

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME VII.]

JUNE, 1874.

[No. 6.

## He Liveth Long who Liveth Well.

He liveth long who liveth well !  
All other life is short and vain ;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well !  
All else is being flung away ;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being ; back to Him  
Who freely gave it, freely give ;  
Else is that being but a dream,  
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well ;  
Who wisdom *speaks* must *live* it too ;  
He is the wisest who can tell  
How first he *lived*, then *spoke*, the True.

Be what thou seemest ; live thy creed ;  
Hold up to earth the torch divine ;  
Be what thou prayest to be made ;  
Let the great Master's steps be thine.

Fill up each hour with what will last ;  
Buy up the moments as they go ;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow Truth if thou the True wouldst reap ;  
Who sows the false shall reap the vain ;  
Erect and sound thy conscience keep ;  
From hollow words and deeds refrain.

Sow Love, and taste its fruitage pure ;  
Sow peace, and reap its harvest bright ;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—Rev. H. Bonar, D.D.

## What Shall We Teach ?

OUR liberal thinkers, as they have been fond of styling themselves, contend that the Christian Church, in teaching her dogmas even to little children, does not act fairly and reasonably. They say that they ought to wait until their minds mature, so that they may be able to judge of the matters laid before them, and not be compelled to take everything on trust.

It is very easy to retort the charge. Sceptics and semi-believers are just as active in teaching their children to doubt, as Christians are in encouraging theirs to believe. And doubt is just as liable as belief to take possession, and become the fixed attitude of the mind. What, then, shall we do ? Shall we endeavor to keep the mind in complete ignorance of things in dispute until the time comes for the examination of debated points and a rational adjustment of views ? The doubter tells us that we should confine our teaching to the undisputed facts of natural science. So shall we be saved from the charge of imposing upon minds helpless through their ignorance and inexperience.

But the unfortunate element in this reasoning is that it shuts us out of more

than one field. Doubt flies on strong pinions, and soars aloft and far. It invades history, philosophy, science, as well as theology. Men have been boasting for thirty centuries in regard to their knowledge of the laws of the natural world; and yet there have been more disputes, more heresies and schisms and secessions connected with scientific theories, than can be enumerated in all church history. There have been dreams, fancies, whimsical notions, innumerable imaginings of crochety minds, solemn explanations of impossible things, sudden changes of front, such as cannot be paralleled in theological discussion. Each generation of this world's wise men makes itself merry over the errors of its predecessors, and is laughed at in turn by those who come after them.—*Rev. J. T. Crane, D. D.*

### Paper Patterns.

SUPPOSE, my sisters, we need a new garment and have neither the money nor inclination to pay the high prices demanded by a first class dress-maker, yet lack ability or time to design and fit it for ourselves. What is to be done?

On my work-table lies a "Butterick's Catalogue of Paper Patterns." Let us see what it says on this point. Under the description of each pattern there is the brief word "*sizes*." For some garments as many as twenty-three different sizes are cut. But even with such care it is impossible to have a separate pattern which will fit exactly all the stout and the slim, the tall and the short, the brunette and the blonde. And who among us would risk wasting rich material, without first carefully adjusting the paper pattern which comes nearest our measurement.

Sunday-school teachers, who expect to buy for a small sum a paper pattern for their lessons which shall fit at once all their scholars, will find themselves grievously mistaken. True, we have come nearer to it with graded lesson patterns for different ages, but who can sort the temperaments, minds, education, habits, thoughts, abilities—in a word—needs of all classes?

In commencing another year's set of paper patterns, we would especially warn

the teachers who take the paper to their class without having previously carefully adjusted it to those to be taught, not to be surprised when they find, instead of fitting closely and bending easily to the movements of the wearer, it stands out stiff and hard from the person, and slides down to the ground. Try the pattern on yourself first, then having learned where the seams are, you can cut off a little here and add a little there, straighten or curve, adorn or leave plain, as you see it needs.

If we would give a tithe of the thought to the forming of the minds and hearts of our scholars that we give to the shape and style of our garments, they would be moulded nearer to the heavenly pattern given by Him who sent us also the material to work upon.

After all, a paper pattern is not intended to wear. It would be a cold, cheerless, ungraceful, rustling, absurdity. Exceedingly helpful in shaping the soft materials, it only thus fulfils its end. If we go to our classes clothed with only a paper pattern, and that perhaps scarcely unfolded before, we will not be likely to show the child the beauty and warmth of being clothed upon with the righteousness of Christ. Oh! don't so waste the precious, God-sent material, but carefully use every particle to the best possible advantage.

Perhaps the very course of lessons which we begun with the new year, will help you to understand what it means to *save a child*. Not even the mother-faith of Jochebed could have dreamed of the work that God had planned for her son. Little did the daughter of Pharaoh know what her hand had found to do. But God knew, and perhaps, as we follow from Sabbath to Sabbath the life of the child so strangely rescued, it may be given us to know in part.

Could we conceive a stronger contrast than the babe of the bulrushes, and that same immortal soul when, after having passed from glory to glory, we behold him again as he appeared on the Mount, some fifteen hundred years after our lessons leave him?

And yet, teachers, the most unpromising child in your class may be just as strangely transfigured, may see Jesus as he is, and be like Him. Will you not

stretch out your hands with a Christ-given strength, that through His help you too may draw some of these little waifs out from the waters which threaten to engulf them!—*Mrs. M. G. Kennedy.*

### Family Religion.

PERMIT us to urge upon you the great importance of family religion. There is reason to fear that there is a falling away in this direction; and yet never was there a time when all the offices of home religion were more needed than now. The scepticism, the worldliness, the fashions of our day, are all powerful in their influence over the young. Temptations to vice and sin, fascinating attractions to amusements and pleasures whose tendencies are all toward evil, the disposition to break away from wholesome restraint and discipline, were never so general and so powerful as in our day. Nothing can meet these evil influences so powerfully and effectually as home religion. There can be no substitute for this. Our excellent Sabbath-schools and our facilities for general education must not be allowed to take the place of diligent, prayerful, loving, and faithful discipline at home. Let the family altar be erected in every house; let all join in reading the Holy Scriptures and in singing; let the prayer be closed with the Lord's prayer, all joining in its repetition. Let the religion of the family be cheerful, inviting, gentle and loving. Make your homes attractive, that your children may love them, and not be easily tempted to wander away from them. Exclude from them all vices, all low and vicious literature; provide for your children good, wholesome, interesting reading; teach them to love the Church, the means of grace, and to reverence and respect all sacred and religious things; exercise, as in the fear of God, your parental authority in watching over their education, their amusements, and their associations; be not seduced into the miserable folly of sending your daughters to Roman Catholic schools. Bring up your children "in the nurture and admonition of the Lord," and God will abundantly reward and bless your care and labor by crowning your age

with peace, and making your children both happy and useful in their generation.

—*From the Pastoral Address of the Bishops of the M. E. Church.*

### Shake Hands.

SOME time ago I told my Sabbath-school class that I believed in hand-shaking as a means of grace. I told them that it was a means of grace to me. And I told them that I did not want one of them ever to leave the room without shaking hands with me.

Also, I told them, that I wanted them to be more constant in the practice of shaking hands with each other. There is much kindness and love conveyed in a cordial shaking of hands. I told them, too, that if a stranger came into the class, and they had not been introduced, to get introduced; to ask me, or some other member of the class to introduce them. Or, what might many times be better still, to waive all ceremony and introduce themselves.

I asked them if they supposed our Lord Jesus waited to be introduced to the Samaritan woman at the well before he spoke to her. Probably, if he had waited for an introduction, he would not have done her the good that he did.

I think that little talk together did us all good. And though there is room among us for improvement still in this matter, yet, as a Sunday-school class, we have done a good deal better in the hand-shaking business since then, and as a consequence have felt happier. Let other teachers and classes do likewise. For my part, I always feel as if I had lost something, if there is any one of my class with whom I fail to shake hands.—*S. S. Times.*

### No Wonder.

"I WONDER where my scholars are!" said a teacher, with a languid air, as she seated herself in her accustomed chair, and looked around upon a vacant "form."

"I should not wonder if your scholars are where you were last Sunday, and the Sunday before," whispered a voice close

beside her; and, looking up, she recognized the superintendent.

The fact is, she was about as frequently absent as present; and when she was present she was so little prepared for the proper presentation of the truth in the lesson, that she might almost as well have been absent.

She wondered; but the superintendent did not, nor need we. Like causes in like circumstances always produce like effects. Let your pastor pursue that policy, and half his time fail to meet his congregation at his regular appointments, and it will not be long before even when he does come, his congregation will fail to meet him. Or even if he come with the utmost punctuality, still if, when he does come, instead of providing milk and meat, he only makes a clatter with an empty saucepan, a like result will follow; for not even cattle will come up at night unless they find by experience that they are to be fed. A minister who should thus foolishly and wickedly trifle with a charge so sacred, would be, and *should* be, summarily dismissed; and if a Sunday-school teacher, of like character, should be differently dealt with, we do not discover the reason.—*Baptist Teacher.*

### "My Rosary"

BY THE REV. W. F. CRAFT.

IN looking at the Bible of a devoted and successful Sabbath-school teacher, I found the great secret of her success. On one of the blank leaves are the names of her scholars, and above them the words, "*My Rosary.*"

As precious beads, she called their names one by one as she prayed, and thus presented each individual to Christ in earnest faith, as the friends of the paralytic brought him to the feet of Jesus. All, or nearly all of them, that were not Christians before, were converted during the time she was their teacher. Like the twelve precious stones in the breastplate of the High Priest, which he bore on his heart before God as a symbol of the twelve tribes, she bore these names even on her heart to Christ. The grandest of "Teachers' Helps," is *earnest and definite* prayer.—*S. S. Times.*

### Revolution in Sabbath-Schools.

BLACKBOARDS, circular seats, pictured walls, ventilated rooms, the "International Series," and more intellectual teachers, are some of the things upon which the Sabbath-schools of to-day must be congratulated above all their predecessors. We remember the Sabbath-schools of our boyhood with no great rapture. What with the old school-house and the hard bench, and the hot Sabbath afternoon, and the exhausted atmosphere, and our new shoes that pinched, and our new hat that we feared might get spoiled, and the teacher who used to crack us about the head with a Bible when we were inattentive, we formed the idea that religion's ways were not ways of pleasantness. In most things the Sabbath-school has advanced, and is the strongest wing of the Lord's host. In the great battle that now opens, we expect more from the *infantry* than from the heavy artillery, for it takes so long to bring their batteries up.

