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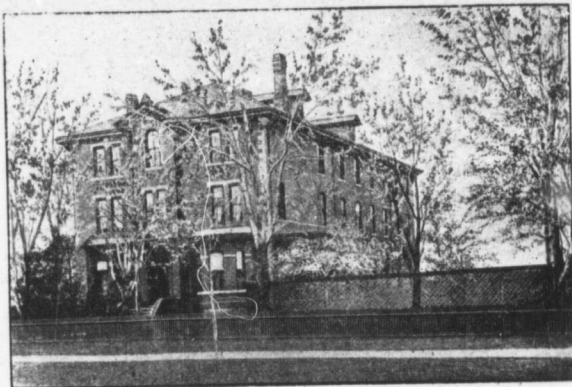
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The
Home Study
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Sabbath School Publications
Presbyterian Church in Canada

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



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The Teachers Monthly

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

Vol. VIII.

August, 1902

No. 8

g delo "Children's Day," Sabbath, September 28.

Schools may expect to receive copies of the service for the day late in August or early in September. Let there be a rehearsal of it for two or three Sabbaths beforehand. There will be a copy for each scholar, teacher and officer, and some to spare.

The appointment of the Associate Editor was most heartily confirmed by the General Assembly. His addition to the staff enables the editorial department to cope more readily with the new responsibilities which the publication of another illustrated paper brings.

THE NEW ILLUSTRATED PAPER

Great interest has been aroused not only within our own church but far and wide throughout the Dominion by the announcement of our new illustrated paper. It is a token of the growth of a true Canadian sentiment that the issue of such a paper is possible; and its influence in moulding our young Canadian life cannot but be important. The sample number to appear in October is looked for with quite unusual expectation.

It should not be overlooked that the prize offer still holds good. It is as follows, as given in the July *TEACHERS MONTHLY*:

"TWENTY DOLLARS in cash is offered for the best story for the new Senior Paper and TEN DOLLARS in cash for the second: the story to contain not less than 2,000, and not more than 2,500 words, and to be in harmony with the aim and purpose of the paper as outlined in the paragraph below. Manuscript to be signed with a motto, the same motto to be written on the outside of a sealed

envelope containing name and address of writer. All manuscripts to be in hands of 'Editors, *TEACHERS MONTHLY*, Confederation Life Building, Toronto,' not later than 15th August, 1902.

"The aim of the Editors will be to make the new illustrated paper one that the older scholars and the young people will be proud to call their own—breezy and bright, printed on good paper, freely illustrated, with a plentiful supply of good reading, and abundant space for discussing the things the young people are thinking and talking about and working for. We shall call writers to our aid from many quarters, but these four points will be specially characteristic of the paper—a high spiritual aim; a wide outlook into the world and life; loyalty to our own church; and a pure and lofty patriotism. Our joy shall be to help the young people to make the most of themselves and of their great opportunities for Christian service."

TEACHER TRAINING

By Professor Walter C. Murray

VIII. PLAY

In the previous paper, the life of the young was divided into three periods of seven years each. In the early part of the first period physical growth was found to be very rapid. This period is a time of restless activity. The child is like the wild creatures of the woods. In the second period, the growth of the boy is less rapid though steady. His activity is less violent and more self-directed. The youth of the third period grows very rapidly at first and irregularly. The bones grow more rapidly than the muscles. Hence

his awkwardness. But control comes with early manhood.

What are the mental characteristics of these periods? In what respects does the boy differ from the child, and the youth from the boy? Perhaps the best clue is to be found in the plays that are characteristic of each period.

Play is both a symptom and a means to an end. Schiller believes it to be a sign of a surplus of energy. Herbert Spencer adds imitation as an explanation of the ways in which the excess of energy finds vent. Play is a symptom of more than a surplus of energy. It is a sign of growing powers. The child of three or the young woman of twenty, does not delight in skipping. It is only when muscular strength and muscular control are fairly well developed that the lassie of seven or eight becomes an expert with the skipping rope. Similarly, riddles and conundrums baffle and bewilder the little lass and annoy the matron, but they delight the girl in her teens. With the rapid development of reasoning power, the interest in these games grows. Play, then, is an excellent index of the growth of new powers.

Play is a means to an end. It provides the practice necessary to develop the powers that are useful in after life. Play is an apprenticeship for the work of life. Running, climbing, shouting, give that strength of lung and limb that is necessary for success in life. Games of skill give precision to eye and hand and prepare for the work of the skilled artisan. Dressing dolls and house-keeping plays make the little girl familiar with the mysteries of dress and the household arts. Need I add, that the boy, who learns to play his proper part on the cricket or football team, has learned a lesson in cooperation that will serve him well, when he takes his place in the large organization where his life work lies. Waterloo was won on the playing fields of Eton.

What plays are characteristic of childhood, of boyhood, and of youth?

The infant delights in plays that exercise the muscles and satisfy the ear, such as babbling, chattering, gurgling, and later crowing, humming, smacking, clicking, yell-

ing, whistling. These give him new sensations of sound and of movement. Plays that give him sensation of touch, attract him, such as picking, dropping, rolling, pushing, splashing sand, dirt, stones and the like. He exercises his muscles and receives a variety of touches in playful kicking, creeping, running, skipping, climbing, etc., or in block building, where his eye is gratified, as well as his senses of touch and movement.

In all these plays the child is in search for new sensations. He is a scientist in the germ. His plays are the experiments; the world about him is his laboratory; his restless activity brings variety into his experiments. The joy of the infant upon the discovery of his toes is as great as that of the scientist when he discovers a new species. The bewilderment of the child when he notices for the first time the double touch which he gets by placing one finger on the other is akin to that of the scientist when the fisherman places a blue lobster before him.

These plays when persisted in, leave curious habits. The grasping and handling of the infant survives in the adult, who plays with his watch charm, or pushes his pencil back and forward between his fingers, or twirls his walking stick, or fumbles with the button on his coat. The infant's playing with his "comfort" and sucking his thumb, persists in the adult, who bites his pencil or like the great "Pam" of Punch sucks a straw, or delights in chewing gum, or something worse. Such idiosyncrasies are, like the "rudimentary organs" of biology, survivals of actions once useful or pleasing. To-day they are silent witnesses of the power of play to produce habits that have long outgrown their pleasantness.

The keynote of the plays of the boy is competition. If the child be deemed a scientist, the boy is a hunter and warrior. His aim is to overcome the animals of the chase, to outwit the bird when she hides her nest, or the trout that shuns the hook, or the squirrel, or the rabbit. He strives to outdo his companions at marbles, or running, or fishing, or in ball games, or even in his studies. The little child will play alone. The boy likes company to show off before or

to struggle with. In this period, his imagination makes his plays a reproduction of the pursuits of his elders. He marshals his forces, storms forts, takes prisoners and generally does great havoc. The girl holds high converse with her dolls, engages in the most elaborate household arrangements for their comfort. In her games such as hop-scotch, tag, etc., the competition element enters.

In the third period, that of youth, the social instinct transforms the competitive. The youth becomes a member of a club; he plays on a team; he may join a gang and become a Hooligan. In his games the highest aim is to serve his team, not to star. From 10 to 15 the craze for forming societies is at the height—11, 12 and 13 being the years in which the greatest number are formed. The great majority of boys' clubs are athletic and game clubs or predatory societies. Less than one-quarter are social (for "good times"), industrial, philanthropic and literary. The latter, however, are more popular with older boys. "Girls form three times as many secret societies as boys, five times as many social societies, three times as many industrial, twice as many philanthropic, and three times as many literary, while the boys form four times as many predatory and seven times as many athletic societies as girls. Physical activity was the feature in 10 per cent. of the girls', as against 77 per cent. of the boys' societies. Girls are more nearly governed by adult motives than boys." (Forbush: *The Boy Problem*.)

Thus the child in his plays is a scientist, the boy a hunter and warrior, and the youth a socialist. Curiosity and imitation rule the child, emulation the boy, and sociability the youth.

Dalhousie University, Halifax, N.S.

"The policy of the Sabbath School Committee," said Rev. John Neil, the Convener of that Committee, at the General Assembly, "is to reach every Presbyterian boy and girl through our own Sabbath Schools: wherever there is even one Presbyterian family, to reach that family through the school or the Home Department."

ORDER OF SERVICE: Third Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise
to Thee;

Holy, holy, holy, merciful and mighty,
God in three Persons, blessed Trinity!
(Hymn 1, Book of Praise.)

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

IV. RESPONSIVE SENTENCES.

SUPERINTENDENT. And God spake all these words, saying,

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

V. SINGING.

VI. PRAYER.

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

VIII. Singing.

THE LESSON

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

II. SINGING.

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

CLOSING

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

SCHOOL. And His commandments are not grievous.

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

BIBLE DICTIONARY FOR THIRD
QUARTER 1902

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

wanderings, and probably went with them into Canaan.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Red. E. B. Lee
Westville, N. S.

International Bible Lessons

Studies in the Old Testament from Moses to Samuel

LESSON CALENDAR: THIRD QUARTER

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

Lesson V.

THE TABERNACLE

August 3, 1902

Exodus 40: 1-13. Study Ex. 40: 1-38. Commit to memory vs. 1-3. Read Ex. chs. 38-40; Heb. chs. 9, 10.

1 And the LORD spake unto Mo'ses, saying,
2 On the first day of the first month shalt thou¹ set up the tabernacle of the ²tent of the congregation.
3 And thou shalt put therein the ark of the testimony, and ⁴cover the ark with the veil.
4 And thou shalt bring in the table, and set in order the things that are ⁵to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5 And thou shalt set the ⁶altar of gold for the incense before the ark of the testimony, and put the ⁷hanging of the door to the tabernacle.
6 And thou shalt set the altar of ⁸the burnt offering before the door of the tabernacle of the ⁹2 tent of the congregation.
7 And thou shalt set the laver between the ¹⁰2 tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the ⁹2 hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that ¹⁰is therein, and shalt hallow it, and all the ¹¹9 vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of ¹²the burnt offering, and all ¹³the vessels, and sanctify the altar: and ¹⁴it shall be an altar most holy.

11 And thou shalt anoint the laver and ¹²his foot and sanctify it.

12 And thou shalt bring A'aron and his sons unto the door of the ³tabernacle of the congregation, and ¹³wash them with water.

13 And thou shalt put upon A'aron the holy garments, and ¹⁴anoint him, and sanctify him; that he may minister unto me in the priest's office.

Revised Version—1 Rear: ² Tent of meeting; ³ Thou shalt screen; ⁴ Omit to be set in order; ⁵ Golden altar for incense; ⁶ Screen; ⁷ Omit the; ⁸ Screen of the gate of the court; ⁹ Furniture; ¹⁰ Its; ¹¹ The altar shall be; ¹² Its base; ¹³ Shalt; ¹⁴ Thou shalt.

GOLDEN TEXT

Ps. 110: 4. Enter into his gates with thanksgiving, and into his courts with praise.

DAILY READINGS

M. — Exodus 40: 1-16. }
T. — Exodus 40: 17-27. } The tabernacle.
W. — Exodus 40: 28-38. }
Th. — Exodus 35: 4-19. } The Lord's command.
F. — Exodus 35: 20-29. } Willing gifts.
S. — Exodus 39: 30-43. } The tabernacle finished.
S. — Heb. 9: 1-14. } A more perfect tabernacle.

CATECHISM

Q. 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.

TIME AND PLACE

The first day of the month Abib or Nisan, the New Year's Day of the Israelites, in the latter part of March or early in April, B.C. 1490. The plain at the foot of Mount Sinai.

LESSON PLAN

- I. The Law of Worship, 1.
Moses received this law from God.
- II. The Place of Worship, 2-8.
The centre of worship is the house of God.
- III. The Spirit of Worship, 9-11.
The anointing oil represents consecration to God.
- IV. The Leaders in Worship, 12, 13.
The priests stood between the people and God.

LESSON HYMNS

Book of Praise, 615; 35 (Ps. Sel.); 385; 576; 573; 389.

EXPOSITION

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

Connecting Links—The last lesson closed with the punishment of the Israelites for worshipping the golden calf. The intervening events are: (1) The further intercession of Moses, who secured the renewal of God's

promise to lead His people to the promised land, ch. 33: 1-23; (2) The second sojourn of Moses for forty days in the mount, during which time he obtained new tables of stone on which the Commandments were en-

graved, entered into a new covenant with God and received various laws, ch. 34 : 1-35; (3) The giving of a pattern to Moses for a tabernacle and the asking of freewill offerings from the people for its construction, ch. 35 : 1-35; (4) The construction of the various parts of the tabernacle according to the pattern given in chs. 36-39.

I. The Law of Worship, 1.

V. 1. *And the Lord spake unto Moses.* Israel must one day leave Sinai and march to Canaan, the Land of Promise. But they cannot go alone; their God must go with them; and if He is to live among them, He must have a home. So Moses received from God instructions to build Him one, and in accordance with the divine plan the work was begun and completed in ten months. (Compare ch. 19 : 1 with ch. 40 : 2.) This chapter tells how the tabernacle was set up.

II. The Place of Worship, 2-8.

V. 2. *On the first day of the first month.* The tent was reared, as was fitting,



The Ark of the Covenant

and furniture. *The tabernacle of the tent of meeting* (Rev. Ver.). "Tabernacle" just means dwelling place. Jehovah's house, like the houses of those who worshipped him, was a tent. This was natural and necessary for nomad (flock tending and wandering) peoples. And, in the main, His tent was arranged and shaped like theirs, only it was much more gorgeous. This tent was called the place of meeting, because there Jehovah

was to meet with His people, 29 : 42, 43. It is to be remembered, however, that while we may in a sense call this place the house of God, we are not using the words in the sense which they ordinarily bear. By "house of God" we usually mean to-day the church building in which we worship. But no layman dared enter Jehovah's house. Only the priests might do that, and even they might enter only the holy place; the high priest alone could enter the most holy place. The laity could venture no further than the court round about the tent.

V. 3. *The ark of the testimony*—was in the most holy place and is an object of great importance. The ark was something like a wooden chest, though some suppose that it was originally intended to be a sort of throne, on which Jehovah sat. At any rate, it is always associated in a very intimate sense with Him. Wherever it is, He is supposed to be, 1 Sam. 4 : 3. That is perhaps why it is called the ark of the testimony, or ark of the covenant; it is the symbol of His close relation to Israel. But as the law of that covenant was in particular the Decalogue, and the two stone tablets were in the ark, it may have gained the name "ark of the covenant" for this reason.

Vs. 4, 5. The things mentioned in these verses are in the holy place. *The table*—with twelve loaves (a loaf for each tribe) on it. These loaves were the "shewbread," Ex. 25 : 30. Each tribe testified in this way to its gratitude to God for His good gifts in nature, by consecrating to Him a part of them. *The candlestick.* In Jehovah's tent, as in the people's, there must be light as well as food. It may symbolize Jehovah as a God of light, who never sleeps. Notice that the lamp-stand has seven arms. The other numbers in connection with the tent of Jehovah are all some multiple of ten. Both numbers suggest that which is sacred. *The golden altar for incense* (Rev. Ver.); also in the holy place, 30 : 6. Only a certain kind of incense might be burnt there. The floating of the incense towards the presence of God in the most holy place may have been meant to symbolize Israel's adoration.

Vs. 6-8. *The altar of the burnt offering*, was, as has been said, in the court, near the

door of the tent. The sacrifice of burnt offering was a name of a class of offerings, rather than of a particular offering. It was the name given to the daily morning and evening sacrifice. The peculiarity of this sacrifice was that the whole animal was burnt, "an offering made by fire unto the Lord" (Lev. 1: 9), no part of it being reserved. *The laver*, for the use of the priests in washing their hands and feet, found its place in the court, between the altar and the tent. *The court*; that is, the open space which ran round the tent.

III. The Spirit of Worship, 9-11.

Vs. 9-11. *The anointing oil*; composed of olive oil and various spices, 30: 23-25. This was used in the ceremony of consecration. Originally it was probably only the high priest that was anointed, as he is often called the anointed priest. Soon, however, the

custom was extended to the other priests, and by and by even the vessels of the sanctuary were anointed to symbolize their consecration to holy purposes.

IV. The Leaders in Worship, 12, 13.

Vs. 12, 13. *Aaron*. The mercy of God was shown by placing him at the head of the priesthood, though he had been guilty of breaking the commandments, ch. 32. *His sons*; who were to be associated with him in the priestly office. *Door of the tabernacle*; that is, the entrance of the holy place. *Wash them with water*. The laver was filled with water for this purpose. The washing signified their cleansing for their holy duties.

As soon as the tent is set up and all is ready, the God for whom it has been prepared takes possession of it, and His presence is indicated, as on Sinai, by cloud and fire, vs. 16-38.

