.

Notes on the Lessons.

LESSON V—August 4th, 1895.

The Report of the Spies. NUM. 13: 17-20, 23-33.

(Commit to memory verse 20).

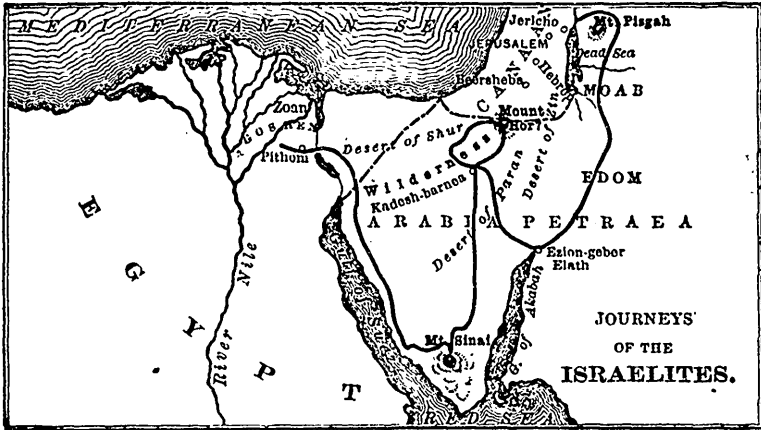
GOLDEN TEXT: "The Lord is with us, fear them not." Num. 14: 9.

PROVE THAT—We must not hope without reason. I Pet. 3: 15.

SHORTER CATECHISM. Quest. 31. *What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

LESSON HYMNS. *Children's Hymnal*—Nos. 124, 119, 120, 130.

DAILY PORTIONS. *Monday.* Report of the spies. Num. 13: 17-25. *Tuesday.* Num. 13: 26-33. *Wednesday.* Mistrust. Num. 14: 1-12. *Thursday.* The punishment. Num. 14: 13-25. *Friday.* Judgment on the rebellious. Num. 14: 26-39. *Saturday.* Remembrance of the fact. Num. 32: 6-15. *Sabbath.* Without fear. Ps. 46. (*The I. B. R. A. Selections*).



NOTES AND EXPLANATIONS.

INTRODUCTORY. After receiving their religious and political constitution at Sinai, the Israelites marched directly across the wilderness of Paran to the borders of Canaan. The unreliable character of the people and the dangers arising from the "mixed multitude" which accompanied them were soon apparent. Murmurs with regard to their hardships were silenced at Taberah, by "the fire of the Lord" and by a second (Ex. 16: 13) and abundant provision of quails. But the gift so thanklessly received became an occasion of terrible punishment, and the name Kibroth Hataavah, "The graves of gluttony," marked the cemetery of the victims of divine wrath. Even those nearest to him, Aaron and Miriam, were jealous of Moses' pre-eminence. Only unbounded fortitude and faith, combined with surpassing meekness of disposition, could have enabled him to continue as leader of the emancipated nation. But, solitary in his greatness, Moses "spake mouth to mouth" with God, and beheld "the similitude of the Lord." Such converse and such a beatific vision lifted him far above the vexations necessarily attendant upon his arduous enterprise, and strengthened his heart so that he might inspire others with his own perseverance and hope (Num. 12: 8; 11: 25). Arrived at Kadesh Barnea, twelve trusty men, "heads of the children of Israel," were sent, by the request of the people (Deut. 1: 22) and the command of God, to "search the land of Canaan," and thus secure information for the guidance of the leaders in the proposed campaign of conquest. Read Deut. 1: 1, 2, 19-36; Heb. 3: 7-19; 4: 1-3.

LESSON PLAN. I. The Spies Sent Out. vs. 17-20. II. Encouragements to Faith. vs. 23-27. III. Excuses for Unbelief. vs. 28-33.

I. THE SPIES SENT OUT. 17. **Moses sent them**—From Deut. 1: 22, it appears that the people demanded that this precautionary measure should be taken. This may have arisen from a lack of faith on their part, but there was no impropriety in the proposal itself. The promise of divine help and the assurance of final victory do not absolve the Israelites, or any one, from acting with due prudence in accordance with their own best judgment. The proposal is sanctioned by God himself, and Moses willingly gives the fullest instructions (Deut. 1: 23). "In one sense there is no need to send spies to report, either upon the fertility of the land, or on the peoples dwelling in it. Yet Divine Providence, on which men rely, does not supersede their prudence and the duty which rests with them of considering the way they go. The destiny of a life or of a nation is to be wrought out in faith; still we are to use all available means in order to ensure success" (Watson). Joshua did the same thing at a later period (Josh. 2: 1). **To spy out the land**—Learn everything about it that would be useful to know for the encouragement and direction of the host. **Southward**—R. V. "by the South." The word for "South" is *Negeb*, "the dry" region. To the Hebrews and the dwellers in the plains of the Tigris and Euphrates all southern countries seemed to be parched and barren. But "the South," pre-eminently, the *Negeb*, was the arid tract south of Hebron and north of Kadesh. Across this the spies were directed to take their course. "The *Negeb* rises in a vast steppe, about eighty miles from south to north, and gradually passes in successive terraces into the hill country of Beersheba, *Jebel Magrah*, is a great plain of fifty or sixty miles from east to west. Over all this region there still are found fertile spots, with grass and water, and signs of ancient populousness and prosperity appear in every direction" (Steel). It was the favorite home of the patriarchs. **The mountain**—R. V. "the mountains." The hilly country afterwards known as the mountains of Judah (Judg. 1: 9, 19). Some understand the term to include the whole country northward.

18. **See the land**—The general character has been declared already, but the spies were to bring more local and particular descriptions. Commercial intercourse was frequent between Canaan and Egypt, and doubtless Moses himself was well-informed regarding the former home of his ancestors and the promised heritage of his people, but these spies, as independent eyewitnesses, would bring details that would inspire the people with confidence. **The people**—These were nearly all descendants of Canaan. "It is well for those who march under the banners of the Most High to consider carefully what they shall have to encounter; to anticipate the dangers into the midst of which they will be thrown, and take the re-

quisite precautions to meet and overcome them." (Green).

19. **What the land is**—The attention of the spies is in each verse directed to a different subject of observation. In verse 18 the land is to be viewed mainly with regard to the distribution of the population. In this verse they are directed to note whether its climate is salubrious and its land arable or not, and in the 20th verse, they are to report upon its fertility and products and forests. **What cities**—The Hebrew word includes any collection of dwellings without reference to their permanency or the material of which they are built. **In tents**—The Hebrews dwelt for forty years in a city of tents. The spies were to note whether the land was inhabited by nomadic tribes like those of the desert, or by people protected by fortified positions and walled cities.

20. **Fat or lean**—fertile or barren (Deut. 8: 7, 8; Neh. 5: 25, 35; Ezek. 20: 6). **Wood**—Palestine was anciently well wooded, but is now entirely denuded of its forests. **Good courage**—The undertaking was perilous. Moses spoke in the same cheering words to Joshua long afterwards (Deut. 31: 6; 7: 23). In doing God's work we ought not to be faint-hearted (Ecc. 9: 10). **The time of the first ripe grapes**—At Hebron this would be in July or August. They had left Sinai early in May (Num. 10: 11), so that nearly three months had passed.

The verses omitted give an account of the routes taken by the spies. Probably they separated into groups of twos and threes, disguising themselves perhaps as Egyptian traders. They did their work thoroughly and without any recorded adventure.

II. ENCOURAGEMENTS TO FAITH. 23. **The valley of Eschol** (J. V.)—This is believed to be a valley to the north of Hebron, where a fine spring rises among the vineyards. "The walk up this valley" says Canon Tristram, "revealed to us for the first time what Judah was everywhere else in the days of its prosperity. Bare and stony as are the hillsides, not an inch of space is lost. Terraces, where the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes; olive, mulberry, almond, fig and pomegranate trees fill every available cranny to the very crest, while the bottom of the valley is carefully tilled for corn, carrots and cauliflower, which will soon give place to melons and cucumbers." **Bare it between two**—To prevent its being injured, for they were several day's march from Kadesh. Clusters of grapes in Palestine often weigh 10 or 12 lbs., with the single grapes as large as a plum. A Syrian vine in England produced a cluster weighing 19 lbs. "The heaviest bunch of black grapes that has ever been recorded weighed 23 lbs. 5 oz.; length 24 in., width across 22 in." (Peloubet). **Pomegranates**

—“Grained apple,” from the numerous grains or seeds which it contains. It grows upon a large bush belonging to the myrtle family, in size it is as large as an orange. When ripe the rind is hard and contains a reddish pulp which has a delicious sub-acid flavor.

24. **Because of the cluster**—*Eshcol* means “cluster.” “The grape vine was the emblem of the Hebrew nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries at Prague.” (Stanley). There is an *Eshcol* mentioned in Gen. 14: 13, 24, but there is no intimation that he gave his name to any place.

25. **Forty days**—Resting six Sabbaths would leave them thirty-four days for travel, which would be amply sufficient even for those who went farthest north.

