

THE BIBLE READER

Number Three

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CHRISTIAN EDUCATION READER SERIES

BIBLE READER

THIRD YEAR

"From a child thou hast known the Holy Scriptures."

BY
EDWARD A. SUTHERLAND
AND
M. BESSIE DEGRAW

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Preface.

The life history of many a great and good man traces the molding influence in his early life to a knowledge of the Scriptures. "Let the youth of to-day become the recipients and the channels of its life-giving energy, and what streams of blessing would flow forth to the world!"

Of making many books—and readers especially, it would seem—it is true there is no end, and yet in the face of the multitude of reader series on the market, the authors feel justified in adding to the Christian Education Series this, the third book, because of the simple fact that with all their reading, our children are greatly lacking in a knowledge of that Word which to know is life eternal.

Simple Bible stories from the Old Testament form the basis of the subject-matter of this reader. Correlated with these stories, each of which contains within itself a soul-reaching truth, are nature studies, touches of history, and geographical references; and in the "studies" are ample suggestions for a large amount of both seat and class work, in drawing, language, spelling, and the related subjects.

Much of the subject-matter of this reader appears in Bible language, for it is the purpose of the series to create a love for the Scriptures, not only by interesting the children in Bible char-

acters, but by familiarizing them with the language of the inspired Word, and by constantly making it essential for the Bible itself to be consulted.

If the fable, the myth, and the story of unreal things will captivate the mind of a child, the Scripture stories will do so in a much greater degree. Let us but place them within reach of children's hands and in proper form for children's minds, and watch for results.

Parents, teachers, friends of little children, these books are for the children, that it may some day be said of them as of Timothy, the great evangelist, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned, *and that from a child* thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

In view of the fact that this series of readers falls within a hitherto almost unentered field in the realm of text-books, this first edition is limited, and is put in temporary form for examination and criticism, that later advantage may be taken of these to make the books all that they should be.

Suggestions for Using Bible Reader, Third Year.

This little book is primarily a selection and adaptation of Bible stories. Frequent quotations of the Scriptures occur, and often the children are referred to the Bible to find the answers to questions asked in the "Studies." The book is intended not only to interest, but to inculcate a love of the Word of God, and to establish the habit of studying that Word.

THE BIBLE.—Nowhere in the realm of literature can the teacher find more interesting matter for children than that afforded by Bible biographies. The lessons follow, chronologically, the history of the Jewish nation, giving the history in biographical form. Familiarity with the Bible itself will be the inevitable result, if the suggestions accompanying each lesson are followed. Encourage the teaching of Bible stories. Make a practical application of each lesson. Bible truths are not learned until they are lived.

LANGUAGE.—The practical study of language begun in the second reader of the series, is continued in the third. Conversations on ennobling themes are encouraged; frequent requests are given for compositions on subjects made familiar by previous study. Grammatical terms are introduced from time to time.

SPELLING AND DIACRITICAL MARKINGS.—Special attention is called to the teaching of spelling. The child should know how to spell every word that he reads. The new words appear at the head of each lesson. These should be pronounced by the pupil with the teacher's help, and then marked to indicate the spelling. No word should be passed until its

meaning is clear, and the pupil is able to use it intelligently. Teachers are urged to give attention to drills in spelling after the work already indicated has been accomplished. Teach the children to consult a dictionary, and as their ability increases, to search for the history of words. In many cases, it is the analysis of a word which renders its spelling easy and its meaning clear.

GEOGRAPHY.—The study of the habits and customs of the people of the Bible was begun in Bible Reader, Second Year. It should be continued through the third reader. Maps and atlases should become familiar to the pupils. Whenever they study about people, they should be given a description of the country in which those people lived. Interest may be greatly increased by reading to the children items from current history concerning these same countries. Study real things in which the children are interested, rather than geography in the abstract.

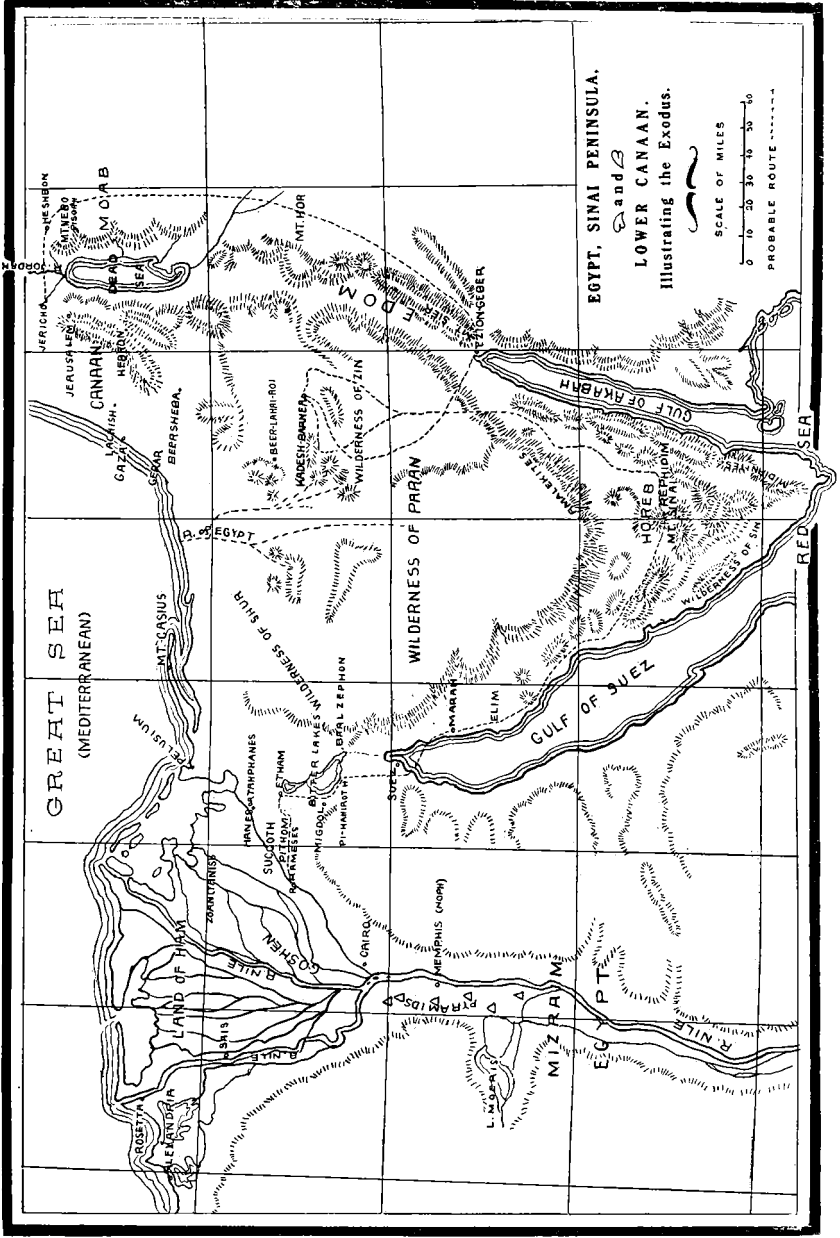
NATURE STUDY.—The Bible and nature are companion records of divine acts. It is natural to connect the subjects in child-training. As the Bible stories are studied, let teacher and pupils find illustrations of the lessons in nature, and let the children be encouraged to keep open eyes for growing things, turning to the Bible for the interpretation of the lessons which nature teaches. Many nature lessons are suggested in the lessons of the third reader. The thoughtful teacher will find many others. But the most practical nature-study will take the form of a school garden. A portion of each day should be devoted by teacher and pupils to soil cultivation, or to a study of plants and animals. The work in the garden can be made the basis of much study which will harmonize with the lessons of the Bible Reader.

WRITING AND DRAWING.—Let every written exercise be a lesson in

language and writing. Neatness, accuracy, proper punctuation, and capitalization, should be required. It is not how much is done, but how well it is done, that tells in character-building. Encourage the children to illustrate the stories they read. But few illustrations appear in this book. These few are simple, and should encourage drawing on the part of pupils. Children may collect pictures, and they should also be taught to make simple drawings of things they see.

READING.—We are in need of good readers, especially of good readers of the Bible and hymns. The foundation for such should be laid while the children are passing through the Third Reader.





GREAT SEA
(MEDITERRANEAN)

EGYPT, SINAI PENINSULA,
and
LOWER CANAAN.
Illustrating the Exodus.

SCALE OF MILES
0 10 20 30 40 50
PROBABLE ROUTE OF THE EXODUS

BIBLE READER

THIRD YEAR

PART I.—MOSES

The Beginning of a Nation.

students	industrial	chapter	sentence
vowels	syllable	flight	Gerar

It was many years ago that Abraham was living in Ur of the Chaldees. Do you know how many years ago?

He heard the call of God, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Abraham left the city of Ur to find the new country home which God had for him. He stopped first at Haran, where his father died. Then he traveled on to the land of Canaan.

It was at Shechem in the land of Canaan that Abraham had a school. In this school he trained people to be missionaries for God. Abraham had many students in his school. He taught them all to work. Abraham's school was an industrial school.

Abraham, in his old age, lived in the south country near Hebron. He had a son in his old age, whom he named Isaac.

Isaac lived many years at Gerar and at Hebron. He had two sons, Jacob and Esau. Esau sold his birthright to his brother Jacob, and Jacob stole Esau's blessing. Jacob had to leave home. He was away over twenty years.

When Jacob came back to the land of Canaan, he had many flocks and herds. He had also eleven sons and one daughter. His twelfth son was born near Bethlehem, soon after he reached Canaan.

Jacob then lived at Hebron. He was living there when Joseph, his best loved son, was sold into Egypt.

Joseph lived in Egypt about twenty years, when there was a great famine all over the world. Before the famine, he had been made governor of Egypt, and had gathered storehouses full of grain, with which to feed people.

When the famine came, Jacob's sons went to Egypt to buy grain. They saw Joseph and talked with him, not knowing he was their brother.

After a while Joseph made himself known to his brothers and their father. Jacob and all his family moved into Egypt. Joseph gave his father and brothers a good home in the land of Goshen.

This is a part of the history of God's people. Canaan was the home God wanted them to have, but they all went into Egypt. Jacob died in Egypt. Joseph and his brothers also died in Egypt. But still Canaan was the home God wanted his people to have. We shall see how God led his people out of Egypt into the Promised Land. Do you know the name of the nation of whom Abraham was the father?

For Study.

Read in the Bible the story of Abraham's call from Ur.

Tell the story of Abraham and his son Isaac.

What chapter gives the story of Jacob's stealing his father's blessing?

In the Bible, find the story of Jacob's flight from home.

Give the story of Joseph's life.

Write twenty sentences about Benjamin.

Ask five questions about Jacob which can be answered by words in the Bible.

Mark the vowels in the words at the head of this lesson.

Make a list of words in this lesson which have more than one syllable.

Give a reason for all the capital letters used in this lesson.

After the Death of Joseph.

Hebrew	increased	abundantly	afflict
task-masters	bondage	brick	mortar

Abraham was the father of the Hebrew nation, and Joseph was used by the Lord to save that nation when they were only a very small company.

Canaan was to be the home of the Hebrews, but every member of that nation went into Egypt. God allowed them to live in Egypt for a good many years. They had a hard time while in Egypt, but God watched over them all the time.

The Pharaoh who was ruling when Jacob went to Egypt loved

Joseph, and so he gave Joseph's father and brothers the very best land in all Egypt.

There were only about twelve families when the sons of Israel moved into Egypt, but many children were born in Egypt, and they soon became a great people.

"The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

"Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we."

This king, who knew not Joseph, was afraid of the Hebrew people. He thought they might some day take his country away from him or else go off and leave him. So he made slaves of all the Hebrews.

Pharaoh said, "Come on, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

The Hebrews were the slaves of the Egyptians, and had to work hard. But Pharaoh was cruel, "therefore they did set over them task-masters to afflict them with their burdens. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."

Pharaoh had the Hebrew slaves build great cities for him. They made the brick for the buildings and the mortar to build with. Some of the Hebrews worked in Pharaoh's fields, but

wherever they worked, a task-master stood by, to whip them if they did not hurry.

The Hebrews kept the Sabbath, but the Egyptians did not. When the Hebrews became slaves, the Egyptians would not let them keep the Sabbath.

Their wages were small, their homes were poor, and they could not keep the law of their God.

But this was not all that Pharaoh did to make it hard for the Hebrews. When he saw they were increasing in number, he made a law that all the baby boys that were born should be put to death.

Pharaoh said, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

There was great sorrow in all the homes of the Hebrews. God had promised that some day a deliverer should be born, and each Hebrew family hoped God might send this deliverer to it. But how could a deliverer grow up in any Hebrew home in Egypt, when Pharaoh had commanded that all the baby boys should be killed?

The people prayed, and God heard their prayer.

For Study.

How old was Joseph when he died?

How long did he live in Egypt?

Read a Bible verse in which God told Abraham how long his people would live in Egypt.

How many people moved into Egypt with Jacob?

Find on the map the place where Jacob's sons lived in Egypt.

Read a verse which tells what the Pharaoh who knew Joseph gave Joseph's brothers to do.