APPLICATION

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

And the Lord spake, v. 1. Months before (ch. 25) God had given the plans and specifications for the building of the tabernacle. Now He directs how it is to be set up. Moses' part and the people's, both in the building and in the setting up, and in the services that were appointed, was to do as they were bidden. God would have them learn that He is to be worshipped in the way in which He Himself appoints, and not in the way in which our own fancies may lead us. God longs, oh! so greatly, that we should find Him; but He knows that, unless we come in the path that He directs, we shall certainly lose our way.

Thou shalt set up the tabernacle, v. 2. The tabernacle stood for the divine Presence, and here for the first time God came to dwell with His people. Abraham and Jacob had gained temporary visions of the heavenly power and grace, but these visits of God had thus far been short. Now God will meet with His people upon the mercy seat. Rev. 21: 3 assures us that the "tabernacle of God is with men, and He will dwell with them." The earth is not void of the divine light. God walks to and fro in our earth: He is among men. The clearest proof of this is in

Jesus Christ; for the Gospel of John says (1: 14) that the "Word was made flesh and dwelt among men." Here was the permanent spiritual presence, of which the tabernacle was a passing type. The fine gold of the earthly structure might become dim; but nothing can ever tarnish the beauty of that life which Jesus has revealed to the world, neither can the ravages of time mar the glory of that teaching which He came to make known to us. God is among us in the Spirit of His only begotten Son.

The ark of the testimony, v. 3. Israel's most precious possession, because God's dwelling place. Its most precious part, again, was the mercy seat. The ark was overlaid with gold, but the mercy seat, as most holy of all, was made of gold. God dwelt above the mercy seat; and while the penitent might dread his own transgressions in the breaking of the ten commandments which were contained within the ark, here was a cover placed over those transgressions, as it were, and God would meet with the people.

The table, v. 4. Upon the table were placed the shewbread and the several utensils in eating, spoons and flagons and bowls. It surely was meant that the ordinary blessings

of life, our bread and our drink, are part of the gift of God to us, who meant that we should sanctify our most common things unto Him. The thanksgiving of the modern Christian home in the blessing at meal-time and the petition in the Lord's Prayer, are true successors of this olden custom;—a confession of dependence. (Compare Gen. 28 : 22 ; 1 Cor. 10 : 31.)

The candlestick, v. 4. This gave light to the tabernacle at night (Compare 1 Sam. 3 : 3), and is explained in Zech. 4 : 2-12. Light is one of our most essential possessions, and it were impossible to carry on the work of the world without this blessing. The candlestick gave men a reminder that the light which they enjoyed was a consecrated thing; it came forth from Him who said, "Let there be light." The new covenant of Christ is better provided, because He has come as the "Light of the world" (John 8 : 12), and all can find in Him that direction which is so necessary.

The altar, v. 6. Scarcely any people have been found who had not some form of rude structure, called an altar, and on it often the most cruel sacrifices were offered. This was because men felt they had broken God's law; and they attempted to appease His wrath with gifts. It is only in Christ's teaching that we find no altar and no sacri-

fice. He, the spotless Lamb of God, has once for all "offered up of Himself a sacrifice to satisfy divine justice." Through this we have free access to God. Christian churches are the only temples that have no altar.

Most holy, v. 10. All things connected with the tabernacle were holy. The original meaning of holy was "separated unto God." The people of Israel were holy because they were separated unto God. The Holy Land was separated unto God. But since things that were separated unto God must partake of His character, holy gradually obtained an ethical signification. This holiness is the condition of our acceptance—"Holiness, without which no man shall see the Lord."

The priest's office, v. 13. One tribe was chosen to act as priests for the rest of the nation. Christianity has no priests; but all of us are priests unto God: "Ye are a royal priesthood," 1 Pet. 2 : 9. Many evils came into the Church when the Roman Catholics developed the system of sacerdotalism. The priests claimed to be on a different level from ordinary Christians, and assumed power which belonged only to God. They gradually became tyrants, and their influence was so strong that it took many a conflict to regain the freedom of the New Testament faith. Christ is the one High Priest. Through Him each believer may have free access to God.

POINTS AND PARAGRAPHS

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

A God who speaks is also a God who hears. v. 1.

Each anniversary should be the beginning of a better life. v. 2.

Our daily blessings should lead us to daily consecration. v. 4.

The church is the bearer of divine light to the world. v. 4.

God delights in the prayers of His people. v. 5.

This altar had many sacrifices, but Christ is our one sacrifice. v. 6.

There can be no true worship without separation from the world. v. 8.

The name "Christians" means anointed ones. v. 9.

Sinful surroundings demand special watchfulness. v. 10.

It is only the pure in heart who can see God. v. 11.

Leaders in worship should be examples of purity. v. 12.

There is no beauty like the beauty of holiness. v. 13.

Here is a brief description of the tabernacle: A structure with back and sides of gold-plated wood, the entrance in front being closed by a curtain hung on five golden pillars by "taches" of gold. It was about 65 feet long and 15 feet wide (ch. 26 : 15-30), and was divided into two parts, the holy place and the holy of holies, (ch. 26 : 33). It was protected from the weather

by a goat's hair covering (ch. 26 : 7) and by various skins, ch. 25 : 14.

An Eastern traveller, in the early part of last century, tells us that "the (Bedouin) tent is divided into two parts, separated by a white woollen carpet, drawn across the tent and fastened to the three middle posts. This is sometimes interwoven with patterns of flowers." In the nearer apartment ordinary household articles were kept, and to that friends were admitted, while the other and smaller apartment behind was reserved

for the family, and no stranger could enter that. On precisely the same model Jehovah's tent was to be made, the nearer apartment, which was twice as long as the other, being called the holy place, and the one behind it the holy of holies, or rather the most holy place.—Professor J. E. McFadyen.

In Tahiti a person brought some cocoanut oil to King Pomare, exclaiming, "Here are five bamboos of oil for your missionary society." Pomare said: "I cannot mix your angry bamboos with God's oil."

LIGHT FROM THE EAST

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

TABERNACLE—It was a copy on a small scale of the principal outlines of the Egyptian temples. They were surrounded by a sacred enclosure, fenced off from the profane world by a high wall; and they were approached through a long avenue of sphinxes and through successive gigantic gates flanked with towers and guarded by symbolic forms. The place for slaughtering the victims was at one side of the outer court, and in it was also a small lake or fountain for the ceremonial purification of the worshippers. The central building consisted of one or more great halls with a roof supported on immense pillars. In these halls the main actions of worship were performed, although

they were only vestibules to the real dwelling of the god. The most holy place was at the west end of the building, and consisted of three comparatively small chambers, all entirely dark, the central one containing the divine ark with the image of the god, the other two being assigned to his wife and his son. Sometimes the central chamber contained an ark, which on religious festivals was borne in procession by the priests. It is clear from this that in the tabernacle Jehovah made use of forms and ideas which were already familiar to the people, but without the idolatrous symbols which would have led them astray. The greatest care was taken to establish a pure, spiritual worship.

TEACHING HINTS AND HELPS

This section contains material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

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

Three tabernacles are spoken of in Scripture prior to the building of Solomon's temple. First, the "tabernacle of the congregation," erected by Moses, Ex. 33 : 7. In this he enquired of Jehovah, and heard cases. Second, the tabernacle described in the lesson, which was set up a year after the people had left Egypt. Third, the tabernacle pitched by David, when he received the ark from the house of Obed-Edom, 2 Sam. 6 : 17 ; 1 Chron. 16 : 1.

We notice :

1. *The origin of the tabernacle.* (a) It has been thought to have been of Egyptian origin, because the heathen had portable shrines and tents, Amos 5 : 26. This conjecture is contrary to Scripture, which states directly that God enjoined the Israelites to make the tabernacle according to specific plans, Exod. 25 : 8, etc. (b) From the earliest times men had set places where they worshipped God. This was the case with Adam in Eden. He had a place where he presented himself before the Lord. And so after his expulsion from Paradise there was an appointed place to which Cain and Abel brought their sacrifices, Gen. 4 : 3, 4. Both before and after the flood this practice prevailed. Noah built an altar (Gen. 8 : 20),

and Abram did the same, Gen. 12 : 8 ; 13 : 4. This primitive practice prepared the way for the tabernacle service.

2. *The construction of the tabernacle.* (a) This was entrusted to two inspired artisans, Bezaleel and Aholiab, Ex. 35 : 30-35. (b) The building was oblong, and divided into two parts—the Holy Place, called the first tabernacle, and the Holy of Holies, or second tabernacle, Heb. 9 : 2, 6, 7. In the former stood the altar of incense, the table with the shewbread and the golden candlestick. In the latter was placed the ark of the testimony or covenant, Ex. 25 : 22 ; Josh. 4 : 7. The lid of the ark, overlaid with gold, was the mercy seat, and over it were the cherubim and the Shechinah—the manifestations of God's presence. From this the divine oracles were given out, Ex. 25 : 22. (c) The building was of upright boards, ten cubits long, overlaid with gold. There were nine pillars, also overlaid with gold, supporting the veil that separated the Holy of Holies from the Holy Place, and five smaller pillars to which the hangings that formed the door of the Sanctuary were attached. The inner part of the roof was made of rams' skins and the outer part of badgers' or seals' skins tanned and dyed. The whole structure was portable. It was always set up in the midst of the camp, so that the Israelitish armies were on all sides of it. In the oblong court by which it was surrounded stood the brazen laver, in which the priests washed their hands and feet, and the brazen altar of burnt offerings on which the fire, miraculously kindled (Lev. 9 : 24), was kept burning perpetually. (d) It was built by the gifts of the people, and, when finished, the building and its furniture were consecrated by being anointed with oil specially prepared for the purpose, ch. 30 : 22, etc.

3. *The uses of the tabernacle.* (a) It was the centre of divine worship, the place where typical sacrifices were offered and where God manifested himself to the people. (b) These services and all that pertained to them foreshadowed the atoning and intercessory work of Christ as our High Priest. None but the priests were allowed to enter the First Tabernacle, and the high priest alone was per-

mitted to go into the Holy of Holies once a year on the great day of atonement. (c) When the people were settled in Canaan, it was set up at Gilgal and Shiloh. It was captured by the Philistines and placed in an idol temple, 1 Sam., chs. 4, 5, 6. It was twenty years with Abinadab in Gibeah, three months in the house of Obed-Edom ; then placed in Solomon's temple ; afterwards severed from it, and again replaced by Josiah, 2 Chron. 35 : 1-3. Finally it is believed to have been consumed in the overthrow of Jerusalem by Nebuchadnezzar.

For Teachers of the Boys and Girls

By The Editor

We have here the place and the way in which God would have His people worship. The teacher should have a plan of the tabernacle clearly in his mind ; a blackboard or pad of writing paper will help out. Trace out with the class the names and positions of the several parts. Then, taking the lesson in reverse order, begin with :—

1. *The priests.* They alone could enter within. All others must stay outside, v. 12. They were to be washed (v. 12), to have their holy garments (ch. 28) put on, and to be set apart by anointing, to their office. None but the holy are fit for God's service.

2. *The altar of burnt-offering,* v. 10. The lambs and goats for sacrifice were to be slain beside the altar—blood taking away sin ; and the flesh burnt upon it—a symbol of the consecration of our bodies to God.

3. *The altar of incense,* v. 5—in the holy place ; the place of prayer, of which incense is the symbol. The incense was sprinkled with the blood : unless sin be first atoned for, prayer is of no avail. In the holy place were the candlestick (with seven lamps—the perfect number) indicating the light of God's presence ; and the loaves of shewbread, which stood (one for each tribe) for the consecration of their possessions to God.

4. *The ark of the testimony,* v. 2—in the holy of holies, where God dwelt. It contained the Ten Commandments, to remind the people that they must obey God, if they would accept Him, and the pot of manna, to win their love by recalling God's great deliverance of them. Over it was the mercy

seat, the sign of pardon; and above this the cherubim, images of the heavenly powers; and the glorious Presence of the great Jehovah Himself. Only once a year could the high priest enter here, and he alone could come. But when he came, He met God, and received from God pardon and blessing for the people.

The points of resemblance and of contrast to our present way of access to God through Christ, should be brought out. See Hebrews, ch. 9.

Some Test Questions

When was the command to build the tabernacle given?

Whence came the materials?

Who were the master-builders?

When was it set up and dedicated?

Describe the plan.

What was in the Holy of Holies?

What in the Holy Place?

Where was the altar of burnt-offering placed? The laver?

How were the tabernacle and its vessels consecrated?

Describe the consecration of the priests.

Why were they looked upon as holy?

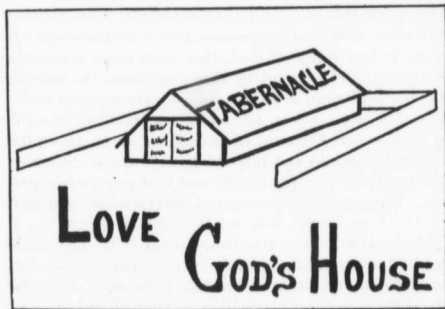
What were the duties of the common priest?

What those of the high priest?

FOR TEACHERS OF THE LITTLE ONES

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

Links—The outline of the broken Commandment Tables will readily recall last Lesson.
Lesson Thought—I should love God's House.



Of whom is Aaron a type?

Who are "priests" in the Christian Church? (1 Pet. 2: 5, 9.)

Prove from Scripture

That God commands our worship.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The gifts for the tabernacle. (ch. 35.)
2. The Dedication Day.
3. Christ, the Great High Priest. (Heb. 9.)

The Catechism

Ques. 33. *Justification*. To justify means to declare just or righteous. A prisoner accused of some crime may be set free in one of two ways. The jury may find him not guilty, or having been found guilty, the king or his representative may grant him a pardon. It is in the latter way that sinners are freed from condemnation. They are proved guilty, but God pardons them and treats them as righteous. This act of God's is called justification. He justifies the sinner, because Christ in His life and death has perfectly obeyed the law which the sinner has broken. In this obedience He acted for the sinner, so that what He did is put to the sinner's credit, that is, "imputed" to him.

Lesson—One of you may fold this paper to make a little "tent-house." Why did the children of Israel not have houses of brick, stone or wood? Of course they must have a "Tent-Church" too. Print TABERNACLE.

The Tabernacle—Draw outline. Show picture or use a paper model, which may easily be made. The rim of a pasteboard box will enclose the court. An ingenious teacher will have no difficulty in making some things to

The Tabernacle

represent the Tabernacle. Altar for burnt offerings, Laver (bath), where the priests washed before approaching God's house. Describe the Holy Place, with its Golden Altar of Incense and Seven-Branched Candlestick and Table of Shewbread, and the Holy of Holies with its Ark of the Testimony and the Mercy Seat and the Cherubim, (chs. 36-40; Heb. 9: 1-5. Use small models. God told Moses how to build His house (Heb. chs. 9, 10). Tell what God means to teach us by all these ceremonies.

Tabernacle Colors—Show bits of silk :

- BLUE—Sky color, meaning peace.
- PURPLE—Royal color, meaning grace.
- RED—Blood color, meaning mercy.

"As the worshipper approached the gate, these colors in the curtains said, 'Peace, Grace, Mercy unto you from Him whose dwelling this is.'"

Golden Text—Understanding the meaning of "gates" and "courts" we may now repeat the Golden Text. (Draw a bell.) Imagine your church bell pealing out these words. (Make motion of bell-ringing while repeating.)

A Curious Singing School.—Did you hear the birdies singing to-day? They are giving praise and thanks in their bird way. "Birds

acquire the art of singing just as truly as do people. In the Hartz Mountains, at the village of Andreasberg, over 200,000 canaries are raised annually. Their best singers are never sold, but are kept as choir masters. Handsome and promising fledglings are kept close to these best singers, and they soon pick up and practice the notes they hear." God wants His little children to learn to sing His praises and be *joyful and thankful*.

Reverence—The priests washed before approaching God's House. We should put away thoughts of school, play, of ourselves, and go to God's House with pure, holy thoughts. How quietly we should sit! How we should listen, pray, sing!

Our Church—Show picture. (Why not a "tent church"?) Why do we worship in a new way? (Heb. 10: 18-22.) We should offer nothing *poor or mean* to God.

Home Missions—Send God's House "before" into parts of our own country now being entered upon by "settlers." Let the church be there as soon as they are.

Foreign Missions—In many places there is no "House of God," only temples for idols.