26. **Wilderness of Paran**—The general name for the desert between Sinai and Palestine. Called also the wilderness of Kadesh. The name survives in *Feiran* a valley and ruined city near Horeb. *Kadesh*—Usually called *Kadesh-barnea* (Num. 32: 8). *Kadesh* means “holy” or “sanctified,” and may have been so named because of the sentence pronounced there upon the faithless nation (14: 21), or that upon Moses (20: 12). *Barnea* was probably the older name of the place. In Abraham’s time it was called *En-Mishpat* (Gen. 14: 7) or “fountain of judgment.” It is now called *Ain-Quadis* or the “sacred fountain.” It lies 50 miles south of Beersheba, and is described as a hill-encircled plain, several miles wide, giving abundant room for the camp of Israel, covered with grass, shrubs and flowers, and supplied with plenty of water from three springs. One of these latter flows from beneath a large isolated mass of rock and is pointed out by Arab tradition as the one miraculously opened by the rod of Moses (20: 11). **The fruit of the land**—The report was made publicly. There was no doubt that the land was all that it was reported to be.

27. **Milk and honey**—A poetic expression for great fertility (Ex. 3: 8; 33: 3). A pastoral people could desire nothing better (Gen. 47: 3-6).

III. EXCUSES FOR UNBELIEF. 28. **Nevertheless**—A fatal word. God had kept his promise, they had no right to doubt his ability to give them the land. They probably posed as the cautious level headed men who

LESSONS. 1. While trusting God fully we should at the same time act prudently. 2. Only those who diligently search for them will find good things of any kind. 3. The fact that God has carried us safely through dangers in the past should give us courage to face those ahead. 4. A true statement with a false coloring is the worst kind of lie. 5. Our fears are apt to exaggerate difficulties.

would not undertake rash ventures, while Joshua and Caleb were to them the hot headed enthusiasts who were carried away by their emotions. We shall never do great things for God unless we are willing to venture beyond the advice of worldly prudence sometimes. **The people be strong**—Physically strong. Active and trained to war. Judging from their mummies the Egyptians were slight and short of stature, and ages of servitude and hard fare may have enfeebled the Israelites. **The cities are fenced**—They were without battering rams or other means for reducing fortified places. Jericho was assailed in a very different spirit, and the city walls proved no obstacle to the army of Jehovah. **Very great**—Here begins the language of exaggeration. **Children of Anak**—The “long-necked” people. In verse 33 they are called giants, and the contrast with the stature of ordinary men is unduly magnified. Remnants of the race found refuge after the conquest in Philistine cities, and Goliath may have descended from them. His stature was about 10 feet, but this was evidently exceptional even amongst the Anakim.

29. For the nations mentioned in this verse see the Bible Dictionary on the inside pages of the cover.

30. **Caleb**—(See Bible Dictionary). Here and in Num. 14: 24; Deut. 1: 36, Caleb is spoken of alone. In Num. 14: 6, 30; 26: 65; 32: 12 both Joshua and Caleb are mentioned (See Josh. 14: 6). Caleb seems to have been the more prominent of the two, or Joshua may have arrived later, after the others had reported. **Well able to overcome it**—(Num. 14: 8, 9; Ps. 27: 1; 60: 12; 118: 10).

32. **A land that eateth up the inhabitants thereof**—Their own report shows that they could not mean that the country was unhealthy, or required wasting toil for its cultivation. It means that it would be impossible to live in it because of continued petty wars with hostile tribes. It is not worth conquering. Faithless fears depreciate the land and make out all the inhabitants to be ferocious giants.

33. **Giants**—R. V. “Nephilim.” This word occurs only here and in (Gen. 6: 4). Its meaning is uncertain. The spies probably used the name of a dreaded antediluvian race, around which myths of a superstitious character clustered, in order to heighten the fears of the people. Compare 1 Sam. 17: 42; Isa. 40: 22. Contrast Jonathan (1 Sam. 14: 6), Gideon (Judges 7: 4) and Asa (2 Chr. 14: 11).

THE BLACKBOARD.

UNBELIEF.
D
IFFICULTY.
ANGER.
EFEAT.

FAITH.
P
LENTY.
ROMISE.
OSSESSION.

“Let us go up.”

LESSON VI—August 11th, 1895.

The Brazen Serpent. NUM 21: 4-9.

(Commit to memory verses 8 and 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.

PROVE THAT—Christ was also lifted up. John 3: 14, 15.

SHORTER CATECHISM. Quest. 32. *What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 86, 98, 43.

DAILY PORTIONS. *Monday.* The Brazen Serpent. Num. 21: 4-9. *Tuesday.* Returning to God. Hos. 14. *Wednesday.* The serpent destroyed. 2 Kings 18: 1-7. *Thursday.* Look, and be saved. Isa. 45: 20-25. *Friday.* "Behold the Lamb of God." John 1: 29-36. *Saturday.* Christ's drawing power. John 12: 23-33. *Sabbath.* The Son of Man lifted up. John 3: 5-15. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. For their refusal to enter the promised land the Israelites were condemned to the wandering life of desert tribes for thirty-eight years. Kadesh-barnea remained their place of rendezvous and there the tabernacle remained, but the people dispersed themselves in bands over the whole adjacent desert as pasturage for their flocks could be obtained. The most important events of this long period, during which all adults over twenty years of age at the beginning passed away with the exception of Moses, Joshua and Caleb, are (1) *The rebellion of Korah* (ch. 16), which was an insurrection of certain Levites against the authority of Moses and Aaron as holding a special divine commission; (2) *The blossoming of Aaron's rod* (ch. 17), by which a visible sign was given of his right to the High priesthood. (3) *The death of Miriam* (20: 1). (4) *Water from the rock* and Moses' sin in connection with it (20: 2-13); and (5) *The death of Aaron* (20: 22-29).

When the time had arrived for the final advance against Canaan, the king of Edom was courteously requested to permit the people of Israel to pass through his territory around to the east side of the Dead Sea. To this a rude refusal was received, and being forbidden to force their way, the Israelites turned southward into the desert so as to skirt the southern border of Edom.

LESSON PLAN. I. The Sin. vs. 4, 5. II. The Punishment. vs. 6, 7. III. The Cure. vs. 8, 9.

I. THE SIN. 4. Mount Hor—A lofty mountain, 4,800 feet high, at the west of Edom, and overlooking the rock hewn city of Petra. It was about half way between the Dead Sea and the gulf of Akaba. "It towers in lonely majesty, rising high aloft into the blue sky, like a huge grand, but shattered rock city, with vast cliffs, perpendicular walls of stone, pinnacles and naked peaks of every description" (Geikie). On its summit Aaron died. The reputed site of his tomb is honored by the Mahomedans. **By the way of the Red Sea**—They moved southward towards the eastern arm of the Red Sea, the gulf of Akaba. The refusal of the king of Edom to permit them to pass through his territories, compelled them to march around the southern border of them. **To compass**—to go around. The land of Edom—The Edomites were descendants of Esau, Jacob's brother, (Gen. 25: 30; Num. 20: 14; Deut. 2: 4, 5). The Israelites were forbidden to attack them (Deut. 2: 4, 5), because they held Mount Seir as a possession from God himself, and were, moreover, their brethren. **Much discouraged**—The route now taken

was most difficult and dangerous. It is described as an expanse of shifting sands, broken by innumerable undulations, and countersected by a hundred watercourses. It lay in the track of the furious sirocco, and furnished no sustenance for their flocks and herds. Beneath their feet were sharp pebbles of basalt and flint, overhead by day the burning sun and all around them the desolation and silence of "the great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. 7: 15). Such a journey was a severe test of loyalty and faith. (1) It was a very *round-about way*, and the reasons for taking it may not have been very apparent to the mass of the people. (2) It was a very *toilsome way*. Better fight the Anakim than brave such dangers as it presented. (3) It was a *dry and barren way*. They had lived in tolerable comfort at and around Kadesh-barnea for thirty-eight years, and they felt keenly the hardships of a desert route-march where neither food nor water could be procured, but (4) It was *God's way*, and that thought should have silenced all murmurs.

His way is always best. (1) It was a *moral discipline* most necessary to those who were about to enter upon a long and arduous campaign against the heathen. (2) It was a *physical training* in the soldierly virtues. (3) It made the rest in Canaan all the sweeter at last.

5. **Spake against God**—(Ps. 78: 19). In 1 Cor. 10: 9 their action is called a tempting of Christ. Men are said to tempt God when they put his patience, fidelity or power to the test (Acts 5: 9; Matt. 4: 7; Heb. 3: 9). We are apt to blame God for the misfortunes of life, although these may really be the necessary adjuncts of the course He has marked out for us. There is little excuse for unbelief in view of numberless past mercies and fulfilled promises. Ingratitude forgets that the blessings already received are pledges of continued goodness. Discontent belittles the good things in hand, though they be priceless, because something else is withheld which is by no means essential to life, or well-being. Who amongst us can cast the first stone at Israel. **Against Moses**—Their words were directed to Moses, but really arraigned God. The same complaints had been uttered on former occasions (Ex. 16: 3; 17: 3). **This light bread**—“Bread without substance or nutritious quality. The refutation of this calumny appears in the fact, that on the strength of this food they performed for forty years so many and toilsome journeys” (J. F. & B.) Num. 11: 7, 8. In Ps. 78: 25 manna is called “angel’s food.” A thankful spirit would have approached God differently (Phil. 4: 6, 7).