Read a verse that tells how the Pharaoh who ruled after Joseph's death felt toward the Hebrews.

What river flowed through Egypt?

Describe this river.

Why did the Egyptians worship the Nile?

Read a verse telling what work the Hebrews did for Pharaoh after they became slaves.

On the map find Pharaoh's treasure cities.

Write all the words between page 3 and page 6 which should begin with a capital letter, and tell why the capital is used.

Write five questions about things that happened in Egypt, and find the answers in the Bible.

The Birth of the Deliverer.

Amram	Jochebed	Miriam	deliverer
pith	shine	bank	basket
plays	tight	decided	proper

Among the Hebrew slaves was a man called Amram. Amram was the grandson of Levi, one of Joseph's brothers, and he married Levi's daughter. Her name was Jochebed.

Amram had to work hard all day under a task-master, but

hard work did not drive the love of God from his heart. He was a man of faith, and Jochebed was a woman of strong faith.

In the home of Amram and Jochebed there were two children, a girl called Miriam, who was twelve years old, and a little three-year-old boy called Aaron.

Jochebed and Amram knew the time was near for the deliverer whom God had promised to send. When the third baby was born in this family, they decided to hide him.

Pharaoh had commanded the nurses to throw boy babies into the river, but Jochebed hid her baby for three months.

Imagine how careful everybody was in Jochebed's home to keep the baby from crying. If the Egyptians should find the baby, they would tell Pharaoh's officers.

At the end of three months, Jochebed found she could not keep the baby any longer.

“And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's bank.”

This little ark was a basket which Jochebed wove from the rushes that grew by the river. She made the basket water-tight with slime and pitch.

Jochebed prayed God to guard her baby boy. Then she placed him gently in the basket, gave him a good-bye kiss, and closed down the cover.

The basket was placed near the river's brink, and was half hidden by the tall flags that grew by the water.

Jochebed dared not stay to watch her child. She went home, but all the time she was praying.

What would happen to her baby?

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child. And they were not afraid of the king's commandment."

For Study.

The rushes which grew by the Nile were called papyrus. Find a picture of the papyrus in the dictionary, and draw several bunches.

What kind of rushes have you seen growing by the pond? Make a picture of what you have seen.

Make an imaginary visit to the home where Moses was born, and tell what you see and whom you met.

Describe the making of the ark of rushes.

Weave a little basket of paper to represent the ark in which Moses was placed.

Write five different sentences which will answer this question: Who was Jochebed?

Little Fishermen.

Little fishermen are we,
And the world is like a sea
Full of little lives that go
Darting to and fro.

This our net---kind words of cheer,
Drawing all the fishes near;
Scowls are sure to hurt and scare,
So we speak with care.

Some are in the pools of sin,
Where the water is unclean;
We must lift them tenderly
Into God's great sea.

Into God's great ocean blue,
Yonder heaven, where all is true,
There is room for them above,
In God's home of love.

—*Selected.*

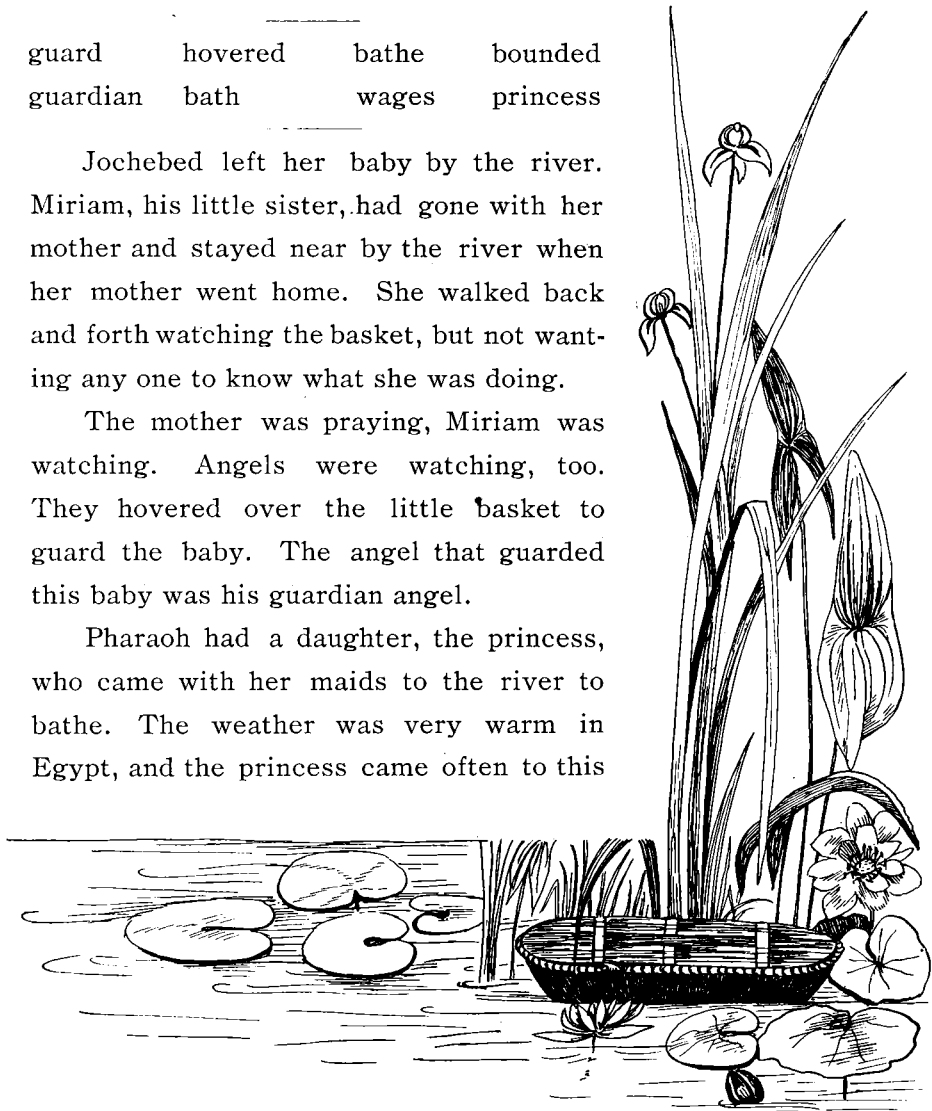
Found by a Princess.

guard hovered bathe bounded
guardian bath wages princess

Jochebed left her baby by the river. Miriam, his little sister, had gone with her mother and stayed near by the river when her mother went home. She walked back and forth watching the basket, but not wanting any one to know what she was doing.

The mother was praying, Miriam was watching. Angels were watching, too. They hovered over the little basket to guard the baby. The angel that guarded this baby was his guardian angel.

Pharaoh had a daughter, the princess, who came with her maids to the river to bathe. The weather was very warm in Egypt, and the princess came often to this



place for her bath. The angels were watching her too, and they led her to a place where she could see the little basket.

“When she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child. And behold, the babe wept.”

When she lifted the cover of the basket, the princess saw a beautiful Hebrew boy baby. She knew he was a Hebrew baby, and she knew some mother had put him there.

When the baby cried, her heart was touched. The princess knew some loving mother had used this way to save her baby.

While the princess and her maids stood watching the baby, his sister Miriam listened to their words. Then she came nearer. She said to the princess, “Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?”

And the princess said, “Go!”

Imagine Miriam’s feelings! She ran to her own home, bounded into the room where her mother was waiting and praying, and told her all that the princess had said about her baby brother.

Miriam and Jochebed hastened to the river, and Jochebed offered to nurse the baby for the princess.

The princess said, “Take this child away, and nurse it for me, and I will give thee thy wages.”

Jochebed knew God had heard her prayer. She believed, too, that he had some great work for her little boy to do when he should become a man. God had been good to her and had saved her baby’s life; now she must teach him to do a work for God.

Guardian Angels.

David said, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Jesus said, "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

For Study.

Aaron was three years older than the baby brother, and Miriam was nine years older than Aaron. How old was Miriam when the baby was born?

Imagine that you are Miriam and that your teacher is Jochebed. Talk to each other as you think the real Miriam and Jochebed talked when Miriam went for a nurse.

What relation was this baby to Joseph?

Why did Jochebed and Amram hide their baby when other mothers did not?

Write a story about the basket in which the baby was placed.

What is a guardian angel?

Did the princess have a guardian angel?

How many people have guardian angels?

What do guardian angels do for people?

What has your guardian angel done for you?

Mark all the words at the beginning of this lesson as they should be pronounced.

What is the difference between "bath" and "bathe"?

Which of these two words is a name-word? What kind of word is the other one?

How do you make the word "guardian" from "guard"?

From the written lines on page 12 make first a list of name-words; then a list of action-words or verbs; and thirdly, a list of words that describe.

Jochebed's Home School.

Levi	uncles	adopted	appeared
capital	court	Sabbath	proper

Jochebed's baby was named Moses by the princess. The name Moses means "Drawn Out," and she gave him that name because she drew him out of the water.

Moses was a dear little three-months-old baby in his own home, with his own mother. But he belonged to the princess, and she would one day want him to live with her.

Jochebed knew she could not keep her little boy more than twelve years. She knew, too, that the princess did not know God, and that when Moses should go to live with the princess, she would send him to the Egyptian schools.

Jochebed believed God had given her baby back to her that she might be his teacher. So Jochebed's home became a school, and Moses' first teacher was his mother.

Jochebed and Amram were poor people, for they were slaves. As the child Moses grew, he was given only plain, good food to eat. He did not eat such things as were put on the king's table. Moses' mother took good care of her little boy's body. She taught him to bathe and to keep clean.

When he was a very little fellow she sang to him, and her songs were about God and his goodness. Her heart was thankful because she knew God was watching and caring for her. Moses learned to sing these same songs. As Moses grew older, Jochebed told him stories about Levi and Joseph, and about Jacob, and Isaac and Abraham.

The child learned to love the God who appeared to Jacob at Bethel, who gave Abraham his son of promise, and who cared for Joseph when he was sold by his brothers.

Jochebed taught her child to obey God. She told him that they should not always live in Egypt, but that God had a beautiful home for them in the promised land.

She taught him, too, that a deliverer would come to lead the Hebrew people out of Egypt, and that if he were true he might be that deliverer.

This Hebrew mother taught her child to work with his hands, even though his adopted mother was a princess.

It was in this way that Moses was made ready to live in the home of a princess, in Pharaoh's court, at the capital of Egypt.

Before he left home he knew God had a work for him, and he promised to be true to the God of Abraham, Isaac, and Jacob.

For Study.

Tell a story that Jochebed may have told Moses about angels coming to the earth.

Find this story in your Bible.

What story might Moses' mother have told him about the Sabbath?

Find this story in your Bible. This story was not written then, but when Moses became a man he wrote it. He first heard it from his mother.

Tell a story about a great builder, and find it in your Bible.

Make a list of words found in this lesson which have the long sound of a.

Make a list of proper nouns found between pages 13 and 15.

How do you know proper nouns when you see them?

What other mother and father beside Jochebed and Amram had a home school for their children? Find something about it in the Bible.

What lessons should mothers teach their little children to-day?

“The Lord is my shepherd:

I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.”

Moses in the Egyptian Schools.

reproach	treasures	Christ	choosing
humble	cabin	royal	mighty
successor	wisdom	decided	foolish
elders	smiting	sand	welcome
disputing	strove	intendest	humble

In the home school in the humble little cabin where Jochebed and Amram lived, the child Moses learned to love God. Here he was taught to pray, and to know the angels when they came with messages from heaven.

When Moses was about twelve years old, the princess, Pharaoh's daughter, took him to live with her in the royal palace, and he became her son.

Pharaoh loved the young boy, Moses, and decided that he should be his successor on the throne of Egypt. So Moses was taught by the best teachers in Egypt. He was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

He was trained for the army, and all the soldiers loved him.

If he were to be ruler of Egypt, he must be a priest also. So the priests tried to teach Moses to worship their gods, but he was true to the God of heaven.

Moses often talked with the priests about his God, and showed them how foolish it was to worship the Nile, and the birds, and animals.

As Moses became a man, angels visited Egypt. They talked

with the elders of the Hebrews, and told them the time was near for all the children of Israel to leave Egypt. They said also that Moses was the man chosen by God to lead them out of Egypt.

The angels talked with Moses also, and told him God would have him lead his people out of Egypt. Moses thought this meant that he would fight against the Egyptians, and that his army would win.

One day when Moses was about forty years old, he stood watching some of the Hebrew men at work. Their burdens were heavy and their task-masters were cruel. Moses saw an Egyptian smiting a Hebrew.

“And he looked this way and that way, and when he saw there was no man, he slew the Egyptian and hid him in the sand.”

This was the way Moses had learned to do in the Egyptian schools, but he soon found out it was not God's way. He had thought, too, that his brethren, the Hebrews, would welcome him as a deliverer, but he soon found that they did not feel as he thought they did.

Again, on another day Moses stood watching his brethren at work. This time two Hebrews were disputing.

“Behold, two of the Hebrews strove together. And he said to him that did the wrong, Wherefore smitest thou thy fellow?”

And the man answered Moses, “Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?”