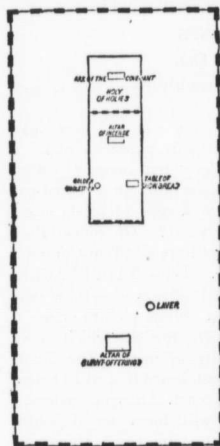
Body Temples—(2 Cor. 6: 16.) All stand, stretch up hands and repeat, "We are the temples of God. Please, God, dwell in us!"

BLACKBOARD REVIEW

By The Editor

A simple ground plan of the tabernacle drawn upon the blackboard will immediately attract attention. Let the point be to show how the people, who are outside God's dwelling place, may reach God, who dwells above the ark in the inmost part of all, hidden from sight. It is sin that makes them unfit for His presence, and shuts them out. If they are to be received of God, they must come through a priest chosen and set apart by Him; and come through the blood of a lamb slain in their stead,—for sin deserves death. Follow the high priest, as he enters in, first, into the holy place, where the bowl of incense is sprinkled with the blood, and then into the holy of holies, where the mercy seat is sprinkled with the blood—and God reveals His presence. There are three passages which the school may read together—John 1: 29; Heb. 9: 11, 12; Heb. 7: 25.

[The broken lines in the Ground Plan of the tabernacle here given mark the limits of the various curtained enclosures. The other portions are plainly indicated. A careful study of the plan throws new light on Heb. ch. 9.]



Lesson VI.

NADAB AND ABIHU

August 10, 1902

Temperance Lesson

Leviticus 10: 1-11. Commit to memory vs. 8-11.

1 And Na'dab and Abihu, the sons of A'aron, took 1 either of them his censor, and put fire therein, and 2 put incense thereon, and offered strange fire before the LORD, which he 3 commanded them not.

2 And there 4 went out fire from 5 the LORD, and devoured them, and they died before the LORD.

3 Then Mo'ses said unto A'aron, This is 6 it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And A'aron held his peace.

4 And Mo'ses called Mi'shael and El'zaphan, the sons of Uzziel the uncle of A'aron, and said unto them, 5 Come near, carry your brethren from before the sanctuary out of the camp.

5 So they 7 went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Mo'ses said unto A'aron, and unto Eleazar and unto Ithamar, his sons, 8 Uncover not your

Revised Version—1 Each; 2 Laid; 3 Had not commanded them; 4 Came forth; 5 Before; 6 Draw; 7 Drew; 8 Let not the hair of your heads go loose; 9 That ye die not and that he be not wroth upon all the congregation; 10 Tent of meeting; 11 Drink no wine; 12 That ye die not; 13 The holy and the common; 14 The unclean and the clean.

GOLDEN TEXT

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

DAILY READINGS

M. — Lev. 10: 1-11.	Nadab and Abihu. (Temp.)
T. — Exodus 30: 1-10.	The incense altar.
W. — Ezek. 22: 23-31.	Penalty of unfaithfulness.
Th. — Ezek. 44: 15-21.	Rules for priests.
F. — Gal. 5: 16-26.	A better way.
S. — 1 Cor. 9: 19-27.	Cautious living.
S. — 1 Thess. 5: 5-23.	Need for watchfulness.

CATECHISM.

Q. 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.

TIME AND PLACE

April, B.C. 1490; on the first day that the priests entered upon their duties, after their week of consecration, Lev. 8: 33; 9: 1. It was just a year from the time of the Exodus. In the camp in the valley before Mount Sinai.

LESSON PLAN

I. A Great Sin, 1.

Committed by holders of a sacred office.

II. An Awful Doom, 2-7.

Inflicted at the beginning of the priesthood.

III. A Solemn Warning, 8-11.

Against the use of strong drink.

LESSON HYMNS

Book of Praise, 217; 91 (Ps. Sel.); 581; 232; 584; 238.

EXPOSITION

Connecting Links.—The book of Leviticus is occupied in the main with ceremonial laws. It is only through knowledge of, and obedience to the laws that govern the relation of Jehovah to His people, that that relation can be maintained. The first seven chapters are occupied chiefly with a series of laws regulating the various kinds of sacrifice and offering. Chapter 8 describes the consecration of the priests. Chapter 9 describes the first official occasion of public worship, followed immediately in chapter 10 by the account of the first sin against the laws of that worship, with the tragic punishment that followed it. It is very solemn and suggestive that sin should begin almost as soon as the worship is established.

I. A Great Sin, 1.

V. 1. *Nadab and Abihu . . . offered strange fire before the Lord, which he commanded them not.* The sinners are two of the high priest's sons. It is not easy, and perhaps not possible,

to say precisely wherein their sin consisted, whether in offering incense other than that specially prescribed in Ex. 30: 34, etc.; or just in taking the matter into their own hands, without waiting for a special command from God; or that they used incense to propitiate Him, when they saw the fire coming forth and consuming the burnt offering on the altar, ch. 9: 24. It is possible that by the words "strange fire" we are to understand that they had not taken the fire from the altar, which was holy. (See v. 10.) It is quite probable that what they did was well meant; they did not mean to carry things with a high hand. But well meant or not, it was in some way a sin against the ordinances.

II. An Awful Doom, 2-7.

V. 2. *There went out fire from the Lord.* The sin was punished fearfully and instantly: for sin, always awful, is most awful in those who have the oversight of holy things, and

stand in relations of special intimacy with God. The phrase "The fire devoured them" is not to be taken too literally, for in v. 5 they are covered with their cloaks, and carried out. *They died before the Lord*; near the door of the tent, as we learn from v. 4.

V. 3. *I will be sanctified . . . and . . . I will be glorified*; that is, "I will show myself holy—though it be in judgment—on those who draw nigh me, and glorious before all the people." The holiness of God had been offended by this breach of ordinance on the part of Nadab and Abihu; and therefore the sinners must be punished, if that holiness and the glory associated with it are to be maintained. *In them that come nigh me*; the priests. The closer the intimacy, the more stringent the obligation, and the more awful the doom. *Aaron held his peace*; acknowledging the justice of the judgment and humbly bowing before it.

Vs. 4-7. *They carried them in their coats out of the camp*. The corpses and the clothing too, which is unclean, through contact with them, are carried outside the camp. *Uncover not your heads, neither rend your clothes*. Aaron and his two surviving sons are not to indulge in mourning; for the anointing oil is upon them. That gives them the character of holiness, and makes it impossible for them to take part in the burial. *Let . . . the whole house of Israel bewail*. The people, who have not this special character of holiness, are at liberty to mourn. Indeed, they are commanded to do so; for the calamity which has fallen upon their leaders is also in a very real sense theirs.

III. A Solemn Warning, 8-11.

Vs. 8-11. *And the Lord spake unto Aaron.*

Nadab and Abihu, the sons of Aaron, v. 1. High positions in social, financial, educational matters may be sought, if the desire be to glorify God in such things. The light from an eminence is cast further than a light in a valley; but all the more responsibility is laid upon such, that the true light be given. "Let your light so shine before men, that they may . . . glorify your Father which is in heaven."

God speaks directly to Aaron very seldom—only here and in Num. 18: 1, 8, 20. Here He does so, probably because what follows is a law of grave importance affecting the priests. Aaron was the high priest. *Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle*; that is, during the performance of their official duties. Note that the law, as here laid down, is a law for the priests, and not for the people; and a law which apparently was not to bind the priests at all times, but only when they were officiating as priests. When we think of the reason of the law (vs. 10, 11), we shall see that it would not be unfair to give it wider interpretation than it has here. The law was made because indulgence in wine or any kind of intoxicating liquor tended to interfere with the thorough discharge of the official duties of the priests. That clearness of mind and command of powers which was needed for the service of the sanctuary, would be seriously endangered, if indulgence in strong drink at such a time were permitted. "Wine maketh glad the heart of man," one Psalmist says (Ps. 104: 15); and that gladness is apt to show itself in foolish and frivolous ways. Indeed, Hosea in a striking passage says, that "Wine and new wine take away the heart" (ch. 4: 11), that is, take away his wits, rob him of his senses. The real risk which is run by any one who indulges in strong drink is the risk of losing his head, or we should say of losing command of his faculties, sometimes at the very moment when he needs them most. The risk is all the more awful, if the man be a leader of the people, especially if he lead them in the worship of God.

APPLICATION

Offered strange fire, v. 1. How many there are who cast away their opportunity, and trample under foot the pearls of influence and position. They submit to the cries of the throng, and think they cannot oppose the majority, so that going with the rest to gain the popular approval, they lose the only means they had of helping their fellows.

Fire from the Lord devoured them, v. 2. At the moment of their exaltation these two are

stricken down, and the prospects of a useful life prematurely blasted. The names that might have been enshrined with glory are now covered with disgrace.

"The godlike power bestowed on men
Demands of them a godlike care.
And noblest gifts, if basely used,
Will sternliest avenge the wrong:
And grind with slavish pangs the slave
Whom once they made divinely strong."

And Aaron held his peace, v. 3. It may be forgiven a sailor who turns from his post of watching to talk with some friend during the midday, when the sun reveals a distinct and clear horizon, but if, when the thick fog is enveloping the vessel in its close folds and dangers are imminent, the sailor unconcernedly leaves his post and forgets his duty, the offence is a much more grievous one, which cannot easily be passed over. May we not explain the swift death of Ananias and Sapphira in the early church (Acts 5) on some such principle? The conditions of the time added to the necessity of teaching strict obedience and honesty. Thus also with our lesson to-day. The holy sanctuary was at its commencement. The stream was at the source, and the source must not be polluted.

I will be sanctified, v. 3. These men lacked reverence. Irreverence is ever in danger of invading our life. It is found in the flippant way in which the doctrines of

Christ are at times discussed; in the custom among some of using the words of Scripture to give point to mere wit; in the attitude within the house of God, where a bold glance and unbowed head tell of a heart that feels none of the humility which angels have, when they veil their faces before God. Reverence is one of the most chaste adornments of life. It is the attitude of those who are conscious of God's glory and who fear to offend against His majesty. The reverent man does not confine his attention to outward attitudes of humility, but he bows down in heart as he remembers the condescension of Him who has vouchsafed to speak with the sons of men. "Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire," Heb. 12: 29.

Do not drink wine, v. 9. Some interpreters tell us we are not justified in drawing the natural inference that the sacrilege of Nadab and Abihu was due to a previous intoxication. However this may be, the association of irreverence and intemperance is suggestive. The drunkard is irreverent, for he pays no attention to the divine nature implanted within him. He takes the spiritual gift which is his glory and the evidence of his heavenly origin, and degrades it in the earth. He removes himself from the region where intellect governs and puts himself in the lower region where animals dwell who are governed by appetite.

POINTS AND PARAGRAPHS

Wilfulness in worship is sinful, as well as neglect of worship. v. 1.

The penalty of sin is not always sudden, but it is always certain. v. 2.

Unless God be glorified in us through obedience, He will be glorified on us in wrath. v. 3.

Natural feeling must be subject to the will of God. v. 4.

A funeral should be an impressive sermon. v. 5.

The true leader will sacrifice his own feeling to the welfare of others. v. 6.

Human affections must give way before fidelity to duty. v. 7.

The submissive heart is ready to hear the voice of God. v. 8.

Sobriety is essential to true worship. v. 9.

Indulgence of appetite dulls the moral perceptions. v. 10.

The teachers of God's law must observe it themselves. v. 11.

A ship captain once required a pilot, and a man came on board to make application. He was asked if he knew where all the rocks and shallow places were. He replied that he did not, but that he knew where the deep water was. It is not so necessary for us to know where the dangerous places in life are as to know the safe path. There is safety in

the path of abstinence from strong drink. We shall be wise if we walk in this path, and are not too curious about perilous places.

The anointing oil of the Lord is upon you, and when the Christian professor speaks the base word, does the base deed, bends at the forbidden altar, withholds the sacrifice, forbears to speak the word of faithful testimony and allegiance—the enemy laughs, and hell says: "Art thou also become as one of us?"—Parker.

It is not the Lord alone who shuts out the drinker from His service. Even "soulless corporations" set a like standard. A young man who drinks discounts his career at the very outset. "Forty-seven of the great trunk railroads," it is said, "now discriminate against employees that drink. A recent bulletin of the United States Labor Commission reports that in 7,025 establishments, agricultural, mining, and transportation, of which enquiries were made, 3,527 take into account a man's drinking habits when they employ him."

Near the judge who was hearing a case of drunkenness stood a mournful-faced woman. It was the third arrest of the same man for the same cause. Turning to the woman, the judge said, "I am sorry, but I must lock up your husband." The woman hit the mark when she answered, "Your honor, would it

not be better for me and the children if you locked up the saloon and let my husband go to work?" When the saloon is locked up we shall need fewer jails for locking up people.

Light from the East

UNCOVER NOT—Mourning in the East is a very formal, protracted affair, interfering with the performance of all other duties. The rigid, exacting custom of that unchanging society has reduced the expression of grief to a system which tends to crush out all natural feeling. Long before the time of Moses it had become the correct thing when bereaved to tear the hair, cover the head with dust or mud, and sit on the ground fasting seven days, during which all work was suspended and all a man's friends came to condole with him. The high priest was forbidden to display any outward sign of grief for any one, even the nearest relative, to show that the service of Jehovah on which he had entered was far more important than the indulgence of any private griefs. He must display the holy calm which surrounds the altar of God and must not demean his priestly dignity by any unseemly social usage. The members of his family, who in ordinary cases were permitted to mourn near relatives, were forbidden to do it in this case, in order to show that they acknowledged the justice of their kinsmen's doom.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The scene in this lesson is one of sin and judgment, filling the people with alarm and sorrow. It is an impressive contrast to what preceded. When the tabernacle was finished and dedicated, Aaron and his four sons were consecrated to their sacred office. Sacrifices were offered, and the fire of God consumed them upon the altar. Moses and Aaron blessed the congregation, and the people shouted for joy and fell upon their faces, ch. 9. Now, through the conduct of two men, the whole camp is suddenly thrown into consternation and grief.

1. From a careful survey of what is contained and implied in the record of their behaviour, it appears that they were guilty of the sin of intemperance. (a) This is not directly stated, but seems to be a legitimate inference from the Divine prohibition delivered to Aaron, vs. 8-11. (b) The abstinence or sobriety required in Aaronic priesthood, as a "statute forever" (v. 9), is also demanded in the New Testament bishop, 1 Tim. 3:2, 3; Tit. 1:7. Christians as "a royal priesthood, a holy nation" (1 Pet. 2:9), should be governed by the same principle. Intemperance, or the violation of this principle, leads to many vices, calamities and excesses. Every sin is prolific. It produces other sins. Witness Nadab and Abihu here, also Judas Iscariot, Matt. 27:3-5.

2. *The sin specifically charged against Nadab and Abihu is the offering of strange fire before the Lord.* This means fire other than that which the Lord had commanded. The first victims laid upon the altar were consumed by supernatural fire, ch. 9 : 24. This was to be kept alive perpetually. Coals from the altar thus consecrated were in every case to be used in burning incense, Lev. 16 : 12. It is true that the Levitical enactment was later than this offence, but it is plain from the first verse of the lesson that the sons of Aaron must have known that they deliberately disregarded the Divine command. Their's was not a sin of ignorance. They knew the Lord's will and did it not, but did something else. Hence the inexcusable criminality of their conduct, Luke 12 : 47.

3. *The aggravations of the sins of Nadab and Abihu.* These are manifestly: (a) the distinction which they enjoyed as sons of Aaron, and the two eldest sons. This alone made them men of note in Israel. (b) They had accompanied Moses and their father to the summit of the holy mount and there they had a vision of God, Ex. 24 : 9. (c) They had just been consecrated to the priestly office, and thus were brought nigh unto God, v. 3. This was no small dignity and responsibility. It invested them with immeasurable influence in relation to the people. It is to be remembered that example descends. We instinctively imitate those who are above us in the social and religious world. When those high in church and state are godly, it is well with the community, and when they go aside from and contravene the law of God, the influence of their example is pre-eminently pernicious.

4. *The judgment of God upon Nadab and Abihu.* (a) It was swift and terrible, fitted to check presumption and wilful temerity. "God is not mocked," Gal. 6 : 7. (b) It was intended to impress the absolute need of sanctity on the part of those "who came near to the Lord", Ex. 19 : 22. (c) God was thus "sanctified" and "glorified" in the sight of the whole nation. He is sanctified in his people (v. 3) in two ways: by their conformity to His will—their reverence and obedience, and by the judgment he inflicts for their iniquities. In the latter

manner the purity of His kingdom or church has been guarded; for example, in the case of Ananias and Sapphira, Acts 5 : 1-10. (d) God emphasized His displeasure against the sins of Nadab and Abihu by forbidding their father and two brothers to follow the usual custom of mourning for them and by enjoining special lamentation by the people, v. 6.