II. **THE PUNISHMENT.** 6. **The Lord sent**—This does not imply that the serpents were previously absent from that locality, much less that they were specially created for the occasion, but that God made use of them as the agents of his discipline. Probably their numbers were unusually great and their venom especially fatal. We might similarly say that God sent storms to defeat the Spanish armada and Russian cold to break the power of Napoleon. Compare the destruction of Sodom and the plagues of Egypt. **Fiery serpents**—So called either from their color or from the effects of their bite. The portion of the desert in which the Israelites then were abounds in venomous reptiles of various kinds, particularly lizards and scorpions. As the people wore no covering upon their feet and legs, they were peculiarly exposed to their attack. “Captain Fraser tells us that ‘all the Arabs say there are flying serpents here, three feet long, very venomous, their bite deadly; they have no wings, but make great springs.’ Mr. Churton, when south-west of the dead sea, fell in with a large red-colored serpent, which came out of a hollow tree, and was declared by the Arabs to be poisonous. Bruckhardt writes: ‘the sand showed everywhere tracks of these reptiles. My guide told me they were very numerous in these parts, and the fishermen were in such dread of them that they put out their fire each night before going to sleep, lest it

should attract them’” (Geikie). There is nothing to support the very common opinion that these were *flying* serpents. Isaiah (14: 29; 30: 6) speaks of such, but not in reference to this plague. The flying lizard (*Draco volens*) which has a membrane between its fore and hind legs, like the flying squirrel, is quite harmless, and is not found in the region in question. Satan, our arch-enemy is called a serpent (Rev. 12: 9; 2 Cor. 11: 3). **Much people of Israel died**—“In the front upper jaw of venomous snakes are two teeth, much longer than the rest, called fangs, at the root of these are glands in which poison is secreted. When the snake is enraged, these fangs, which at other times fold back upon the roof of the mouth, are projected downwards. A groove extending from root to point, conducts the venom from the glands into the wound. Mixing there with the blood it soon circulates and causes death” (Class and Desk). The serpent, lithe and subtle, scarcely seen in the twilight, creeping into the tent at night, quick at any moment, without provocation, to use its poisoned fangs, has appeared the hereditary enemy of mankind. As the instrument of the Tempter it was connected with the origin of human misery; it appeared the embodied evil which from the very dust sprang forth to seek the evil-doer. The serpents that lurked in the Israelites’ way and darted suddenly upon them are always felt to be the analogues of the subtle sins that spring on man and poison his life. No herb or balm to be found in the gardens or fields of earth is an antidote to this poison; nor can the surgeon excise the tainted flesh, or destroy the virus by any brand of penance (Watson). “The true, peculiar, pernicious, fiery serpents were their murmuring disposition and complaints against Jehovah” (Lange).

7. **We have sinned**—The terrible punishment shewed how deeply they had offended God (Ps. 78: 34; Isa. 26: 16; Hos. 5: 15). “The evil effects of sin made them feel conscious of their sin and its greatness. The real evil is the sin, not the punishment. But it is only by the punishment that men realize the evil of sin itself. We cannot help measuring the judgment of any people as to the evil of sin by the severity or lightness of the punishment they inflict on various sins. And the only way in which God can impress upon men the awful evil of sin is by its correspondingly awful punishment. Therefore he shows us hell.” (Peloubet). Only when we sincerely repent can we venture to pray for forgiveness (Lev. 26: 40-42; Prov. 28: 13; Isa. 55: 6, 7; Ezek. 33: 11, 12; 1 John 1: 9). **Pray unto the Lord**—Other instances of sinners requesting the prayers of godly men, Ex. 8: 8, 28; 1 Sam. 12: 19, 23; 1 Kings 13: 6; Acts 8: 24. For the duty see Job 42: 8; Jas. 5: 16; 1 John 5: 16. Moses was ever glad to respond to this request.

III. **THE CURE.** 8. **A fiery serpent**—An image of those that had bitten them. **A pole**—R. V. “a standard.” So that it might be seen from all parts of the camp. It is not

unlikely that a cross-piece was fastened to the pole to help to support the figure, thus it would suggest to us the mode of our Saviour's death. **When he looketh upon it**—This was the one condition of healing. It was all that a dying man could do, but it was sufficient. He was cured at once. He did not merely begin to feel a little better, but he was healed completely. His work implied submission to, and faith in God. "This peculiar method of cure was designed, in the first instance, to show that it was the efficacy of God's power and grace, not the effect of nature or art; and hence an external sign was chosen, on the ground that the image of the pestiferous animal could not be mistaken as possessed of any natural power or inherent virtue of healing; also that it might be a type of the power of faith in Christ to heal all who look to him of their sins (John 3: 14, 15; 12: 32). The brazen serpent, it is probable, had not any symbolic meaning. It was not a type of Christ; and the appeal to it, as illustrating the substitutionary work of Christ, holds good only in these two points of resemblance—that it was

raised by a column or pole—supposed by some to have had the form of a cross; and that the believing contemplation of it was effectual in producing a bodily cure, as a similiar regard of the Saviour leads to the removal of spiritual disease." (J. F. and B.)

9. **BRASS**—Properly copper or bronze. It would shine in the sun with a fiery lustre. It was destroyed by Hezekiah when it became an object of superstitious veneration (2 Kings 18: 4). Although the view given above is strictly correct, yet many have seen in the brazen serpent striking suggestions of Christ and his work. (1) He came to the hopelessly lost (Matt. 18: 11; Luke 19: 10). (2) He receives the penitent (Luk. 5: 32; 13: 3; 15: 7; 24: 47). (3) He rejects none (John 3: 16; 6: 37; 1 John 1: 9). (4) He asks but a look of faith (Matt. 11: 28; John 7: 37; 3: 18, 39; 6: 47; Acts 16: 31). (5) He saves at once and effectually (John 5: 24; 6: 39; 10: 28, 29; Rom. 8: 38, 39; 2 Tim. 1: 12; 1 Pet. 1: 4, 5). (6) Those who are lost have but themselves to blame, they would not "look" (Prov. 1: 30, 31; Ps. 51: 17; Ezek. 33: 11; Rom. 2: 4, 5).

LESSONS. 1. It is wrong to murmur at God's providence. 2. Sincere prayers for pardon are always heard. 3. Faith in Christ is the only way of salvation. 4. The excuses which are made for not coming to Christ are foolish. 5. Each one must look and believe for himself.

THE BLACKBOARD.

We would make the Golden Text the topic of our blackboard review so as to present clearly the sinner's condition and the Saviour's love. Make sure that the youngest scholar in the infant class understands as well as the oldest in the Bible class. Let the "precious blood" of Jesus be your theme. You have first the serpent-bitten Israelites as illustrating the condition of all sinners, victims of that old serpent, the devil. Over against their condition write the first words of texts which you will call for. Impress each one upon the hearts of all as fully as your time will permit and close with an earnest appeal to all to "receive and rest upon Jesus Christ."

THE SINNER'S CONDITION.

HELPLESS.
UNDESERVING.
SUFFERING.
DYING.

THE SAVIOUR'S LOVE.

"GOD SO LOVED THE WORLD" (John 3: 16).
"WHO GAVE HIMSELF FOR US" (Tit. 2: 14).
"WHOSOEVER" (John 3: 15).
"BELIEVE" (Acts 16: 3).

"The Precious Blood." (1 Pet. 1: 19; 1 John 1: 7).

LESSON VII—August 18th, 1895.

The New Home in Canaan. DEUT. 6: 3-15.

(Commit to memory verses 3-5).

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

PROVE THAT—Heaven is better than Canaan. Heb. 11: 16.

SHORTER CATECHISM. Quest. 33. *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

LESSON HYMNS. *Children's Hymnal*—Nos. 82, 79, 75, 83.

DAILY PORTIONS. *Monday.* The new home in Canaan. Deut. 6: 3-15. *Tuesday.* "For our good." Deut. 6: 16-25. *Wednesday.* Remembering the way. Deut. 8: 1-10. *Thursday.* Beware of forgetfulness. Deut. 8: 11-20. *Friday.* The good resolve. Josh. 24: 13-25. *Saturday.* Blessings in the new home. Ps. 107: 31-43. *Sabbath.* The new heaven and earth. Rev. 21: 1-7. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. Continuing their march around the south of Edom, the Israelites passed northward to the territories of Moab and Ammon. Being forbidden to attack these nations (Deut. 2: 9; Judg. 11: 17, 18), as in the case of the Edomites, envoys were sent requesting the privilege of peaceful passage on their way. Again they were refused and compelled to "compass" these kingdoms also. The book of Deuteronomy represents them as encamped in the plain on the east side of Jordan in the land of Moab, after their victories over Sihon, king of the Amorites and Og, king of Bashan. The word *Deuteronomy* means the "second, or repeated law," and the book consists chiefly of three discourses of Moses, with appendices. Some modern critics have held that it was not written by Moses, but by an unknown author in the reign of Josiah. Space will not permit us to enter into this question but we would simply remark that the book throughout professes to be the work of Moses and we find it hard to believe that such a forgery, if it be not his, could have been foisted upon the people at a later date. The old view is the most satisfactory one still. Moses was about to resign his leadership and close his grand career (Deut. 34: 8; Josh. 4: 19). He had been forbidden to accompany the people any further (Num. 20: 12; Deut. 1: 37; 4: 21) and he leaves this book as his solemn valedictory.