The whole matter was quickly told to the Egyptians. As the

story was told it grew in size until, when Pharaoh heard it, it sounded as though Moses was about to lead an army against Pharaoh, to overthrow the government, and to put himself on the throne.

The Egyptians said no man was safe while Moses lived. So Pharaoh decided that Moses must die.

Moses, knowing that his life was in danger, fled from his home in Egypt. Would he ever see Egypt again? Would God make him the deliverer of his people?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

For Study.

Where was Moses born ?

How many years ago was he born ?

How did Moses' mother know he should live ?

What did Moses' mother teach him ?

What did Moses learn in the schools of Egypt ?

How did the Egyptian schools teach Moses to be a leader ?

Tell the story of some other man than Moses who had to flee from home to save his life.

Write sentences containing each of the words at the head of this lesson.

What Is It ?

“ What do you think I saw
 Out in the fields at play ?
 Something woolly, and soft, and white,
 Skipping and prancing in sheer delight ;
 Two round eyes that were opened wide
 As it gambolled and frisked by its mother's
 side,
 Yet it had not been in the world a day.

“ Well, what do you think has come ?
 The birds have begun to sing,
 The willows to bud, and the lambs to play,
 The grass to grow greener every day,
 The brook to sparkle, and dance, and leap,
 And the flowers to wake from their winter's
 sleep ;
 What is it that has come ? ”



In God's Great School.

peninsula	Sinai	Jethro	famous
impatient	self-denial	Genesis	creation
retreat	Zipporah	Gershom	Reuel

Moses was about forty years old when he slew the Egyptian.

Pharaoh, hearing about it, threatened to slay him. Moses fled from Egypt. When he reached the borders of the land of Egypt, he turned south and traveled a hundred miles or more.

He was in what is called the peninsula of Sinai, in the southern part of which lived some of his distant relatives. Moses walked on until he came to the home of the prince, or priest, of the tribe of Midian. This prince's name was Jethro.

Jethro was a shepherd, and he had seven daughters who cared for their father's sheep. Like many of the shepherds, Jethro lived near a famous well, and at this well his daughters watered their father's flocks.

Here, with the sheep, and surrounded by the mountains, God had another school for Moses.

Moses was learned in the wisdom of the Egyptians. He loved his Egyptian mother, the daughter of Pharaoh. He had learned to love the big buildings of Egypt, and the wealth of Pharaoh's court. He trusted, too, in the power of the army. He was impatient, and had a quick temper.

God led Moses into a quiet country place, so he might learn to love the country. Jethro's home life was very simple, and Moses learned many lessons of self-denial while there.

Moses learned to trust God rather than to depend upon his sword for strength.

Day after day, as he led Jethro's flocks to the green pastures, he studied the growing things, and learned to talk with God.

Year after year, for forty long years, he lived this quiet life. Angels visited him, and day by day he was learning better how to trust God. He still knew God had a great work for him, but he was willing now for God to tell him how to do that work.

It was while tending flocks that Moses wrote the book of Genesis. He had heard from his mother the story of creation, and of God's work with Abraham, Isaac, Jacob, and Joseph. Now, in the quiet of his mountain retreat, God made all these things clear to his mind, and he wrote them out for his people.

The book is called Genesis, which means "beginning," because it tells of the beginning of the world and its early history. Moses was a great writer, and wrote several books after this, but the book of Genesis was the one he wrote while in the wilderness school as a student.

Moses married Zipporah, one of Jethro's daughters, and they had two sons. They named the older son, born in the wilderness, Gershom, and the younger one Eliezer.

Gershom means "a stranger there." Moses gave his elder son this name because he was such a stranger in the land of Midian. When the second baby was born, he named him Eliezer, which means, "My God is an help." When asked why he chose this name, Moses said, "The God of my father was mine help, and delivered me from the sword of Pharaoh."

“Now the priest of Midian had seven daughters. And they came and drew water, and filled the troughs to water their father’s flock.

“And the shepherds came and drove them away. But Moses stood up and helped them, and watered their flock.

“And when they came to Reuel [Jethro] their father, he said, How is it that ye are come so soon to-day?

“And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

“And he said unto his daughters, Where is he? Why is it that ye have left the man? Call him that he may eat bread.

“And Moses was content to dwell with the man. And he gave Moses Zipporah, his daughter.”

For Study.

What is a peninsula?

Find a peninsula by the river or lake.

Find on the map the peninsula named Sinai.

Jethro was both a priest and a prince in Midian.

Jethro was his name as prince. The name means “the head man.”

Reuel (or Raguel) was his name as priest. This name means “the friend of God.”

Gershom means ——

Eliezer means ——

Self-denial means ——.

A retreat is ——.

Who taught Moses' sons?

Did Moses' sons learn to tend sheep?

Where did Moses first meet Zipporah?

Tell the story of another man who met his wife in a similar way.

Read some verses in Genesis that taught Moses to till the soil.

God Tells Moses to Go Back to Egypt

Horeb	flame	hither	standest
brightness	token	finally	jewels

During the forty years that Moses lived with Jethro, he often thought of his people in Egypt. He knew they were suffering. He knew also that God would deliver them through him. So Moses studied the ways God worked for Abraham, for Isaac, and for Jacob, and he wrote the story for others to read.

He prayed a great deal. That is, he talked with God, and God talked with him.

One day Moses led his flocks to the back of a mountain called Horeb. He was surprised, as he walked along with his shepherd's staff in his hand, to see a bush by the way that was a flame of fire.

He stopped to see it, for the bush did not burn, but stood there full of flames.

It was God's presence in the bush that made it look like fire.

Moses came near to the bush, and the voice of God spoke out of the midst of the bush.

“Moses, Moses.”

“Here am I.”

“Draw not nigh hither. Put off thy shoes, for the place whereon thou standest is holy ground.”

This was the first time God had spoken in this way to Moses. The brightness was so great that Moses was afraid to look, and he hid his face.

That he might know who was speaking, God said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters; for I know their sorrows.

“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey.

“Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.”

And Moses said to God, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”

The Lord answered Moses, “Certainly I will be with thee, and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.”

Moses said, "Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?"

And God said unto Moses, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

God knew his people in Egypt would not at first believe Moses, so he said to him, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.

"Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."

Moses was told that the elders would listen to his words, and that they and Moses should then go to Pharaoh and ask him to let the children of Israel go a three-days' journey into the wilderness.

God told Moses that Pharaoh would be angry, and would not want to let the people go, but that finally the children of Israel would go out with the jewels and the wealth of the Egyptians.

For Study.

Read the words in Exodus which tell where Moses was when he saw the burning bush.

Read that it was the angel of the Lord that made the bush look like fire.

Read God's word to Moses out of the burning bush.

Read how Moses felt when God talked with him.

Read God's name as he gave it to Moses.

Do you watch growing things as Moses did?

Test of power to observe:—

Look at the veins in the corn leaf, and tell why the leaf in withering does not shrivel lengthwise, but rolls inward from side to side.

Which of the following trees casts the best shade, and why? Oak, maple, beech, linden, locust, cedar, pine, horse chestnut, or walnut.

Which of the following trees sheds its leaves from the tip to the base of the branch, and which in the opposite direction? Oak, maple, sycamore, peach, apple, sumac, willow.

Mark the vowels in the words at the head of the lessons beginning on pages 16, 20, and 23.

God Strengthens Moses' Faith.

hearken	experiences	wilderness	poisonous
biting	leprous	bosom	sting

A Serpent and a Rod.

Moses still feared that the people in Egypt would not believe that God had sent him to deliver them. He told the Lord this. He said, "The people there will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared unto thee."

Then the Lord gave Moses certain experiences to make his faith stronger. The Lord said to Moses, "What is that in thine hand?"

And Moses answered, "A rod."

And the Lord said, "Cast it on the ground."

"And he cast it on the ground, and it became a serpent, and Moses fled from before it."

There were many serpents in the desert, and Moses often saw them, but the one before him now was a very large one. It must have been at least as long as the shepherd's rod which he carried. It is no wonder that Moses fled from before it. The serpents in the wilderness were poisonous serpents.

But the Lord talked to Moses again, and said, "Put forth thine hand and take it by the tail."

Moses had to believe that the Lord was able to keep the serpent from biting him. "And he put forth his hand, and caught it, and it became a rod in his hand."

This was one of the things which Moses was to tell the Hebrews in Egypt. The Lord gave him this sign, so he said, "that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

The Leprous Hand.

Moses still feared to go back into Egypt. He thought about what the people would say when he told them God had sent him

to lead them to a better land. So the Lord gave Moses still another sign before he sent him back to Egypt.

“The Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold, his hand was leprous as snow.”

Many people have leprosy in the east country. It is a terrible disease, and one which no physician can cure. The Lord often speaks of leprosy as a sign of sin. Moses was much surprised when he found his hand white with leprosy. While he looked at it, the Lord said, “Put thine hand into thy bosom again.”

“And he put his hand into his bosom again, and when he took it out of his bosom, behold, it was turned as his other flesh.”

In this way the Lord was showing Moses that He was a great God, and able to save him and his people from sin as well as from the sting of serpents.

This sign also Moses was to tell his people when he returned to Egypt. The Lord said to him, “It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take water of the river and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the land.”

These signs strengthened Moses' faith. He had a chance later to tell his people in Egypt about them.

For Study.

Moses found it hard to believe God simply. What men are described in Genesis who had the same trouble?

Draw a shepherd's rod.

What use do shepherds have for a rod?

Ask your teacher to tell you about leprosy.

What three signs did the Lord give Moses to tell or show the people in Egypt?

Read what is said about a serpent in the book of Genesis.

Divide the nouns from the verbs in the following list of words :—

afflicted	cabin	guard	Jethro
affliction	chapter	Gershom	princess
Amram	Christ	Genesis	standest
brick	creation	Horeb	syllable
brink	decided	hovered	Sinai
bondage	deliverer	Hebrew	self-denial
bath	elders	impatient	task-master
bathe	flight	industrial	treasures
basket	flags	intendest	wages
brightness	flame	Jochebed	welcome
choosing	Gerar	jewels	Zipporah

Aaron Chosen to Help Moses.

faltered	speech	hesitated	spokesman
eloquent	Midian	Levite	instead
pleaded	dumb	blind	heretofore

Moses had been away from Egypt for forty years, and dur-

ing that time he had heard but little from his brother and sister in Egypt. Aaron was now a man eighty-three years old. How old was Miriam?

The Lord had been teaching Moses lessons which would make him a great leader of the people. Moses had learned to trust the Lord, but even yet his faith faltered sometimes.

When the Lord told Moses that he must appear before Pharaoh and ask him to let his people go, Moses said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue."

Moses should not have said this, but he had been out of Egypt so long that he felt he had forgotten the language.

The Lord answered Moses, and said to him, "Who hath made man's mouth; or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

This was the Lord's promise to give Moses just the words he would need. But still Moses hesitated, and pleaded with the Lord to send some one else.

Moses said to the Lord, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

This showed that Moses did not trust the Lord as fully as he should.

"The anger of the Lord was kindled against Moses, and he said, Is not Aaron, the Levite, thy brother? I know that he can speak well, and also, behold, he cometh forth to meet thee, and when he seeth thee he will be glad in his heart. And thou shalt

speak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

“And he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.”

God wanted Moses to do the talking himself, but when Moses did not have faith to trust for words, God chose Aaron to help him in his work. God promised to give Moses words, then Moses would give these words to Aaron, and Aaron would tell them to the people.

While the Lord was talking with Moses in Midian, an angel was sent to Aaron, who still lived in Egypt.

To Aaron the Lord said, “Go into the wilderness to meet Moses.”

“And he went and met him in the mount of God, and kissed him.” This mount was the place where Moses had seen the burning bush, and where God had talked with Moses. When Aaron reached there, Moses told him “all the words of the Lord who had sent him, and all the signs which he had commanded him.”

For Study.

On the map find Horeb, “the mount of God.”

Read in the Bible about a strange sight that Moses saw near near this mount.

What man met Moses near Horeb?

How old was Aaron when Moses left Egypt ?

Trace the way Aaron traveled in going from Goshen to Mount Horeb. How far did he travel ?

What did Moses and Aaron do when they met ?

How long had it been since they had seen each other ?

Tell some of the things Moses and Aaron talked about when Aaron came to Midian.

Whom did Aaron meet for the first time when he went to see Moses ?

Read a verse that shows how Aaron happened to go to see Moses.

Read a verse that tells why Aaron was chosen to talk for Moses.

Tell the lesson you learn from the story about Moses when he did not want to talk for God.

What does "eloquent" mean ?

What is one man called who talks for another ?

Write a sentence, using the word "falter."

Who were Levites ?

Write a sentence, using the word "hesitate."

Spell—

1. A word which tells what Moses buried an Egyptian in.
2. The part of the river where rushes grew.
3. What Jochebed used to keep water out of the baby's basket.
4. A proper noun which means "beginning."
5. The word which describes the angel who watched over the baby Moses.
6. A word which describes the kind of snake that lived in the wilderness.
7. The name of the disease that Moses had in his hand.