For Teachers of the Boys and Girls

The ground plan of the tabernacle in the Blackboard Review of last Sabbath's lesson will afford a good starting point. Run over the various divisions of the tabernacle, its altars, etc. Then have the scholars mark the spot where the awful tragedy of this Lesson occurred—the brazen altar in the outer court.

It was a sad close to a glad day. Have the events of ch. 9 well in hand—the inauguration service, the appearance of the glory (v. 23), the fire that came down upon the altar, and the reverent joy of the people, v. 24.

What a sudden eclipse! the sin of rash and foolish men and the punishment that followed. It is a gloomy lesson; but sin is darkness, and its punishment is black doom.

The Lesson Plan (See page 309) is simple and may be readily followed.

1. *A Great Sin*, v. 1. Ask Ques. 14 and 83 of the S. Catechism. "What is sin?" and "Are all transgressions of the law equally heinous?" Then point out wherein this sin was a breach of God's commandment (See Exposition, v. 1. Be sure that the words "censer," "incense," etc., are understood). The aggravations of this sin were that they were priests, and the high priest's eldest sons; that it was committed at the very altar of God; and followed on God's plain demonstration of the right mode of approach, ch. 9. Impress it by pertinent illustrations that guilt is in proportion to knowledge and privilege—the few and the many stripes, Luke 12 : 47, 48.

2. *An Awful Doom*, vs. 2-7. Awful in its swiftness, in its terrible nature, in its fearful result. Compare Acts 5 : 1-10. It was awful in its justness, too—even Aaron the stricken father "held his peace," v. 3. Oh, God is holy. No wonder that Isaiah cried out, Isa. 6 : 5. Pause to notice in vs. 6, 7 how the

service of God comes before all else ; compare Matt. 10 : 37, 38.

3. *A Solemn Warning*, vs. 8-11. The cause of the folly and sin, and therefore the cause of the doom, of the two erring priests was evidently too much wine. Hence the prohibition of v. 9 ; a prohibition which was to be " forever," v. 9. (Compare the vows of the Nazarites, Num. 6 : 1-3 ; Luke 1 : 13-15.) Let Nadab and Abihu, young men of opportunity and promise, cut off on the very threshold of life because they were led astray by strong drink, stand as a beacon.

" Touch the goblet no more !
It will make thy heart sore
To its very core."

Some Test Questions

- Why is the book called Leviticus ?
Who were Nadab and Abihu ?
What was their offence ?
Wherein so heinous ?
What punishment followed ?
What is the Lord's explanation ? (v. 3.)
How did Aaron receive the blow ?
What command given ? (vs. 6, 7.) Why ?
What prohibition followed ?
To what purpose ?
How long to remain in force ?
How does it apply to us ?
To what wound is the result of using strong drink compared ?

From what is the drunkard shut out ?
What prophet pronounced woe on those who give their neighbor drink ?

Prove from Scripture

That God's worship requires reverence.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

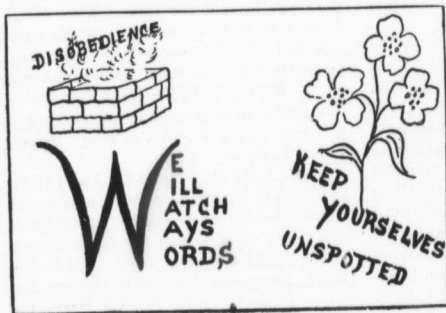
1. Tell the story of Nadab and Abihu.
2. The Holy God and His worship.
3. Young men and strong drink.

The Catechism

Ques. 34. *Adoption*. Among the Romans, when a man wished to adopt as his son a member of another family, the two went before a magistrate, and in the presence of that officer, the one said : " Wilt thou be my son ?" and the other answered : " I will." After this transaction, in the eyes of the law the person adopted ceased to be a member of his own family and thenceforth belonged to the family of the adopting one. God, in the gospel, says to the sinner : " Wilt thou be my son ?" And when the sinner by his faith answers : " I will," he at once passes into God's family and becomes God's son, entitled to all the privileges and laid under all the obligations of a child. Adoption is an " act" because it implies a single, definite expression of God's gracious will.

FOR TEACHERS OF THE LITTLE ONES

Links—The outline of a church will recall last lesson. Review description of tabernacle.
Lesson Thought—We should watch our ways.



Unspotted from the world—Show a handful of white blossoms. " A gentleman went with a party down into a coal mine. On one side of the way grew a plant which was perfectly white. The gentleman was astonished that where black coal dust was constantly flying, this little plant should be so pure and white. A miner threw a handful of black dust upon the plant, but the dust would not cling. There was a wonderful enamel on the white petals to which no speck

or stain could cling." This little plant is a picture of what God wants us to be. We should watch our ways, that no naughty habits may cling to us and soil the purity of our lives. We must be pure white blossoms in God's world garden. Jesus is the "enamel" that will keep us pure.

Lesson—Our lesson is about two young men, sons of Aaron, who did not "keep themselves unspotted," but let disobedience soil their lives and were punished by God. Print NADAB and ABIHU. Show the altar of incense. (The symbol of prayer.) Ex. 30: 34-38 tells how the right sort of incense was to be made. Ex. 30: 9 forbids offering any other sort. Ex. 30: 38 tells of the punishment of so doing. These young men burned other incense than that ordered by God. We are not told why they did this, but we think from the warnings God gave Aaron in v. 9 that perhaps these young priests had been drinking wine, which took away their senses and made them careless and disobedient to God. Repeat, "Do not drink wine or strong drink."

Punishment—God punishes wrongdoing. Fire like lightning struck these young men and killed them, as a punishment to themselves and a warning to others. Verse 6 teaches us that we must accept punishment and not show grief or anger at God's deal-

ings with us, lest it seem like finding fault with Him.

Influence of Companions—Verse 7 teaches us that God's servants must be different from other people. The priests were not to associate with others, but to keep themselves pure and holy.

Bad Apples and Bad Companions—"If you have thirty apples, twenty-nine good and one bad, and shut them up together for some weeks, and then open the box, what do you see? Thirty rotten apples, most likely! The one bad one had touched the others and made them all like itself."

Children and Tree Frogs—"Children are like little tree frogs," said some one. What could he mean? I could see no resemblance between children and tree frogs. The gentleman explained that tree frogs are said to become the color of the bark of whatever kind of tree they are on, and he said, "Little boys and girls are like them in one way; they partake of the habits of the children with whom they associate." See that your ways and words will help others to be good. For some one is likely to do what he sees you doing.

WATCH
AYS
ORDS

Golden Text—Repeat Golden Text.

BLACKBOARD REVIEW

DO NOT

"To cure thyself of drinking," said an old Quaker, in his quaint "plain language," "is as easy as to open thy fingers." "How so?" it was asked. "When thee takes up the glass to drink, open thy fingers," was the reply, "and it will never reach thy lips." The whole secret of not getting into the tangle of drink, or of getting out of it, when once in, is in the two little words, of five letters in all, that God spoke to the Israelites that sad day—"DO NOT." Urge upon the scholars to say in their hearts, "I WILL NOT"; to say it over their names in a pledge against intoxicants; to say it as did Daniel (Dan. 1: 8) when the temptation actually comes. It is easy for the weakest to say it now, and to hold to it, before the evil habit is formed; but the habit once formed, the strongest is like Samson in the lap of Delilah—huge, but helpless.

Lesson VII.

JOURNEYING TOWARD CANAAN

August 17, 1902

Numbers 10: 11-13, 29-36. Commit to memory vs. 33, 34. Read Num. chs. 11, 12.

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

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law. We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

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

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

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

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

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

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

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

Revised Version—1 Over; 2 Set forward according to; 3 Abode; 4 Reuel; 5 Shalt; 6 Good soever; 7 Set forward; 8 Omit in the; 9 Seek out; 10 Upon; 11 Set forward from; 12 Ten thousands of the thousands.

GOLDEN TEXT

Ps. 31: 3. For thy name's sake lead me and guide me.

DAILY READINGS

M. — Num. 10: 11-13 and 29-36. Journeying toward Canaan.
 T. — Num. 9: 15-23. The cloud and fire.
 W. — Gen. 12: 9. God's promise.
 Th. — Neh. 9: 7-19. God's mercy remembered.
 F. — Isa. 63: 7-14. Loving kindness.
 S. — Psalm 107: 1-15. The Divine Leader.
 S. — Psalm 23. My Leader.

CATECHISM.

Q. 35. What is sanctification?
 A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

EXPOSITION

Connecting Links—Preparations have now been completely made for starting the march to Canaan. A census has been taken (ch. 1: 2), the order of the camp arranged (ch. 2), duties assigned to those in charge of the sacred tent (ch. 4), and a few more laws given. All is ready and the march is about to begin.

I. A Wilderness Journey, 11-13.

Vs. 11-13. *On the twentieth day, etc.* The start is made seven weeks after the erection of the tabernacle, Ex. 40: 1. *The commandment of the Lord by the hand of Moses.* The journey is commenced in accordance with the will of God, as indicated by the lifting of the cloud (ch. 9: 17), and also in accordance with His express command, which came to them through Moses (v. 13). This combination of divine agency with and through human agency, is characteristic of the whole story of the Exodus, and is again suggested by verses 29 to 36. The people do not march at random, but in an orderly

fashion, vs. 14-28. God is a God of order, and the march of His people should be orderly, too.

II. A Wilderness Guide, 29-33.

V. 29. *Hobab, the son of Raguel.* In Ex. 2: 18, Reuel; in Ex. 3: 1, Jethro. Some believe that Hobab was his name, and Jethro a title, meaning "prefect." In any case, we know from this passage and from Ex. 18 that Moses' father-in-law had spent part of this momentous time with him. *We are journeying.* The Hebrew word for "journeying" means "pulling up the tent-pegs." *The place of which the Lord said, I will give it you.* Mark the strong faith of Moses and the religious view he takes of the march; for he speaks of Canaan not directly, but as the land which God had promised. *The Lord hath spoken good concerning Israel.* He is quite sure that God has good in store for them: it is His purpose and promise; and he is anxious that his father-in-law should share that good by joining Jehovali's chosen

TIME AND PLACE

The start was made from Sinai on the twentieth day of the second month of the second year after leaving Egypt, probably about the middle of May, B. C. 1490. The course of the journey lay northward from the foot of Mount Sinai between the two arms of the Red Sea, into the wilderness of Paran, the great barren region between Sinai and Canaan.

LESSON PLAN

- I. A Wilderness Journey, 11-13.
Following the lead of the moving cloud.
- II. A Wilderness Guide, 29-35.
Hobab, who first refused, and then accepted, the invitation of Moses to go with them.
- III. Wilderness Songs, 34-36.
For morning and evening, during the march.

LESSON HYMNS

Book of Praise, 63; 47 (Ps. Sel.); 318; 152; 583; 585.

people, and so linking his destiny with theirs.

V. 30. *I will not go.* Hobab has his answer ready, short and sharp. It is the answer of a patriot, who is content with his own country and people, and sees no reason for risking a safe present for an uncertain future, attractive as that might be.

Vs. 31, 32. *Thou mayest be to us instead of eyes.* Moses, however, is insistent. He is anxious to secure the service of his father-in-law: because the wilderness, which is strange to them, is familiar to him. He could be to them as good as eyes, that is, leader and guide. This earnest and persistent request of Moses is very interesting, as showing his deep consciousness of the need of human agency. He trusted God: His words prove that; yet he knew that God often works through men, and he is eager to secure the service of one who knows the wilderness. *What goodness the Lord shall do unto us, the same will we do unto thee.* He urgently presses his case by renewing his promise to let Hobab share in whatever blessings God had in store for Israel when they reached the promised land. Hobab finally joined the Israelites, Judges 1:16; 4:11.

V. 33. *The ark of the covenant of the Lord.* The ark, which indicated the presence of Jehovah, went in advance of the main body of people. *In the three days' journey.* The meaning probably is that the ark went in front, and that, in three days, ark and people alike reached their first station. So great a multitude would be unable to march more than thirty miles in the three days' time.

III. Wilderness Songs, 34-36.

Vs. 35, 36. These two verses are very important, and throw a great deal of light on the nature and purpose of the ark. In the Hebrew, the words which Moses said are in poetry, and the verses refer not to that particular occasion only, but to all similar occasions. The meaning is, "When the ark set forward or rested, then Moses would say." Notice, first, how closely Jehovah is identified with His ark. It is for the people the symbol of His presence. When they see it, they take courage, for they know that He is there. Notice again, how Jehovah is felt to be a God who can stand by His people both in war and in peace. In the early days of Israel's history, especially during the time of the Judges and David, Israel had very many enemies and much fighting to do. If the people were to be able to trust their God, He must be a God who could give them the victory. So we find them taking the ark with them into battle, in the confidence that that would guarantee them the victory; though in this connection God had to teach them some stern lessons, 1 Sam. 4. Again, as He is a God who fights for Israel, so is He also a God, who, when the battle is over, comes back and dwells among them, and gives them peace. Lastly, we should notice here the powerful faith of Moses. He does not know how numerous or fierce the unseen enemies on the way may be; but he believes that his God is stronger than they; that He has but to arise and all they that hate Him or His people will be put to flight.

APPLICATION

The children of Israel took their journey, v. 12. The journey through the wilderness is often regarded as a type of life, and the word "journey" has become almost universally used as suggestive of the earthly course of man. Life is a journey, because it means effort. The road will have its ups and downs, its sunshine and rain; and while many things will make it easy, there are difficulties awaiting us all. Life is a journey, because we are all moving in some direction or another.

"Our lives are rivers, flowing free
To that unending, boundless sea,
The silent grave."

Life is a journey, because only Heaven can be our home, where we can rest for ever. How important to see that we are going in the right path. Christ said, "I am the way."

The place of which the Lord said, I will give it to you, v. 29. Moses wishes to give Hobab a proof that the promised land is assured to them. They have the Lord's guarantee. What proof have we that we shall enter into our promised land after our journey? (1) We have all the promises of the Bible that heaven awaits the faithful. God's messengers from the days of Abraham onwards have received such promises. (2) Christ has also

left us His word. Take the 25th chapter of Matthew as an example. Compare Matt. 19 : 29. (3) Christ has risen from the dead and ascended into that better country Himself, and has become the first-fruits. (4) Christians experience a foretaste of the rest in this world, and are convinced that these promises are absolutely sure.

"Come thou with us," v. 29. Does this not remind us that we also are expected to be agents in enlarging the kingdom of Jesus? We are to seek recruits for that great army that is marching Zionward. Christ's last order in Matt. 28 : 19 was not confined to the twelve, but was meant for the church as a whole. Only when we all feel the responsibility of personal work on behalf of those who are not in Christ's way, shall the ideal of the Kingdom be fulfilled.

We will do thee good, v. 29. The Christian church is the most profitable and hospitable place into which any one can enter. The people of God are on the whole a more generous and affectionate people than those who never go to church, and there is no life that can be nearly so happy as the genuine Christian life. Christ came that His joy might remain in us and that our joy might be full (John 15 : 11), and all true Christians have felt this joy in some form. It is related of John, the fisherman, that he went into a

religious meeting, and before it was over the Holy Spirit converted his heart. Before retiring that night, he said to his wife and son, "We must pray." So, kneeling down, he did not know what to say, for he had never prayed before in all his life. But he remembered how he expressed his joy in worldly matters, and cried out, "Hurrah for Jesus." This he did three times, and they rose from their knees. Rude and uncultivated as John was, both in the words and form of his prayer, who would say that this was not prayer?

I will not go, v. 30. The sad refusal. How often men refused the offer of Christ! The rich ruler went away sorrowful because he refused the Gospel of Jesus, Luke 18 : 23. Why do people still say that they will not go with Christ?

1. Some are sinful, and do not want to put away their sin.
2. Some are afraid that the life of Christ is too difficult.
3. Some do not believe in His Gospel.
4. Some do not understand.
5. Some are not encouraged enough.
6. Some are kept back by the bad example of Christians. It is the duty of teachers to know what is the case of each pupil in the class, and to offer wise and loving advice. The joy of winning a soul will be his reward.

POINTS AND PARAGRAPHS

Those who follow God walk in a safe path. v. 11.

Two things at least in a journey are important, its way and its destination. v. 12.

A drifting vessel is not likely to make a safe port. v. 13.

There is no generosity like the generosity of God. v. 29.

The church has a joyful message for the world. v. 29.

A wrong decision should never be a final decision. v. 30.

There is use for all our talents in the church. v. 31.

The Lord will not remain our debtor for service rendered. v. 32.

Our true rest is that to which the Lord leads us. v. 33.

Obedience to God secures the presence of God. v. 34.

We need not fear our enemies, if they are God's enemies. v. 35.