LESSON PLAN. I. Love God. vs. 3-5. II. Learn his Word. vs. 6-9. III. Remember his Mercies. vs. 10-12. IV. Reverence his Name. vs. 13-15.

I. LOVE GOD. 3. Hear O Israel—1. *The word heard.* Attend to God's word. 2. *The word considered.* Think about it, make it a matter of deep concern. 3. *The word obeyed.* Reduce its teachings to experience and practice. (Judge Hale). That it may be well with thee—No one will lose in the end by always trying to do what is right (Matt. 6: 33; 1 Tim. 4: 8; 6: 6; Prov. 15: 19; Ps. 84: 11). The results of obedience. 1. *Personal happiness* (Isa. 3: 10; Ecc. 8: 13). 2. *Length of life* (Prov. 2: 22; Ps. 55: 23). 3. *National welfare* (Ps. 33: 12). (Hom. Com.) **Hath promised—**See Gen. 15: 5; 18: 18; 32: 17; 28: 14; Ex. 3: 8. Some read "For the Lord God of thy fathers promised thee a land flowing with milk and honey." It was rich in pasture and abounded in flowers.

4. Hear O Israel—A solemn emphasis is laid upon the truths about to be declared. Compare our Lord's "verily, verily." **The Lord our God is one Lord—**(Zech. 14: 9). Other nations had "gods many and lords many"—to Israel there was but one living and true God. With the words of this verse the Jews began their daily liturgy, morning and evening. It expresses the essence of their religious belief, and so familiar is it to their thought and speech that it is said they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it. (W. L. Alexander). It declares not only the unity of the Godhead but that there is, and can be, but one absolute and eternal God. It is the most fundamental truth of religion (Isa. 42: 8; Mark 12: 29, 32; John 17: 3). Jesus Christ was "God manifest in the flesh" (1 Tim. 3: 16). See Isa. 9: 6; John 1: 1; 10: 30; 1 Cor. 8: 4-6; Phil. 2: 5, 6.

5. Thou shalt love—The last letter of the

first word of this verse and the last letter of the last word are, in Hebrew, larger than the ordinary size, and as these two letters form the Hebrew word for "witness," the Jews say that they are thus written that everyone may know when he professes the unity of God that his heart ought to be intent and devoid of every other thought, for GOD IS WITNESS. (Michaelis). "Compared with the religious creed of all their contemporaries, how sound in principle, how elevated in character, how unlimited in the extent of its moral influence on the heart and habits of the people! Indeed, it is precisely the same basis on which rests the purer and more spiritual form of it which Christianity exhibits; but it is observable that a belief in the unity of God was a fundamental principle, not of their faith only, but of their political constitution. Their national history became a history of the church; and the moment they abandoned the service of God, they ceased to exist as a nation." (J. F. and B.) But "we cannot worship what we cannot love." Love is the only power which can produce loyal obedience. "Without love God himself becomes but a distant and infinite idol. Love does not reason; love speaks its own language, finds its own prayers, creates its own songs and sets them to its own music. Love passes straight through the zone of reason and ascends to the heaven where it was created in the heart of God." (Parker). If we love God we cannot help reverencing and obeying him (Matt. 22: 37-40; Luke 10: 27). The whole significance of the Scriptures as a rule of life is embodied in these requirements. (Lindsay). **Heart—**"The heart is mentioned first as the seat of the emotions generally and of love in particular." (K. and D.) **Soul—**The centre of personality in man, the entire self.

conscious will. **Might**—The sum of all the energies of mind and body (Deut. 10: 12). The more we love God, the more we will love all that ought to be loved (Rom. 12: 1). Even the gospel knows no higher law than this. The distinction between the new covenant and the old consists simply in this, that the love of God, which the gospel demands of its professors is more intense and cordial than that which the law of Moses demanded of the Israelites, because the gift of his only begotten Son for our redemption is a more glorious manifestation of his love than the deliverance of Israel. (K. and D.)

II. LEARN HIS WORD. 6. Shall be in thine heart—R. V. "upon thine heart." The heart has a memory of its own. We begin with words, with things, with pictures, with substances and commandments, visible and utterable; and from all these we grow away, not by separation but by fulfillment. Intellectual memory is hardly called into operation in religious communion. It is the heart that hears every knock on the door. "As a man thinketh in his heart, so is he." (Parker), (Deut. 11: 18; Ps. 37: 31; 40: 8; 119: 11; Prov. 3: 3; Isa. 51: 7). The law of God must become the law of man's inner life, an abiding, controlling influence. The very instincts of his moral nature must be inspired by it. It is to be understood and loved and govern every thought and feeling and motive and action.

7. Thou shalt teach them diligently—"Inculcate them on,"—literally, "sharpen them to." The word is used of a sword, "what" (Deut. 32: 41), of arrows (Ps. 45: 54; Isa. 5: 28). God's word compared to a sword from its effects—Eph. 6: 17; Heb. 4: 12; Rev. 1: 16. They are to be taught so that they are clearly apprehended and immovably fixed in the memory and associated indissolubly with all the relations of life. Exclusively "secular" education would have been abhorrent to a Jew. Since nothing that is taught in after life makes such a deep impression as what is learned in childhood parents should make God's word the theme of their instructions and conversations with their children (Prov. 1: 8, 9; 4: 1, 20-22; 6: 20, 21; 23: 22). The teaching should be oral, as well as from books. Its force lies in the special relation between parent and child. No Sabbath school teacher can take the place of father or mother. Impress this lesson upon the parents of your scholars. Urge them to assiduous, earnest and frequent instruction of their children, not only by seeing that they prepare their lessons for Sabbath school, but by conversing in a familiar way with them on the subject of personal religion.

8. A sign upon thine hand—Signet rings were used from earliest times containing moral or religious truths (John 3: 33; 2 Tim. 2: 19)—generally the truth which the owner adopted as the *maxim* of his life. The figurative meaning is "let every deed you do shew that you are a servant of God." Frontlets be-

tween thine eyes—The meaning of the Hebrew word for "frontlet" is obscure, but it probably refers to an ornamental band worn upon the brow for adornment. The figurative meaning would then be, "do not be ashamed of acknowledging your allegiance to Jehovah. Count it your pride and distinction," (compare Prov. 3: 3; 7: 3; 12: 4; 17: 6) or, "as the eyes and the head direct and control the whole body, they should themselves be governed by the word of God." A literal obedience to the commands in this verse led to the use of *phylacteries*, or little cubical leather boxes worn upon the left arm and the forehead. They contained four passages of Scripture (Ex. 13: 2-10, 11-17; Deut. 6: 4-9, 13-22) written upon a strip of parchment. They were worn during prayer and were supposed to set forth the sincerity of the worshipper. "Many writers suppose that a *reference* is here made to a superstitious custom borrowed from the Egyptians, who wore jewels and ornamental trinkets on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. These, it has been conjectured, Moses intended to supersede by substituting sentences of the law; and so the Hebrews understood him, for they have always considered the wearing of the *Tephillin* or frontlets, a permanent obligation." (J. F. and B.) Compare Rev. 13: 16, 17; 14: 1, 9; 17: 5; 20: 4, referring to the oriental custom of wearing a mark of the deity worshipped.

9. Upon the posts * * * and * * * gates—Our house and all our property, all our daily duties, are to be consecrated to God. The reference is again to an Egyptian custom (Wilkinson), continued to the present day in Mahometan countries. Moses desired to substitute the words of God for superstitious inscriptions. This verse is the origin of the Jewish *Mezuzah*, which was a reed, or cylinder of lead fastened to the right hand door-post and containing a strip of parchment on which was written Deut. 6: 4-9; 11: 13. Each time a pious Jew passes he touches the *Mezuzah* and recites Psalm 121: 8.

III. REMEMBER HIS MERCIES. 10. Which thou buildedst not—Verses 10 and 11 impress upon the mind, by enumerating particulars, the richness of the possession bestowed upon the Israelites. Its very magnificence constituted its danger to them. A nation of serfs were to become wealthy landlords. Wandering desert tribes were to change their mode of living and enjoy all the luxuries of a fixed abode in a fertile land. Their prosperity might lead them to forget God (Prov. 30: 8, 9). We too inherit most of our temporal blessings. Our civilization, our liberty, nearly all our wealth, and comfort are ours by no effort of our own. We have more reason for grateful obedience.