Moses and Aaron Return to Egypt.

groaning	remembered	sought	affliction
covenant	nevertheless	visited	meeting
bowed	useless	refuse	visited

The Pharaoh who had tried to kill Moses was dead, and the Lord said unto Moses in Midian, "Go, return into Egypt, for all the men are dead which sought thy life."

After the Lord had told Moses this, Moses went to Jethro, his father-in-law, and said to him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see if they be yet alive."

And Jethro answered with a blessing,—“Go in peace.”

Moses had lived with Jethro for forty years. We know Jethro was a believer in God, and he was much interested in the Hebrew people. Nevertheless Moses did not dare tell him all that the Lord had said to him, for fear he might refuse to let his wife, Zipporah, and the children go with him.

Moses also told his wife what the Lord had told him to do. Moses then set his wife and his sons upon asses, and with the rod of God in his hand, started back to the land of Egypt.

Zipporah and Moses' two sons did not go all the way, however. Moses himself decided that it was useless for them to go there in the midst of so much trouble. Zipporah took the two boys back to their grandfather Jethro. Moses met Aaron at Mount Horeb, and they two went on alone.

When Moses and Aaron reached the land of Goshen, they

gathered together all the elders of the children of Israel. This was the beginning of the great work which God was about to do for his people.

The children of Israel were slaves. When their task-masters were cruel to them, they cried, "and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

It was because God had heard their cries that he now sent Moses and Aaron to lead them out of bondage.

"And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped."

This was the first meeting of Moses and Aaron with the Hebrew people in Egypt.

For Study.

What is a covenant ?

Read God's covenant with Abraham in Genesis 15: 13-16.

Read God's covenant with Isaac in Genesis 26: 2-5.

Read God's covenant with Jacob in Genesis 35: 9-15.

Write what you know about Jethro's home and his family.

How did people travel in the peninsula of Sinai in the days of Moses ?

Who said, "How is it ye are come so soon to-day?"

Who said, "O my Lord, I am not eloquent?"

Who said, "Put off thy shoes from off thy feet"? Tell the story.

What is the difference between "come" and "came"?

Between "seek" and "sought"?

Between "return" and "returned"?

Between "lead" and "led"?

Between "teaching" and "taught"?

Between "forget" and "forgotten"?

Between "give" and "gave"?

Make a list of all the present-time verbs to be found in this lesson.

Giving the Message to Pharaoh.

feast	pestilence	tale	forgotten
fault	firm	dealest	straw
blamed	stately	ushered	entreated

Into the stately hall where Pharaoh held his court, two men were ushered. One of these was Moses the shepherd, from Midian, and the other was his brother Aaron. They came on a mission from God. Pharaoh did not worship God, but he was now going to learn about him.

Moses and Aaron said to Pharaoh, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness."

Pharaoh asked, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go."

Moses and Aaron answered, "The God of the Hebrews hath

met with us ; let us go, we pray thee, three days' journey into the desert to sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword."

But Pharaoh would not listen. He only made the Hebrew men work harder.

The Hebrews had almost forgotten the Sabbath, for the Egyptians made them work on the Sabbath.

When Moses and Aaron told them about the Sabbath, they began to keep it. This made the king angry. He said, "Wherefore do ye, Moses and Aaron, hinder the people from their work? The people of the land are many, and ye make them rest from their burdens."

To the people he said, "Get you to your burdens."

He told the task-masters to make the slaves work harder, and not let them keep the Sabbath.

These Hebrews were brick-makers. They were making brick for big buildings in the cities of Egypt.

The bricks were made of clay. Straw was mixed with the clay to make the brick firmer.

When the Hebrew slaves began to keep the Sabbath, Pharaoh said, "Ye shall no more give the people straw to make brick, as heretofore. Let them go and gather straw for themselves."

They must gather their own straw and make just as many brick in a day as before. This made the work harder. Then the Egyptian task-masters beat the Hebrews because they failed to make the full number of brick.

The Hebrew officers came to Pharaoh with their troubles.

They said, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick. And behold, thy servants are beaten, but the fault is in thine own people."

Pharaoh answered the Hebrew officers with these words, "Ye are idle, ye are idle. Therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now and work, for there shall no straw be given you, yet shall ye deliver the tale of bricks."

The Hebrews, when they found that they were beaten, blamed Moses and Aaron for it. Moses felt bad over this, and prayed earnestly to God. He said, "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me?"

Moses had thought the Lord would take the people out of Egypt at once, but the people were not ready to follow the Lord, neither was Pharaoh ready to let them go.

Moses and Aaron had to teach the people and to preach the message to Pharaoh. All this took time.

For Study.

"A tale of bricks" is a full measure of bricks.
What other word is pronounced the same as tale?
What was the duty of an Egyptian task-master?
Tell in your own words how Moses and Aaron met Pharaoh.
Make a list of the proper nouns in this lesson.

Make a list of pronouns found in this lesson, and opposite each pronoun write the noun for which it stands.

Describe the way the Egyptians made brick.

For what did the Egyptians use the brick made by their slaves ?

The Plagues of Egypt.

magicians	stretch	-----	intreat
dust	lice	plague .	disappear
blood	flies	swarms	power

		filth	

Moses and Aaron, on their first visit to Pharaoh, told him God's message. They asked Pharaoh to let God's people go into the wilderness to worship.

Pharaoh feared his slaves would get away from him, so he would not let them go. Pharaoh thought, too, that he was greater than the God of Moses, and that he could do as he pleased.

God had to show Pharaoh the power of the God of heaven. He told Moses and Aaron to go before Pharaoh again. When Pharaoh asked for some sign, Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh called his wise men and magicians, and they did the same thing. They cast down every man his rod, and they became serpents. But Aaron's rod swallowed up their rods.

This was the second visit to Pharaoh, but Pharaoh's heart was hardened, and he would not let the people go.

The First Plague.

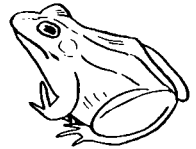
The Lord spoke again to Moses. He said, "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water: thou shalt stand by the river's brink. The rod which was turned to a serpent shalt thou take in thine hand."



Moses and Aaron did this, and Aaron stretched his rod over the river, and the water in all the streams became blood.



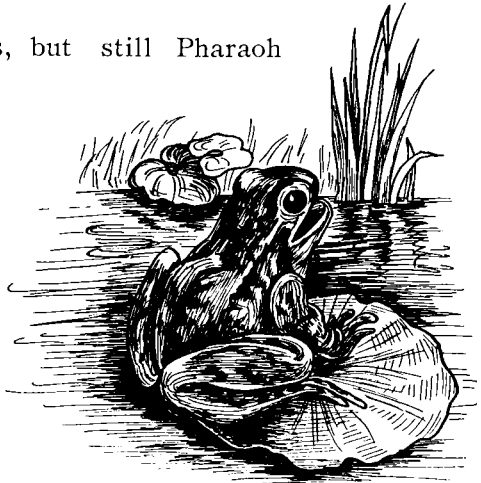
This killed all the fish in the river, and the people could not drink the water. They dug wells about the river to find drinking water. The Nile was worshiped by the Egyptians, and it seemed terrible to have its waters turn to blood. What could it mean?



This lasted seven days, but still Pharaoh would not let the people go.

The Second Plague.

Then Moses was commanded to stretch his rod over the rivers. He did so, and frogs came up over the land. There were frogs everywhere.



Then Pharaoh sent for Moses and Aaron to come to him. He said, "Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go that they may do sacrifice unto the Lord."

Moses asked, "When shall I entreat for thee?"

And Pharaoh answered, "Tomorrow."

Moses said, "Be it according to thy word, that thou mayest know that there is none like unto the Lord our God.

"And the frogs shall depart from thee and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

Moses prayed to God, and the frogs died. Then Pharaoh said the people should not go.

The Third Plague.

When Pharaoh was in trouble, he would promise to let the people of God go into the wilderness to worship. But as soon as his trouble was gone, his heart was as hard as ever.

"The Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so."

There were lice on everybody and everything.

The priests felt very bad about this, for they were a clean people, and lice were a sign of filth.

When the lice were found even on them, and they could not get rid of them, the priests said to Pharaoh, "This is the finger of God." But even then Pharaoh would not let the people go.

The Fourth Plague.

Moses and Aaron were next told to meet Pharaoh by the river Nile, as he went out in the morning to worship it.

These are the words the Lord told them to speak to Pharaoh: "Thus saith the Lord, Let my people go, that they may serve me. Else if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are."

The flies came and swarmed over everything. But in the land of Goshen, where the Hebrews lived, there were no flies.

Pharaoh called for Moses and Aaron, and said, "Go ye, sacrifice to your God in the land."

He was not willing that his slaves should go into the wilderness to worship, but if the flies would only leave, he said, they might sacrifice in the land of Egypt.

Moses knew they could not do this. The Egyptians worshiped cattle, and would not kill them. Moses knew that if God's people offered lambs and cattle as a sacrifice, the Egyptians would be angry. And so Moses told Pharaoh that his people would stone the Hebrews if they did this. Then Pharaoh promised to let the people go into the wilderness. "Only ye shall not go very far," said Pharaoh. "Intreat for me."

Moses told Pharaoh the flies would disappear on the next day. When they were gone, Pharaoh again refused to keep his promise.

For Study.

Read verses from the Bible to answer these questions :—

1. How old were Moses and Aaron when they first stood before Pharaoh?
 2. What was the first sign given Pharaoh?
 3. Were Pharaoh's magicians able to do what Aaron did?
 4. How did Aaron's God prove to the Egyptians that he was greater than the gods they worshipped?
 5. What happened when the water in the river was turned to blood?
 6. How long was all the water like blood?
 7. Where did the frogs come from?
 8. Where were the frogs?
 9. Could Pharaoh's men bring frogs?
 10. Could they send the frogs away?
 11. How did they get rid of them?
 12. Where did the third plague come from?
 13. Could the Egyptians bring lice?
 14. What was the first time the Egyptian wise men acknowledged that the plagues came from God?
 15. What is said about the fourth plague?
 16. When did Pharaoh first promise to let the people sacrifice?
 17. What did Moses say the Egyptians would do if the Hebrews sacrificed in Egypt?
 18. How did the flies leave?
 19. How did Pharaoh act when they were gone?
 20. How many times has Pharaoh hardened his heart?
- Describe the river Nile.

How was the land of Egypt watered? Have your teacher tell you about the canals.

What grew in the land of Egypt?

Find on the map the land in which the Hebrews lived while in Egypt.

In the book of Genesis find what the Hebrews did for a living when they first lived in Egypt.

How did the Egyptians dress?

Draw a picture of a frog.

How does it feel to have a frog crawl on the skin?

Where did the frogs live?

The Plagues of Egypt.—Continued.

disease	warned	natural	reasoned
furnace	sprinkle	grievous	boil
March	thunder	shelter	tomorrow

The Fifth Plague.

Pharaoh's heart was again so hard that he would not listen to the voice of God. Moses was sent to court again with these words: "Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and will hold them still, behold, the hand of the Lord is upon thy cattle."

The plagues kept coming closer and closer to the heart of Pharaoh and his people. The Egyptians worshiped the Nile, but

it had become blood. The frog was a sacred animal, but it had become a plague. The gods of the Egyptians could not help their people.

The very dust of the earth became lice, and still the gods of Egypt could not help the people. The people began to wonder if their gods had any power. They could see that the God worshiped by the Hebrews had more power than the Egyptian gods.

Pharaoh was warned about the disease coming on the cattle, but he did not let the people go.

“And the Lord did that thing on the morrow, and all the cattle of Egypt died. But of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead.”

Do you think Pharaoh was ready to let the people go? No, “The heart of Pharaoh was hardened, and he did not let the people go.”

He did not believe what Moses and Aaron told him. He reasoned that the cattle died a natural death, and not because he would not let the people of Israel go. God wanted to save Pharaoh, but Pharaoh would not be saved.

The Sixth Plague.

“And the Lord said unto Moses and unto Aaron, Take you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.”

This was done, and boils broke out on all the people, and upon the beasts also.

“And the magicians could not stand before Moses, because of the boils; for the boils were upon the magicians and upon all the Egyptians.”

But in the midst of all this suffering, Pharaoh's heart was hard. He would not believe the God of Israel. The Israelites saw in all these things that the time was drawing near for them to leave Egypt. God was preparing the way for them to go.

The Seventh Plague.

It was about the month of March,—spring-time in the Nile valley. Barley was in the ear, and flax was in blossom, but the wheat and rye were still green.

Moses and Aaron were told to go again before Pharaoh and tell him what was coming. “Behold, tomorrow about this time I will cause it to rain a very grievous hail.”

Those who believed the message from the Lord gathered their cattle under shelter.

The next day a terrible thunder-storm swept over Egypt. Such a storm had never been seen before. Great hailstones fell, cutting down the grain, stripping the branches from the trees, and killing men and cattle that were out in the storm.

Pharaoh was frightened, and while it was still storming he sent for Moses and Aaron. They came in the midst of the storm.

For the first time Pharaoh said, "I have sinned this time, the Lord is righteous, and I and my people are wicked.

"Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

Moses answered, "As soon as I am gone out of the city, I will spread abroad my hands unto the Lord: and the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's."

But as soon as the storm ceased, Pharaoh refused to let the people of God go.