If the day has been spent in God's service, the night will be passed under God's protection. v. 36.

"Hobab—Moses' father-in-law," v. 29. In the Exposition it is as here. In the Bible Dictionary, p. 300, written by another hand, it is Moses' brother-in-law. The explanation is that "the Hebrew word here translated 'father-in-law' means any relation by marriage, so that Hobab may have been Moses' brother-in-law, being brother to Zipporah, Moses' wife."

"I should not be willing to go to heaven without doing something first in the cause of my blessed Redeemer."—Edwards.

Men and women and children are wanted in the church, not only for their own sakes, that they may be saved; but also in order that they may guide others. This story is told of a little Cornish girl. Her father was a lighthouse keeper. One day he and his wife went to a neighboring town, leaving the child in charge. On their return, they were waylaid by a gang of wreckers, and detained in the diabolical hope that thus, no light being lit up in the lighthouse, the ships would be misled and dashed upon the rocks. And so it would have been, had not the child, though trembling with fear, as the darkness drew on, climbed the lighthouse stairs and kindled the lamp; and so its friendly light beamed out over the waters, and the vessels sailed safely past, and the fiendish plot of the wreckers was frustrated. Oh, yes! Many a child's hand has kindled a light that has guided others into eternal safety.

A little girl, dirty and ragged, strayed into a city Sabbath School some years ago, and walking directly to the Superintendent, who had just risen from prayer, said to him: "Is this the way to heaven?" The question startled him. Was he trying to make

his Sabbath School truly the way to heaven? What say you, superintendents and teachers, of your school?

Light from the East

MIDIANITE—Midian was the son of Abraham and Keturah, and his name came to be applied to the territory on both sides of the Gulf of Akabah and to the tribes which roamed there, and were, in part at least, his descendants. The word Midianites as thus applied to a collection of small tribes corresponds as nearly as possible to our use of the term "Arabs." They were an enterprising people, following mainly pastoral pursuits in the fertile valleys of southern Arabia. From a very early period some of them carried on a trade with Egypt in spices, cattle and slaves. They were friendly to Israel as long as the Hebrews kept out of their territory, but, when they entered it, the Midianites, fearing for their pasture and their property, tried their utmost to destroy them, but were themselves defeated and almost annihilated. Two centuries later they rallied and raided Israel, and nine-tenths of them were slaughtered by Gideon and his allies. After this the name disappears. Hobab really belonged to the Kenites, a small wandering tribe of craftsmen covered by the general term, Midianite. They were sometimes called Amalekites.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

There are four cardinal points in this lesson which should be impressed on the memories of pupils along with the rich practical instruction which it contains. It will not be profitable to consume time in the class-room trying to settle vexed questions of topography connected with the wanderings of Israel in the wilderness. We note:—

1. *The departure of the people from Mount Sinai*, vs. 11-13. (a) After having encamped a year, less ten days, at the foot of the Mount, they set out on their journey under the double guidance of "the cloud upon the

tabernacle," ch. 9: 17-20, and "the commandment of the Lord by the hand of Moses," ch. 10: 13. (b) We have here an impressive illustration of the Lord's special care in teaching and leading his people. He gives them line upon line, and precept upon precept. He uses signs and symbols—that great, overshadowing cloud, sheltering them from the scorching heat of the desert, and showing them the way they are to pursue; the Good Shepherd goeth before His sheep, John 10. (c) The obedience of the people is noteworthy. "They took their journeys" as directed by word and sign from the Lord (Deut. 1: 6); His will was supreme in regulating their movements. So it should be in all our affairs, Jas. 4: 13-15. We should act in the spirit of the prayer, "Thy will be done."

2. *The invitation of Moses to Jethro or Hobab, his father-in-law, to join the Israelites.* The man appears to have been known by the two names. See Ex. 3:1 and Judges 4:11. Moses urged him to join the people for several forcible reasons. (a) They were on their way to Canaan, "a good land and large land flowing with milk and honey" (Ex. 3:8). The prospect of settling in such a country was not to be lightly set aside. (b) During the journey he would receive personal spiritual benefits—they would do him good (v. 29). This is the specific mission of God's people—to be the salt of the earth and the light of the world, Matt. 5:13, 14. (c) Besides all this, he would share with them the enjoyment of all the good the Lord had spoken of Israel. (See Gen. 17:7, 8; 22:16-18.) Jethro's answer to such persuasions seems surprising, "I will not go," v. 30. Patriotic and family considerations weighed with him, and certainly these are most solemn and sacred. But Moses adduces an additional argument, (d) The field of usefulness opened to him, v. 31. This was a wise method of appeal, and appears to have proved successful, as we may gather from what is recorded in Judges 1:16; 4:11 and 1 Sam. 15:6. Is there not too much made of the good we may receive in comparison with the good we should do? Notwithstanding the knowledge, faith and courage of Moses, and the fact of the cloudy, fiery pillar and the ark of God to lead them, Jethro could be to the people in the wilderness "instead of eyes," v. 31. He knew the habits and resources of the tribes of that region, and could render services of the utmost value in dealing with them, and in securing the enormous provisions requisite for such a vast moving army.

3. *The Lord's leadership.* (a) This was by means of the ark which went before them, v. 33. Usually it was in the midst of the camp, but here it is in the van, as it was when the people crossed the Jordan on their entrance into Canaan, Josh. 3:6. (b) The ark and the cloudy pillar acted together. Both were symbols of God's presence, who is represented as searching out "a resting place for them," Num. 10:33. Thrice happy are they who are thus led.

4. *The benediction of Moses, a brief prayer.* (a) "Rise up, Lord," for help, comfort and victory, v. 35. (b) "Return, Lord," etc., v. 36. The fundamental ideas are spiritual warfare and spiritual rest.

For Teachers of the Boys and Girls

The scholars have become sadly familiar with desert marches and fights on the veldt in South Africa. This "wilderness of Paran" (v. 12), the first march from Sinai, is a veritable "bad lands," "a bare limestone or sandstone plateau, crossed by low ranges of hills seamed with innumerable dry water courses, and interspersed with large patches of sand or gravel. Perhaps so bad a country has never been attempted by any army in modern days." But they were on their way to Canaan, and God was leading them. Make this latter point—*God leading them*—the main point in the lesson.

The chronology and the geography may be found under the heading Time and Place. But mark:

1. *God's direction of their march.* (a) He had given them time to rest and rally and organize—thirteen months from Egypt (Compare v. 11 with Ex. 12:1). God never requires of us what he has not made us ready for. (b) He tells them to go, v. 13. The command was as distinct as that of Mark 16:15; Acts 9:11. (c) He directs by the promised sign, the uplifting and the resting of the cloud, vs. 11, 12. So God's providences still lead, if we have but eyes to see. The perfect order of the march (vs. 14-28) is interesting. But go on to:—

2. *Human guidance.* Moses trusted God, but God never does for His people what they can do for themselves. Moses believed God would bring them to Canaan, but not if they did not seek themselves to get there. The whole scene between Moses and Hobab is interesting and should be gone over in detail. We should imitate Moses in rallying to our aid every resource and every person who can help on in the Lord's work. We should imitate him, too, in seeking to take others with us on our journey to the Promised Land.

3. Again, *God's guidance* (vs. 34, 35); the writer loves to dwell upon it. This time

the ark is mentioned as well as the cloud. And he further enriches the recital with the morning and the evening Psalm, vs. 35, 36. These psalms were sung in all the forty years of their journey. The one of longest experience, as well as the mere babe in the kingdom of God, needs to pray the prayer of the Golden Text.

It will be a happy teacher who can lead his scholars into a conversation about the ways they are likely to go in life—their plans and their hopes. Impress on them God's personal interest in all their plans, and His gracious purposes and promises for those who will seek and follow His guidance. Get the scholars to think also of the temptations and trials they are likely to meet—almost every life will have a bit of weary and perilous wilderness in it—and show them that the one only infallible refuge in storm and stress is the Jehovah—Jesus, our great Guide and Leader.

Some Test Questions

- The date of the first march?
- Whence? Whither?
- At what commandment?
- Under what direction?
- In what order? (vs. 14-28).
- Who invited as guide?
- What arguments to persuade him?
- What place given to the "ark of the covenant."

What, precisely, was this ark?
The Psalm for the setting out?
The evensong?

Prove from Scripture

That good company is profitable.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Describe the "wilderness."
2. Picture the interview of Moses and Hobab.
3. "Follow the Glean!"

The Catechism

Ques. 35. *Sanctification.* The purpose of God in our salvation is that we shall be made righteous. Righteousness is our greatest lack, and it is God's greatest gift. There are two senses in which God gives us righteousness. He imputes to us, that is, He puts to our credit, the righteousness of Christ. This is the "act" of Justification. Then He imparts righteousness to us, so that we actually become righteous. This is the "work" of Sanctification. The difference between an act and a work is that the one is done once for all, while the other is carried on during a period of time. Justification and sanctification are two distinct things, and yet the one is never found without the other.

FOR TEACHERS OF THE LITTLE ONES

Links—Draw outline of Mt. Sinai (Use sand tray if possible). These tents have been about here for a year, ever since God gave the Commandments to the children of Israel.

The tabernacle is made and everything ready for worshipping, as God commanded. Recall the disobedience of Nadab and Abihu, and the lesson learned therefrom.

Lesson Thought—God guides me.

Guides— "G-u-i-d-e," spelled Willie, "What is a guide, Mother?" (Tell of Alpine guides, or more interesting perhaps will be the story of the St. Bernard dogs, who guide lost and half frozen travellers to the friendly shel-



ter and kindly care of the Hospice of St. Bernard in that Alpine Pass.)

Lesson—Print GOD the GUIDE. Tell of the pillar of cloud and of fire, rising and going before the children of Israel when God wanted them to march forward, lowering when they were to encamp, cloud by day, fire by night, both GUARD and GUIDE, behind to guard, before to guide, sheltering from enemies, as well as leading.

The Journey—God's children must always be ready to go, or to stay, at His call. One morning the people look from their tents toward the Tabernacle. See! The cloud is rising. Everything is at once packed and put on the backs of the great camels. ("Ships of the Desert.") The little children are likely put on the camels' backs also. (Show a picture of a loaded camel.) Away they start in a great procession! Away toward Canaan, the Promised Land. Is there anybody to say good-by to them? See! Moses is talking to a man who is saying "good-by." Who is he? (Moses had spent forty years in this wilderness, and relatives lived there.) What did Moses say to the man? (vs. 29-32.)

WE HAVE A

Tenting Ground—Earth.
Promised Land—Heaven.
Guide—Jesus.

Our Tenting Ground—(Explain). We live only a few years on earth. Sing v. 5, No. 581, Book of Praise.

Our Promised Land—"I go to prepare a place for you." Sing v. 3, No. 590, Book of Praise (Point upward).

Our Guide—JESUS has gone before, and has sent the Holy Spirit to be our guide now.

Golden Text—Repeat in attitude of prayer.

The Way—Our guide Jesus says, "Narrow is the way." Just room for Jesus and me, side by side, but the procession may be miles long for everybody can go who follows the Guide.

An Invitation—Sing v. 4, No. 483, Book of Praise. Ask everybody to join the great procession. (Come to church and Sunday School and follow Jesus.)

Use Your Eyes for Others—Moses used all the means of guidance that God put within his reach. (That is the way God guides.) WE may be to others "instead of eyes" telling them of the "way."

Repeat—

"Come and welcome! come and welcome!

Welcome to our pilgrim band!

Come, O come, and do not leave us;

Christ is waiting to receive us,

In that bright and better land."

BLACKBOARD REVIEW

THE LORD GUIDES US

THROUGH

Our Ears
Our Eyes
Our Friends

BY

What they hear
What they see
What they know

Make the situation vivid: God's redeemed people on the way to the land which God had promised them and on the route that He had chosen for them. Any fear of their not reaching their journey's end in safety? Any danger of getting astray by the way? We shall see. Any fear of us, whom God has redeemed by Christ Jesus and whom He is leading to the promised home on high, losing our way? If we do, it will not be for lack of good guidance. Impress these four points. It is THE LORD, Israel's God, our fathers' God, God the Redeemer, who is leading. Into our EARS He speaks His word. Before our EYES He marches so plainly in His providence, that we cannot fail to see His footsteps, if we will but look. By our side He places FRIENDS—friends who have been longer on the journey and know the perils of the path-way. By apt Bible stories, show how God has guided His people through their ears, their eyes, their friends. Such illustrations abound.

Lesson VIII.

REPORT OF THE SPIES

August 24, 1902

Numbers 13: 26 to 14: 4. Study Num. 13: 1-3; 13: 25 to 14: 4. Commit to memory vs. 30-33. Read Num. chs. 13, 14.

26 And they went and came to Mo'ses, and to A'aron, 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 shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and 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'alekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Am'orites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

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

Revised Version—Howbeit: ² Fenced; ³ Amalek dwelleth; ⁴ South (capital S); Hittite, Jebusite, etc. (singular); ⁵ Along by the side; ⁶ Spied out; ⁷ Spy it out; ⁸ Nephilim; ⁹ Doth the Lord bring? ¹⁰ Omit that; ¹¹ Shall.

GOLDEN TEXT

Ps. 40: 4. Blessed is that man that maketh the Lord his trust.

DAILY READINGS

—Num. 13: 1-3 and 17-25.

T. —Num. 13: 26-33.

W. —Num. 14: 1-12.

Th. —Num. 14: 13-25.

F. —Num. 14: 26-39.

S. —Num. 32: 6-15.

S. —Psalm 46.

Report of the spies.

Intercession by Moses.

Judgment.

An evil example.

Wise confidence.

CATECHISM

Q. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?

A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience,

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

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

Ch. 14: 1 And all the congregation lifted up their voice, and cried; and the people wept that night.

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

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

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

joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

TIME AND PLACE

It was "the time of the first ripe grapes," Num. 13: 20. In Palestine this may be as early as July. The year was B.C. 1490. The place was Kadesh-Barnea, which Dr. Trumbull identifies with a beautiful oasis eleven days' journey from Sinai in the wilderness of Zin.

LESSON PLAN

I. The Facts Reported, 26-29.

By the twelve spies sent into Canaan.

II. The Advice Given, 30-33.

(1) By Caleb and Joshua; (2) By the other ten spies.

III. The People Dismayed, 14: 1-4.

By the number and strength of their enemies.

LESSON HYMNS

Book of Praise, 97 (Ps. Sel.); 250; 530; 251; 533; 276.

EXPOSITION

Connecting Links—We saw in last lesson how the march to Canaan was begun. Moses' father-in-law acted as guide in the wilderness; and the host was led by the ark which symbolized the presence of Jehovah. But the journey was far from being one of unmixed gladness. The inhospitable wilderness tried the temper of the people sorely; and the burden of leadership which Moses bore, always heavy, was growing daily heavier, chs. 11, 12. At last they reached a spot in the wilderness, south of Canaan and not very far from it, Deut 1: 19. From that point men were sent to investigate and report upon the land.

The men chosen, (vs. 1-3) were all prominent and representative men. As the land was to be ultimately possessed by all the

tribes, it was fitting that representatives from each should be sent to report upon it. Notice, too, that though the land is regarded as a gift of God (v. 2), men have also their part to play.

From vs. 17-25 it would seem that the men sent to examine the land paid special attention to the district in the South, with which Israel was likely first to come into contact, and on the principle that seeing is believing, they brought with them from a district near Hebron—in the region which was afterwards Judah—an enormous cluster of grapes as well as other fruit, as a specimen of the exceptional fertility and attractiveness of the land.

I. The Facts Reported, 26-29.

Vs. 26, 27. They went and came to Moses.

The spies returned, showed the fruit and told their story. *The fruit of the land.* The fruit spoke for itself. *It floweth with milk and honey.* Milk was an important element of food in Palestine. Goat milk was esteemed the best. Honey was also much prized. In 1 Kings 14 : 3, a bottle of honey is presented to a prophet, and in 2 Sam. 17 : 29, honey, along with other gifts, including butter and cheese, are taken to David when he flees from Absalom.

Vs. 28, 29. *Nevertheless.* The fruit spoke more eloquently and faithfully than the men. The sight of it was a silent invitation to the people to trust in the God to whom the good land belonged, and who had brought them safely almost to the borders of it. But the men began to raise doubts. The fruit was not



Pomegranate—(Peloubet)

all that they had seen. They had also seen strong, tall men, and fortified cities, and their faith fell and their hearts sank at the sight; and they terrified the people they should have encouraged. *The children of Anak*; the name of a people—like the names in the next verse—not the name of a family. *The Jebusites* were the old inhabitants of Jerusalem, and Judah of which it was later the capital, was a hill country. It is interesting to think of the fear of Israel at this time to go up to Jerusalem; so different from the song they sang in much later times. "I was glad when they said unto me, 'Let us go up,'" Ps. 122 : 1. The Jebusites held Jerusalem till the time of David.