12. Beware lest thou forget the Lord—The impoverishment and punishment of the flesh may be religiously helpful. There are

anxieties, pains and difficulties connected with wealth as well as with poverty. Even let men hear this word of caution—"beware." When the harvest is the best ever grown in our fields—"then beware." When the physician is unknown at our doors—"then beware." When house is added to house and land to land—"then beware." Many men have been ruined through prosperity. (Parker). Just when we ought to be most grateful we are apt to be most selfish (Matt. 6: 19, 25; 13: 22; 16: 26; 19: 24; Col. 3: 2; 1 Tim. 6: 10).

IV. REVERENCE HIS NAME. 13. Thou shalt fear—Not with a slavish dread, but with a holy reverence. It implies love and admiration. It is the beginning of wisdom (Ps. 111: 10; Job 28: 28; Prov. 1: 7; 9: 10) and is the mainspring of all acceptable service (Ecc. 12: 13). "Without this divine religious principle there would be no sincere worship, no true reverence, no real obedience rendered unto God. But where this dwells in the heart it will influence the whole life so that the com-

mandments of God shall be diligently kept, and that which is good and right in his sight shall be done." (W. L. Alexander). Swear by his name—In solemn oaths Jehovah alone should be invoked, not any of the false gods of the heathens (Ps. 63: 11; Isa. 45: 23; 65: 16; Jer. 5: 7; 12: 16). This would shew conclusively what deity the conscience bowed before. In Matt. 5: 34-37 and Jas. 5: 12 profane swearing is referred to.

14. Ye shall not go after other gods—There was a fascination in the religions of the rich and powerful nations of the world, and their taunts were hard to bear. Hence the repeated and solemn warnings against idolatry.

15. A jealous God—Jealousy is the indignant emotion of defrauded love. If God did not love he could not be jealous. Having lavished his love upon us he has a right to claim our undivided affection in return. Destroy thee—Because they would no longer serve the purpose for which they had been chosen.

LESSONS. 1. It is not enough to read and commit to memory the Bible, we must do what it bids us. 2. Those who serve God may be sure of his favor and blessing. 3. We must love God far above all other beings. 4. We should study the Bible at home. 5. We are to show our gratitude by our obedience.

THE BLACKBOARD.

Four words contain the essence of our lesson: Love, Learn, Remember, Reverence.

GOD AND HIS WORD.

LOVE.
LEARN.

REMEMBER.
REVERENCE.

"Seek ye first the kingdom of God."

LESSON VIII—August 25th, 1895.

Crossing the Jordan. JOSHUA 3: 5-17.

(Commit to memory verse 17).

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

PROVE THAT—Christ meets his people at death. John 14: 3.

SHORTER CATECHISM. Quest. 34. *What is adoption?* A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God.

LESSON HYMNS. *Children's Hymnal*—Nos. 182, 127, 195, 199.

DAILY PORTIONS. *Monday.* Crossing the Jordan. Josh. 3: 5-17. *Tuesday.* Command and promise. Josh. 1: 1-9. *Wednesday.* Stones of remembrance. Josh. 4: 1-11. *Thursday.* Obligations of God's goodness. Josh. 4: 14-24. *Friday.* Caution against pride. Deut. 9: 1-6. *Saturday.* Telling of mercy. Ps. 78: 1-8. *Sabbath.* God our preserver. Isa. 43: 1-7. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. After delivering his final message to the people and bestowing his prophetic blessing upon them, Moses was permitted to view, from the top of Nebo, the promised land. He then died at the age of 120 years, and was buried, but not by human mourners (Deut. 34: 6). His mantle fell on Joshua, who was at once recognized as his successor (Deut.

34: 9). Preparations were immediately made for crossing the Jordan. Spies were sent out who visited Jericho, and after an adventurous escape returned with an exceedingly encouraging report. The people were encamped at Shittim, or the "Acacias", a place near the foot of the mountains of Moab, about five miles from the Jordan, but they now removed to the immediate vicinity of the river. Here they rested for three days before the final advance; during this time the necessary preparations for an orderly march were completed.

LESSON PLAN. I. The Preparation. vs. 5-8. II. The Promise. vs. 9-13. III. The Passing over. vs. 14-17.

I. THE PREPARATION. 5. **Joshua**—His name was originally Hoshea, "salvation," (Num. 13: 8; Deut. 32: 44) but was changed to Jehoshua, contracted Joshua, "salvation of Jehovah" (Num. 13: 16). The Greek form of this name is Jesus (Acts 7: 45; Heb. 4: 8). He was born in Egypt about the time that Moses fled to Midian and was about 84 years of age. He died at the age of 110 (Judg. 2: 8). **Sanctify yourselves**—(Ex. 19: 10-14). The outward rites were only symbolical. The real sanctification consisted in "the spiritual purification, the turning of the heart to God, in faith and trust in His promise, and in willing obedience to His commands, that they might rightly take to heart the wonder of grace which the Lord would the next day perform among them."—(Keil.) A similar command was given on other solemn occasions (Lev. 20: 7-8; Num. 11: 18; 1 Sam. 16: 5; Joel 2: 16). We should always prepare ourselves by private devotion for any serious business or for the public worship of God. Besides maintaining a devout frame of mind at all times, specially grave occasions call for special spiritual preparation. **To-morrow**—The 10th Nisan (4: 19) the fortieth anniversary of the Exodus (Ex. 12: 3) and four days before the Passover itself. **Wonders**—"On the morrow God would be with them and reveal His presence in an extraordinary manner, viz., by miracles, therefore they ought also properly to prepare themselves for such an advent and manifestation of God."—(Schmidt.) Wonders are miraculous proofs of God's presence and power. They had been promised in Ex. 34: 10 and the fulfilment of that promise was now to begin, the waters of the Jordan were to prove as slight a barrier as those of the Red Sea had been.

6. **Joshua spake unto the Priests**—Our lesson gives a summary of the events connected with the crossing over without regarding very carefully the chronological order. Whether this command was given on the evening before the passage, or on the morning of the day of crossing, cannot be decided, but the former seems most probable as the events in the following verses could hardly have taken place after the march had begun. **The Ark of the Covenant**—The symbol of God's presence (see Bible Dictionary for a description of it). It was the visible sign that God was in the midst of his people as their covenant God. **Pass over before the people**—The ark was usually carried in the middle of the host, but now, as on their setting out from Sinai, it is placed in the van of the army. It

takes the place of the cloudy pillar and the rod of Moses. It was to precede at a distance of 1,000 yards, a little over half a mile. This was in order that all might see it. Had those in front crowded closely after the priests the ark would have been invisible to all behind, and the fact of God's special leadership would not have been so vividly set forth. This is the reason given for the arrangement (verse 4).

7. **This day will I begin to magnify thee**—"Make thee great." He had already been highly honored (Ex. 24: 13; Deut. 31: 7), but now he was to stand beyond question in Moses' place and lead them through "the swellings of Jordan as he did through the Red Sea" (Josh. 4: 14; 1 Chr. 29: 25; 2 Chr. 1: 1). There was no such rebellion against Joshua as that of Korah. By this miracle his divine right to the leadership was established beyond question (Ex. 14: 31).

8. **Ye shall stand still in Jordan**—They were to enter the brink of the river and stand there until the river bed was dry. Then they were to advance to the middle of the channel and remain there until all the people had passed over (vs. 15-17). Next after the priests came 40,000 men of the tribes whose portion was already allotted on the east side of Jordan. They marched as the vanguard of their brethren to the conquest of Canaan (Num. 32: 20; Josh. 4: 12). Tradition says that the women and children came next and the rest of the army followed as a rear guard. Josh. 4: 18 implies that the feet of the people sank in the soft mud of the bottom as they crossed. The Israelites manifested their faith and obedience by marching to the river, swollen with spring freshets, without hesitation. God will not remove difficulties out of our way until we come to them, but no obstacle in the path of duty is insurmountable. Our Jordans will roll back when feet consecrated by faith touch their brink.

II. THE PROMISE. 9. **Come hither and hear**—A solemn and impressive invitation. The people were now informed of what was about to take place and anew exhorted to adore Jehovah, their covenant God, as the only living and true God.

10. **The Living God**—In contrast with the gods of the heathen who had no power or life. God is represented as "living" because He is watchful over his people and able to defend them. He is "in the midst of" his people in the sense that they have his continual presence and protection.—(Schmidt); (Deut. 5: 26; 1 Sam. 17: 26; 2 Kings 19: 4; Hos. 1: 10; Matt. 16: 16; 1 Thess. 1: 9;

Heb. 10: 31). **That He will without fail drive out**—“He extends the force of the miracle beyond the mere entrance into the land, and properly so, since the opening of a way into a hostile country, from which there could be no way of escape, would in itself have nothing but exposure to death. They would either have been easily entrapped in narrow passes and an unknown territory, and so have fallen, or have perished through exhaustion from hunger and the want of necessaries of every description. Hence Joshua assures them at the outset that when God rolls back the river it will be like the stretching forth of his hand to scatter all the inhabitants of the land, and that the proof of His power which He gives them in their passage through the Jordan, will be also a sure presage of the victory that they will gain over all the people.”—(Calvin.) The seven nations enumerated here were all descended from Canaan, the son of Ham, and grandson of Noah (see Bible Dictionary).