For Study.

Which was the first plague that did not touch the children of Israel?

During which plague did Pharaoh send to Goshen to see if it was felt there?

Which plague made the Egyptians say, "This is the finger of God"?

Which plague affected the Nile?

What time of year did the seventh plague come? How can you tell?

How was the land of Egypt watered?

Read a verse that shows that some of the Egyptians learned to believe the God of heaven.

Which plague made Pharaoh say, "I have sinned this time"?

Read of three grains which grew in Egypt?

Which one ripened first?

Place seeds of these different plants on a piece of cotton in a shallow dish of water. Keep in a warm place. Watch them sprout and grow. Make drawings of them at different times.

How do you tell oats when you see them growing?

Mark the new words in the last three lessons.

How do you pronounce "saith"?

The Plagues of Egypt.—Continued.

locusts	snare	destroyed	midnight
urgent	desolate	darkness	daughters
humble	darkened	hardened	stretch

The Eighth Plague.

How much more could Pharaoh stand? As soon as the hail-storm was over, he forgot how frightened he had been, and his heart was harder than ever.

Moses and Aaron came into Pharaoh's court again. The Egyptians must have wondered what terrible thing they had come to tell about this time.

This was their message: "Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

"Else if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coasts."

Pharaoh's servants said to their king, "How long shall this

man be a snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?"

The people began to see that Egypt was no longer a rich and prosperous country. Many of the cattle had died, much of the grain had been destroyed, and many people had been sick. There were signs of the plagues to be seen in every direction. So the people said to Pharaoh, "Knowest thou not yet that Egypt is destroyed?"

Pharaoh said to Moses, "Go serve the Lord your God. But who are they that shall go?"

Moses said, "We will go with our young and with our old, and with our sons and with our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the Lord."

Pharaoh answered, "Not so. Go now ye that are men, and serve the Lord for that ye did desire."

Pharaoh wanted to keep the flocks and herds in Egypt so the Israelites would come back. But Moses would not go unless all could go and they could take all they owned.

"And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may



come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

The locusts came. The east wind brought them. They

covered the earth and darkened the sun, they were so many.

Then Pharaoh called for Moses in haste, and said, "I have sinned against the Lord your God, and against you. Now therefore, forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only."

Then the Lord sent a strong west wind, and it drove the locusts away. But Pharaoh's heart was hardened again. What more terrible thing could come?

The Ninth Plague.

Again Moses was told to stretch his hand toward heaven. He did so, and it became so dark that people could not see each other. But in Goshen the sun shone as before.

"Pharaoh called unto Moses and said, Go ye, serve the Lord; only let your flocks and your herds be stayed. Let your little ones also go with you."

But Moses answered, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.

"Our cattle also shall go with us. There shall not be an hoof left behind; for thereof we must take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither."

Pharaoh said, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

The Tenth Plague.

There was one more plague—the most terrible of all. God hoped Pharaoh would let Israel go without having this tenth plague, but he would not. So at midnight the angel of death passed over Egypt, and in every family the oldest child died. All over Egypt there was death. A great cry went up, for there was not a house where there was not one dead. But in homes where God was known, no one died.

That night Pharaoh called for Moses and Aaron to come in haste.

“Rise up and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

“Also take your flocks and your herds, as ye have said, and be gone, and bless me also.”

“And the Egyptians were urgent upon the people, that they might send them out of the land in haste.”

It took all these terrible things to make Pharaoh know that God was ruler, and that he must obey God. Had Pharaoh let Israel go at first, God could have blessed him. As it was, his country was desolate, and there was death in every family.

The plagues in the last days will be much like the plagues in Egypt.

For Study.

Read from the Bible the story of the storm of thunder, lightning, and hail, which came to Egypt.

Tell the story of the locust plague.

Look on the map and see what country the locusts came from, if an east wind blew them into Egypt.

Find the sea in which they drowned when a west wind blew them out of Egypt.

The Spirit of God makes tender the heart that obeys, but it hardens the heart that disobeys. God's working in Egypt softened the hearts of the Hebrews and of many of the Egyptians, but it hardened Pharaoh's heart.

Melt some sealing wax and let some water drip on it. What happens to the wax?

Place a stick of crayon where water can drip on it. What happens to the crayon?

Which is like Pharaoh's heart?

Rewrite these words, "Aaron came into Pharaoh's court," and "Pharaoh's servants said to their king," so as to drop the 's from Pharaoh's name.

What is the mark before the s called?

Find other words spelled with 's, and see what they mean.

"Grievous" means ——.

A furnace is ——.

"Urgent" means ——.

Write a story about Pharaoh, using the word "refuse."

Tell a story in which these words are used:—task-masters, straw, clay, tale, beaten, idle.

Draw a locust, and write a story telling how the locust looks, where it lives, what it eats, etc.

Draw a picture to represent any one of the plagues.

Have your teacher tell you about the seven last plagues.

How do you make a verb from the word "hard"?

God's Promise in Time of Trouble.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

*I will say of the Lord, He is my refuge and my fortress:
My God, in him will I trust.*

*Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.*

He shall cover thee with his feathers, and under his wings shalt thou trust.

His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night;

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness;

Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand;

But it shall not come nigh thee.

Only with thine eyes shall thou behold

And see the reward of the wicked.

Because thou hast made the Lord, which is my refuge,

Even the Most High, thy habitation;

There shall no evil befall thee,

Neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee,

To keep thee in all thy ways.

—Psalm 91.

The Last Night in Egypt.

fourteenth	protected	passover	bitter
herbs	roasted	thrust	forgotten

Pharaoh had heard God's message again and again. Every time his heart had grown harder.

While the plagues were in Egypt, the Hebrew children were protected by angels.

The last night in Egypt was the most terrible one of all.

Moses gathered the elders of his people together one day and told them what was coming. On the tenth day of the month (it was sometime in the month of March) each family was told to take a lamb. The lamb represented Christ, so it was to be perfect in every way. It was to be a male lamb, one year old.

The lamb was to be kept and carefully fed until the fourteenth day of the month. On the evening of the fourteenth day each family was to kill its lamb.

Moses told them all this beforehand. When the time came, all who believed God took a lamb. Those Egyptians who believed, took lambs also.

On the fourteenth day of the month (they called it the month Abib), in the evening, the lambs were slain. The blood was caught in a basin, and the father of each family dipped a branch of hyssop in the blood and sprinkled it on the door-posts and over the top of the door.

He did this so that when the death angel came into Egypt

that night at midnight, the blood would be seen and the angel would not come in.

Where there was no blood on the door-posts, the angel entered. The first-born child in every home which had no blood on the door-posts, died that night.

Imagine the people in those homes in Goshen. They knew that at midnight the death angel was coming. Could it be they had forgotten to do something the Lord had told them to do? Each father and each mother watched the oldest child. Would the angel of death come in? He entered the homes that had no blood on the doors, but Christ protected the others. In the Hebrew homes everybody was up and dressed ready for a long journey. Each man stood with a staff in his hand, and all his goods packed ready to start.

The lambs which had been killed were roasted with fire. Each wife had baked unleavened bread. The meat and bread were eaten with bitten herbs while the people stood with their sandals on, ready to travel.

In the middle of the night, Pharaoh sent for Moses and Aaron. When they came, he said, "Rise up and get you forth from among my people, both ye and the children of Israel. And go, serve the Lord, as ye have said. Take your flocks and your herds, as ye have said, and be gone, and bless me also."

The people in Goshen were waiting for this word to come. They expected it. They had things packed, and when the word came, a great army of three millions of people started out of Egypt.

“The people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.” That is a picture of the way they started out.

The Hebrews asked gifts of their Egyptian neighbors. God told them to do this. They had been slaves and had not been paid. Now God caused the Egyptians to give them money, gold, jewels, linen, and other valuable things. This was their pay for the work they had done.

You could not count the great army that marched out of Egypt. If they had marched five abreast close to each other, they would have formed a line about three hundred miles long.

Pharaoh was at last glad to have them go. He had wanted to keep his slaves. Now he thrust them out of Egypt. Do you suppose that night was ever forgotten by those who went out?

How many of the children were saved? What would have happened to children who were not at home that night?

Seeing the Blood.

“Father, I can not sleep; the prophet’s words
 Ring in my ears; they fill my heart with fear;
 For am I not the first-born, and the one
 On whom the destroying angel’s shaft would fall—
 Were not the tokens on the lintel found?
 Thrice have I named the patriarchs, and once
 The creatures great and small that Noah drove
 Before him in the ark. but all in vain:
 I can not sleep. O father, are you sure

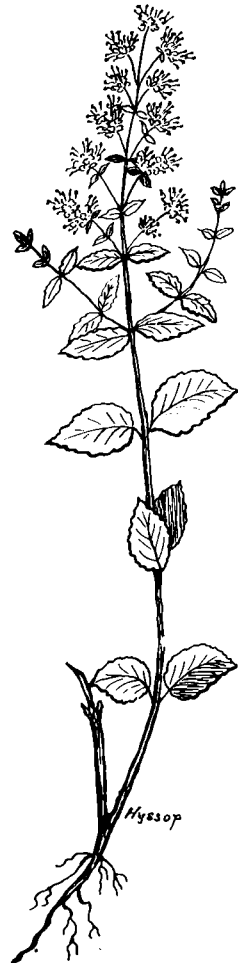
NOTE.—The teacher may read this poem-story first, that the children may grasp it as a whole. Then let the children read the words of the child, and the teacher the father’s words.

The blood is sprinkled, as God gave command?''

“ Peace, peace, my child ; just as the evening fell
 The fairest lamb of all the flock was slain,
 And roasted then with purifying fire ;
 With bitter herbs, and bread devoid of leaven,
 In haste we ate the Lord’s appointed feast.
 Nor were the means of saving thee forgot ;
 Scarce was the yearling slain ere I gave word
 For sprinkling of the blood upon the door ;
 Sleep then, my first-born. God’s avenging one
 Will see the signal and pass over thee.’’

Thus on that dark night which God had chosen
 For passing throughout fair Egypt’s land,
 To smite on every side the loved first-born,
 Sparing not even the firstlings of the flock,
 A Hebrew father soothed his restless child ;
 Restless himself, as now with girded loins,
 He waited for the solemn midnight hour,
 When God’s almighty arm should break the chain
 That bound his people to proud Pharaoh’s throne.
 The bread unbaked was in the kneading-trough,
 The scattered flocks were gathered in the fold,
 And all betokened plans for hasty flight.
 There was a thrilling silence in the air ;
 And quiet joy burned in the rabbi’s breast,
 Joy that was not unmingled with regret
 At leaving thus his birth-place, though it was
 A house of bondage, for the promised land.

The night wore on,
 And yet again the pleading voice was heard :
 “ Father, sleep will not come ; before my eyes
 I see the angel pass, and at our door
 Pause sadly, as though he wept to enter,



Yet dared not hasten unavenging by.
 O father, if the blood has been removed,
 Or if the herd-boy heeded not thy voice,
 Then never shall my weary eyes behold
 The land of Canaan with its waving fields.”

“ Rest, little one ; faithful our Jared is.
 Not only on the side-posts of the door
 Should be the stain, but on the one above ;
 So if some hungry dog should from its place
 One token lick, the others would remain.
 Sleep, my sweet child, for thou hast need of rest ;
 The journey will be rough for little feet.”

The anxious voice was silent ; for in that home
 Obedience reigned supreme, though not as yet
 The law had sounded forth from Sinai’s top ;
 With patience dutiful she sought to woo
 Soft slumber to her unclosed eyes ;
 Sleep came at last, but with it dreams of fright,
 Whereat she tossed, and moaned, and oft cried out.

The midnight hour drew near ; unbroken still
 The darkness’ solemn hush ; the child awoke
 With a loud cry : “ Father, I thought I heard
 The cock’s shrill crow to meet the approaching morn.
 My heart is beating with a sickening dread
 Of danger near. Oh ! take me to the door,
 And let me see the red blood sprinkled there.”

Lighting the torch, the father gently took
 His first-born in his arms and bore her forth,—
 Started and pale, to see no paschal sign,
 No warning that their door should be passed by ;
 With trembling hand he snatched the hyssop then,
 Himself applied the blood with eager haste.
 A long sigh of relief escaped the child ;

Almost before he placed her on the couch
Sweet sleep had fallen on her heavy lids,
Nor when the "great cry" rose did she awake;
That agonizing wail of man and beast
Reached not her ears with drowsy slumber sealed;
And at the dawn they bore her, sleeping still,
Away from Egypt's darkness and despair.



For Study.

Read the twelfth chapter of the book of Exodus, and then tell the story.

Why was this feast called the Passover Feast?

On what day was the lamb first taken from the flocks?

On what day was it killed?

What time in the year was the Passover?

What was eaten with the lamb?

What did the lamb represent?

Why did the people eat *bitter* herbs?

What bitter herbs do you know?

Taste sage, parsley, peppermint, or lettuce.

How did mothers and fathers feel as midnight drew near?

What happened at midnight all over Egypt?

What happened in Goshen at that time?

Read the message that Pharaoh sent to Moses at midnight on the fourteenth day of the month of Abib.

What did the people mean by eating a meal with their sandals on?