II. The Advice Given, 30-33.

Vs. 30, 31. There was, however, one man of courage and faith, if not two, among the spies. *Caleb stilled the people.* "Hushed them" is the meaning of the word; and we see from the use of this word, what we directly learn from 14 : 1-4, that the people had uttered rebellious words against their leaders, as they were so fond of doing when anything seemed to go amiss. They "murmured," 14 : 2. It is this angry, faithless and cruel murmuring that Caleb stills. Caleb has faith enough to believe that the victory will lie with Israel, and he says so, though everybody is against him, the murmuring people and the unbelieving spies. He said, "We are stronger than they." The other spies said, "They are stronger than we." The ten spies saw only the strong Anakim, and forgot the stronger unseen God.

Vs. 32, 33. *An evil report of the land.* Now the spies do not even speak well of the land. In verse 27 they had said, "It is a good land, this is the fruit of it." Now they say, "It is a niggardly land, and eats up those who live upon it." In this they contradict not only Caleb, but the divine promise. And they are led into this blasphemy, simply through fear of the "men of measure," as the Hebrew calls them, that is, men of great stature. They called them *the Nephilim*, v. 33, (Rev. Ver.). Now this word occurs elsewhere only in Gen. 6 : 4, and there it refers to a race of giants unlike the men whom we see upon the earth. The use of the word here, shows how intense was their fear of them: they felt like grasshoppers in the presence of men so tall and strong, and they knew, too, that those tall men despised them.

III. The People Dismayed, 14 : 1-4.

Vs. 1-4. The responsibility of prominent men like the spies is very great. Their mood affects the mood of the people. The unbelief of the spies created or deepened the unbelief of the people; and they expressed themselves in ready murmurs. The murmurs indeed amount to blasphemy: for "Would God," they say, "that we had died in the land of Egypt!"—the very land out of which they had been delivered and redeemed by the marvellous and gracious might of

their God. Had they forgotten the goodness He had shown them there and in the wilderness, through which He had both led and fed them? Not only did they attribute to Him carelessness, but even a cruel indifference to their fate. They could believe that He had brought them thus far, to see them and theirs perish in battle. "No! Better," they say, "make another captain and go

back to Egypt." They had lost patience as well as faith. They could not believe in resources which they did not see. So they blasphemously propose to turn their back upon the promised land, to which they were so near, and their faces to the dark land of bondage, out of which they had been redeemed. Present dangers made them forget the deliverances of the past.

APPLICATION

They brought back word, v. 26. It is a necessary work at all times, this of sending spies into our promised land. The future is all before us as churches and as individuals; and there are many rich inheritances to be won. The Sabbath School requires to send spies out to find where there are possible new members for the school, a work in which the scholars can give assistance. Also it is right to be asking where new church members may be found and how the working of the congregation may be improved. So, too, must individuals look out to see what better things await them in God's providence. Is there not a richer spiritual life awaiting us all, some brighter land into which we can enter? It is the work of the church and Sabbath School, to make all look for a better land.

It floweth with milk and honey, v. 27. God's country was an exceptionally fine one, especially to those who had only known the barren desert of Sinai. The grapes at Eshcol are still famed for the weight of the clusters. Christ is continually telling us of the beauty of the new kingdom. He promises rest and peace, food and drink to all who will accept of Him. He is the bread and water of life. Should we not lay more emphasis on the richness of the inheritance of the saints in Christ Jesus? Paul continually held this up to view, and Peter speaks of it as "incorruptible, and undefiled, and that fadeth not away." A child should not leave the Sabbath School without having a firm conviction that the promised land of Christ, in this world as well as hereafter, is one that far surpasses the country of unbelief. "It floweth with milk and honey."

Nevertheless the people be strong, v. 28. There were giants guarding the grapes. And the

treasures of life seem usually to be similarly protected. The grapes of knowledge are hedged about by the giant of hard work; and in the spiritual life we know how many difficulties await us in our pursuit. Nothing valuable has ever been obtained without some great effort or sacrifice. Christ has His cross as well as His crown, and those who receive a hundred fold in this world and in the end, life everlasting, have first to accept of the persecution. No youth need expect excellence without toil.

We are well able to overcome it, v. 30. The assertion of the sanguine man. This is the man whose face is always bright and youthful. He never uses the word impossible. He is ever struggling and waiting for the great hope. He makes you feel young in his presence, for he is not yet in his promised land. He talks about what will be, about the great clusters of grapes. In business, if he has a misfortune, it is only a spur to increase his trade. He is never satisfied with present attainment. In church matters, he says that we are only standing on the border of our accomplishments. Larger generosity and new activity await the kingdom. This conviction that it is possible to overcome difficulties, is one of the secrets of prosperity. The sanguine man may sometimes make mistakes, but many a time he will do things which seemed impossible. "The kingdom of heaven suffereth violence and the violent take it by storm." Study the promises in Rev. chs. 2, 3, "to him that overcometh."

We be not able, v. 31. The cry of the despondent man. He would like the grapes, but his eye cannot turn from the giant. He sees the club, the muscle and the immense stature, and is afraid. Unfortunately this kind of a character is very common. He

thinks that the church is doing all that is possible, and that the giving is up to the highest mark, and that things are looking blank for the future.

We were in our own sight as grasshoppers, v. 33. These despondent spies only looked at themselves, and of course they were timid. But Caleb and Joshua looked up to God, who

had brought them out of Egypt, and they were confident that He who had brought them from bondage could conquer the land, ch. 10 : 29. Faith in God is the ground of all confidence. He who has had a Red Sea experience can also hope for the victory over the giant. They that put their trust in the Lord shall never be put to confusion.

POINTS AND PARAGRAPHS

God's provision for His people is of the richest and best. v. 27.

Our enemies may be stronger than we, but they are weaker than God. v. 28.

It is easy to prophecy victory for evil, if God be left out of the count. v. 29.

So close is glory to our dust,

So near is God to man :

When duty whispers low, "Thou must,"

The youth replies, "I can." v. 30.

Our horizon is too narrow if it does not include God. v. 31.

Fear exaggerates danger, v. 32.

Cowardice is the counterfeit of humility. v. 33.

The most dangerous giant is Giant Despair. v. 33.

A despondent man is a helpless man. ch. 14 : 1.

There are better things before us as Christians than behind us. v. 2.

Present ills should be viewed in the light of past blessings. v. 3.

An irresolute heart within, is a powerful ally to enemies without. v. 4.

The length of Palestine from north to south is estimated at about one hundred and eighty miles. The chief points of the land could be seen by travelling fifteen miles each day, resting on the Sabbath. How the spies could make such a journey safely is an interesting question. But scholars are constantly uncovering evidences that Palestine was a sort of national doorway through which merchants and travellers passed in all directions, and foreigners, therefore, would probably attract little attention.—Illustrative Lesson Notes.

Perhaps "scout" would suit our modern

ideas better than "spy." Of the twelve spies only two are commonly remembered, the brave Caleb and Joshua. The remaining ten are scarcely thought of. The ten were not worthy of any immortality of fame.

The children of Israel remained many years in Kadesh after the return of the spies, ere they entered into Canaan. Many a man thinks of becoming a Christian long before he decides to accept of the salvation ; but it is good even to make enquiries of the way of truth.

Now there was not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping . . . The giant drove them and put them into his castle. into a very dark dungeon . . . Now Giant Despair had a wife, and her name was Diffidence.—Bunyan.

There are conquests which the church has still to make. There are pages of her history that remain to be written, which will stir the heart more than any that have thus far been known. The miracles of the future church will eclipse in greatness all those which have already been. Church history is not yet complete.

Christian hope rests upon the great work which God has accomplished in the past. Joshua looked back to the miracle of the Red Sea and drew courage. We look back to the miracle of the Easter morn when Christ rose from the dead.

The giants were actually no bigger, and the walls actually no higher to the ten than to the two. The facts were the same, but Caleb and Joshua concluded differently. Why? Because they *included* differently. The ten faced the situation by themselves, the two faced it with God. The ten judged

God in sight of their difficulties, and said, "It cannot be done." The two judged the difficulties in the sight of God and said, "We are well able." If, in the bright lexicon of youth, there is no such word as fail, so, in the records of our lives as Christians who trust in the living God, there never should be written, "And they brought back a discouraging report." Let the odds be against us and obstacles seem insurmountable, we have but to include the Almighty in faith, and ourselves in fidelity, and let God draw conclusions. "He shall not fail, nor be discouraged," is the divine intention concerning every soul, trustful and true.—Dr. Maltbie B. Babcock.

Brave words will keep. "It was forty years later that Caleb, then an old man of eighty, proved his brave speech by conquering the very region that had frightened the ten spies." But he did it, Josh. 14 : 6-14.

Plutarch records that one of their ancient kings said, "The Lacedæmonians seldom inquire the number of their enemies, but the place where they can be found." On Mohammed's sword was engraved, "Fear and want of conscience bring disgrace; forward lies honor; cowardice saves no man from his fate." On the walls of the temple at Delphos was the legend, "Know thy opportunity."

Light from the East

GIANTS—All primitive peoples have legends of beings of monstrous size and strength who existed among them in early days. Some, like the spies, have thought they were of a different order from men, a species of demi-gods. Others believe that the human race has degenerated and that the giants of the Bible and ancient literature are remnants of primeval man. Now, while it can be proved from ancient armor and in other ways that the human frame has increased in size rather than diminished, yet there always have been rare instances of men of unusual size. In early days, when success in warfare depended on personal prowess, the few very large and very strong men became exceptionally prominent, and it was natural that their size and their exploits should be very much exaggerated. But evidently there were among the early inhabitants of Canaan families or breeds of men of unusual stature, of which Goliath and his kindred and Og, king of Bashan, are examples. There are still some races a good deal above the average of mankind in height. The average Englishman is five feet seven inches in height, but the average Patagonian is five feet eleven inches. The timid Hebrews were greatly impressed by the report they heard of the great stature and ferocity of these men.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

After a dreary journey through the barren wilderness, the people are now at Kadesh-Barnea on the southern border of the promised land. Here they halt in their march and adopt measures which issue in ruin. We notice :—

1. *The selection of representatives to search the land.* (a) This proposal came from the people. (Read Deut. 1 : 19-24.) (b) It was the outcome of wicked, cowardly unbelief, Deut. 9 : 23, 24. It was worse than unnecessary. Had they heartily believed God's account of the country, this would have been sufficient.

Unbelief is the fertile source of all forms of sin and mercy. (c) The Lord permitted them to follow their own counsel, and said to Moses, "Send thou men," etc., v. 2. God sometimes lets men alone, Hos. 4 : 17. He had "espied" the land for the people (Ezek. 20 : 6), but in their unbelief they must search it for themselves. Hence they select for this task "heads of the people"—chief rulers—men to be trusted on account of their age, talent, wisdom and experience, Ex. 18 : 25.

2. *The report of the appointed spies*, vs. 25-33. (a) It embraced the results of their observations during forty days, probably, from what is said in v. 20, the month of August and part of September. The natural advantages and productiveness of the land were

correctly represented, and the statements were illustrated and confirmed by a sample of "the fruit of it," v. 27. (b) The report was so constructed as to present, at the same time, a discouraging and exaggerated view of the dangers to be encountered. The native tribes were strong, the cities great, their walls high and defended by giants—"children of Anak," v. 28. Besides skillful reference is made (v. 29) to the Amalekites. These were ancient foes of Israel. (See Deut. 25 : 17, 18.) For the same purpose, that is, to discourage the people, the Hittites, Jebusites, Amorites and Canaanites are mentioned, v. 29. (c) The report was not unanimous. There were two faithful dissenters, Caleb and Joshua—two against ten. "Caleb stilled the people." His decision was "Let us go up at once and possess it; for we are well able to overcome it," v. 30. True and heroic words! With God on their side and pledged to fight their battles (Ex. 17 : 16) and to "blot out the remembrance of Amalek from under heaven" (Deut. 25 : 19), why would they be dismayed? But the expression of Caleb's faith and courage called forth the latent cowardice and unreliability of the majority of the spies. Majorities are not always right, or safe to follow. It was an overwhelming majority that disregarded the preaching of Noah, to their own ruin. A majority vexed "righteous Lot" and perished in Sodom. In the Sanhedrim which condemned Christ to be crucified the minority of one, Joseph of Arimathea, who "consented not to the counsel and deed of them" (Luke 23 : 51), was right, and the majority were utterly wrong. So in the case of Caleb. Hence (d) His associates "brought up an evil report of the land," v. 32. They said it "eateth up the inhabitants thereof"—a reference probably to the frequent devastating wars among adjacent nations, for example, between the Amorites and Moabites (Num. 21 : 26), the Caphtorims and Avims, Deut. 2 : 23. The report emphasized the presence in the land, of Nephilim, giants, men of violence and cruelty such as lived before the flood, Gen. 6 : 4. Compared with them the Israelites were "as grasshoppers," v. 33.

3. *The effect of the report upon the people.*

(a) They were panic-stricken by it. "They all lifted up their voice, and cried," etc., ch. 14 : 1. Bishop Hall remarks, "They had cause indeed to weep for their infidelity; but now they weep for fear of those enemies they saw not." For their folly and rebellion, God "lifted up his hand against them," Psalm 106 : 26. (b) In their madness they reproached God and their leaders, Moses and Aaron, for having delivered them from the tyranny of Pharaoh, and wished that they had died of the plagues in Egypt. (See Neh. 9 : 16, 17.)

For Teachers of the Boys and Girls

"Just such a 'spying' of Canaan, by an Egyptian military expedition of the time of Thothmes III., long before Moses, is described on the walls of the temple of Karnak, in upper Egypt." (Peloubet.) The expedition here described was a more memorable one.

1. *The Make-up of the Party.* Twelve in all, a man for each tribe. Israel's government, under God as the Chief Ruler, was thoroughly a government "of the people." This was a distinguished party, "every one a ruler," v. 2.

2. *The Purpose of the Expedition;* to report on the people, the resources, and the defences of Canaan. (Vs. 17-20 give the details.)

3. *The Search.* Use the map, but do not spend too much time on it. It is the report, rather than the search, that the Lesson has to do with. The exploring party went thoroughly over the land from south to north, and back again. Splendid samples of the fruits were brought back, v. 23.

4. *The Return,* v. 26. Imagine the excitement of it for the homeless and expectant people.

5. *The Report.* Pasturage—a land "flowing with milk and honey," and fruit, such as the samples witnessed to; that was the report. But there was a "nevertheless"; and on that word the Lesson turns. It was the turning of the shield; and the reverse side was black enough, vs. 28, 29. We may blame the people for the poltroonery they were to show; but we are at no loss to understand their terror.

6. *One Brave Man;* and he not an Israelite born, although now of the tribe of Judah

(See Josh. 14 : 7). We can almost hear the ring of his manly voice in the words of v. 30. And another brave man there was, too, of like mind, ch. 14 : 6. But they were only two to ten.

7. *Ten Cowards.* The "giants" had frightened them. Oh, for a David to defy the Goliaths! Their cowardice led them to lying. "A lean and hungry land," they said (v. 32); and "all . . . men of a great stature."

8. *Cowardice is Catching.* Joshua and Caleb are "turned down." The people stampede. They rebel against God. "Return to Egypt," is the cry.

For the sequel, see ch. 14 : 26-29; and for what would have prevented the sad fall, see the Golden Text.

Some Test Questions

- To what place have the people now come?
- What plan of exploring the land?
- What did God think of the plan?
- How many spies? How chosen?
- The extent of their explorations?
- The tangible evidence brought back?
- The bright side of the report?
- The dark side?
- Caleb's view of the situation?
- Who stood by him in this?
- Upon whom did they rely?
- The view of the ten?
- The secret of their cowardice?

FOR TEACHERS OF THE LITTLE ONES

Links—Here is a great procession (strokes) with loaded camels (circles, with strokes for legs). Who are these people? Here is the wilderness of Sinai (Map). They journey to the wilderness of Paran; stretching away before them is the Promised Land.

Lesson Thought—We should trust God.

My Father Knows—In a public school of a large city, a cry of "Fire!" was raised. A terrible panic followed. Among hundreds of children, was one little girl, who, through all the frightful scene, sat still. After order was restored she was asked how she sat so still when everybody else was so frightened. "My father," said she,

- The course taken by the people?
- The result?
- The justice of this punishment?

Prove from Scripture

That trust in God gives courage.