But in one respect the Sabbath-school has fallen back, and that is in the *verbatim* memorizing of the Scriptures. It is well to get the general facts about Joseph, and David, and Christ, but nothing can take the place of verses "learned by heart." That idea is almost abandoned in our modern Sabbath-school. Neither the International Series of lessons, nor anything else can atone for this. The children of to-day, when they go into the pulpits and business circles ten years hence, will not have as minute and accurate acquaintance with the Bible promises and warnings, as the men and women who were cultured in the inferior Sabbath-schools of twenty years ago. What we want more than anything else for our children is the Bible packed away in their hearts, so that they can in times of trouble and temptation recall the inspired passages, without the omission of a word, or the transposition of a sentence. God's word is just right, and cannot afford to be twisted or misquoted. Long after we are dead, our children will be assaulted by troubles, where three chapters of general facts about Joseph will not do them as much good as one passage like

this,  
"The  
be reu  
depart  
coven  
the L  
We  
tion, l  
evil,  
except  
one fo  
this c  
memo  
claim  
magni  
prover  
need  
promi  
childr  
the m  
Arma  
the "c

### Abs

IX m  
school  
from  
please  
oblige  
home,  
write  
Before  
of his  
best b  
dence  
under  
The le  
the te  
by on  
plan i  
ance o  
ment  
an op  
truths  
Ah  
man's  
The s  
eviden  
to hi  
from  
on sh  
witho  
teach

this, resurrected from their memory: "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

We are not writing about an abstraction, but crying out against an appalling evil, when we say that with very rare exceptions (so rare that we have not seen one for five years), the Sabbath-schools of this country have abandoned the exact memorizing of the Scriptures. We proclaim Revolution! Let us add to all our magnificent modern Sabbath-school improvements this lost art. We do not need the impervious shield of Scripture promise half so much for ourselves as our children will need it. We are only in the morning skirmish: they will be in the Armageddon.—*Rev. De Witt Talmage in the "Christian at Work."*

### Absence from School Improved.

In my recent readings among Sunday-school magazines I noted a communication from a teacher with which I was well pleased. He stated that being sometimes obliged to spend a Sabbath or two from home, it was his habit while away to write a weekly letter to his scholars. Before leaving home he informs his class of his purpose, and appoints one of his best behaved scholars to call at his residence for the letters, which are mailed under cover to some member of his family. The letters are read to the class either by the teacher supplying in his absence, or by one of the scholars. The effect of the plan is excellent. It secures the attendance of the children, increases their attachment to their teacher, and furnishes him an opportunity to impress many great truths on their hearts and memories.

Ah, thought I, on reading this good man's article, that man is a true shepherd. The spirit of his Master is in him, for he evidently cares for the "lambs" intrusted to his keeping. He differs amazingly from those teachers who absent themselves on slight pretexts without notice and without anxiety. Would that all our teachers possessed his spirit!

But is not his practice worth a trial? The season for absenteeism from the cities may be approaching. Scores of classes in our city schools will soon be deprived of their regular teachers. Perhaps the reader intends to leave his class for a sojourn in the country. If so, suppose you give the plan a trial, my friend. Write a *brief* letter to *your* class every week. Write of what you see and do in the country, especially of what you see of children and of Sunday-schools. Write them a few words from the heart about their salvation. Propose Scripture questions, to be answered by them on your return. Only give your heart to the business and you will find it easy, very easy, to write such letters as will profit both yourself and your pupils.

## The Sunday School Banner.

TORONTO, JUNE, 1874.

By an error of our compositor, an article, in our last issue, taken from "THE BAPTIST TEACHER," was placed in our editorial column, and was not credited to that paper.

### The Seven Laws of Teaching.

BY REV. J. M. GREGORY, LL.D.

[The following, which we copy from that excellent monthly "THE NATIONAL SUNDAY SCHOOL TEACHER," we heartily commend to the careful perusal of *Sunday School Teachers*. Indeed Ministers would find it to their benefit to study these "*Seven Laws of Teaching*," and especially profitable if they observed them:]

If we analyze carefully a full and perfect act of teaching, we shall find that it involves seven distinct elements, or parties and parts; two actors, a teacher and a learner; two spiritual elements, the

knowledge to be communicated and the medium of communication; and three active processes, that of the teacher in teaching, that of the pupil in learning, and that of testing and rendering permanent the work done. None of these elements can be subtracted and leave the work entire and complete; and no true account of the philosophy of teaching can be given which does not include them all.

Each of these seven elements has its own great natural condition, or law of action, and these taken together constitute the Seven Laws of Teaching. These laws are so simple and natural that they must suggest themselves almost spontaneously to any one who will carefully note in turn the several parties and elements already named. Is it not evident that:

1. A teacher must know thoroughly what he would teach.
2. A learner must attend with interest what he would learn.
3. The *medium* must be language understood by both teacher and pupil in the same sense.
4. The truth to be taught must be related to truth already known, as we can only reach the unknown through that which is known.
5. The act of teaching is the act arousing and guiding the self-activities of another mind so as to develop in it a certain thought or feeling.
6. The act of learning is the act of reproducing, fully and accurately in our own understanding, the ideas to be acquired.
7. The test and confirmation of teaching are to be found in repetitions and reviews.

These simple and fundamental principles may be better understood if stated as rules to be observed by the teacher, thus:

- I. Know thoroughly and familiarly whatever you would teach.
- II. Gain and keep the attention of your pupils, and excite their interest in the subject.
- III. Use language which your pupils fully understand, and clearly explain every new word required.
- IV. Begin with what is already known, and proceed to the unknown by easy and natural steps.
- V. Excite the self-activities of the pupils, and lead them to discover the truth for themselves.
- VI. Require pupils to restate, fully and correctly, in their own language, and with their own proofs and illustrations, the truth taught them.

VII. Review, review, review; carefully, thoroughly, repeatedly, with fresh consideration and thought.

These laws underlie and control all successful teaching. Nothing need be added to them; Nothing can be safely taken away. No one who will thoroughly master and use them need fail as a teacher, provided he will also maintain the good order which is required to give free and undisturbed action to these laws.

They are of universal force and value. They cover all teaching of all subjects, and in all grades, since they are the fundamental conditions on which ideas may be made to pass from one mind to another. They are as valid and necessary for the college professor as for the teacher of little children; for the teacher of Bible truth as for the instructor in arithmetic. In proportion as the truth to be communicated is high and difficult in character, so ought these laws to be more carefully observed.

Doubtless there are many successful teachers who never heard of these laws, and who do consciously follow them, just as there are people who walk safely without any knowledge of mechanics or gravitation, and talk intelligibly without knowledge of Grammar. They have learned them from practice, and obey them from habit. It is none the less true that their success comes from obeying law, and not in spite of law. Some teachers are a "law unto themselves." They catch by intuition the secret of success, and do by a sort of instinct what others do by reflection; but a careful observation of their methods would go to prove the truth and value of these principles. To those who are not thus teachers by nature, the knowledge of these laws are of inestimable advantage.

The laws themselves will seem at the first simple facts, so obvious as scarcely to need such formal statement, and so plain that no explanation can make clearer their meaning. But like all fundamental truths, their simplicity is more apparent than real. Each one involves many subordinate principles and rules, and touches, when fully developed, the outermost limits of the whole science of teaching. Indeed, in a careful study of these seven laws we shall



find every valuable principle of education, and every practical rule which can be of any value in the teacher's work.

Leaving to other articles this fuller discussion of these laws, we only add now our exhortation to the Sunday-school teacher to give them the study they deserve. Sitting before your class of veiled immortal spirits, how often have you craved the power to look into the depths of those young souls, and to plant there with sure hand the grand and life-giving beliefs of the Gospel. How often have you tried your utmost, by all the methods you could devise, to direct their minds to the deep truths and facts of the Bible lesson, and turned away almost in deep despair to find how powerless you were to command the mental improvement, and to secure the spiritual result. No key will ever open to you the doors of those chambers in which dwells your pupil's soul; no glass will enable you to penetrate its mysterious gloom; but in the great laws of a common nature there remains to you the avenue through which your thought can gain entrance, and summon the quick responsive feeling to receive and embrace it. He who made us of kindred blood, settled the laws by which our spirits should communicate, and made possible that art of arts, which passes thought from soul to soul.

### Condensed Milk.

On one occasion a certain lady said to Rev. Dr. Adams, "I am impressed that your sermons are a little too long. Don't you think so, Dr. Adams—just a little?" "Ah, good sister," said he, "I am afraid you don't like the the 'sincere milk of the Word.'" "Yes I do, Doctor," she replied; "but you know the fashion now-a-days is condensed milk."—*Exchange.*

We confess to a personal preference of pure milk in the natural state, to condensed milk by whomsoever prepared; but from "milk and water," which is much more "the fashion" now-a-days, we devoutly pray to be delivered.—*Baptist Teacher.*

"WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it."—Prov. iii. 27.

## Scripture Lessons.

International Lesson Department, 1874

SECOND QUARTER—LESSONS WITH MOSES.

SUNDAY, JUNE 7, 1874.

LESSON V.—THE SERPENT OF BRASS.—Num. xxi. 4-9.

GOLDEN TEXT: John iii. 14, 15.

Berean Notes on the Lessons.

### I. PRELIMINARY.

SUNDAY-SCHOOL TEACHER: Do you *prepare* for study by prayer? Do you *mix* study with prayer? Do you *close* your preparation with prayer? Do you *carry to your class* the spirit of prayer? Your success in teaching depends upon prayerful preparation and prayerful execution. Not by might of logic, nor by might of rhetoric, not by power of illustration, not by power of elocution, but "by my Spirit, saith the Lord of hosts." I repeat this trite teaching that it may not drop out of your method or your memory. May the "Master of Assemblies" burn this truth into your hearts! Here are three books you should use much: BIBLE, CONCORDANCE, and BLANK BOOK. Here are three, words you should ponder much: THINK, PRACTICE, ADAPT. *Think* into the heart of the subject; think out solid nuggets of truth. *Practice* all you learn. *Adapt* your knowledge to the capacities and circumstances of your pupils.

### II. GENERAL STATEMENT.

After the matter at Meribah (see last lesson,) Moses sought a peaceable passage through *Edom* by which he might have saved nearly 150 or 200 miles of travel. The king of Edom refused. Num. xx. 14-21. This made it necessary for Israel to go southward to Ezon-gaber. At Mount Hor Aaron died. Num. xx. 22-29. From Mount Hor to the Red Sea, (which they reached at Ezion-geber, on the Gulf of Akabah,) at Zalmonah or Punon, [compare Num. xxi. 10 with Num. xxxiii. 42, 43.] where the scene of the "fiery serpents" occurred.

### III. OUTLINES.

One of the following "outlines" may be preferred to that adopted in the "Lesson Leaf."