The Canaanites—This is the general name for all the inhabitants of the country, but is specially applied to the dwellers in the fertile plains along the Mediterranean, around the sea of Galilee and in the valley of the Jordan (Num. 13: 29; Deut. 11: 30; Josh. 5: 1; 11: 3). **The Hittites**—These were the remnants of a great nation which had its centre at Kadish, on the Orontes, whose ruins are now being explored by Lieut. Conder. Their empire extended at one time from the Euphrates to the shores of the Grecian archipelago, and was, in its day, the greatest power in the world. It is only recently that we have discovered their importance. Their power was broken by Rameses II., the Pharaoh of the oppression. **The Hivites**—These dwelt at Gibeon (ch. 9: 7; 11: 19), at Hermon (Josh. 11: 3), and in Lebanon (Judg. 3: 3). Some argue from the supposed derivation of the name that they were “city men” following commercial pursuits and living in peaceful communities, averse to war, but crafty and cringing. **The Perizzites**—They lived in villages and followed agricultural pursuits. Their chief home was the plain of Jezreel. **The Gergashites**—Supposed to have been a family of Hivites dwelling to the east of the Sea of Galilee. **The Amorites**—These were “mountaineers” occupying originally the high land west of the Dead Sea (Gen. 13: 18; 14: 7, 13). They afterwards extended themselves around to the east from the Aron to the Jabbok (Num. 21: 13, 26). **The Jebusites**—These had their chief fortress at Jerusalem. Of this they maintained possession until the time of David (2 Sam. 5: 6-8).

II. Behold the Ark—The clause might be literally translated “Behold the Ark of the Covenant! The Lord of all the earth! He is passing over before you into Jordan.” An exceedingly animated style, in which the leadership of the Ark is made evidence for the leadership of Jehovah. **The Lord of the whole Earth**—“The title by which God is distin-

guished here is no cold expression, but exalts his government over all the elements of the world in order that the Israelites may believe that, since seas and rivers are subject to His authority, the waters, though liquid by nature, will stand as ‘though solid at His word.’—(Calvin.) He has a right to dispose of his possession as He pleases, and from Him the Israelites held their title deeds of Canaan (Micah 4: 13, 14; Zech. 4: 14; 6: 5; Ps. 24: 1).

12. Take you twelve men—These men were to be chosen now before starting, and while the Host was passing over would receive their instructions. Emphasis is laid upon the first word of the verse, “Now.” In giving directions how to act (ch. 4: 2-4, 20) the order is repeated so that there may be a complete account of the whole matter at that place. This is quite in keeping with the Hebrew style. Each man was to carry a stone from the bed of the river, where the ark stood, and set up with them a “cairn” of remembrance at Gilgal. The monument was to be national and so all the tribes were represented (4: 8, 20.)

13. The Lord, the Lord of all the earth—This repetition gives emphasis to the real cause of the miracle.—(Keil.) The power did not lie in the Ark or its bearers, but in Jehovah, their covenant God. “It was simply the visible token of the presence of God. In like manner, it is only in the use of the ordinary means of grace that we are authorized to expect the gracious and saving influences of God’s spirit. Yet the virtue resides not in these ordinances of divine appointment, nor in those who may be duly appointed to administer them, but only in the immediate agency of God himself.”—(Green.) **Shall rest in the waters**—A remarkable expression and never again used. “Water does not naturally give rest to the sole of any one’s foot (Gen. 8: 9); yet in virtue of the Lord’s presence and working their feet should rest in the waters; these waters should be cleft asunder.”—(Principal Douglas.) **The waters of Jordan shall be cut off, even the waters that come down from above**—(R. V.) It would be as if an invisible dam was thrown across the river (Ps. 78: 13; 114: 3). The waters below flowed away into the Dead Sea.

III. THE PASSING OVER. 14. Removed from their tents—“The word used for “removed” in this chapter is the same as is used of Abraham’s removing. It is appropriate to the nature of the removal, for it signifies, originally, to pull up stakes, or tent pins, and has reference, therefore, to the removal of a people who dwelt in tents.”—(Lias.)

15. Overfloweth all his banks—(R. V.) “Its banks.” The neuter possessive is not found in the Bible as it was not used when our translation was made. This overflowing is caused by the melting of snow in the mount-

ains at the source of the river (Jer. 12 : 5 ; 49 : 19 ; 50 : 44 ; 1 Chr. 12 : 15). Rain did not fall in Palestine at this season. The Jordan would have been nearly a mile wide and proportionately deep. The spies might have crossed it by swimming (2 : 1). "We were fortunate enough to see it in the state in which it is described in Joshua, 'overflowing all its banks'—that is, the whole line of its banks. The turbid stream rushed along like a mill race, and though it had fallen from its greatest height, the proper banks of the channel were invisible, and indicated only by lines of oleanders and other shrubs and trees." (Bartlett.) **All the time of harvest**—That is of barley harvest. The wheat harvest was seven weeks later (Exod. 34 : 22), by which time the inundation is over. Blunt here points out an "undesigned coincidence" which confirms the genuineness of the narrative. In Egypt, but a day or two before the Passover, the plague of hail destroyed the *flax* and the *barley* "for the barley was in the ear and the flax was balled. But the wheat and the rye were not smitten, for they were not grown up." So we would expect that the barley harvest would also be the time for pulling flax, and accordingly we find that Rahab hid the spies in the stalks of flax (Josh. 2 : 6) which she had spread out on the roof doubtless to steep and season. "Nothing could be a more satisfactory proof that the narrative we have before us comes from persons who were accurately and minutely informed concerning the circumstances of which they tell us," (Lias) and that the book of Joshua is not a work of some post-exilian scribe.

16. Stood, and rose up in one heap (R. V.)—Literally "stood—they rose up, one heap." The spirited narrative breaks into a poetic form (Ex. 15 : 8, 9 ; Judg. 5 : 26). **A great way off, at Adam** (R. V.)—This place is nowhere else mentioned in Scripture, and neither it nor Zarethan can now be

identified with certainty. Some place it 18, some 30 miles further up the river. Here the waters were arrested, so that a considerable length of the river was available for the passage, and thus the vast multitude could cross in a few hours. **The sea of the Arabah** (R. V.)—The Dead Sea. The term "The Arabah" is applied in the Bible to the whole gorge of the Jordan, the depression around the Dead Sea and its prolongation to the gulf of Akabah. In modern times the name *El Ghor* is given to the Jordan valley and the basin of the Dead Sea. The southern portion is still called *El Arabah*. (Grove). **The Salt Sea**—Its waters are so saline that no fish can live in them. Owing to this fact, and also that their specific gravity renders them not easily stirred by the winds, it is called "The Dead Sea. **Were wholly cut off** (R. V.)—Lit. "were completed, were cut off." Flowed away and left the channel dry down to the Dead Sea (Ps. 114 : 3). **Right against Jericho**—And therefore not at the usual ford. (Keil).

17. Stood firm on dry ground—They remained standing in the bottom of the dry river-bed until the whole host had passed over. Their doing so was an assurance that all were safe from the returning waters (4 : 10). **All the nation** (R. V.)—"Israel is usually called the 'people' as if this were a more honorable name; 'nations' usually means 'gentiles.'" Perhaps the appellation is given to Israel here, as they are now seen to take their place among the nations of the world, as much a nation as any of them, in accordance with the promise to Abraham, Gen. 17 : 4, 6. (Douglas). **Clean over**—The same word is translated "failed" in verse 16, and "wholly" in the R. V. The stream of human beings had completely crossed. Before they took up the twelve stones as commanded they erected a heap of twelve right where the feet of the priests stood "and they are there unto this day" (Josh. 4 : 9).

LESSONS. 1. We should "sanctify ourselves" when we are about to draw near to God. 2. God will honor his faithful servants. 3. He will open the way for us if he wishes us to go forward. 4. He will stand by us to defend us in every danger. 5. Christ will carry us through the Jordan of death into the heavenly Canaan.

THE BLACKBOARD.

Take the passing of the Jordan as illustrating the manner in which we should meet and overcome apparently insurmountable obstacles in the path of duty.

BY

- Consecration.
- Faith.
- Obedience.
- Gratitude (memorial shows).
- Consecration (anew and in more solemn form—the passover at Giigal).

"I will be with thee."

Primary Department.

LESSON V—August 4th, 1895.

The Report of the Spies. NUM. 13 : 17-20, 23-33.

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

II. PREVIEW THOUGHT: Giants for children to fight. (See preview in July number).

III. REVIEW: Have an outline map on the board, or use a sand map, and again point out Sinai, the starting point, and mark out the journeying of the Israelites through the wilderness of Paran, till the arrival at Kadesh-barnea. Ask the children what guides the Israelites had on their journey to the promised land? and what guides we have on our journey to the heavenly land?