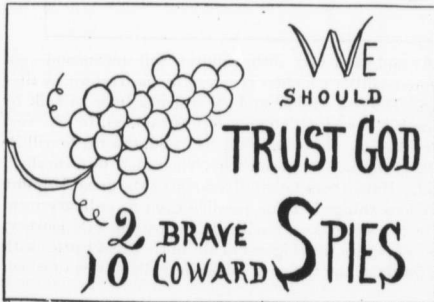
Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The spies, and their errand.
2. The giants, and what made them look so large.
3. A minority that was right.

The Catechism

Ques. 36. *Gospel riches.* In this question we have a list of the blessings provided for the believer, in the Gospel. Three of them have already been described—justification, adoption and sanctification. Those who have these, will surely at some time and in some measure, have the others. And how precious they are! To be sure that God loves because He has given His own Son to redeem us; to be able to answer to the accusations of conscience that Christ's righteousness is ours; to have joy in the strength and guidance of the Holy Ghost; to grow daily into the likeness of Christ; and to be confident that God will complete the good work begun in us—this is indeed a rich inheritance.



"is a fireman, and knows what to do in such a case. He told me if there was an alarm of fire, I must just sit still." That is what our Heavenly Father wants us to do—trust and obey.

The Twelve Spies—The tents are pitched near by the borders of the Promised Land. How eager the children of Israel are to see their new home! Would Moses and Aaron take them all over at once? No! God tells Moses to choose one man from each tribe (large family) to go to spy out the land. (We'll hold up one finger for each tribe and count ten; count thumbs twice, and we have twelve tribes.) Here are the twelve spies (strokes). Tell Moses' words to them, ch. 13: 17-20.

A Land Flowing with Milk and Honey—Draw a cluster of grapes. Picture the return of the spies Caleb and Joshua, we'll suppose, bearing the heavy cluster of grapes upon a staff; others bearing pomegranates and figs. What a rich beautiful land God has given them! How thankful they must be!

Two Brave Men—Caleb and Joshua gave a good report, but realize the dangers. But they are brave and they trust God; and so they say, "Let us go up at once and possess it, for we are well able to overcome it."

Ten Cowards—"Oh!" said the others,

"we saw giants and big walls about their cities. If we go there, they will kill us."

Grumblers—Surely the children of Israel can trust God to help them as He had done before. No! They are afraid. They forget, "If God be for us, who can be against us?" Tell the trusting words of Caleb and Joshua, (ch. 14: 6-9); and how the people acted (v. 10); also God's reward to Caleb and Joshua and His punishment of all who refused to trust Him, vs. 22-38.

Golden Text—Repeat Golden Text.

Giants—We have to fight giants from Bad Habit Land on our way to our Promised Land. They are always trying to capture us. Draw tall strokes and name them "Giant Disobedience," "Giant Grumbler," etc. God will help us to be "more than conquerors" over all our difficulties. Give practical illustrations.

Repent—

"Many giants great and tall,
Stalking through the land,
Headlong to the earth would fall,
If met by Daniel's band.

Hold the Gospel banner high!
On to victory grand!
Satan and his host defy
And shout for Daniel's band."

BLACKBOARD REVIEW

WALK BY FAITH

"We walk by faith," Paul said; and even very little children will understand what this means—understand perhaps more readily than older people, who have grown, as they suppose, wiser and more discerning. The real wisdom and the real insight is to walk by faith. What does it mean? It means just what Caleb and Joshua said, ch. 14: 8. God had promised—that was enough for these men of God. God had said, the battle will be yours. "Theirs not to make reply, Theirs not to reason why, Theirs but to do or die," because they believed what God said. Have the scholars give some of the great Scripture examples of faith, and what marvellous things it made possible even to ordinary men. Show, too, what a part faith plays in the schoolboy's studies, in the pathfinder's journey, in business enterprises, in the soldier's emprise, and highest of all, in the great battles with giant temptations which each one must fight, and the great labors in God's service to which many are called.

Lesson IX.

THE BRAZEN SERPENT

August 31, 1902

Numbers 21 : 1-9. Commit to memory vs. 6-8. Read Num. 20.

1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of their prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hor-hamah.

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 you 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 Wherefore 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.—1 The Canaanite, the king of Arad; 2 South (capital S); 3 Atharim; and he fought; 4 Captive; 5 Omit he called; 6 Was called; 7 To the Red Sea; 8 And there is no water; 9 And the people; 10 Because; 11 Standard; 12 Seeth; 13 Set it upon the standard; 14 Looked unto.

GOLDEN TEXT

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

DAILY READINGS

M. —Num. 21 : 1-9.	The brazen serpent.
T. —2 Kings 18 : 1-7.	The serpent destroyed.
W. —Isa. 45 : 20-25.	The look of faith.
Th. —1 Sam. 12 : 18-25.	"Pray for us!"
F. —1 Cor. 10 : 1-12.	Take warning!
S. —John 3 : 5-17.	Christ's teaching.
S. —John 1 : 29-36.	Behold the Lamb of God!

CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

TIME AND PLACE

Aaron died (ch. 20 : 28) on the first day of the fifth month of the fortieth year after the Israelites left Egypt, ch. 33 : 38. This would be in the latter part of July, B.C. 1452. The start from Mt. Hor was made a month later. The events of to-day's lessons were shortly after this. The place was the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akaba or eastern branch of the Red Sea.

LESSON PLAN

- I. Faith Conquering Enemies, 1-3. Whom the Lord delivered into their hand.
- II. Faith Yielding to Discouragement, 4-6. Arising from the difficulties in their path.
- III. Faith Bringing Life, 7-9. By a look at the brazen serpent.

LESSON HYMNS

Book of Praise, 129; 76, (Ps. Sel.); 126; 148; 544; 546.

EXPOSITION

Connecting Links—For their unbelief and rebellion against God, as described in the last lesson, the Israelites were condemned to wander in the desert forty years, ch. 14 : 28-34. These wilderness wanderings might be described as a wandering deeper and deeper into unbelief. The unbelief of the spies and the murmuring of the people were followed by the rebellion of Dathan and Abiram (ch. 16); and the refusal of the Edomites, who were racially connected with them, to grant a passage to Israel through their land, made the people still more bitter, 20 : 14-21. They turn south from Kadesh and come to Mount Hor, where Aaron died, 20 : 22-29.

I. Faith Conquering Enemies, 1-3.

V. 1. *The king of Arad* (Rev. Ver.); a Canaanitish chieftain. *Fought against Israel*; naturally enough resisting the progress of a

people who threatened to take possession of their territories.

Vs. 2, 3. *Israel vowed a vow unto the Lord*. Israel's defeat is turned into victory, as soon as she vows a vow to her God. *I will devote their cities* (Rev. Ver. margin). To devote a thing was to withdraw it from ordinary use; and the devoted thing was made over to God or His priests. The law is laid down in Lev. 27 : 28, 29. "No devoted thing . . . shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted from among men, shall be ransomed; he shall surely be put to death." It was in the spirit of this law that Israel waged her wars against the Canaanites (Deut. 7 : 2, 3); and in this spirit we see her acting on the present occasion. The vow was rewarded by victory; and the city received its name Hormah, from the word *herem*, meaning a thing devoted.

II. Faith Yielding to Discouragement, 4-6.

V. 4. *And they journeyed from Mount Hor by the way of the Red Sea.* This passage connects with chapter 20 : 21. Because the Edomites would not allow them to pass through their land, they turned towards the Red Sea, that is, in a southerly direction, in order to go round about the land of Edom which they could not go through. Hor is the mountain on which Aaron died, 20 : 28. *The soul of the people was much discouraged*; the people were vexed and impatient, or as the Hebrew says, "their soul was short," because of the way. The obstacles put in their way both by nature and by man, were proving too much for them. Though so near the land of promise, they are compelled to turn their backs upon it.

V. 5. *The people spake against God, and against Moses.* Their words are blasphemy as well as rebellion; for they are spoken not only against Moses, but against God. The actual words recorded, apply more particularly to Moses; but he is the God-appointed leader. To quarrel with him is to find fault with God. *No bread, neither . . . water.* The thirsty wilderness, which could offer them no bread except the manna with which they were disgusted, put an intolerable strain upon their faith and hope. They had not the grace to endure to the end. Their impatience is not unnatural, but it is wrong, and it must be punished. *The Lord sent fiery serpents.* Notice that God often punishes men by purely natural means. As once He brought the quails to feed them, so

Fought against Israel, v. 1. God allows the enemy to wage war upon His people, because He knows that it is only by means of effort that we attain.

Israel vowed a vow, v. 2. Our resolves are often made in some time of difficulty, when the forces of the world press against us. Then we feel the necessity of divine assistance. Our night of tribulation is also the night for the most earnest prayer. As Jacob in his struggle, so these Israelites turned to God for assistance.

And the Lord hearkened, v. 3. Because the

now He brings the serpents to chastise them. The serpents are called "fiery serpents," probably not because of their color, though it is said that in that district there is a very poisonous kind of serpent with spots of fiery red, but rather because their poisonous bite causes a violent, burning sensation, and creates excessive thirst and swelling. *Much people . . . died.* The sin had been grievous. The chastisement was heavy.

III. Faith Bringing Life, 7-9.

V. 7. *We have sinned.* The people recognize God's hand in their chastisement. Their affliction leads them to confession. And they feel that their sin can only be taken away by intercession. *Pray unto the Lord.* They cry to Moses. They cannot trust their own prayer. The good, steadfast Moses must pray for them: and his prayer may prevail. For the Lord who sent the serpents can remove them. (For other examples of intercessory prayer see Gen. 20 : 7-17; Job 42 : 10.)

Vs. 8, 9. Moses prayed, and his prayer was answered. Note, however, that the serpents were not removed; but a means is devised for counteracting the effects of the poisonous bite. The cure is a very simple one, but it is not quite unconditional. It was dependent on the faith of the bitten one. He lived, if he looked, but not unless he looked: and the upward look was the symbol of an inward faith. It was more than a glance at the serpent set upon the standard. It was a glance that betrayed confidence in the word of God through Moses his servant, yea, confidence in God who spake the word.

APPLICATION

Lord does not give an immediate reply to our request, or because he does not answer in the way we expect, that is no reason for presuming that His promise has been broken. Let us not have preconceived notions as to the working of God in our lives. Let us not be like Naaman, who thought that the divine healing should come according to his own method, 2 Kings 5. God is His own interpreter and He will make all plain in His own good time. Faith never doubts God's readiness to hear.

The soul of the people was discouraged, v. 4.

The outward enemy is not the most difficult opponent. The heart, when it becomes discouraged, is the most troublesome of all things. When hope fails and the spirit loses its faith, then the most severe trial is on.

Our soul loatheth this light bread, v. 5. The children of Israel were epicures, and their successors are very numerous. Murmurs about food fill many a home. If all the complaints against the fare provided by house-keepers and by the keepers of hotels, restaurants, etc., are to be repeated from the housetop at some future date, then what a terrific confusion there will be. Let us not add to this confusion by our complaints. There was the making of heroes in the rule of restraint of former days laid upon children, that they were to eat their food in silence. The apostle taught his children to eat what was set before them, "asking no questions for conscience' sake," 1 Cor. 10 : 27. It is wonderful how people think it their duty to ask questions concerning their food. Life is more than meat. If we do not like what is set before us, let us at heart be kind enough to say nothing about it. Cooking, like everything else of importance, is no easy work and demands our respect.

The Lord sent fiery serpents, v. 6. The sin of complaint is a serious one, and receives its due punishment. God feels our indifference, and is troubled at our discontent. He hath made things very good ; and sometimes the reason why He takes away blessings from people, is because they have failed to appreciate them.

POINTS AND PARAGRAPHS

Those who are making progress in righteousness are sure to meet with enemies. v. 1.

If it is right to do a thing, it is right to pledge ourselves to do it. v. 2.

When man does his part, God is sure to do His. v. 3.

The remedy for discouragement is a fuller knowledge of God. v. 4.

Complaining about circumstances is really murmuring against God. v. 5.

Pain is God's warning against peril. v. 6.

Repentance has a forward as well as a backward look. v. 7.

Moses made a fiery serpent, v. 8. This image was a picture of their trouble, and the Israelite might say, What ! another serpent ! are there not enough already ? When we turn for the interpretation of this passage in the New Testament, we find that Jesus takes this brazen serpent to be a type of His own death. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," John 3 : 14. The crucifixion of Jesus is a revelation of the sinfulness of the race ; for in it we behold the penalty that awaited us. The crucifixion must be to many an offence and a stumbling-block, for it tells of the misery which has befallen us. The story of Calvary is an assurance that a great price had to be paid, that a crushing burden rested upon the world.

A serpent of brass, v. 9. The crucifixion of Christ is the reality of which the serpent is a type. Sin is rendered powerless. He died that we might live. "He hath made Him to be sin for us who knew no sin," 2 Cor. 5 : 21. The cross is the crowning proof that God is ready to forgive us, since in it we find the pledge of heaven that our transgressions are forgiven. There never has been any other power like the cross to rescue the fallen, to inspire the weak and to save sinners.

When he beheld, he lived, v. 9. Only those who looked were saved. There was life for a look. So also only those who by faith look to Jesus can be saved. The cross is powerful only over those who, by love and obedience, yield to the claim of Jesus.

To know oneself diseased is half the cure. v. 7.

Christ is the only cure for the sin of the world. v. 8.

It is faith and not form that saves. v. 9.

There are, after all, but two explanations of human life—Father and Fate, and there is only the difference of two letters there. If there is no loving Father, why should we complain ? We might as well save our breath. Let us be sensible. There is no use beating our sore heads against stone walls. "What are you going to do about

it?" is a question the unbeliever may well ask himself. If you cannot be a Christian, be a Stoic; if you cannot live in Jerusalem, live in Sparta. To rebel is useless.—Babcock.

It is defeat that tries the general, more than victory. The Romans in their most victorious campaigns almost invariably began with defeats. Wellington's military genius was perfected by encounters with difficulties of an apparently overwhelming character. So the skilled mariner obtains his best experience amidst storms and tempests, which train him to self-reliance and courage. The battle of life, in far the greater number of cases, must be fought up hill.—Selected.

A friend of mine received a letter from a missionary on the west coast of Africa, in which some serpent eggs were contained. He laid them carefully aside; but one day discovered, to his dismay, that the heat of the drawer had hatched them into serpents, and there was a heap of crawling things before his eyes. So despondency is a serpent's egg, which, if we are not careful, will hatch in our hearts into a serpent itself and poison us with its venomous bite.—Taylor.

It is interesting to find that the serpent which Moses had made is mentioned as late as the time of Hezekiah. The people of his time burnt incense to it, and as it thus became a danger to the spiritual and imageless worship of God, that king, in one of his re-

forms, broke it in pieces. In the course of time, what had once been a good thing, had become a dangerous and misleading thing. Once the symbol of faith, it became the symbol of idolatry, and, venerable as it was, it had to be destroyed, 2 Kings 18 : 4.

Light from the East

SERPENTS—Poisonous snakes were common in ancient Egypt and along the edge of the desert by which it was surrounded. The African cobra, called on the monuments the Uraeus or royal snake, appears often in symbolic ornamentation, and, with its hood expanded threatening all the king's enemies, it was the chief jewel on the front of Pharaoh's crown. All through the desert of the Exodus this snake is still found, and because it glides into tents at night, and strikes without warning or provocation, and because its bite is almost certain death, it is much dreaded. Probably it was the cobra which attacked the Israelites and that it is called "fiery" on account of the burning pain of its bite or its bright metallic sparkle. When an Arab is bitten by one of them, his companions immediately cut off the part affected if that is possible. It is not rare in that region to see a man with only one leg and the pitiful, shrunken stump and protruding bone of the other, testifying to the deadly venom of the cobra and the rude but kindly surgery which saved his life.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

What is recorded in this lesson occurred at the southernmost borders of Canaan, about twenty Roman miles from Hebron. The outstanding features of the narrative which may be profitably impressed on the minds of pupils are :

1. *Israel attacked and victorious.* The details of the combat are not given. (a) The attack was made by the army of the Canaanitish King of Arad. He had learned something of the movements of Israel in the south-eastern border of Edom and sought to check their progress northward. They

are nearing the land of promise and trials become intensified as they approach it. Thus it is that we must fight the good fight of faith unto the end in order to enter the heavenly Canaan. (b) Success at first attended the assailants of Israel, but in the end they paid dear for their partial victory. The enemy having captured some prisoners, the Lord's host turned to Him for help and they were not disappointed. He is a present help in time of need. When we by the exercise of faith do our part God will not fail us. (c) As the hearer of prayer (Ps. 65 : 2), "He hearkened to the voice of Israel," and wrought judgments in their behalf. He caused the country and cities of their enemies to be named Hormah, utter destruction, v. 3. In times of deepest danger

and distress, physical and spiritual, let us call upon the name of the Lord. "The Lord is our King; He will save us," Isa. 33 : 22.