1. Discouraged, v. 4; 2. dissatisfied, v. 5; 3. Dying, v. 6; 4. Delivered, vers. 7-9....1. Sorrowing, v. 4; 2. Sinning, v. 5 3. Suffering, v. 6; 4. Supplicating, v. 7; 5. Saved, vers. 8-9....
1. Looking away from God, v. 4; 2. Loathing the way of God, v. 5; 3. Losing the help of God, v. 6; 4. Looking with longing toward God, v. 7; 5. Looking with faith to God's way of salvation.

## IV. NOTES AND ILLUSTRATIONS.

I. DISCOURAGEMENT AND MURMURING, vers. 4, 5. FROM MOUNT HOR. Southward and away from Canaan. DISCOURAGED. Easily and often discouraged. WEAK OF WILL. THE WAY. (1) A long way; (2) A roundabout way; (3) A hot and weary way; (4) But it was God's way, and they should have been satisfied. SPAKE. Serpents' poison under their tongues. Fiery, feverish, false words. EGYPT. Forty years out of Egypt, and yet they taunt Moses and murmur against God with that old complaint and question. LIGHT BREAD. "Mean, contemptible bread." So they speak of the manna of God—angels' food. Poor, sensual, sinful Israelites! Are we better than they? Alas, how like them we are!

2. AFFLICTION AND DEATH, ver. 6. LORD SENT. Let them loose upon the people. The restraining providence of God saves us from many a sorrow. Arabia is full of serpents.

... In the afternoon they brought us a very mottled snake of large size, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the formation of its teeth clearly showed. According to the Bedouins these snakes which they greatly dreaded, were very common in that neighborhood.—Schubert.

FIERY. Flaming color, or causing high fever and intense thirst. DIED. Greater evils than thirst and "light bread." God showed them what grace and providence they were overlooking. . . . Satan, who brought discontent into Eden and stung our race with sin, is that "old serpent." Rev. xii. 9; 2 Cor. xi. 3. Subtle. Gen. iii. 1. Poisonous. Psa. lvi. 4. The unholy passions of the sinner are fiery, poisonous serpents. What a brood of serpents and serpent-sorrows fill the social sphere where God is not loved and honored. What infernal spirits do we welcome around us when we yield to sin and passion and unbelief!

3. CONFESSION AND PRAYER, ver. 7. God lets our sins loose upon ourselves. Sometimes to reveal the desperateness of our condition. Well for us if we at once confess and pray and look?

4. PROMISE AND SALVATION, vers. 8, 9. (1) God's plan. Revealed to MOSES. Carried out by (2) A wise plan. Even though we may not see its wisdom at first. (3) A successful plan—"HE LIVED." (4) An evangelical plan. Recognized by Jesus in John iii. 14, 15. Concern-

ing this plan observe, 1. The Serpent was a type of Christ. While the serpent is symbolical of evil, it also represents power and wisdom and goodness in all mythologies. A symbol of Diety; of eternity; of renovation; of guardian spirits.

... "In the temple of Athena, at Athens, a serpent was kept in a cage, and called 'The Guardian Spirit of the Temple.'"

... Among the emblematical paintings in Egypt is found "a standard having a crowned asp on the top. This was the Serpent of Goodness, (knoptu,) and was distinguished from the Serpent of Evil."—*Sharpe*. In Egypt it "was worshipped as the symbol of life and health."

... Esculapio, god of Epidaurus, assumed the form of a serpent when he appeared at Rome during a pestilence. Hence Hygiea, the goddess of health, bears in her hand a serpent.

... The Phenicians "adored the serpent as a beneficent genius. The Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven bodies of serpents."

2. The serpent represented the merciful interposition of God. John iii. 16. 3. The "brass" was *enduring*; as the fine brass. Rev. i. 15 expresses the might and glory of Christ. "Dead as the serpent, durable as the brass."—*Isidore*. 4. Lifted up that it might be seen by all. So is Jesus lifted up on the cross, in history, in the Bible, in the pulpit, on his throne of power. Matt. xxviii. 18. 5. LIFE BY LOOKING. Heb. xii. 2; Isa. xlv. 22. Looking, with God's promise in mind, saved the Israelite. Look of faith. Living, Omniscent, Omnipotent King. Living, Immortal, Vicarious Exemplar, VIVE ET VIVE. CREDE ET VIVE. Look "not upon the sore, but upon the sign."

... Imagine the scene described in the lesson. Suppose you had been there, and that you were appointed to urge people who were suffering and dying to look to the brazen serpent. If they had excused themselves in the following ways, what answers would you have given? "I am too severely bitten to be cured." "I am too far gone now." "I can see no power in a serpent of brass." "I see no connection between a look and a cure." "I am too old to be cured." "I am too young to be cured." Now what would you have said to a person offering one or more of these excuses? [Teacher, apply this to the scholars themselves, who seek excuses for not looking to Jesus.]



### An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

Old and familiar subjects are often more difficult to make interesting to a class than those which, though less easy in themselves, have something of the freshness of novelty. The teacher, therefore, who thinks that for so well-worn a Sunday-school topic as the Brazen Serpent he needs no special preparation, will find that he has made a mistake. Let him see to it, first, that his own ideas respecting it are really clear; and, secondly, that he has hit on the exact method of bringing it home most effectively to his scholars' hearts. But when worked out, there is no narrative in Scripture which so vividly illustrates the very truths we most earnestly desire to set forth—*man's need* and *God's remedy*.

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

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

All this is clear and obvious enough. There are thousands of Sunday scholars who could tell us as much, and that they should be able to give a sound theological explanation of the narrative is not a thing to be despised. But the point is to get them to *realize* what they know—to feel that they themselves are indeed like the wounded Israelites, and thus be led to seek spiritual cure in the one only way. There are two difficulties in the way of such realization, and it is upon these that the teacher should concentrate the application of this lesson.

(1) An Israelite knew that he was bitten, for he had felt the acute pain and terror of the bite itself. But nothing has occurred to the majority of our scholars answering to the bite.

It is true that if any one be a thief, he will remember his first act of theft, and the fear and shame he felt; or if any one be giving way to drink, he will remember the first time he was intoxicated, and so with other definite deeds of sin—in their case there has been something like *the bite*. But when was the bite that poisoned *our nature*? We have felt no such thing. No, but we were *born poisoned*, and therefore do not feel the pain. A cripple who was born a cripple, and, like the lame man at Lystra, "never has walked," has never felt the pain of becoming crippled. True, he feels the inconvenience of his condition, because he is not like others; but suppose all men were born cripples, which of them would realize his deficiency? And *this* is the state of our scholars. Let them see this feature of their case, and then let it be urged upon them that just because of it their danger is all the greater, exactly as the most dangerous case among the Israelites would have been that of a man *unconscious* of having been bitten, and *unconscious* of the poison that was fast killing him.

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

Does any teacher still think this hard to explain? Let him consider, then, is it because I am not yet healed myself?

#### Seed-Thoughts for Senior Scholars.

1. What was there in the *way* to discourage the people?
2. What is there in the *Christian way* to discourage any one?
3. How do people *get discouraged* in the *Christian way*?
4. What *insult* was offered to God here?
5. For what *purposes* were these fiery serpents sent?
6. What was the *result*?
7. Were the people *truly penitent*?
8. How were they made *sensible* of their special sin?

9. What healing power *could* there be in a brazen serpent?  
 10. How much was implied in *looking upon it*?  
 11. How did the *use* of this brazen serpent resemble Christ?  
 12. *What* heals the sinner when he *looks* on Christ?  
 13. How did this bite resemble sin?  
 14. *Who* accused them of speaking against God and Moses?

Blackboard Exercises.

Sin Biteth like a Serpent.

The Wages of Sin is Death.

The Remedy is JESUS!

Look unto HIM!

The serpent is emblematic of sin. Poisonous and fatal, yet it sometimes charms its victim. Repulsive, and yet at times its folds glisten brightly as it encircles its prey. It is subtle and silent. Sin biteth like a serpent, and while one poisons the blood the other poisons the soul. The consequence in each case is death, unless there is a powerful remedy near at hand.

The death-stricken Israelites had such a remedy, and the way of salvation was an easy one; they had only to look, and be saved! It does not seem possible that any one would refuse to do such a simple thing as that in order to live, and yet there are many to-day who refuse to accept eternal life on such simple terms. Sin strikes its poisonous fangs into the hearts of thousands who refuse to be saved by looking to the cross where Jesus is lifted up, and yet that is the only remedy. Teachers and scholars, you who have tried this remedy, we beseech you to plead with them to *look unto Jesus*. Tell them to come, saying,—

Just as I am, without one plea,  
 But that thy blood was shed for me,  
 And that thou bidd'st me come to thee,  
 O Lamb of God, I come! I come!

The Primary Class.

Represent to the scholars a large concourse of people, the most of whom had been travelling all their lives in the wilderness. They had heard of Egypt, and of the story of the deliverance which God had wrought for their fathers, but only the old people remembered Egypt. But having been accustomed all their days to hear complaints about the desert, and longings for Egypt, even those who had never seen that land had acquired the habit of speaking of it in their murmurings against God. He had for years sent them manna, sweet and wholesome, but they were tired of it, and complained. Then, as a punishment, God sent serpents among them, and many of them were bitten and died. Most of the little children will know what a serpent is if the teacher call it a snake. Those living in the country, and some of the city children, will doubtless be able to tell you that they have seen snakes. There will, however, be some in the cities who know but little about these reptiles. For them a brief description may be necessary. This may be obtained by questioning some of the more intelligent, who, by their answers, will thus instruct the others. It must have been an awful hour when men, women, and children, were sick and dying, or dead, from the effects of the serpents' bite. They confessed their sin and prayed, and God heard them. God did something for them, but they also had to do something for themselves. God provided, through Moses, a serpent of brass. The bitten ones looked, and then God healed them. *Had they not looked they would not have been healed.* The application of this lesson is so obvious as not to require extended remark here. The teacher who cannot find Christ in this lesson, cannot find him anywhere. Let the Golden Text be repeated by the class.

Whisper Song.

Jesus, I look to thee;  
 Jesus, look thou on me;  
 From sin O make me free!  
 Thy grace, O let me see!

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. THE SERPENT AND HIS POWER. Jer. viii. 17; Luke ix. 42; Heb. ii. 14; 2 Tim. ii. 26; Eph. vi. 11.
2. THE SERPENT IN THE GARDEN. Gen. iii. 1-5; iii. 13; 2 Cor. xi. 3.
3. THE SERPENT IN THE WILDERNESS. Deut. viii. 15; xxxii. 24; Isaiah xxx. 6; Mark i. 13.