IV. LESSON STORY: Since we left the Israelites in the last lesson, forty days had passed, and in this lesson we find them encamped in Kadesh-barnea. They had now come to the borders of the promised land. It would be well here to point out Palestine, and show how near they were to it. If the Israelites had been brave enough and trusted in God to help them, they might have gone right up and taken the land, but instead of doing so they came to Moses, asked him to send out some spies to see what the country was like, and what kind of people were there. So Moses picked out twelve men, and sent them out to spy the land. After they had been gone forty days, they came back, bringing some beautiful fruit that grew in the land. One bunch of grapes was so large, that two men had to carry it between them on a large stick. It might be well here to have a picture of a bunch of grapes, or better still—a real bunch, and show it to the children. Also to point out on the map, the place where the spies got the grapes, in the rich valley of Eshcol, just north of Hebron. Some of the spies said, though it was a beautiful land, flowing with milk and honey, there were great cities with high walls around them, and the men they would have to fight against were giants. Hearing this the people were afraid, and did not want to go up and fight for the land, but two of the spies, Caleb and Joshua, who had more trust in God, told them not to be afraid, and said "Let us go up at once" and we will be able to kill more giants for "the Lord is with us."

V. APPLICATION. We have seen by our lesson story, that the Israelites had giants to kill. Pin on the board a symbol of the tents, for the Israelites, and below draw an outline of the map of Palestine. In the map, draw some long straight lines, to represent the giants, and some short ones to represent the Israelites. Ask the children if there are any giants now?



Any giants for them to fight and kill? Yes indeed there are lots of them. Let us see what some of these giants are and how we can fight and kill them. The giants we are going to speak about live in our hearts. Draw a large heart on the board with red chalk, then with some un-

attractive colour write "self." Here is a big giant for me to fight. Then write "pride"—here is another. Then write "bad-temper"—still another! How can I kill those giants? I can as Caleb and Joshua told the Israelites, be brave, begin at once and fight against these giants and because Jesus is with me I can kill them too. (Can finish here or continue). I will try to drive out giant "self" and let "love" live there. Rub out "self" and write "love" in yellow chalk. I will try to drive out giant "pride" and let "humility" live there. Rub out "pride, etc. I will try to drive out giant "bad-temper" and let "good-temper" live there. Rub out "bad-temper," etc.

LESSON VI—August 11th, 1895.

The Brazen Serpent. NUM. 21: 4-9.

I. GOLDEN TEXT: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3: 14.

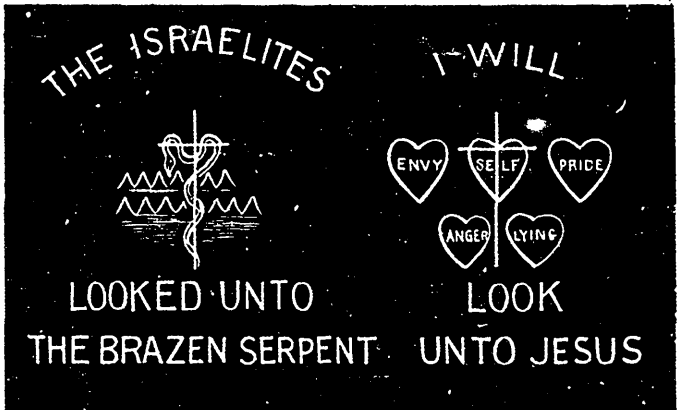
II. PREVIEW THOUGHT: "Jesus the Healer of Sin." (See Preview in July number).

III. REVIEW: Ask where the Israelites encamped in last lesson. Point out Kadesh Barnea, on the outline or sand map. Where did the spies go? Point out "Palestine." What did they bring back with them? Tell some of the giants that we have to fight to kill. Who has been trying to kill them since last Sunday?

IV. LESSON STORY: In our last lesson we left the Israelites at Kadesh Barnea, and they remained round about that place for a long time, more than 38 years. Draw a line on the map and shew their wanderings. Why did they stay there so long when they might have been living comfortably and happily in the promised land? Because they did not trust God, did not believe that he should help them to fight and drive out the giants, therefore God saw it would be best for them not to go until they could trust him, and let them wander about all these years in the wilderness. They soon got tired of living that way too and began to grumble, and as they journeyed from "Mount Hor" (point out the mountain half way between the "Dead Sea," and the eastern arm of the "Red Sea") to come to the land of "Edom," (point out Edom) they spoke against God and against Moses, and said "why did ye bring us up out of "Egypt" to die in the wilderness?" It was very wrong for them to speak that way, for God had been caring for them all this time, giving them food to eat and water to drink, and Moses had been leading them along and was very kind and patient to them all the time. Their murmuring in this way showed that they did not yet trust in God, but God wanted to teach them to trust in him, so sent fiery serpents among them, and the serpents bit the people and poisoned them, and many of them died. Then the people saw how foolish they were to grumble in that way and not to trust in God, and they went to Moses and told him they were sorry for having spoken against God and against him, and asked him to pray to God to take away the serpents. Moses did pray for the people, and God told him to make a serpent of brass and set it up upon a pole and if anyone who had been bitten by a serpent looked up to the brazen serpent on the pole he would not die, but be healed.

V. APPLICATION: As you tell how the Israelites were healed by looking to the brazen serpent, pin the symbol of the tents on the board for the Israelites, just below draw a line for

a pole, and near the top draw a serpent, or have a symbol of a pole and serpent and pin on board. As the serpent came and bit the Israelites and poisoned them, so Satan comes and poisons our hearts with sin. Draw some hearts on the board and put some sin in each one such as "envy" "pride" "anger," "selfishness," "lying," etc.



Shew that as the poison of the serpents caused death unless the people were healed, so sin the poison of Satan in our hearts will cause death to our souls unless we are healed. But there is a great Healer. Jesus is the healer of sin. As God told Moses to lift up the serpent in the wilderness, so he sent Jesus into the world to be lifted up on the cross for us. (Make a cross on the board just below the hearts). Just as the Israelites had only to look up to the brazen serpent and were healed so I have only to look to Jesus and he will heal me.

LESSON VII—August 18th, 1895.

The New Home in Canaan. DEUT. 6: 3-15.

I. GOLDEN TEXT: "Thou shalt bless the Lord thy God for the good land which he hath given thee."

II. PREVIEW THOUGHT: "Having God in our home. (See Preview in July number.)"

III. REVIEW: Why did the Israelites wander so long in the wilderness? What happened to the people as they journeyed from "Mount Hor?" How were they healed? Who have been looking to Jesus the past week? Review on the outline map all the important places mentioned from the time the Israelites left the land of Egypt.

IV. In this lesson it was near the close of the 40th year since the Israelites had left Egypt. After we left them in last lesson, they continued their journey towards the south, around the southern end of "Edom," towards the east, then northward by "the Dead Sea," until they came to "the Plains of Moab," by the "Jordan" opposite to "Jericho." (Here trace the journey and point out each place). The country east of the Jordan had been conquered and the tribes of Reuben, Gad and Manasseh were settled there. (Point out the location of each tribe, or mark out the territory and write name to show this settlement). Moses was now 120 years old and was soon going to leave the people, and in this lesson we have a part of his farewell discourse to them, in which he tells them that when they get settled in their new home what to do "that it may be well with them." They must not forget God, but remember that it was he who brought them to their beautiful home, and gave them all the good things about them. They must (in the words of the Golden Text) bless the Lord their God for the good land which he had given them. They must obey his commandments and talk about them and teach them to their children.

V. APPLICATION: As you speak about the home of the Israelites, draw a map of Palestine, inserting the "Jordan," "Jericho," and other prominent places. If you cannot do it



without help, pencil the map on board beforehand with lead pencil. Moses told the Israelites that in order to be happy and prosperous in their new home, "the promised land," they must "remember," "talk about," "teach their children," and "love" God there. As you speak of each of these words, write them on

the board and write "God" in large letters beside them. Pin a symbol of a house or draw one on the board, for our home, and tell that if we want our home to be happy, we must, as Moses told the Israelites, have God there and remember, talk about, teach about and love him.

LESSON VIII—August 25th, 1895.

Crossing the Jordan. JOSHUA 3: 5-17.

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

II. PREVIEW THOUGHT: "God's care for us."

III. REVIEW: Where were the Israelites in last lesson? What river were they beside? Who was speaking to them? Tell something he said. How can we make our homes happy? Who have been trying this week to remember, talk about, teach, love God at home? Have an outline of the map of "Palestine" on the board and review all the places in last lesson, and as many in previous ones as you have time for. Ask the children to come to the board and point out the different places. Point out Mount Nebo and tell about Moses' death.

IV. **LESSON STORY:** It was just forty years since the Israelites had left Egypt. Now their wanderings were all over and they were entering into the promised land. Moses, their faithful and patient leader had been taken away from them, but God who was always caring for them provided another. Joshua, who was one of the spies and brought back a good report of the land was now to be their leader. The long promised land lay before them looking rich and beautiful, but before they could enjoy it they had many difficulties to encounter. There was the river "Jordan" to cross and a lot of enemies to drive out, but God who took care of and helped them out of their difficulties all the way along told them that he would be with and help them still if they would only obey and trust him. Now they had come to the river Jordan and how were they going to get across? Joshua told them to sanctify themselves. (that meant that they were to wash themselves and their garments and to trust in God) for tomorrow the Lord would do wonders among them. The next day Joshua told the priests to take the ark of the covenant and pass before the people. The priests did as Joshua commanded them and as soon as the soles of their feet touched the waters of the Jordan, the waters stood and rose up upon an heap and the priests that bore the ark, and all the Israelites passed over on dry land.