What did they usually do with their sandals?

Tell what happened in Pharaoh's house the night of the fourteenth.

The Children of Israel Pursued by an Angry King.

Raamses	Succoth	capture	thunder
lightning	frightened	torrents	hissing
roaring	drowned	stretch	flashed

The night march out of Egypt was one long to be remembered. "The children of Israel journeyed from Raamses to Succoth, about six hundred thousand on foot that were men, besides children."

The Lord did not lead the people directly toward the promised land. There was a way by which they might have reached Canaan in a very few days, but God knew that if they met the people of Canaan, they would fight the people of Israel, and then Israel would want to go back into Egypt. So the Lord led his people by a longer way, that took them into the wilderness.

Can you see that great company of people? They had been out but a few days when they pitched their camp beside the Red Sea. The Lord told Moses that Pharaoh would follow them.

Soon after the Hebrews had left Egypt, Pharaoh and his officers talked together, and Pharaoh said, "Why have we done this, that we have let Israel go from serving us?"

Pharaoh began to see what it meant to lose all his slaves. So he gathered his army, "and he made ready his chariots, and took his people with him..

"And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." And with these he followed the children of Israel, and overtook them encamping by the sea.

The Israelites saw the Egyptians coming. They, of course, wanted to flee, but there was the deep sea before them and the mountains to the south of them. What could they do? These poor people had so long been slaves that they did not know how to trust God. It was a terrible time for them.

Why had God led them out of Egypt to die? This was the question they asked Moses. What answer could he give them?

The people wept, but when it seemed that the Egyptians were almost ready to capture them, the wonderful pillar of cloud that had guided them all the way from Egypt rose toward heaven, passed over all the Israelites, and stood between them and the armies of Egypt.

This cloudy pillar made it very dark in the camp of the Egyptians. They could not see the Israelites any longer.

On the side of the cloud toward Israel there was a great light, making it seem just like day. This again showed the children of Israel that the Lord was with them.

Then Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward. But lift thou up thy rod and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry land in the midst of the sea."

The light from the great cloud shone across that path through the sea, and in that light the children of Israel walked through on dry land.

The Egyptians followed after the children of Israel. They drove down into the midst of the sea, but while they were crossing, the cloud that hung over them changed to a pillar of fire. There were great peals of thunder. The lightning flashed, and torrents of rain fell on the Egyptians.

The Egyptians were greatly frightened. They tried to go back to the shores of the sea, but Moses stretched out his rod, as the Lord told him, and the waters, which had stood as a great wall on each side, came hissing and roaring over the Egyptian army.

As the light of the new morning came, the children of Israel, safe, on the other side of the sea, saw the bodies of the Egyptians cast upon the shore.

Could they ever again doubt the power of their God? Pharaoh and all his army had been drowned, and they had been

brought through the waters on dry land. Do you wonder that the people sang ?

The Storm at the Red Sea.

“The waters saw thee, O God,

The waters saw thee.

They were afraid :

The depths also were troubled.

“The clouds also poured out water.

The skies sent out a sound :

Thine arrows [the lightning] also went abroad.

The voice of thy thunder also went along the heavens :

The lightning lightened the world :

The earth trembled and shook.

“Thy way is in the sea,

Thy path is in the great waters,

Thy footsteps are not known.

Thou leddest thy people like a flock

By the hand of Moses and Aaron.”

—*David.*

For Study.

Find Raamses and Succoth on the map.

What chapter in Exodus gives the story of Moses' birth?

Where do you find Moses' hand made leprous ?

Find the story of the burning bush.

Read the verses which speak of Miriam when Moses was a baby.

Find the first mention of Moses' rod.

Make a list of action-words used in this lesson which end in "ing."

Make a list of action-words ending in "ed."

What is the difference in the time expressed in the words of the two lists?

Find on the map, the sea which the Hebrews crossed.

Describe the scene at the Red Sea.

Read the story in the Bible.

What did Pharaoh ride in?

Do you find a verse that shows that angels took the wheels from Pharaoh's chariots?

The Song of Moses.

triumphing	Jehovah	glorify	exalt
depths	gloriously	choice	triumphed

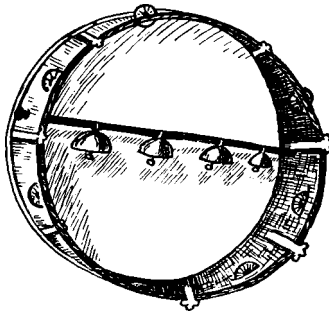
There was joy in the hearts of the children of Israel when they crossed the Red Sea. They had but to look toward that pillar of fire by night, to know that God was with them.

Moses wrote out a song for the children of Israel, and all the people joined in singing it. Miriam, Moses' sister, "took a timbrel in her hand, and all the women went out after her with timbrels and with dances."

Miriam loved singing. She said, "Sing ye to the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea."

Here is a part of the song which Moses taught the people, and which they sang on the shores of the Red Sea.

* I sing to Jehovah,
For triumphing he hath triumphed ;
The horse and its rider
He hath thrown into the sea.
My strength and song is Jehovah,
And he is become my salvation.
This is my God, and I glorify him ;
The God of my father, and I exalt him.



Timbrel

Jehovah is a man of battle ;
Jehovah is his name ;
Chariots of Pharaoh and his force
He hath cast into the sea ;
And the choice of his captains
Have sunk in the Red Sea.
The depths do cover them ;
They went down into the depths as a stone.

*Young's translation.

For the horse of Pharaoh
 Hath gone in with his chariots
 And with his horsemen into the sea,
 And Jehovah turneth back on them
 The waters of the sea,
 And the sons of Israel
 Have gone on dry land in the midst of the sea.

The Pillar of Cloud and Fire.

sheltered

pillar

cloudy

depend

It was hard for these people who had so long been slaves, to believe God unless they could see him. So God journeyed with his people in a way that they could see him.

In the day-time a cloud sheltered the camp from the heat of the sun. At night this cloud was a great light that lighted the whole camp.

God did not leave his people to choose their own way through the wilderness. Moses says, "The Lord went before them by day in a pillar of cloud, to lead them the way; and at night in a pillar of fire, to give them light, to go by day and night."

The people could always see that God was near. They did not have to depend upon Moses. When God spoke, he spoke to Moses out of this cloudy pillar. So long as the Israelites lived in

the wilderness, this pillar guided them. Christ was in this pillar. He and his angels were guarding the people.

What do we have to guide us as the cloudy pillar guided the Israelites?

For Study.

How could people living near the camp of Israel tell that God was with the Hebrews?

If a child in some tent in the camp awoke at night, what was the first thing he would see?

Read Exodus 13:19, and tell what Moses remembered to do on that last night in Egypt.

Read the promise made to Joseph by his brethren just before he died.

How did Moses know about this promise?

Why did Joseph want his bones carried out of Egypt?

How many plagues fell on the Egyptians before they let the Hebrews go?

Write a story about one of the plagues, using these words:—

“The east wind brought ——.”

“They did eat every herb of the land.”

“A mighty strong west wind took away the ——.”

Marah, the Bitter Waters.

throats	desolate	mountains	crowded
anxiously	thirsty	bitterness	barren

Soon after the singing of that wonderful song on the shores

of the Red Sea, the pillar of cloud lifted, which was a sign that the children of Israel were to march forward. It led them out into the desert. Bare, desolate-looking mountains rose before them. All around them they saw the barren plain. Behind, they saw the sea which they had just crossed, and on its shores were the dead bodies of the Egyptians.

For three days they journeyed without finding water to drink. That which they had taken with them out of Egypt was gone. The sun shone hot upon them, and their throats were burning with thirst.

Moses was well acquainted with this country, and he knew that they were coming to a spring of water, but that they could not drink it, for the water in this spring was bitter.

The cloud moved on, and the people followed. Moses watched anxiously the guiding cloud.

Suddenly he heard the shout, "Water! Water!" Every one was thirsty, and the cry ran all along the line. Men, women, and children crowded about the spring. Some dipped up the water and drank, but oh, how disappointed they were when they found that it was bitter!

Then they turned to Moses, forgetting that not he, but the cloud, had led them in that direction. Moses himself could not help them, but in his great love for them he cried to God for help.

"And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." This was a wonderful lesson for Moses and his people.

The spring water which the people found bitter was called Marah, for Marah means bitterness.

After the waters had been made sweet, the people drank. Then they took up their journey, again following the guiding cloud.

In a little while the cloud brought them to a place called Elim, where there were twelve wells of water and three-score and ten palm-trees.

For Study.

Find Marah, the place of bitter waters, on the map.

How did Moses know about this spring?

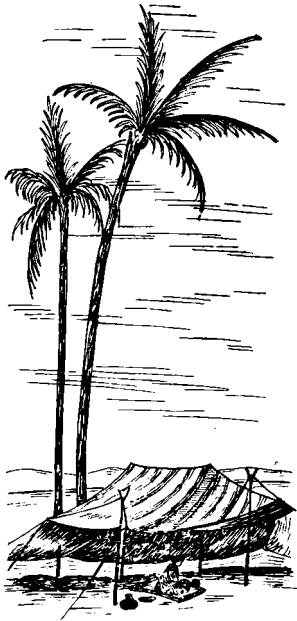
Whom did the branch which Moses cut and put into the water represent?

How many are three-score and ten palm-trees?

How many groups of seven each, can you make out of three-score and ten?

If these trees stood in groups of five, how many groups would there be?

If there were ten clusters of three trees each, two of five trees each, and twenty-five trees in another group, and the rest in another cluster, how many would there be in this last group?



One half of seventy is how many ?

One tenth of seventy is how many ?

Who dug wells in the desert ?

Tell the story of one man who dug many wells and planted many trees.

Draw one of the trees which grew by these twelve wells.

Draw and describe the fruit that grows on one kind of palm-tree.

Mark the words at the head of this lesson.

Mark the vowels and silent letters in all the words in the first paragraph of this lesson.

Give a reason for using each capital letter in the second and third paragraphs.

Write the name of the third month in our year. What happened about that time one year in Egypt ?

Story-telling.

Give each member of the class a number, and let each in turn tell a story suggested by the word or words having the corresponding number.

- | | |
|-------------------------|--------------------------------|
| 1. Eloquent. | 11. A river. |
| 2. Jethro. | 12. A branch of bitter herb. |
| 3. Frogs. | 13. A grove of trees. |
| 4. Passover. | 14. A branch of a tree. |
| 5. Red Sea. | 15. What was done with a 'rod. |
| 6. Chariots. | 16. An east wind. |
| 7. Locusts. | 17. Ashes from a furnace. |
| 8. Miriam and timbrels. | 18. A burning bush. |
| 9. Dust. | 19. A cloudy pillar. |
| 10. A severe storm. | 20. An angel of death. |

Bread from Heaven.

manna	murmurings	congregation	waxed
assembly .	hoar-frost	rate	certain

The people whom Moses was leading did not have very strong faith in God. They sang a song of victory on the shores of the Red Sea, but a few days later, after they had journeyed into the wilderness, they had no fresh water to drink. Then they murmured against Moses, saying, "What shall we drink?"

They went a little farther, and found that they had no food to eat. Then the children of Israel wept. They murmured against Moses and Aaron, and said, "Would to God we had died by the hand of the Lord in the land of Egypt."

Then the Lord said unto Moses, "Behold, I will rain bread from heaven for you, and the people shall go and gather a certain rate every day." You may read the rest of this story in the sixteenth chapter of Exodus, and then you may read the answers to the following questions:—

What was the bread of heaven called?

At what time of day did the Lord rain this bread from heaven?

How did the manna look?

How much of the manna did every man gather?

How often did they gather the manna?

What happened to the manna when the sun shone?

How did the manna taste?

What happened if the manna was kept over night?

For Study.

Have you ever seen hoar-frost?

Where did you see it?

What did it look like?

What is coriander seed? For what is it used?

The manna which the Lord gave the Hebrews was the same kind of food that he gave to Adam and Eve in the garden of Eden. In what form did Adam and Eve have their food?

What is the name of the measure which each man filled with manna?

An omer held about six pints. If the children of Israel ate twice each day, how many pints did they eat at each meal?

If a man gathered more manna than an omer, what happened?

Could the women gather manna?

Did the Lord want his people to eat meat in the wilderness?

Why did he give them quails for just one day?

“Wist not” means “knew not.” Ex. 16:15.

How to Keep the Sabbath.

Exodus	spread	sixteenth	difference
synagogues	illustrations	groves	praise

While in Egypt, the children of Israel almost forgot the Sabbath. Pharaoh would not let them keep it. They knew about the Sabbath, for each father, from Abraham on, had told his sons about it.

When Moses and Aaron returned to Egypt, one of the first

things they did was to teach the slaves about the Sabbath. Pharaoh did not like this.

God led his people out of Egypt to a place where they could keep the Sabbath. Soon after they entered the wilderness, God taught his people how to keep the Sabbath.

You have read the sixteenth chapter of the book of Exodus, and know how God "spread a table for his people in the wilderness."

While giving his people food to eat, God also taught them how to keep the Sabbath.