4. THE BRAZEN SERPENT. Num. xxi. 9; 2 Kings, xviii. 4; John iii. 14.

5. THE "LIFTING UP" OF OUR SAVIOUR. John iii. 14, 15; xii. 32; Mark xv. 25.

6. THE "LOOK" THAT SAVES. Num. xxi. 9; Luke ii. 38; Heb. xii. 2; Isa. xiv. 22; John i. 29.

7. THE SERPENT'S POWER BROKEN. Gen. iii. 14, 15; Rev. xii. 9; xx. 1, 2, 3, 7, 8, 10; Matt. iv. 11; John xii. 31; Rev. xii. 10, 11.

Foster : 5,631, 5,318, 5,320, 5,338, 5,342, 3,655, 3,653, 2,123. *Prayer-Meeting Topic* : Living by a looking. *Texts for Sermons* : Psa. lxxviii. 19; 1 Cor. x. 9; Psa. lxxviii. 34; Num. xiv. 20; Isa. xiv. 22.

SUNDAY, JUNE 14, 1874.

LESSON XI.—*The True Prophet.*  
Deut. xviii. 9-16.

GOLDEN TEXT: John i. 45.

Berean Notes.

I. GENERAL STATEMENT.

1. After Israel left the scene of the last miracle, (somewhere between Mount Hor and "the Valley of Zered,") they came into the land of *Moab* and crossed the brook *Arnon*. Then passing through the land of the *Amorites* by the mountains of *Abarim*, they pitched on the plains of *Moab*, east of *Jordan*, opposite *Jericho*. They were opposed by *Sihon of Heshbon*, king of the *Amorites*, and *Og, king of Bashan*; but they overcame these enemies. Num. xxi. 21, 35.

2. On the plains of *Moab*, *Balak*, king of the *Moabites*, sent for *Balaam*, a prophet of *Mesopotamia*, to curse Israel. Instead of cursing, he blessed them. Num. chaps. xxii.—xxiv.

3. Israel indulged in the idolatrous practices of *Moab*, and about 24,000 persons were destroyed. Num. chap. xxv.

4. Moses numbered the children of Israel (Num. chap. xxvi.) and went to war with the *Midianites*. Num. chap. xxxi. The *Gadites* and *Reubenites* selected their inheritance east of the *Jordan*. Num. chap. xxxii.

5. Moses delivered his farewell addresses to the children of Israel. These addresses we find in the fifth book of Moses—*Deuteronomy*—named from two Greek words, *deuteros* and *nomos*, the repeated or second law. It contains, 1. Three solemn addresses delivered to the

children of Israel by Moses immediately before his death; 2. The final commission to *Joshua*; 3. The song of *Moses*; 4. The blessing of *Moses*; 5. The account of his death and burial, "added by an inspired person at some later time, probably by *Ezra*." Our lesson is taken from one of the farewell addresses of *Moses*, and, 1. Guards against the abominations to be met, and antagonized in *Canaan*; 2. Commands a "perfect" walk with *God*; 3. Predicts a coming prophet.

II. NOTES AND ILLUSTRATIONS.

1. THE PERILS TO BE AVOIDED, vers. 9-12. (1) Even in the Promised Land, ver. 9. Even in Christian life we must encounter evils which may become to us perilous temptations; (2) By the Lord abominated, ver. 12; (3) Causing the driving out of the nations from *Canaan*, ver. 12; (4) These abominations enumerated, vers. 10, 11, 14. The statements of the Bible concerning the diabolical and abominable details of idol worship and idol service fully sustained by profane history. Modern exploration and travel corroborate the most extreme assertions of the Bible. [Teacher, take the time and trouble to turn to the following texts: 2 Kings xxii. 15-17; Psa. cvi. 34-38; Jer. vii. 31; Isa. viii. 19, 20; Isa. xlvi. 13; 2 Kings xxiii. 5; Rom. i. 20-25.] THROUGH THE FIRE, ver. 10. "According to a Jewish tradition, of very light authority, the deity [*Molech*] was worshipped under the form of a brazen image, having the head of an ox, with the arms extended to receive the babe, who was in some way there subjected to the action of fire."—*Speaker's Com.* DIVINATION—unwarranted methods, arts, and devices to ascertain the unknown and mysterious, to foretell future events, etc. [See *M'Clintock and Strong's Cyclopaedia*, and *Freeman's Bible Manners and Customs*. No. 195.] These arts are practised to-day by astrologers, spiritualists, necromancers, etc., etc. Avoid them. Denounce them. They are evil, and only evil. Read and memorize *ISAIAH viii. 19, 20*.

2. THE PERFECTION TO BE ATTAINED, ver. 13. *Perfect*, margin: *upright or sincere*. On this word, in Gen. xvii. 1, *Murphy* says, "Not sincere merely, unless in the primitive sense of duty, but complete, upright, holy; not only in walk, but in heart." Seek not forbidden knowledge, nor serve forbidden objects; but with single eye and pure love walk before, worship, and live for *God*.

. . . To avoid the filth and disease and gloom of a sub-cellar come up into the open day and live in the sunlight. He who lives with God has no need of spiritualistic *seances*, or astrologers, or diviners.

3. THE PROPHET TO BE ANTICIPATED, vers. 15-19. (1) Needed. For such living we shall need full-light. (2) Promised, ver. 15. (3) THIS PROPHET IS CHRIST. John i. 45; John vi. 14; Luke xxiv. 19; Acts iii. 22-26; John iv. 25, 26; John xii. 49, 50; Heb. ii. 3, Heb. xii. 25. (4) LIKE UNTO THEE. Moses a type of Christ, 1. In the circumstances attending his birth; 2. In the manner of preparation for his work; 3. In the nature of his work; 4. In the peculiar trials attending his work; 5. In his personal character; 6. In his interpositions in behalf of Israel; 7. In his office at the giving of the law; 8. In punishing the Israelites; 9. In the manner of his death; (5) "A more excellent ministry." 1. Jesus perfect in character; 2. Gave a real significance and value to all that Moses did and said; 3. Moses was a prophet only—Jesus was Prophet, Priest, and King; 4. Moses taught the law; Jesus brought "grace and truth." John i. 17; 5. Jesus entered Canaan, even the heavenly, having risen from the dead; 6. Moses was "servant." Jesus was "Son"—Son of man, SON OF GOD. Heb. iii. 5, 6; 7. Eternal. Heb. vii. 19-27. For interesting passages concerning Jesus as Prophet, see THEMES FOR BIBLE READINGS on next page.

#### English Teacher's Notes.

What is a prophet? Not merely a predictor of future events. In this respect the greatest of the prophets—Moses, Samuel, Elijah—have but a low place among the "goodly fellowship" (as the *Te Deum* calls it.) Not a *fore-teller* so much as a *forth-teller*—one who *tells forth* God's messages. The Hebrew word (*nabi*) is derived from a root signifying the bubbling up of a spring, and the idea of a prophet is primarily one who speaks under an uncontrollable impulse of divine inspiration. And we see striking illustrations of this in Balaam, who, much to his own vexation, *could* only speak "that which God put in his mouth;" in King Saul, when he "prophesied, and did not cease;" and in the prophets alluded to by St. Peter, who were not permitted to comprehend fully the words they were commissioned to utter. (1 Peter i. 11, 12.) Sometimes the prophets had not only to speak,

but still more, to act, (see particularly Deuteronomy xxxiv. 10-12) in all respects he was the representative of Jehovah.

When Moses, in the exercise of his own prophetic gift, promised Israel that God would raise up unto them another Prophet, he used the word in its largest sense. "Like unto me," he said, and what had he been to the people? Deliverer, Leader, Ruler, Judge, Intercessor, Teacher, Lawgiver, and also Predictor of the Future. Under such a chief, what would they *desire* the Promised One to be? Surely all that Moses had been to them. After the days of David, when a king was the popular ideal, Messiah is set forth as a king; under the priestly rule of Eli, when his two sons had shown the people what a wicked priest could be, God promised to raise "a faithful Priest," (1 Samuel ii. 25;) while in the time of Moses, with equal appropriateness, we find the prediction of a great Prophet. And the characteristics of all the three offices are combined in Christ.

The Golden Text, read in connection with John i. 21, reminds us that the promise of a prophet had not been forgotten, and we find the popular expectation appealed to in Peter's sermon in the temple, (Acts iii. 22,) in Stephen's defence, (Acts vii. 37,) and in the opening words of the Epistle to the Hebrews. And yet how did the Jews treat the Great Prophet when he appeared? Precisely as their forefathers treated Moses, with unbelief, ingratitude, rebellion. In this sense, as well as in his functions, Christ was "like unto Moses."

But it is as the Revealer of God's will that Christ is, in the strictest and most emphatic sense, the "Prophet like unto Moses." "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, have in these last days *spoken unto us by his Son.*" See also John xii. 49, 50; xvii. 8. "Him shall he hear," says Moses of the Prophet to come. "This is my beloved Son, hear ye him," is the word of the Father when Christ appears. A special judgment is pronounced by Moses on any one who will not hearken to the Prophet to come, and very solemnly is its counterpart written in Heb. xii. 25.

Do we take Jesus as our Prophet? This is the question to be applied. We believe in him as our Priest, who has made an atonement for us, and now offers for us the incense of his intercession. We acknowledge him as our rightful king. But do we "sit at his feet and hear

his words" as our Prophet, our great Teacher? We think of his *work* of redemption, do we think of his *words* of instruction? Remember what he said himself, "Heaven and earth shall pass away: but my words shall not pass away."

#### Seed-Thoughts for Senior Scholars.

1. What *title* had the children of Israel to Canaan?
2. For what *purposes* was it given to them?
3. What imminent *peril* awaited them on taking possession of the land?
4. Do evil surroundings necessarily harm good people?
5. *Why* are human sacrifices wrong?
6. What are *divination, enchantment, and witchcraft*?
7. *Why* are these wrong?
8. What is *necromancy*, and why is that wrong?
9. What had brought upon the Canaanites their curse and expulsion?
10. How had the early training of the Canaanites and children of Israel *differed*?
11. What *Prophet* was this to be raised up?
12. How did Moses resemble Christ?
13. What rendered the *voice and fire* of God in Horeb so *terrific*?
14. *Who and what* alone can meet all the *fears, the desires, and conditions* of the human soul?