2. *Israel rebellious and smitten of God.* Deliverance and victory by the hand of the Almighty were immediately followed by murmuring and rebellion against Him. (a) The offenders plead hardships and privations as their excuse, v. 5. But who was to blame for all those things? Had they not brought them upon themselves? The root of their offences was inveterate unbelief. (See Ps. 78 : 22-25.) (b) Therefore, "the Lord . . . was wroth and so he kindled a fire against . . . Israel," Ps. 78 : 21. "He sent fiery serpents among the people," v. 6. In Isa. 14 : 29 and 30 : 6, "fiery flying serpents" are spoken of, but there is nothing in the language of our lesson suggestive of winged serpents. The Hebrew *seraph* means to burn, the reference being to the heat and thirst caused by the poisonous bite of the serpents. (c) According to Deut. 8 : 15 the region in which Israel suffered this plague was infested by serpents and scorpions. This, too, is the testimony of modern travellers. The words of v. 6, however, convey the idea of a special infliction of judgment by the hand of the Lord. He "sent fiery serpents" He "commanded" the serpents, Amos 9 : 3.

3. *Israel penitent and divinely healed.* (a) After there had been great mortality in the camp (v. 6) the people confessed their sin, the sin of calumny against God's providence, v. 7; Ps. 140 : 3. (b) Their penitence drove them to Moses in humble acknowledgment of guilt, and he successfully entreated God in their behalf. Read 1 John 1 : 9. (c) The remedy—a serpent of brass upon a banner-staff, viewed in itself, could neither hurt nor heal. God's omnipotence effected the cure; and faith was the connecting medium between Him and the dying. "Everyone that is bitten, when he looketh upon it, shall live," v. 8. To "look" in the language of Scripture is to believe, to trust. "Look unto me, and be ye saved," etc., Isa. 45 : 22. (Compare Jno. 3 : 14-17.) We can hardly imagine the unutterable joy of the people when they discovered the miraculous efficacy of God's remedy. One look, and they were healed: thousands of men, women and child-

ren thus instantly saved; their mourning turned into dancing, the whole camp a scene of grateful joy. And so it is when Christ, who was typified by the serpent of brass, is accepted. There was "great joy" in Samaria when the people believed Philip, who preached Christ unto them, Acts 8 : 8.

For Teachers of the Boys and Girls

The Golden Text of this lesson is indeed golden. It sets up the cross, from which flows healing and life eternal. The Golden Text should therefore be taken as the pivot on which the teaching of the lesson shall turn; or rather the point to be reached and made memorable. These three divisions may mark the way :

1. *Faith triumphant.* It is nigh forty years since our last lesson, forty years of desert wanderings, 14 : 28-34. They are now back at Kadesh, whence the twelve spies had set out. The Promised Land is before them. The hard desert life has made them "fit." They have learned to trust God. Hence we look for victory in this battle with the king of Arad, v. 1. A reverse at the first drove them to God, v. 2; and their trust in God brought victory. (For the nature of vows and of this vow in particular, see Exposition, under v. 2.)

2. *Faith lost.* Their out-cousins, the Edomites, had refused them passage through their territory, ch. 20 : 21. Nothing remained but to make a long loop round, going as far south again as the "way" (caravan route) "of the Red Sea." Delay and disappointment, as they often do, wore out their trust in God. We are apt to be weakest at our strongest point. The very men who had won a victory through faith, now cry like children in the dark. (Work out the details of v. 5.)

3. *Unbelief punished,* v. 6. See that the talk about the sort of serpents, etc., does not lead the class away from the main point, namely, that the people were bitten of the deadly serpents because they had sinned against God. "The soul that sinneth, it shall die."

4. *Faith restored.* It came back by the pathway of penitence. Alas! that God should have to smite our hearts before they will melt. But let us be thankful for the smiting;

for it drives us to our knees. The people's confession and Moses' prayer follow, v. 7. Then, as quick as the echo on the voice, comes God's answer of mercy, v. 8. And then healing and life through a look. The look at the brazen serpent was the proof of the Israelites' faith. It showed their willingness to do a seemingly foolish thing at God's bidding. So a look towards Christ's cross declares our trust in Him. Who can explain it? There is life and joy in the look which the tiny flower gives into the face of the sun, in the look which the babe gives into the face of the mother.

"There is life for a look at the crucified One.
There is life at this moment for thee."

Some Test Questions

How long since the events of last Lesson?
Where has the time been spent?
Where are the Israelites now?
What hindrance to their entering Canaan?
(20: 14-21.)

What new foe now appears?
The first result of the battle?
How was the tide turned?
What led to the discouragement of v. 4.
What punishment followed the murmurings?

How did this affect the people?
What did Moses do?
Whence and how did relief come?

FOR TEACHERS OF THE LITTLE ONES

Links—A little boy said, "I have been fighting a giant this week." "Oh! We thought giants were all dead," said his playmate. (Tell a short story of "Giant Anger" overcome by the little lad by God's help.) Recall last lesson.

Lesson Thought—Jesus is my Saviour.

Lesson—Tell the story. God helped His people, v. 3. They have not yet killed "Giant Grumbler," "No food! No water! We are tired of God punished them, v. 6.

God's Mercy—When God punishes, He provides a cure. What does mother do when you are ill, or hurt? Yes,

Of what is the serpent-bite a type?
Of what the brazen serpent?
What must we do to be saved?

Prove from Scripture

That God's way of salvation is plain.

Topics for Brief Papers

(To be assigned the Sabbath previous)

1. Vows and their uses.
2. Deadly serpents.
3. The serpent of brass, and the cross of Calvary.

The Catechism

Ques. 37. Death of Believers. Note first, there is a part of us which does not die. The soul lives forever. The resurrection of Christ has made this certain. Two things are said of the souls of believers at death. They are "made perfect in holiness." They are not as holy as they can be, but holiness ceases to be a struggle. Unholiness is no longer possible. The second thing is that they "do immediately pass into glory." These words are directed against the doctrine of purgatory, which teaches that the souls of almost all believers are unfit to enter heaven at death. The bodies of believers are under the care of Christ. They "rest in their graves" until He comes, as He will, to call them forth.



sends for a physician. He writes a prescription (Explain). No physician could cure those painful serpent bites, but God is merciful. He gives Moses "a prescription." (Read vs. 8, 9). (Draw a long, heavy stroke, with a line twisting about it). The cure was "without money," no bitter medicine! Just to raise their eyes and LOOK. Repeat Ps. 103: 8. Tell the story of Namaan's cure (2 Kings ch. 5) to illustrate our dependence on God's mercy for salvation and the necessity of our doing just what He tells us, however useless it may seem to us.

Golden Text—Print SIN. What suffering it causes! No physician on earth can "cure" it. God gives "a prescription" that will save our life. Draw a cross. On it print "JESUS" son of $\left\{ \begin{array}{l} \text{MAN} \\ \text{God} \end{array} \right.$ "lifted up" upon the cross.

BELIEVE $\left\{ \begin{array}{l} \text{LOOK,} \\ \text{LIVE,} \end{array} \right.$ and we have ETERNAL LIFE.

The Eye of Faith—The children of Israel looked with these eyes (outline). We must look with our "mind's eye." (Draw a heart.) We "see Jesus" now with our minds and hearts. Show from such cases as Jesus' seeing Nathanael under the fig tree (John 1: 51) and his healing of the nobleman's son at a distance (John 4: 43-54), that Jesus can be really near us though we cannot see Him.

Jesus is Near—Repeat—

'Tis not far to Jesus,
No, 'tis very near,
He is all around us (wave arms),
He is with us here.
If we want to love Him,
Let us go and pray (clasp hands);
Then our heart can find Him,
Now this very day.

Christ in the Foreground—Show a picture of "Christ in the Temple." What do you see most?" After the great painter Leonardo de Vinci had finished his great painting "The Last Supper," a friend said, "That goblet is wonderful. It stands out like solid silver." The devout artist dashed his brush across the goblet, exclaiming, "Nothing shall draw the eye of the beholder from our Saviour." *Keep Christ in the foreground.* Do not let "money," or "dress" or "play" attract your attention from Jesus. Keep them in the background. Keep *yourself* in the background, and let people "see Jesus" in your life. Look at Him till you "copy" Him. As every bitten one who looked to the serpent was healed, so no one has ever looked to Christ in vain.

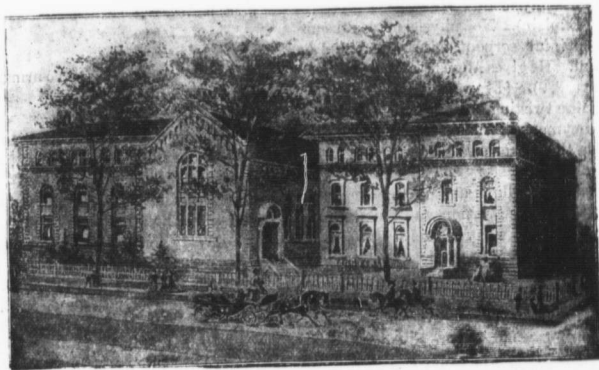
Prayer—

While we look within Thy word,
Show Thy face to us, O Lord.
Teach us Lord, whate'er it be;
Every lesson points to Thee.

BLACKBOARD REVIEW

LIFE for a LOOK

Do we sufficiently realize the service rendered by favorite hymns in proclaiming the great truths of redemption? Witness Hymn 148, in the Book of Praise. It cannot be impressed too strongly upon the scholars that it is character and conduct that count. It is mockery to say that we are saved by faith, and therefore are free to sin. Nay, it is blasphemy. But unless we have the faith that saves—the faith that receives pardon of sin and the removal of the burden of guilt, through the "crucified One"; the faith in His mercy and His help, that makes us strong in His strength—holy character is impossible. A fresh look at the cross, therefore, through the hymn mentioned above, will bring all, teachers and scholars alike, afresh to the fountain of life. With a word or two of explanation of some of the hard words in it, let the hymn be sung by the school.



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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

Thoughts for the Sundays of the Year. By the Right Rev. Handley C. G. Moule, D.D., Bishop of Durham. The Fleming H. Revell Company. Pages 256; price \$1.00 net.

In the second of the short papers of which this book is made up, there is an earnest plea for the sanctity of the Lord's Day. Especially worthy of note are the words in which the author deprecates the use of public conveyances on the Sabbath. He remarks that he speaks the more earnestly on this subject "since an occasion when, addressing a gathering of railway-men, I remarked passingly, that I never used the train on Sunday; their delight loudly expressed, I shall never forget." The benefit of making a "difference between our Sunday reading and that of the week day," is defended against the objection of narrowness. This volume, the fifty-two portions of which originally appeared in the weekly issues of The Sunday at Home as "Thoughts for the Day of Days," is an excellent example of the kind of Sabbath reading which is interesting and profitable.

Village Work in India. By Norman Russell. The Fleming H. Revell Company, Toronto. Pages 251; price, \$1.00.

"Ninety per cent. (of the population of India) or 270,000,000 live in villages." "I have estimated that

in the western half of Central India . . . out of 17,000 villages we occupy permanently only eighteen." Such statements as these give force and point to Mr. Russell's argument that "the large proportion of missionary effort" in India should be directed to the evangelization of the villages. The story of preaching tours among the thickly-massed villagers presents in a most impressive way the magnitude of the task which our missionaries have to face, of bringing the gospel to bear on these teeming millions. Interesting incidents abound in these pages, and they contain informing discussions of the social and religious customs and of educational methods. Students who wish to follow up our mission to India, will find the chapters on the establishment of its work in Dhar and the commencement of operations among the Bhils of great value. There are some vivid pictures of the terrible famine period of 1899-00 in another chapter. The volume closes with a powerful statement of the great missionary problem as it affects India, and some cheering testimony concerning the bright prospects of missionary effort, especially among the young.

The Threefold Fellowship and the Threefold Assurance. By B. M. Palmer, D.D., LL.D., Richmond, Va.: The Presbyterian Committee of Publication. Pages 144; price 75c.

Dr. Palmer, who died May 28 in his eighty-fourth year, as the result of a trolley car accident, was the most prominent minister in the Southern States. A sermon which he preached on Thanksgiving Day,

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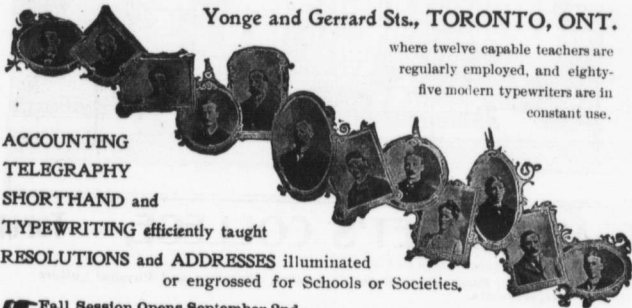
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1860, had great influence in precipitating the Civil War. He was the leader in the separation of the Southern Presbyterians from the Northern church, and a reluctance to seem to show him disrespect has been a powerful reason to prevent the Southern church from considering overtures towards reunion. This enthusiasm in the cause of the South did not prevent Dr. Palmer from being a firm friend of the union when the war was over. It may be added that he was personally a most amiable man, and greatly venerated by a large circle of friends. After an opening chapter, in which he discusses the doctrine of the Trinity, the author, in the first part of this little book describes the specific nature of the fellowship which the believer has with God in the Persons respectively of the Father, the Son, and the Holy Ghost. The second part is devoted to showing the dependence on the offices of the three divine Persons of the threefold assurance of understanding, of faith and of hope, which it is the believer's privilege to enjoy. In this volume some of the deepest mysteries of our holy religion, and some of the most perplexing problems of Christian experience are touched upon in a reverent and sympathetic spirit.

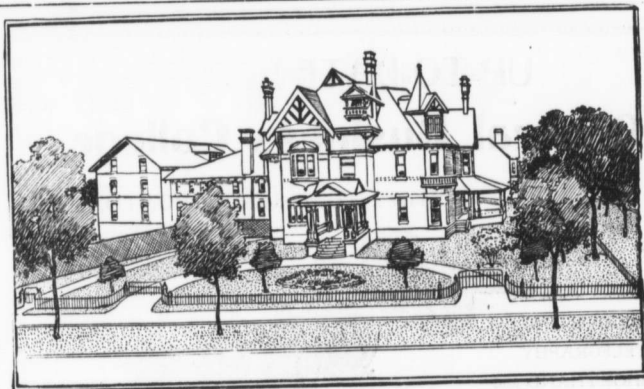
First Aid in Accidents. By Charles R. Dickson, M.D. Fleming H. Revell Company, Toronto. 127 pages; 50c. net.

"A Manual of Instruction—What to do, and what not to do, in cases of injury and other emergencies," is the sub-title of this handy little volume, timely at every season, but more especially so at the height of

summer travel and holiday. No house, no factory, no school, no summer camp should be without a manual such as this, brief, plain, untechnical, and yet thoroughly scientific. "First aid" in many instances decides between life and death, as in gunshot wounds or drowning accidents; and in all cases of accident or injury, to know just what to do and the "why" of it, brings a confidence that steadies head and hand to help. This little volume, freely illustrated, and indexed for reference, takes up only a small space on the shelf or in the breast pocket, but it may prove of immense value in an emergency.

The New Testament in Braid Scots. Rendered by Rev. William Wye Smith. Paisley: Alexander Gardiner. Pages 331; price \$1.50.

Scotchmen the world over retain their love for the speech of their childhood, and the message of the Bible will sound sweeter when it falls upon the ear with the accent first heard in a mother's voice. The quaint, strange words and forms of expression will attract attention to truths, which often fail to make their due impression when clothed in a more familiar garb, and often a new meaning will shine out of a fresh phrasing. Mr. Smith's "rendering" of the New Testament in "braid Scots" has been before the public for a considerable time, but perhaps some reader from "the land o' eakes," who is unacquainted with it, will be glad to have it brought under his notice. Most competent judges have given unstinted praise to the raciness and accuracy of Mr. Smith's translations.



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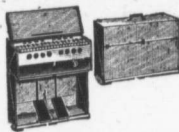
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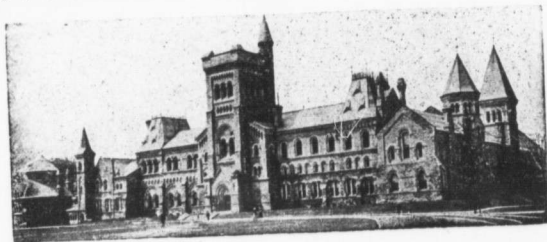
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