Read the last fifteen verses of Exodus 16, to see what God taught concerning the Sabbath; and then answer these questions:—

1. What difference was made, in sending manna, between the days of the week?
2. Number the days of the week and find the name for the sixth day.
3. Read a verse which tells what some people did on the seventh day.
4. Read a verse which tells what the people were to do on the Sabbath.
5. What were the people told to do on the sixth day?
6. Read a verse in Genesis that tells when the Sabbath was first made.
7. Who kept the first Sabbath?
8. After leaving Eden, where did Adam and Eve worship on the Sabbath?
9. Of what does the Sabbath remind us?

10. If the Sabbath reminds us of God's works, where can we best keep the Sabbath, in the city or in the country?
-

Happy is the family who can go to the place of worship on the Sabbath as Jesus and his disciples went to the synagogue,---across the fields, along the shores of the lake, or through the groves.

Happy the father or mother who can teach their children God's written Word, with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the Word and to sing the praise of the Father above.

—Education.

The Smitten Rock.

congregation	experience	Rephidim	smotest
chide	thirst	wherefore	commandments

“All the congregation of the children of Israel journeyed from the wilderness of Sin after their journeys, according to the commandments of the Lord, and pitched in Rephidim.

“And there was no water for the people to drink.”

The people had had this same experience only a few weeks before, but already they had forgotten that the Lord had plenty of water for them.

“Wherefore the people did chide with Moses, and said, Give us water, that we may drink.

“And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?

“And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

“And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me.

“And the Lord said unto Moses, Go on before the people and take with thee of the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand and go.”

Can you see that old man who had had so many trials with

the people, as he went out this time at the head of the people? He carried his rod in his hand. He was going in search of water. Where would he find it?

They were not far from the mount of Horeb. Moses had often been here before, and the Lord said to him, "Behold, I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

"And Moses did so in the sight of the elders of Israel."

God was trying to teach his people that he would never let them go thirsty. He could bring water out of the rock for them to drink.

For Study.

Where do you get water to drink?

Does the Lord ever give you water out of the rock?

We sometimes speak of "a well of living water." What do these words mean?

What did Jesus mean when he said, "If any man thirst, let him come unto me and drink"?

Read a verse which tells of something else that happened to Moses at Mount Horeb.

Find Mount Horeb on the map.

Read Exodus 17:7, to find the name which Moses gave to the place where he struck the rock.

Tell the story of Marah.

What does "Meribah" mean?

Where were the children of Israel when they sang the song of Moses?

Where did they find a grove of palm-trees?

Where does it say Moses' sister was a prophetess?

Read a verse in Exodus which shows that the Hebrew boys asked questions.

Read a verse in Genesis that says God talked with Adam in the evening.

Where have you read about women dancing?

Make a picture of the musical instrument which these women carried in their hands.

How many plagues came upon Egypt?

In what chapters do you find the story of the plagues?

Read a verse in which God promised to keep the children of Israel from being sick.

Spell—

The name of a mountain.

The name of a sea.

The names of three women.

What Pharaoh rode in.

The bread which God sent to Israel.

What this bread looked like.

The kind of flesh food God gave Israel one day in the wilderness.

The time of day when it was gathered.

The name of the measure each man filled with manna.

What word do we use instead of "smotest"?

What two words make the word "wherewith"?

Write a sentence, using the word "thirst."

Write a sentence, using the word "thirsty."

Write a sentence, using the word "thirsted."

Always Tell Mother.

Always tell mother, she's willing to hear,
Willing to listen to tales of despair,
Tell her when trials and troubles assail ;
Seek her for comfort when sorrows prevail.
Take mother's hand when temptations entice ;
Ask for her counsel, seek mother's advice.

Always tell mother, in mother confide ;
Foster no secrets from mother to hide.
Train your thoughts nobly, nor let your lips speak
Words that would kindle a blush on her cheek.
Mother stands ready her aid to impart ;
Open to mother the door of your heart.

Always tell mother, your joys let her share ;
Lift from her shoulders their burdens of care ;
Brighten her pathway, be gentle and kind,
Strengthen the ties of affection that bind.
Tell her you love her ; look up in her face ;
Tell her no other can take mother's place.

Always tell mother. When dangers betide,
Mother, if need be, will die by your side.
Though you be sunken in sin and disgrace,
Mother will never turn from you her face.
Others may shun you, but mother, your friend,
Stands ever ready to shield and defend.
Mother's devotion is always the same ;
Softly, with reverence, breathe mother's name.

Journeying to Mount Sinai.

Amalek	victorious	destroy	Joshua
Hobab	appointed	agree	victory

The Hebrew people had been out of Egypt for nearly three months. It was now summer time, and the wilderness was very warm. Moses was still the leader, but he had a hard people to lead.

If there was no water, they complained. If there was no food, they wanted to go back into Egypt. They could not agree with one another, and Moses had to act as judge. He was kept very busy all the time.

As they journeyed, the Amalekites, one of the tribes in the desert, raised an army to destroy Israel. They killed all the feeble Israelites who could not keep up with the march.

Moses made a young man by the name of Joshua, captain of his army. Joshua led the men of Israel out to fight with the Amalekites. Moses stood on the top of a hill where he could see the battle, and held out the rod of God. When Moses held out his hands, Joshua was victorious, but when his hands dropped, Amalek was the victor.

Moses' arms grew so tired he could not hold them up, and Aaron his brother, and Hur, who were with him on the hill, made Moses sit down on a big stone, and they held up his hands. As the sun set that night, Joshua gained the victory.

This was the first battle in the wilderness. It was fought at

Rephidim. Moses wrote the story of it in a book, and he used to read it to Joshua.

Why did God choose a young man to lead the army? God had a great work for this young man, and Moses was his teacher.

The people moved on to Mount Sinai. This was where Moses saw the burning bush, and where God told him that he should some day bring Israel.

One day Jethro came to Moses' tent, bringing Moses' wife and his two sons. Moses, knowing they were coming, went out to meet them. He kissed them all, took them to his tent, and told Jethro all that God had done for them in Egypt, and how he had led them to Horeb. Can you tell some of the things they talked about?

Aaron and all the elders of Israel came to see Jethro, and they offered a sacrifice to the Lord, and ate together.

Jethro told Moses how to govern the people. Read what he said. It is written in the eighteenth chapter of Exodus.

Moses took Jethro's advice, and appointed men to help him judge the people.

While the people were encamped near the mount, God called Moses up into the mount to meet him. He told Moses he would speak to all the people, but that before he did this, the people must get ready to hear.

They were told to wash their clothes and their bodies, for God wanted clean people. A line was set around the foot of the mountain to keep the people back, for should they touch the mount, they would die.

“Moses brought forth the people out of the camp to meet with God.” And they stood at the foot of the mount.

The Lord came down on the mountain as a fire, and the mountain smoked. Then God spoke. His voice sounded like thunder, and the people were frightened. But Moses was not afraid. He often talked face to face with God. God at this time spoke the commandments to his people.

For Study.

Give two names for the “mount of God.”

Find this mountain on the map.

What is the name of the peninsula in which Sinai stands?

How do you know it is a peninsula?

Draw the peninsula of Sinai.

What is a peninsula? Where have you seen one?

What were the names of Moses' two sons?

What was their mother's name?

When had Moses last seen his wife and sons?

What do you think Miriam did when she saw Moses' family?

Who was Hobab? What relation was he to Gershon?

Tell the story of the meeting of Aaron and Moses at Horeb.

Tell the first thing you learned about Moses and Miriam.

How do you know Miriam sang?

Where did Jethro live?

How did Moses rule the people of Israel?

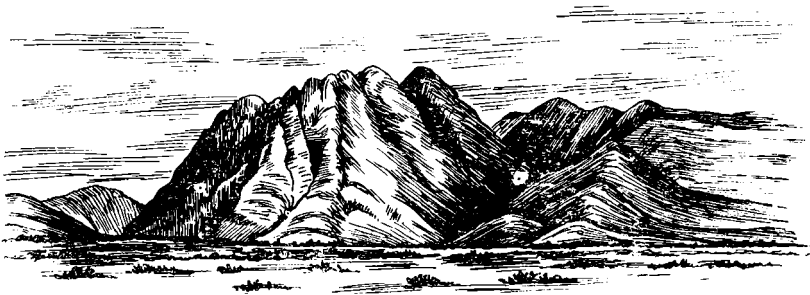
What did Jethro tell him to do to make his work easier?

Tell some of the things Moses told Jethro, when Jethro came to visit him at Sinai.

Giving the Commandments.

rugged	witness	trumpet	generations
organize	chargest	guiltless	honor
charge	neighbor	maidservant	hallowed

When Moses was Jethro's shepherd in the desert of Midian, he lived not far from Mount Horeb. He sometimes led his sheep to this mountain for food. It was by this mountain that he saw the burning bush, and it was to this mountain that God told him he should some day lead his people.



The children of Israel had traveled about one hundred and fifty miles from Egypt. It had taken them three months to make the journey.

Now their camp was spread in the valley before Mount Horeb. The mountain rose before them, wild and rugged.

This was the spot God chose in which to organize his people into a nation.

One of the first things he did was to speak his law to them.

God came down upon Mount Horeb in a flame of fire. Smoke rolled up from the mountain peak. It was the most wonderful sight the people had ever seen. There had been nothing like it since the day God created man.

They had learned to know God in the pillar of cloud and fire, but they had never seen anything like the smoking mountain, and they had not heard his voice.

There was a long blast on the silver trumpets, and the people gathered at the base of the mountain.

“And the Lord called Moses up to the top of the mount, and Moses went up.”

Moses was the only man who could meet God in this way. He knew God better than the others. Instead of thinking about himself, Moses thought God’s thoughts.

The Lord said to Moses, “Go down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish.”

Moses answered, “The people can not come up to Mount Sinai. For thou chargest us, saying, Set bounds about the mount.”

Moses thought the people would be very careful not to pass the bounds he had set.

But the Lord knew there was danger, so he sent Moses down to warn the people not to touch the mountain.

Then Moses and Aaron went back into the mountain, and God talked with the people. Here are the words the Lord spoke :—

The Ten Commandments.

I.

I am the Lord thy God which have brought thee out of the land of Egypt. Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

III.

Thou shalt not take the name of the

Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

V.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

For Study.

What did Moses see at Mount Horeb one day while he was living with Jethro?

What did the Lord then tell Moses to do? Why?

What shows that all Mount Horeb was holy when God came down on the mountain?

What are the words called that God spoke to the people?

What do you find that God said about your mother and father?

Read the commandment that tells who God is and what he has done.

In what words does God tell us we must not want things that belong to other persons?

Copy the commandments and learn to repeat them.

Which commandment says it is wrong to tell a lie?

Give the meaning of "rugged," "guiltless," "hallowed."

Of what were the trumpets made? Numbers 10:2.

What were they used for?

How were the people kept from touching the mountain while God was there?

Review the spelling from page 1, and be able to give the meaning of each word.

Moses in the Mount with God.

tabernacle	hew	dancing	Nadab
Abihu	Hur	assembly	delivered

The people listened while God spoke the commandments, but they were afraid. Here is the story as Moses told it to their children years after, when nearly all who had stood around Mount Horeb the day the commandments were given, were in their graves.

“These words,” said Moses, “the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice. And he added no more.

“And he wrote them in two tables of stone, and delivered them unto me.

“And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders, and ye said,

“Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth.

“Now, therefore, why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die.

“For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?”

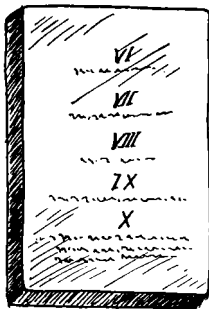
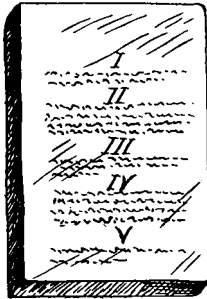
Then the people said to Moses, “Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it.”

Moses says, “The Lord heard the voice of your words, when ye spake unto me. And the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee. They have well said all that they have spoken.

“O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.

“Go say to them, Get you into your tents again.”

The people went back to their tents, and Moses, his brother Aaron, Aaron’s two sons, Nadab and Abihu, Joshua, and seventy of the elders or leading men of Israel, went part way up Mount Horeb. Here they offered sacrifice and worshiped, and God met with them.



“And the Lord said unto Moses, Come up to me into the mount, and be there. And I will give thee tables of stone, and a law, and commandments, which I have written, that thou mayest teach them.”

Moses left Aaron and Hur to care for the people, and with Joshua, the young man who waited on him, he went up into the mount. On the seventh day after Moses left the people, God called him farther up the mountain into the cloud that covered it.

And Moses stayed alone in the mount with God for forty days.

During that forty days, God showed Moses the pattern of the tabernacle which he and the children of Israel were to build.

When Moses was about to go down the mountain, God gave him two tables of stone

on which the commandments were written. God wrote the words on the stone tables with his finger.

When he gave Moses these two stones, he pointed to the fourth commandment and said, "Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep. Six days shall work be done; but in the seventh is the Sabbath of rest, holy to the Lord. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested."

Moses started down the mountain with the two tables of stone in his hands. He and Joshua could hear a noise in the camp below. The people were dancing and singing. As Moses drew nearer, he saw an image of gold like a calf, and all the people dancing around it.