#### The Primary Class.

Show on the map the wanderings of the Israelites, and the Land of Promise. Then state that this land was inhabited by people who were not God's people, but idolaters. They had many customs which God did not desire his people to have. These are called "abominations" in the lesson. They made their children go through the fire; they professed to tell fortunes; and pretended to talk with the spirits of the dead. All these "abominations" God forbade, and warned his people against them before they went into the Promised Land. God's people do not need any such modes of learning as these. He has given the Bible for us to learn, and has at different times raised up prophets and teachers for the people. Moses was one of these. But the greatest teacher the world ever saw was the Lord Jesus Christ. Moses refers to him in this lesson. [Let the

class repeat the fifteenth verse.] The teacher will here have a good opportunity to present in a simple way the peculiarities of the teachings of Jesus. A contrast may be made between the incidents connected with the teachings of Moses and of Christ. When God spoke to the people at the giving of the law, the people were terrified. See the sixteenth verse. When Jesus spoke the people were drawn to him. Even little children came. Draw from the class their ideas of Jesus as a teacher. See if any can recall instances of his teaching, what he said, and where he spoke. He is the Great Teacher still, seeking to instruct all minds by his Holy Spirit. He says, "learn of Me; for I am meek and lowly in heart." Matt. xi. 29. Let the class repeat this verse.

#### Whisper Song.

Teach me Thy way, O Lord;  
Teach me Thy Holy Word;  
Teach me Thy grace to prove;  
Teach me Thyself to love.

#### Miscellaneous.

##### THEMES FOR BIBLE READINGS.

1. JESUS THE TEACHER PREDICTED. Deut. xviii. 18, 19; Acts vii. 37; Isa. lxi. 1, 2, 3; Luke iv. 14-21.
  2. THE DIVINE TEACHER. Matt. xvii. 5; 1 Cor. i. 24; Matt. vii. 29; John iii. 1, 2; Col. ii. 9.
  3. THE PEERLESS TEACHER. John vii. 46; Col. ii. 3; Luke vii. 16; iii. 16; Heb. i. 9.
  4. THE ILLUSTRATIVE TEACHER. Mark iv. 33, 34; Matt. xviii. 1-6; xxii. 19-21; Mark ii. 9-12.
  5. THE UNIVERSAL TEACHER. John xviii. 37; Isa. xlii. 1-4; Matt. xviii. 19, 20; John xii. 32.
  7. THE CONSISTENT TEACHER. Matt. xi. 29, 30; 1 Peter ii. 21, 22; Heb. vii. 26; 1 John iii. 5.
  8. THE SUCCESSFUL TEACHER. Mark i. 37; ii. 1, 2; xii. 37; Luke xxiv. 19; iv. 32; John iv. 41-42.
- Foster* : 3,144 3,145, 3,148, 4,384. *Prayer-Meeting Topic* : Abhorring the evil and cleaving to the good. *Texts for Sermons* : Rom. xii. 2; Isa. viii. 19, 20; Deut. ix. 4; Matt. v. 48; Luke ix. 35.

SUNDAY, JUNE 21, 1874.

LESSON XII.—*The Death of Moses.*  
Deut. xxxiv. 1-12.

GOLDEN TEXT: Psa. cxvi. 15.

Berean Notes.

I. GENERAL STATEMENT.

It is early spring, B. C. 1451. Canaan is at its brightest. Verdure, blossom, sunshine, blue sky, deliciously soft and clear atmosphere. render it "the glory of all lands." 120 years ago Moses lay in the Nile in his little ark. He now climbs to the heights of Nebo by the Jordan. (1) He was FORTY years a friend of Pharaoh; (2) He was FORTY years a shepherd in the service of Jethro; (3) He was FORTY years the leader of God's people. (1) Forty years of *luxury*; (2) Forty years of *labor*; (3) Forty years of *leadership*. Moses the Levite was Liberator, Leader, Lawgiver, Patriot, Prophet, Philosopher, Poet, Worker, Reformer, Writer. He wrote the oldest and sublimest book in the world. His life was full of sharp contrasts. "There was none before him whom he could imitate. None since could imitate him." In the present lesson the pure and peerless Moses comes to his death, and goes to his reward. To him "death was daybreak."

II. HOW TO TEACH THIS LESSON.

1. It is in itself a picture: the old, clear-visioned, vigorous man, climbing the rugged and lofty mountains east of Canaan. His life, a series of historical pictures the most impressive and instructive. The lesson is a picture of Canaan, the most beautiful. 2. Climbing mountains! What boy or girl will not be interested in that? 3. The thoughts that may have entered Moses' mind as he looked out on hills and plains and valleys and rivers below, and the sea beyond! He had himself written the book of Genesis which told so much about Canaan. 4. The "Outline" in the leaf is a good one: (1) The Charming Prospect; (2) The Sleeping Saint, etc. 5. Here is another "Outline": (1) REST ON THE MOUNTAIN, ver. 1-4; (2) REST IN THE VALLEY, v. 5, 6; (3) REST OF FAITH, Heb. xi. 27; iv. 9; (4) REST "IN GLORY," Luke ix. 30, 31; (6) Or this: THE DEATH OF MOSES: (1) A DEATH IN SIGHT OF THE PROMISED REST, v. 1-4; (2) A DEATH "PRECIOUS IN THE SIGHT OF THE LORD." See *Golden Text*: (3) A DEATH THAT WAS AN "ENTERING INTO REST." See *Topic*.

III. NOTES AND ILLUSTRATIONS.

I. A CHARMING PROSPECT, v. 1-4. (1) The eye that saw it. "Not dim," v. 7. An artist's eye; a poet's eye. Moses had taste and culture to appreciate it. (2) The *summit* from which it was seen. Abarim, a range of mountains in MOAB, a region 50 by 40 miles in extent, east of the Dead Sea and lower Jordan. Rugged, filled with rivers, now occupied by lawless tribes only nominally subject to Turkey. PISGAH, a ridge, NEBO, the highest point. NEBO means "Interpreter." Death is a great interpreter. Well for him who can die on a high spiritual point! Moses WENT UP. Holy men rise higher and higher. From Pisgah to Paradise. (3) The *summits* in sight. Moriah, Quarantania, Ebal, Gerizim, Carmel, Hermon, etc. (4) The *memories* that *sweetened* this "charming prospect." Moses had written of Abraham, Isaac, Jacob, and Joseph, but had never seen the places he had described. (5) The *hopes* that *were satisfied* by it. This land secure to his people. His own rest in heaven sure. (6) The *faith* that *sanctified* it. "Recompense of reward" in heaven. The "invisible." (7) The *Guide* who *explained* it. "The Lord showed him," etc. Good company. So afterward on Tabor or Hermon with Elijah or Jesus. Matt. xvii. 3, 4. (8) Moses' prospect included heaven. . . . God gave Moses that day, (1) A lesson in *eye-teaching*; (2) A lesson in *geography*; (3) A lesson in *prophecy*—tribes not yet located. God showed him where he would locate them; (4) A lesson in *history*. "I swear unto Abraham," etc., v. 4. . . . Prof. Perrine's "Landscape View of Palestine" will be useful here. It is a view of Canaan from the west. A chromo. Very accurate and artistic. . . . "Death is to the good an ascension." . . . Moses a man of the mountains: (1) Mountain of conflict. Exod. xvii. 10; (2) Of the law. Exod. xix. 20; (3) Mountain of communion with God. Exod. xxiv. 15-18; (4) Mountain of bereavement. Num. xx. 23-29; (5) Mountain of vision and of death. Deut. xxxiv.; (6) Mount of Transfiguration. Matt. xvii.; (7) Mount Zion. Heb. xii. 22-24. . . . "You see me a ruin," said Humboldt to Bayard Taylor. "A pyramid, rather," was the graceful reply. 2. A SLEEPING SAINT, vers. 5-7. WORD OF THE LORD, ver. 5. Hebrew, "Upon the mouth of the Lord." The Jewish doctors say that Moses died kissing the Lord, "as though God did indeed take away his soul with a kiss." —Trapp. MOSES DIED and WAS BURIED.



He desired and prayed to go into Canaan. Deut. iii. 23-26. We wish sometimes that he might have entered, but (1) The people must be taught the justice, the truthfulness, and the firmness of God. Deut. xxxii. 49-52; (2) God's work does not depend upon any one man; (3) Moses' influence remained with Israel more effectually, perhaps, because of his death. His mountain-grave in sight from Canaan; (4) Moses *officially* represented the "law" which makes nothing perfect. It brings to Christ. "The law can go no further than Jordan." (5) Moses' view of Canaan was richer than the realization would have been. Here "distance lent enchantment to the view." In death did his face shine as in Exod. xxxiv. 29-35? SEPULCHRE. "No man knoweth," so we will not discuss it.

"O, lonely tomb in Moab's land!  
O, dark Bethpeor's hill!  
Speak to these anxious hearts of ours  
And teach them to be still.  
God hath his mysteries of grace,  
Ways that we cannot tell;  
He hides them deep like the sacred sleep  
Of him he loved so well."

... Death cannot come to him untimely who is fit to die.—*Milman*.

... In the death of a good man eternity is seen looking through time.—*Goethe*.

... The grave is not deep; it is the shining tread of an angel that seeks us.—*Richter*.

... Earth has one angel less and heaven one more since yesterday.—*Hawthorne*.

3. A WEEPING PEOPLE. ver. 8. (1) Bereaved. (2) Condemned because of former ingratitude and a want of appreciation. The murmurers are mourners now.

... It is infamy to die and not to be missed.  
*Wilcox*.

4. A WORTHY SUCCESSOR. ver. 8. (1) He had faith. Num. xiv. 6-9; (2) He had experience. Exod. xvii. 8-13; (3) He had been intimately associated with Moses. Exod. xxiv. 13; (4) He was called of God to this succession. Num. xxvii. 18-23. (5) His career was successful. Josh. xxiv. 31.

5. A BEAUTIFUL MEMORIAL, vers. 10-12. This tribute added by the hands of Joshua, perhaps.

... When Augustus died the Romans wished that either he had never been born or had never died.

... Moses was one that exceeded all men that ever were in understanding, and made the best use of what that understanding, suggested to him.—*Josephus*.

## English Teachers' Notes.

There is something very touching about the death of the great leader within sight of the Promised Land. He had, in his generous devotion to Israel, refused to supersede them in the favor of God, (Exod. xxxii. 9-13;) he had, on the contrary, asked to bear God's wrath in their stead, (Exod. xxxii. 32;) he had been doomed to forty years' delay in reaching the land he longed to enter, through their unbelief; he had borne with them patiently up to the fortieth year, and then, by one failure on his part, had forfeited his own right to enter in; having brought them to the brink of Jordan, and conquered all the enemies who had barred their way, he once more "besought the Lord" to let him go over—but in vain, (Deut. iii. 23, etc.;) and now he goes up to the top of Mount Nebo to die. Truly it is a signal instance of "judgment beginning at the house of God," a proof that "unto whomsoever much is given, of him shall be much required."