V. **APPLICATION:** Draw on the board a few lines to represent the river Jordan. Pin the symbol of the tents at the fords of the Jordan. Point "Jericho" on the opposite side of the river. Have a symbol of the ark and pin it near the brink of the river. Speak about the priests carrying it. As you describe the crossing, rub out some of the water in the river, then with your chalk make a lot of water in a heap, then unpin your ark and bring it across the

river and pin it on the other side near "Jericho." Unpin the symbol of tents, fold them (they should be all fastened together) and bring them across the river, unfold and pin on the other side near "Jericho." Then with your chalk fill up the river with water and rub out your heap. As we saw God's care for the Israelites,



how he led them so safely through the river of "Jordan," so he will care for us and lead us through the rivers that we have to cross. Let us see what some of those rivers are. There is the river of "trouble," for even little girls and boys have troubles sometimes, but Jesus knows all about their little troubles (and big ones too) and leads them through them if they only obey and trust him. Then there is the river of "sickness," yes, we have to cross that river too, but Jesus cares for us and will be there. Then there is another river, the river of "death," but we need not be afraid even of that last river, for Jesus says "I will be with thee," and where Jesus goes we need never be afraid to go. A little girl who was going to cross that river said to her mother, "I am not afraid to go for I see Jesus with his arms stretched out waiting to take me across." As you mention each river print it on board and in the centre make a cross to represent Jesus.

PRINCIPLES OF TEACHING.

1. Begin the lesson with that which is familiar.
2. Make the children think and talk.
3. Tell only such things as the children cannot be led to tell for themselves.
4. Question the class as a whole, but ask for individual replies.
5. Do not permit replies in concert, only by way of repeating some individual answer.
6. Pay particular attention to timid and dull pupils.
7. Question about what has been taught at several points in the progress of the lesson, to test the understanding.
8. Handle the Bible while teaching.
9. Make the lesson practical.
10. Make the lesson brisk and brief.

—Mrs. W. F. Crafts.

Normal Department.

ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HANDBOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L. L. D., Principal Free Church Training College, Glasgow,

By THOMAS KIRKLAND, M. A.,

Principal, Normal and Model Schools, Toronto, Ont.

PRINCIPLES OF TEACHING. (CHAPTER V.)

Definition of Principles. Principles are fundamental truths from which other truths are derived that can be applied as guides to human conduct.

Principle I. In Teaching we must always begin with the known and proceed to what is unknown; that is, instruction must always be based upon some idea already in the mind of the pupil.—This principle is of vital importance, and is of universal application in education both sacred and secular. It is an established fact that when the mind receives an impression it refers it to a previous received impression that happens to resemble it. Thus every new impression is interpreted by means of old ones, and nothing can be really known or recognized until reference and comparison have been made to something previously known. Besides the mind has a liking for what it knows, and this liking extends itself to all that can be connected with the object. This principle was employed by the Apostles in addressing the Jews. See Acts 2: 14-36; Acts 13: 17-41; Acts 14: 15-17; Rom. 1: 18-32.

Principle II. The Teacher should understand the order in which the faculties of children are unfolded, because the wisest teaching will be directed to those powers that are conspicuously active at the time. The teacher must adapt his teaching to the age and capacity of the pupils.—This principle may be illustrated from the teaching of Our Lord. "I have many things to say unto you, but ye cannot bear them now." John 16: 12. See also Matt. 4: 33. The mind of the child consists at first of few active faculties. In young children the memory and the imagination are the controlling powers. Comparing, judging and reasoning come at a later period.

Principle III. In communicating knowledge, whether religious or secular, we should start from the concrete and end with the abstract.—This was the method of the Great Teacher. The mind of the child can only grasp the abstract through the concrete.

Principle IV. The acquisition of Religious Knowledge by the child should accord in mode and arrangement with the way in which mankind has acquired religious ideas.—God has dealt with the world as a judicious teacher deals with his pupils. A careful study of the way in which truth was revealed during old Testament time will greatly aid the teacher in helping his pupils to acquire the same truths.

Principle V. Our Teaching should be such as to foster the principles of self-development, self-instruction and self-activity to the fullest extent. The pupil must cooperate with the teacher.—The following corollaries naturally follow from this principle:—

(1) Tell the pupil as little as possible and lead him to discover as much as possible. The connection between *doing* and *knowing* is deep and far reaching. We learn to *do* by knowing and to *know* by doing.

(2) Never do for the pupil what you can lead him to do for himself.

(3) The *less* the teacher talks to the pupil, and the *more* the pupil talks to the teacher the better will be the teaching.

Principle VI. Instruction should always excite the interest of the pupils, and therefore be pleasurable to them.—If the pupil is not interested there is something wrong, either in the method of teaching, or in the subject not being suited to the age and capacity of the pupil. Experience has abundantly shown there is always a method to be found productive of interest—even of delight—and for this method the Sabbath School Teacher must diligently seek.

Principle VII. In teaching definitions and general statements we should first carefully teach the meaning of all the terms used, and then the individual truths on which the definitions and statements are founded. That is, definitions and general statements should be taught inductively. The inductive should lead up to the definition and general statement. By induction we mean the process of drawing a general conclusion from a sufficient number of *particulars*.

While this Principle is of general application in all teaching, in Sabbath School teaching it especially applies to teaching the Shorter Catechism. The usual method is to commit the question, then give the Scripture proofs. The reverse of this is the correct method. The

proofs on which the question is founded should be first studied, and then the pupil should be helped to formulate the statements contained in the question from the proofs. The beauty and appropriateness of the language of the Catechism should then be pointed out, and not till then should the answer be committed.

To the foregoing Principles all good teaching must conform. I have added several to those contained in the Hand-book. Other statements contained in chap. V are not principles of teaching, but belong to the subject of memory of which I will treat in next month.

SUMMARY OF REPORT. (CONTINUED)

has been compelled to borrow, on the personal credit of some of its members, \$1,753.86. Against this we may set cash (\$43.16) and unpaid subscriptions (\$412.35), leaving an actual burden upon the committee of \$1,298.35; but this includes the cost of publications to June 30th, with the exception of the *Leaflet* and *Monthly* for June. The receipts and expenditure for the twelve months ending May 4th only, came within \$300 of balancing each other, so that the committee has good reason to hope that a largely increased subscription list to the Sabbath School helps, and a liberal response to the appeal on "Children's Day," will enable them to show a good balance on the right side next year, thereby at least reducing the accumulated deficit.

8. **NEW SERIES OF REGISTERS.** These are now ready and may be obtained from the publisher, C. Blackett Robinson, 5 Jordan Street, Toronto, Ont. The prices are as follows: Class Register, 4½ cents; Secretary's Record, with space for 25 classes, 40 cents; the same to last 3 years, 75 cents, and with space for 50 classes, \$1.00; Superintendent's Record, 10 cents, bound in cloth, 12 cents; Class Envelopes, 20 cents per dozen.

9.—**RECOMMENDATIONS** as adopted by the General Assembly:

1.—The General Assembly learns with pleasure that "Children's Day" is growing in favor with the Sabbath Schools of the Church, and recommends its still more universal observance, with the use of the service prepared by the Committee.

2.—The Assembly further notes with satisfaction the information regarding the good financial position of the Publication Department of the Committee's work, and recommends that the "HOME STUDY" series of lesson helps for teachers and scholars, and the system of class and school registers prepared by the Sabbath School Committee, be used in all Sabbath Schools of the Church.

3.—An allowance of Five Hundred Dollars a year, from the funds of the Sabbath School Committee, is made to the Convener for the necessary expenses connected with his office.

THE SCHOOL ATMOSPHERE.

You can always tell it when you step into a Sunday School. There is something that always suggests quiet, order, devotion, or else it suggests uneasiness, disorder, lack of interest. What is it and who is responsible for it? It is the school atmosphere, and the officers and teachers make it what it is. The quiet and delightful order and good feeling of a certain school in an Ohio village was commented upon, and the Superintendent (L. D. Boyer, our State Treasurer) said it was all due to a ten-minute prayer meeting just before the school opened. All the officers and teachers assemble in a class room and for ten minutes wait upon God. They go direct to their classes. This is delightful when it can be done. Much of the worshipful spirit is driven from our schools by officers and teachers who are themselves disorderly and fussy. Who seem to think their work is to "run" the school like a machine. You would not imagine to see them at work they ever had a thought about winning souls. They create an atmosphere which is not congenial to spiritual life or growth. *Selected.*

THE HONOR SYSTEM.

There should be one. Give the school definite work to do. Work that is within their reach. Then when it is done recognize it by a suitable certificate of reward or something. Make much of the Honor-Day, which will probably be the anniversary. Many schools now use beautiful diplomas, nice enough to frame. Some even frame them for the faithful ones who have earned them. Where this system is used it is well to indicate upon this same diploma subsequent years of perfect record, by adding seals or otherwise. The diplomas then have a cumulative value and are more highly prized each year. *Selected.*