The teacher should endeavor by intelligent reading to arrive at such a mental conception of the view over the land of Canaan which Moses saw from Nebo, that he may be able to picture it vividly to the class. Some have thought that Moses' sight was miraculously enlarged to take it all in; but this supposition is not necessary. Modern travellers (Tristram in particular) have stood on the peak still called Nebbah, and "viewed the landscape o'er," exactly as it is described in vers. 1-3; Gilead and Bashan stretching away due northward "into Dan," that is, unto snow-capped Hermon, at whose feet Dan should settle hereafter; then slowly toward the left—the green hills which should be Naphtali's in the north—the brown hills in the centre, the future portion of Ephraim and Manasseh—the more rugged mountains of the south, where Judah's dwelling should be; then, on the left, deep down below the dying prophet, the "salt sea," with the long outline of "the south," the Negeb, rising beyond it; then, at his feet, the broad Jordan valley, and Jericho nestling amid its palm-trees. It was Moses' first view of Canaan and his last.

Did his grief at his exclusion overwhelm him now! I think not. Rather was Heb. xi. 16 true of him, "now he desired a better country, that is, a heavenly." And to that better country God took him. He had looked to see the type: he is taken up to the reality.

It is remarkable that Moses *did once* set foot in Canaan—probably on that very Hermon which formed the extreme boundary of his view from Nebo. It was long afterwards, when, with Elias, he “appeared in glory” at the transfiguration of Jesus, and “talked with him” about that “decease” to be “accomplished at Jerusalem,” in virtue of which alone he had himself found a way of access to the heavenly Canaan.

The application of this lesson may be based on 2 Cor. iv. 18: “We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” The point to urge is—*every* earthly portion, not only what the world can give, but what God gives, is at its best only for a time. Let us value God’s earthly gifts; but our affections must be “set on things above.” (Col. iii. 2.)

The Golden Text suggests another thought. “Precious in the sight of the Lord is the death of his saints,” and that not only in that he cares for their souls, but in that he cares for their bodies too. *The Lord buried Moses*; and was that all? No; of Moses and of all God’s servants it is written, “He that raised up Christ from the dead shall also quicken your mortal bodies,” (Rom. viii. 11); Jesus “shall change our vile body, that it may be fashioned like unto his glorious body.” (Phil. iii. 21.)

#### Seed-Thoughts for Senior Scholars.

1. *Why* did Moses go up to Nebo?
2. *Why* did God show him the land?
3. Why did he not suffer him to go in?
4. Does God show mercy or favor to those whom he punishes?
5. Why did the *Lord* bury him?
6. Why should the Lord remove Moses before he became *infirm*?
7. What argument lies here for the *immortality* of man?
8. What argument for the *superiority* of the next to this state of being?
9. Was their grief for Moses limited to *thirty days*?
10. When God removes one workman, does his work suffer thereby?
11. What is the meaning of *had laid his hand upon him*?
12. How did Moses *differ* from Joshua and other prophets?

13. Do wisdom and greatness come in answer to prayer?

14. Did the *greater* work of Moses show him to be the *more* holy man?

#### Blackboard Exercises.

It is the privilege of every servant of God to reach the mountain top of faith, and obtain a glimpse of the promised land. When one cries out, “*Nearer, my God, to thee,*” then the soul rises above earthly cares, and has heavenly vision. It is when all of life’s burdens are placed at the feet of Jesus that we enter into the valley of rest. The beautiful account of Moses “entering into rest,” shows how “precious in the sight of the Lord is the death of his saints,” and we should be thankful that our God is a God of love, and a Rewarder of the faithful, and remember that our life must be past in his service if we would have our death precious in his sight.

*Blackboard Song:* L. M.

“How sweet the hour of closing day,  
When all is peaceful and serene,  
And when the sun with cloudless ray  
Sheds mellow lustre on the scene!”

“Such is the Christian’s parting hour;  
So peacefully he sinks to rest;  
When faith, ended from heaven with power,  
Sustains and cheers his languid breast.”

#### The Primary Class.

See if any of the class remember why Moses did not enter the Land of Promise. Remind them of the incident connected with the smiting of the rock in the lesson of three weeks ago. Though Moses was not allowed to go into the land, yet before he died God permitted him to see it. Represent this old man, a hundred and twenty years old, going up into a mountain at the command of God. Years before this he had gone up into Sinai to receive the law; he now goes to the top of Pisgah to see the Land of Promise. He came down from Sinai; but he never came down from Pisgah. Why not? He died there, and God buried him. Dwell on this thought for a moment: *God* buried him. What a funeral! Then speak of the mourning of the people for their lost leader. Did any of them think of the many times they had treated him unkindly? They had often complained of what he said and did; now they wept because he was gone. How much they missed him! Just here

may be given a lesson on the respect which children should have for parents and teachers. They will die at some time, and when we weep at their loss, it will make us still more sorrowful to remember that we were unkind or disobedient to them. A lesson may also be taught on the presence of God with his people, not only when they live, but also when they die. Teach the children not to fear God's presence, but to love it; then they need not fear death, for if He is with them they are safe. Recite the Golden Text.

## Whisper Song.

"Rest for the toiling hand,  
Rest for the anxious brow,  
Rest for the weary, way-worn feet,  
Rest from all labor now."

## Miscellaneous.

## THEMES FOR BIBLE READINGS.

1. DEATH A SLEEP. Dan. xii. 2; John xi. 11; Matt. ix. 24; Acts vii. 60.
2. DEATH DREADED. Job xviii. 5, 11, 14; 1 Sam. xv. 32; Deut. xxviii. 66.
3. DEATH CONQUERED. 1 Cor. xv. 54-57; 2 Tim. iv. 6-8; Heb. ii. 14, 15.
4. DEATH WELCOMED. Phil. i. 23; Num. xviii. 10; Luke ii. 29.
5. HOPE IN DEATH. Prov. xiv. 32; 2 Cor. v. 1-4; Isa. xxxiii. 17; Rev. xiv. 13.
6. VISIONS BEFORE DEATH. Gen. xl. 16-19; Rev. xxi. 10; Acts vii. 55-60.
7. PREPARATION FOR DEATH. Heb. ix. 27; Luke xvi. 22-24, 27-31; Eccles. xii. 1; Psa. xc. 12; xxxix. 13.

*Foster:* 4202, 4203 4205, 4209, 96, 99, 618, 1696, 1706, 1709, 1719, 1763. *Prayer-Meeting Topic:* True living a preparation for triumphant dying. *Texts:* Isa. xxxiii. 17; Rev. xxi. 10; Heb. iii. 5, 6; Deut. xviii. 15.

## REVIEW READING FOR THE MONTH.

The people spake against — and against —. God sent — among the — and they — to —. Then the people came to Moses and said, —, —, —. Moses, by command of —, made a — of — and put it on a —. Whoever looked at this — of — lived. God promised Moses that he would raise up a — for the people. "The Lord thy God will raise up unto thee a — from the

midst of thee, of thy — like unto —; unto him shall ye —." When the people came to the land of —, God led Moses up into Mount — and there showed him the land of —. Moses died in the land of —, and was buried in a — in the land of —, over against —.

TOPICS AND GOLDEN TEXTS. *Salvation:* SERPENT . . . . LIFE; *Spake:* FOUND . . . . WRITE; *Rest:* DEATH; *Benefits:* FORGET NOT.

## General Review of Six Months' Exercises for the Primary Class.

## MERCIES REVIEWED.

## Opening exercises.

*Lessons in detail.*—Last Sunday, children, I told you to think about the children of Israel a great many times during the week, and to get the long story of their journey all fixed ready to tell me. How many have done so? Now as this is all your own day again, you may each one talk a short time, and I will be a little girl and listen to your pleasant story. Minnie, you may remember a long way back and tell us how we first found the children of Israel. Minnie tells, in her childish words, the story of the children of Israel as slaves. If she becomes confused in any way, or not clear, the help comes from the class, drawn out by questions. Told very nicely, Minnie. Who was watchin' over the poor slaves of Egypt all this hard time? Charlie, whom did God send to help them out of their trouble? Charlie tells the beautiful story of the birth and growth of Moses. Carrie, haven't you something to say about the plagues God sent upon Egypt? Carrie names the plagues as well as she is able, and tells the effect upon Pharaoh and the people. Jennie gives the "Passover," and so on until the main incidents of the journey have been related.

*Lesson Hymn,* (repeated). Sang at the opening, children all standing.)

Where were the children of Israel at first? What were they? Where has God brought them? How long were they going from Egypt to Canaan? Yes, and we must remember *this*, that through the hot desert, and dark wilderness, God saved them from all suffering and trouble, except *that* which their own sins brought upon them. How did they sin the most? By *murmuring* and disobeying. We find that it was so *very* easy for them to

murmur and grumble when things did not look right to them. *We* never do so, do we? *O do we?* Yes, if we will think a little we shall find that is just so with us *now*; we murmur against teacher, mamma, papa, and God, when they are only doing for our good, and our own foolish, naughty hearts are all to blame. Your little faces do not quite understand me, let me tell you when you do it. Here is little Nellie who wanted to visit Sandie last week. Mamma said no. Nellie pouted and cried. Little John wanted to go to play with some boys. Papa thought his little son would rather go on an errand for him, but little John ran out of the room slamming the door behind him, and was cross to all who came near him. Now we all do things like these, and we must ask our kind heavenly Father to make our bad hearts to give right up, and to say, "Teacher, mamma, papa, you know best. I'll do as you want me to." Moses knew how easily the Israelites disobeyed and he also knew that he could not be with them much longer, so he called them all together so that he might read and talk to them. He wanted them to be a good, wise people in their new home, and while you all listen I will read a little that he said to them. (Deut. viii. read and commented upon shortly as read.) In this reading we have found some of the good things God gave then to his children, and all he asked in return was what? Love. What else? Obedience. We will write these two words on the board for all to see. And now we will look into our lives and think of the benefits God gives *now* to his children. You may name *some* of them; we haven't time to name them *all*. Children name parents, home, friends, church, schools, clothes, food, flowers, etc. That is true, Jennie: God gave us *all* that we have, and he wants us to enjoy them with cheerful, sunshiny hearts and faces, but he asks just a *small* something in return; what is it? Teacher points: *Love* and *Obedience*. Now you may all close your eyes, and I take this little prayer deep in your hearts: O kind Father, help us to thank thee for all that we have, and to love and obey thee with our whole hearts. We ask this for Jesus' sake. Amen.

[NOTE.—My primary class holds its own quarterly review exercise independent of the main school. Having joined the Junior and Senior Schools at first, and seeing how inattentive and wearied the little ones became, I decided to retain the class in their own room, and

try a conversational review service, allowing each little one to participate in and keep up the interest of the lesson, in fact, making it more their own time to talk than at any other. It has proved quite successful.

### Blackboard Exercises.

#### Second Quarterly Review.

The Israelites have almost reached the promised land, where their wandering will cease, and where the weary will be at rest. The days of their pilgrimage have been many, and the way has seemed a long, toilsome journey, but in a short time they are to cross the border to that home which God hath provided for them.

Our life is but a pilgrimage, and heaven is the promised land toward which we are journeying, and no matter how weary we become, or how long the journey may seem, the blessed assurance that *God is for us* should enable us to trust in him and persevere to the end. The goodness of God demands from us praises and thanksgiving, and we should rejoice that he is for us, and that there remaineth therefore a rest for the people of God. *Praise His Name!*

Praise God, from whom all blessings flow,  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.

### LESSONS FOR JULY.

- JULY 5. The Beginning of the Gospel. Mark i. 1-11.  
JULY 12. The Authority of Jesus. Mark i. 16-27.  
JULY 19. The Leper Healed. Mark i. 38-45.  
JULY 26. The Publican Called. Mark ii. 13-17

Two little girls were walking homeward one moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with the dear God in heaven; though he seems far away, he is keeping step with us always in the march of life.

# Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—JUNE.

SECOND QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, June 7th.—LESSON X.—The Serpent of Brass.—Num. xxi. 4-9.

*Reader.* 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.

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

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

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

*Let.* 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.

*Let.* 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.

**TOPIC**—The One Way of Salvation.

**Golden Text**—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. John iii. 14, 15.

## OUTLINE:

I. DISCOURAGEMENT AND MURMURING, v. 4, 5; Exod. xvii. 2, 3; Num. xvi. 18, 14; xx. 3-5; Deut. 1. 40; Psa. cv. 47; Heb. xii. 1, 7; 1 Thess. iii. 3, 4.

II. AFFLICTION AND DEATH, v. 6; Isa. xiv. 29; Jer. viii. 17; 1 Cor. x. 9.

III. CONFESSION AND PRAYER, v. 7; Num. xiv. 17-20; 1 Sam. xii. 19; 1 Kings xiii. 6; Psa. lxxvii. 34; Jer. xxxvii. 3; John xvii. 9; James v. 16; Rom. x. 1.

IV. PROMISE AND SALVATION, v. 8, 9; Psa. cvi. 43-45; cxiv. 8; Isa. xiv. 22; John iii. 14, 15; vi. 40; xii. 32; Rom. i. 17.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES and OUTLINE.

1. *Discouragement and Murmuring.*—Why were the people discouraged?

[ANS. *Because of the roughness and length of the way. They were now in the fortieth year of their wanderings.*]

Were they going toward or from Canaan?

Why had they been so long on the journey? Num. xiv. 12, 23, 32, 33.

Against whom did they murmur?

2. *Affliction and Death.*—What affliction did the Lord send upon the Israelites?

What did the bite of the serpent cause?

What name is given to Satan in Rev. xii. 9?

What brought sin into the world?

What is the condition of those who are smitten by sin? Rom. v. 10, 21.

How is the sinner described in Isa. i. 5, 6?

3. *Confession and Prayer.*—What confession did the Israelites make in their distress?

What was their petition?

What is the first duty of the sinner?

To whom only can he come for help?

What is said of confession of sin in 1 John 1. 9?

4. *Promise and Salvation.*—What means was Moses directed to use for the salvation of the Israelites?

Why was the serpent of brass lifted up upon a pole? What were the smitten ones to do?

What effect did this looking upon the serpent have upon them?

Would any be saved who did not look?

What does Jesus say of himself in John iii. 14-15.

To whom must the sinner look for salvation? Heb. xii. 2.

## Home Readings.

M. Num. xxi. 1-9.

Tu. Rom. viii. 21-29.

W. 2 Kings xviii. 1-12.

Th. 1 Cor. x. 1-14.

F. Deut. viii. 10-20.

S. 2 Cor. v. 11-21.

¶. John iii. 1-15.

How may we sayvng "look" to Jesus? John vi. 40. Have you looked upon Him who was "lifted up"? Where in this lesson do we learn—

1. That sin brings death?
2. That God has provided a remedy for sin?
3. That confession and prayer bring the favor of God?
4. That simple faith in Christ is the only way of salvation?
5. That none need perish?

HYMN.—Tune "Autumn."—Ss and Ts. D.

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more lustre to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

## QUESTION AND ANSWER.

29. *What blessings do in this life accompany our justification and adoption?*

The blessings that do in this life accompany our justification and adoption are, a sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Romans v. 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

Romans v. 5. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ.

N.B.—Verses marked with a hand, thus [✍], are the "Selected Verses."

SABBATH, June 14th.—**LESSON XI.—The True Prophet.**—Deut. xviii. 9-16.

*Leader.* 9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

*School.* 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

*L.* 11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

*S.* 12. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee.

*L.* 13. Thou shalt be perfect with the Lord thy God.

*S.* 14. For these nations, which thou shalt possess; hearken unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.

*L.* 15. The Lord thy God will raise up unto thee prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken :

*S.* 16. According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

**TOPIC**—Never Man spake like this Man.

**Golden Text**—We have found him, of whom Moses in the law, and the prophets, did write. John i. 45.

**OUTLINE :**

I. FALSE PROPHETS REJECTED, v. 9-14; Lev. xviii. 21; xx. 26, 27; 1 Sam. xxviii. 3, 7; Psa. cvi. 37, 38; Jer. xxxii. 35; Ezek. xx. 28.

II. THE TRUE PROPHET RECEIVED, v. 15, 16; Gen. xlix. 10; Matt. xvii. 5; Acts iii. 22, 23; vii. 37; Heb. i. 1, 2.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *False Prophets Rejected.*—What land is meant in verse 9?

What was the worship of the nations dwelling in Canaan?

[ANS.—*Idol worship—the worship of Baal, the supreme deity of the Canaanitish nation.*]

What were the priests of this idol service called?

1 Kings xviii. 19.

What is meant by “passing through the fire?”

[ANS.—*The sacrifice of young children to idol gods by burning.* Deut. xii. 31.

What other names are given to wicked teachers of false worship? v. 19, 11.

What commandment had God given in regard to worship? Exod. xx. 3; xxxiv. 14.

What is meant by being perfect with the Lord? John i. 8.

What punishment did God give the followers of false teaching? v. 12.

What is the duty of those who would be God's children? Rom. xii. 2.

2. *The True Prophet Received.*—Who is meant by the “prophet” to be “raised up?” John i. 45.

When had Christ been promised previous to this time? Gen. xlix. 10.

In what was Moses typical of Christ?

[ANS. 1. *As a mediator between God and his people.*  
2. *In making known to them his will.*]

What is Christ called in Luke xxiv. 19?

How are the people commanded to receive this prophet? v. 15.

Where was this command repeated by God in regard to his Son? Luke ix. 35.

How are we to “hearken” to the words of Jesus? Mark iv. 20.

Where, from this lesson, do we learn—

1. That God will not accept a divided worship?

2. That we are in danger, in mingling with the world, of being estranged from Christ?

Home Readings.	
M.	Deut. xviii. 9-16.
T.	Heb. ii. 1-9.
W.	Deut. ix. 1-9, 24-29.
Th.	Heb. iii. 1-12.
F.	Deut. v. 22-33.
S.	Psa. xxviii.
S.	John vi. 28-40.

3. That we cannot hearken to the words of Jesus, while we have “other gods” in our hearts?

**HYMN.—Tune “Missionary Chant.”—L.M.**

To us a child, of royal birth,  
End of the promises, is given,  
Th' Invisible appears on earth,—  
The Son of man, the God of heaven.

A Saviour born, in love supreme,  
He comes, our fallen souls to raise  
He comes, his people to redeem,  
With all his plenitude of grace.

The Christ, by raptured seers foretold,  
Fill'd with the Holy Spirit's power,  
Prophet, and Priest, and King, behold;  
And Lord of all the world adore.

The Lord of Hosts, the God most high,  
Who quits his throne, on earth to live,  
With joy we welcome from the sky,  
With faith into our hearts receive.

**QUESTION AND ANSWER.**

30. *What is regeneration, or the new birth?*

Regeneration, or the new birth, is that great change which God works in the soul, when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

2 *Corinthians* v. 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

*John* iii. 3. Except a man be born again, he cannot see the kingdom of God.

2 *Thessalonians* 13. God hath from the beginning chosen you to salvation through sanctification of the spirit,



SABBATH, June 21st.—**LESSON XII.—The Death of Moses.**—Deut. xxxiv. 1-12.

*Leader.* 1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showed him all the land of Gilead, unto Dan.

*Schol.* 2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

*L.* 3. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

*S.* 4. And the Lord said unto him, this is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

*L.* 5. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

*S.* 6. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

*L.* 7. And Moses was a hundred and twenty years old

when he died: his eye was not dim, nor his natural force abated.

*S.* 8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

*L.* 9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

*S.* 10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

*L.* 11. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

*S.* 12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

**TOPIC**—Entering into Rest.

**Golden Text**—Precious in the sight of the Lord is the death of his saints. Psa. cxvi. 15.

**OUTLINE :**

1. A CHARMING PROSPECT, v. 1-4; Gen. 26. 3; Isa 33. 17; Ezek. 40. 2; 2 Cor. 5. 1; Rev. 21. 10.
2. A SLEEPING SAINT, v. 5-7; Num. 20. 12; Deut. 32. 50; Acts 6. 23, 29, 36.
3. A WEEPING PEOPLE, v. 8; Num. 20. 29; 1 Sam. 25. 1.
4. A WORTHY SUCCESSOR, v. 9; 1 Kings 8. 9, 12; Isa. 11. 2; John 3. 34.
5. A BEAUTIFUL MEMORIAL, v. 10-12; Num. 12. 6-8; Psa. 105. 26-28; Acts 3, 22, 23; Heb. 8. 5, 6.

QUESTIONS, ETC.—Recite *Title, Topic, Golden Text, Selected Verses and Outline.*

1. *A Charming Prospect.*—From what mountain was this prospect seen?  
What did it embrace?  
How did Caleb and Joshua describe this land? Num. 14. 8.  
Why was Moses only to see this land, and not to enter it? Num. 20. 12.  
At whose command did Moses ascend Mount Nebo? Deut. 32. 49, 50.
2. *A Sleeping Saint.*—At what age did Moses die?  
What is said of his burial?  
Why was his sepulchre hidde from the people?  
ANS.—[Probably to save them from the sin of worshipping him. See Jude 9].  
In what occurrence did Moses appear again on earth? Matt. 17 1-8.  
What does his appearance there prove?  
Where will be your place at the resurrection? Dan. 12. 2.
3. *A Weeping People.*—How long did the people mourn for Moses?  
At whose death had they made similar mourning? Num. 20. 29.

**Home Readings.**

- M. Deut. xxxiv.
- Tu. Josh i. 1-9; 16-18.
- W. Josh xi. 15-23.
- Th. 2 Kings ii. 9-15.
- F. Num. xxiii. 1-10.
- S. Psa. cxvi. 1-16.
- N. Psa. cxvi. 12-19.

4. *A Worthy Successor.*—Who was chosen as the successor of Moses?

What was his character?  
How was he set apart for his office? Num. 27. 18, 23.

5. *A Beautiful Memorial.*—What memorial is given in verse 10? See Num. 12. 7.

What is said in the GOLDEN TEXT?  
How may we make our death precious?"

Where do we learn from this lesson—

1. That God honors his servants in death as well as in life?
2. That God's work goes on though the workmen die?
3. That no true life is without honor and blessing?
4. That God is faithful to all his promises?

**ZEYPHR. L. M.**

How blest the righteous when he dies!  
When sinks a weary soul to rest!  
How mildly beam the closing eyes!  
How gently heaves the expiring breast!

So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore.

Life's labor done, as sinks the clay—  
Light from his load the spirit flies,  
While heaven and earth combine to say—  
How blessed the righteous when he dies

31. *What follows from our regeneration, or being born again?*

It follows from our regeneration, or being born again, that then, our sanctification being begun, we receive power to grow in grace, and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

1 Peter ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

SABBATH, June 28th.—**LESSON XIII.—Review of 2nd Quarter.**—Deut. viii. 1-3, 1-10.

*Leader.* 1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

*School.* 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.

*L.* 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only,

*S.* 4. But by every word that proceedeth out of the mouth of the Lord doth man live.

*L.* 5. Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

*S.* 6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

*L.* 7. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.

*S.* 8. A land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

*L.* 9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

*S.* 10. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

**TOPIC**—“He loadeth us with Benefits.”

**Golden Text**—Bless the Lord, O my soul, and forget not all his benefits. Psa. ciii. 2.

### REVIEW OUTLINE :

1. THE ISRAELITES IN EGYPT. First Quar. Lessons : I. II. III. IV. V. VI. VII.
2. ON THE WAY TO SINAI. First Quar. Lessons : VIII. IX. X. XI. XII.
3. AT SINAI. Second Quar. Lessons : I. II. III. IV. V. VI. VII.
4. ON THE WAY TO CANAAN. Second Quar. Lessons : VIII. IX. X. XI. XII.

Recall *Titles, Topics and Golden Texts* of the lessons for the first two quarters of 1874.

**HELP-WORDS.**—1. *House* : B. of sin ; S. of sin. 2. *Birth* : Deliverer ; child grew. 3. *Call* : D. sent ; speak, Lord. 4. *Doubts* : D. accepted ; except God. 5. *Promise* : D. message ; I will walk. 6. *Plague* : Rejected ; Harden not. 7. *Passover* : D. through blood ; sacrificed. 8. *Exodus* ; Guide ; instruct. 9. *Red* : Deliverance ; passed through. 10. *Bitter* : thirsty ; leaves. 11. *Bread* : hunger ; he that cometh. 12. *Amalek* : victory ; mine enemies. 13. *Song* : Deliverer ; who ?

1. *Ten* : duty ; love ; keep. 2. *Golden* : forgotten ; from idols. 3. *Forgiven* : all grace ; feared. 4. *Tubercle* : dwelling ; amiable. 5. *Five* : one ; once. 6. *Three* : Jewish feasts ; Jesus taught. 7. *Ministers* : priests ; royal priesthood. 8. *Unbelief* : sad results ; not enter in. 9. *Rock* : with God ; spiritual rock. 10. *Serpent* : one way ; lifted up. 11. *Prophet* : never spake ; we have found him. 12. *Death* : Rest ; Precious. 13. *Mercies* : benefits ; forget not.

The Rev. Dr. Fowler has drawn the following comparison, which may be read by the school. One or more of the classes may read the Old Testament passage, and the rest the New Testament selection.

1. BONDAGE OF ISRAEL. Exod. i. 14. Sin of soul. Rom. viii. 21.
2. PLAGUES. Psa. cv. 27-36. Conviction. Rom. vii. 24.
3. PASSOVER. Exod. xii. 5-7. Christ for us. 1 Cor. v. 7.
4. FLIGHT. Exod. xii. 40-42. Repentance. Acts xxvi. 20.
5. CROSSING THE RED SEA. Exod. xiv. Conversion. Cor. v. 17.
6. WATERS OF MARAH. Exod. xv. 23. Temptation. Heb. ii. 18.
7. MANNA. Exod. xv. 4. Grace. 2 Cor. xii. 9.

Home Readings.	
M.	Deut. i. 1-18.
Tu.	Deut. i. 19-33.
W.	Deut. i. 34-46.
Th.	Deut. ii. 1-15.
F.	Deut. ii. 16-37.
S.	Deut. iii. 1-17.
S.	Deut. iii. 18-29.

8. THE STAYED HANDS. Exod. xvii. 11. Prayer. Jas. vii. 16.
9. LAW. Exod. xx. 1-17. Duty. John xiv. 15.
10. TABERNACLE BUILDING. Exod. xxv. 1-9. Evangelization. 1 Cor. xvi. 1, 2.
11. AARON'S CALF. Exod. xxxii. 1. Idols. 1 John v. 21.
12. PROFANE FIRE. Lev. x. 1, 2. Irreverence. Matt. xii. 36.
13. FEARING THE GIANTS. Num. xiii. 32, 33. Doubting. Heb. iii. 19.
14. WANDERINGS. Num. xiv. 33. Discipline. 2 Tim ii. 3.
15. SERPENTS. Num. xxi. 6. Sins. Isa. i. 5.
16. THE LAND. Deut. iii. 27. Heaven. Rev. xxi. 22.
17. MOSES PUNISHED FOR ISRAEL'S PROVOCATION. Deut. iv. 22. So Christ for our sins. Isa. liii. 4-6.

### LABAN.

S.M.

O, bless the Lord, my soul ;  
His grace to thee proclaim ;  
And all that is within me, join  
To bless his holy name.

O ! bless the Lord, my soul !  
His mercies bear in mind ;  
Forget not all his benefits ;  
The Lord to thee is kind.

He pardons all thy sins,  
Prolongs thy feeble breath ;  
He health thy infirmities,  
And ransoms thee from death.

### 32. What is entire sanctification ?

Entire sanctification is the state of being entirely cleansed from sin, so as to love God with all your heart, and mind, and soul, and strength, and our neighbor as ourselves.

1 *Thessalonians* v. 23. The very God of peace sanctify you wholly.

*Matthew* v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 *John* iii. 8. And every man that hath this hope in him purifieth himself, even as he is pure.

*Matthew* xii. 33. Make the tree good, and his fruit good.

# ALONE! YET NOT ALONE.

Words by REV. D. WINTER.]

[Music by DR. BESSEY.

*Tranquille.*

1. A - lone! yet not a . . . lone; For Thou, my God, art high;

Thou wilt not leave Thy child In this lone des - ert wild,

A - lone! for Thee to sigh.

2.

Alone! yet not alone,  
With Jesus by my side:  
"I love thee," hear Him say,  
"I'm with thee day by day,  
And shall with Thee abide."

3.

Alone! yet not alone,  
The Comforter has come!  
He fills my heart with peace,  
Bids every trouble cease,  
And gently guides me home.

4.

Alone! yet not alone,  
In death I'll triumph too!  
E'en now by faith I sing  
"O death! where is thy sting?"  
God's grace shall bring me through,

5.

Alone! yet not alone,  
In Heaven I soon shall be!  
There with the white-robed throng  
Shall sing the new, new song,  
And my Redeemer see.

A . . . men.

## CONSUMPTION CURED.

### CURE FOR CONSUMPTION

And all disorders of the

## THROAT AND LUNGS.

By its use in my practice, I have cured hundreds of cases, and will give

~~me~~ \$1,000 00 ~~to~~

for a case it will not benefit. Indeed, so strong is my faith, I will send a SAMPLE, FREE, to any sufferer addressing me.

**Dr. T. F. BURT,**

69 WILLIAM STREET, New York.

## THE BEREAN QUESTION BOOK;

OR,

### The Uniform Lessons for 1874.

By the Rev. J. H. VINCENT, D.D.

Every Sunday School Teacher should have it. Price 15c.; by Mail, prepaid, 20c.

ADDRESS,

**REV. S. ROSE,**

Wesleyan Book Room, Toronto.

## THE CANADIAN

### SUNDAY SCHOOL ORGAN,

A Choice Collection of Music for the Sunday School, Prayer Meeting, and Social Circle, Selected and Compiled with great care from the Works of the best Composers, old and new.

#### PRICE:

SINGLE COPY - - - - \$0 50  
PER DOZEN - - - - 5 00

**REV. S. ROSE,**

Wesleyan Book Room, Toronto.

# CANADIAN SABBATH SCHOOLS

SUPPLIED WITH PAPERS AS FOLLOWS:—

### Good Words (Monthly.)

	3 months,	6 months,	1 year.
1 Copy, for	.....	.....	\$0 35
5 Copies, to one address,	\$0 25	\$0 50	0 80
12 " " "	0 50	1 00	1 95
25 " " "	0 95	1 80	3 50
50 " " "	1 75	3 25	6 50
100 " " "	3 20	6 25	11 50

### My Paper (Monthly.)

	3 months,	6 months,	1 year.
1 Copy,	.....	.....	\$0 35
5 Copies, to address,	\$0 20	\$0 35	0 70
12 " " "	0 45	0 90	1 65
25 " " "	0 85	1 60	3 00
50 " " "	1 50	2 85	5 25
100 " " "	2 80	5 50	10 20

### Good Cheer (Monthly.)

	6 months,	1 year.
1 Copy,	.....	.....
12 Copies, to address,	\$0 65	\$1 25
25 " " "	1 25	2 25
50 " " "	2 25	4 25
10 " " "	4 00	7 50

### Old and Young,

In packages of 25 and upward, at half the rates of "Good Cheer." No small subscriptions received. Subscriptions sent on application to

**N. S. R CHMOND,**  
GENERAL AGENT,

Christian and Work Association, Toronto, Ont.

All of these Papers Beautifully Illustrated. ~~no~~ AGENTS WANTED.