While he had been talking with God in the mountain, the people had forgotten all about God, and had made a calf such as the Egyptians worshiped.

Moses was angry when he saw this, and he threw the tables of stone on the rocks and broke them in pieces. Moses rebuked the people, and then fell on his face before God. He offered to give his own life for the people if God would only forgive them. He was broken-hearted over their sin. You may read his prayer in the thirty-second chapter of Exodus.

Later the Lord told Moses to hew out two tables of stone, and bring them into the mountain. He did so, and God again wrote his law for the people.

When the ark was built for the tabernacle, the tables of

stone were put into the ark. They were kept there for a great many years.

For Study.

How many elders did Moses appoint in the camp of Israel?

Find the chapter in the Bible which tells of the meeting of these elders with God.

Did Jacob ever talk with God? Tell the story. Where in the Bible do you find it?

Where in the Bible are Moses' sons mentioned?

How old were they when the children of Israel came to Mount Sinai?

What have you read about Hur?

"Hew" means "to cut." Use the word "hew" in a sentence.

"Assembly" means about the same as "congregation."

Copy a sentence from this lesson in which you find the word "assembly."

Who made the first tables of stone on which God wrote the commandments?

What became of these stones?

Who made the second tables? Read Exodus 34:1.

At what time of day did God tell Moses to meet him? Exodus 34:2-4.

Tell the story of the second tables. Deuteronomy 10:1-5.

How long did Moses mourn and pray when he found his people worshipping the golden calf? Deuteronomy 9:11-18.

What was done with the golden calf? Deuteronomy 9:21.

Commandments for the Farmer.

orphan	widow	stranger	fatherless
glean	gleanings	instruction	prune
gather	increase	sow	olive

God was leading the Hebrew people through the wilderness to their home in the land of Canaan. When they reached that land, each man was to have a little farm, so when God gave his people laws, he gave them some special laws for farmers.

I. A Sabbath for the Land.

God's people were to keep a weekly Sabbath, and their land was to have a sabbath every seventh year.

Here is the instruction the Lord gave Moses for the children of Israel on the subject of planting. He said, "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

"But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord. Thou shalt neither sow thy field nor prune thy vineyard."

God knew the people would wonder what they would have to eat during the seventh year, and so he said,

"If ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase :

“Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.”

Why would the land need to yield enough on the sixth year for three years?

This is what the Lord told them: “Ye shall sow the eighth year, and eat yet of old fruit until the ninth year. Until her fruits come in, ye shall eat of the old store.”

If men today would let their land have a sabbath, would the crop on the sixth year feed them for three years?

Most men are afraid to trust God in this way.

II. How to Treat Fruit-trees.

The Lord told his people how to care for their fruit-trees.

The first three years that the tree bore fruit, the fruit was not to be eaten.

“In the fourth year all the fruit thereof shall be holy, to praise the Lord. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof.”

Men then were often very anxious for the fruit from their trees. But God wanted them to trust him, and to let the trees grow strong before they had to bear heavy burdens. Do farmers obey these commandments today?

Some men who grow fruit-trees and vineyards do obey this law. They have found that when they do, they have the best fruit that grows.

III. Rules for Gathering Fruit.

God had a care for the poor people, and so he said to the chil-

dren of Israel, "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard. Thou shalt leave them for the poor and stranger."

Again he told them how they might help the widows and the orphans. See how he made everybody remember them and help care for them. Nobody suffered from hunger, because God said, "When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it. It shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thine hands.

"When thou beatest thine olive tree, thou shalt not go over the boughs again. It shall be for the stranger, for the fatherless, and for the widow.

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow."

For Study.

What word do we use instead of "beatest"?

"Bough" means _____.

"Orphan" means _____.

A widow is _____.

"To glean" means _____.

How did God bless his people when they let the land have its sabbath?

Spell another word pronounced the same as "sow." What do the two words mean?

What is a field of grape-vines called?

Draw a grape-vine.

Draw a bunch of grapes.

What was the color of the grapes you have seen?

How were the children of Israel to care for children who had no fathers and mothers?

How are such children cared for now?

Give a reason for using each capital letter you find on pages 91-93.

Read the story of a poor young woman who gleaned in a rich man's field. You will find it in the second chapter of the book of Ruth.

What do these commandments to farmers make you want to do?

The Snowbirds.

In the rosy light trills the gay swallow,
 The thrush in the roses below;
 The meadow-lark sings in the meadow,
 But the snowbird sings in the snow;
 Ah, me! Chickadee!
 The snowbird sings in the snow.

The blue martin trills in the gable,
 The wren in the gourd below;

In the elm-tree chatters the blue jay,
 But the snowbird sings in the snow;
 Ah, me! Chickadee!
 The snowbird sings in the snow.

High wheels the gray wing of the osprey;
 The wing of the sparrow drops low;
 In the midst dips the wing of the robin,
 And the snowbird's wing in the snow.
 Ah, me! Chickadee!
 The snowbird sings in the snow.

I love the high heart of the osprey;
 The meek heart of the thrush below;
 The heart of the lark in the meadow,
 And the snowbird's heart in the snow;
 But dearest to me, Chickadee!
 Is that true little heart in the snow.

How many of these birds have you seen?
 What kind of tail has the swallow?
 What is the color of the thrush?
 Where have you seen a wren's nest?
 Describe a blue jay.
 What do you know about the sparrow? What is he good for?
 What is the color of the robin's egg?
 Which is the best singer among the birds mentioned in this poem?
 Hunt for pictures of these birds, and mount them on stiff paper.

The Lord's Industrial School.

Aholiab	Bezaleel	special	furniture
industrial	pattern	pupils	flax
embroidered	generous	spun	precious

The children of Israel lived for about one year near Mount Sinai, where the law was given to them.

Their tents were spread out in the valley in perfect order. The camp covered a large space. It was at least fifty miles around it. Moses knew all about the place, for he had been there before. There was plenty of pasture for the flocks as well as room for the people.

This was God's industrial school, and all his people were the pupils.

Every man had a place for his tent, and there was perfect order in the camp. The grounds about each tent were perfectly clean.

This was the way God taught his people to keep house.

God was the heavenly teacher in this school, and Moses, Aaron, Joshua, Hur, and all the elders, were the earthly teachers.

When Moses was in the mount for that forty days, God gave him the pattern for a special kind of tent, and for all the furniture to put into this tent. This was to be the Lord's tent or tabernacle.

Moses called the people together and told them what God

wanted them to make. "All who are willing-hearted," he said, "may help make this."

The people gave their gold, the precious wood they had, the skins of animals, and all things needed for this tabernacle. The women brought flax and spun linen. In those days they did not buy cloth as we do, but the women made it. So the generous women gave flax, and from this they spun fine linen cloth. Then they made curtains from the cloth, and on the curtains they embroidered figures of angels.

All this was done by hand. There were a good many yards of cloth, and it took a good while to do it. But each woman was working for the Lord, and that made them all happy.

The men also worked in this industrial school. God chose two of the best and gave them special training. The names of these two were Aholiab and Bezaleel. They taught others how to make a beautiful table, the candlestick of pure gold, the altars, and the ark with the golden angels over it. These were things men were taught to make in this industrial school in the wilderness.

All the people were students in this school. God taught them how to eat very simple food. What was it?

He taught them to keep very neat houses. He taught each man to govern his own household. Each child was taught to obey his parents. The people were taught how to plant, how to take care of their bodies, how to keep well, and a great many other things that we should know. The children also learned to read, to write, to sing, to count, and to work.

That was a school worth attending. God was preparing his pupils for the promised land.

For Study.

Read a verse in the thirty-fifth chapter of Exodus which tells who made the linen in this industrial school.

From what was the linen made?

How does flax grow?

Plant flax-seed in a window-box, and watch it grow.

Where did the flax grow that the Hebrew women made into linen?

What did the women do with the flax? "All the women that were wise-hearted did —— with their hands."

"All the women —— goat's hair."

"They brought that which they had —— to Moses."

What is the difference between "spin" and "spun"?

Write a sentence using each of these words.

What is the difference between "begin" and "began"?

Write sentences showing the difference.

Draw a square to represent the camp of the children of Israel, making it twelve miles on a side. How many miles would it be around this camp?

Review Questions.

In what chapter do you find the ten commandments?

Find the story of the first Passover supper?

Find the name of a shrub used in the Passover feast.

Find the song sung when the people crossed the Red Sea.

Find the story of the burning bush.

Find why Moses was called by that name.

Name the ten plagues that came on the Egyptians.

Who was Jethro?

Who was Hobab?

Name two teachers in the industrial school in the wilderness.

Who were the Amalekites?

Read something about Miriam.

Read something about Jethro.

Read something about Pharaoh.

Aholiab and Bezaleel.

knowledge	workmanship	garments	curtains
brass	teaches	buttons	twine

While Moses was in the mountain with God, God told him of two men who should be special teachers in making the tabernacle.

One of these men was the grandson of Hur. His name was Bezaleel. The other was Aholiab, of the tribe of Dan.

When Moses had told the people how the tabernacle was to be made, then he said, "See, the Lord hath called by name Bezaleel, and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."

"And he hath put in his heart that he may teach, both he and Aholiab."

These men knew how to work with gold and silver and brass. They knew how to weave and embroider, and they taught the other people.

Bezaleel and Aholiab and the other wise-hearted men who wanted to work for the Lord, went to Moses, and he gave them the offerings which the people had made.

Do you think they had to beg to get enough to build this church or tabernacle?

When Aholiab, Bezaleel, and the other men looked over the gifts which the people had brought, they said to Moses, "The people bring much more than enough for the service of the work which the Lord commanded to make."

For Study.

Things made by Aholiab, Bezaleel, and their pupils:—

1. Ten linen curtains. Ex. 36:8-13.
2. Eleven curtains of goat's hair. Ex. 36:14-18.
3. One red ram-skin covering. Ex. 36:19.
4. One badger-skin covering. Ex. 36:19.
5. Forty-eight boards of shittim wood covered with gold.
Ex. 36:20-30.
6. Ninety-six silver tenons and sockets to make the boards stand up.
7. Fifteen wooden bars, overlaid with gold, which bound the boards together. Ex. 36:31-34.
8. One inner vail of linen, embroidered. Ex. 36:35.
9. One linen curtain for a door. Ex. 36:37.

10. Nine pillars covered with gold, four with silver sockets and five with brass sockets. Ex. 36 : 36, 38.
11. One ark of shittim wood. Ex. 37 : 1-5.
12. Two golden figures of angels for the ark. Ex. 37 : 6-9.
13. One table for shewbread. Ex. 37 : 10-15.
14. Golden spoons and dishes for the table. Ex. 37 : 16.
15. One golden candlestick. Ex. 37 : 17-24.
16. One altar of incense. Ex. 37 : 25-28.
17. One altar of burnt-offering. Ex. 38 : 1, 2.
18. Brass vessels for this altar. Ex. 38 : 3-7.
19. One brass laver for priests to wash in. Ex. 38 : 8.
20. Sixty pillars for the court. Ex. 38 : 9-20.
21. One hundred and fifty yards of linen for curtains for the court. Ex. 38 : 9-20.
22. The garments for the high priest, and linen clothes for other priests. Ex. 39 : 1-3.

1 cubit = 18 inches or $1\frac{1}{2}$ feet.

From a ball of twine cut a string the length of each linen curtain.

Each linen curtain was _____ yards long.

Each curtain was _____ yards wide.

The ten curtains were _____ yards long and _____ yards wide. How many square yards of linen were woven for the curtains?

If there were fifty loops in each side of each curtain, how many loops in all the linen curtains?

How many taches or buttons were made to fasten these curtains together?

Of what were the buttons on the linen curtains made?

Each goat's hair curtain was _____ yards long.

Each goat's hair curtain was _____ yards wide.

It took —— brass taches or buttons to fasten the goat's
hair curtains together.

Each board for the wall was —— feet long.

Make a drawing of the ark.

Tell how the ark looked when it was finished.

The table for shewbread was —— feet long.

It was —— feet wide.

There were —— square feet of gold in the top of this table.

Who gave the brass out of which the great bath was made
for the priests?

What did those who donated this brass give up?

How many silent letters in "knowledge"?

Mark the word "Aholiab."

Mark the word "Bezaleel."

A Queer Little House.

There's a queer little house
That stands in the sun;
When the good mother calls,
The children all run;
While under her roof
It is cozy and warm,
Though the cold wind may whistle
And bluster and storm.

In the day-time this queer
Little house moves away,
And the children run after,
So happy and gay.

But it comes back at night,
 And the children are fed
 And tucked up to sleep
 In their warm, cozy bed.

This queer little house
 Has no windows or doors ;
 The roof has no chimneys,
 The rooms have no floors ;
 No fireplaces, chimneys,
 No stoves can you see,
 Yet the children are cozy
 And warm as can be.

The story of this
 Little house is quite true.
 I have seen it myself,
 And I'm sure you have, too ;
 You can see it today
 If you watch the old hen
 While her downy wings cover
 Her chickens again.

—*Selected.*

In your own words tell the story of the "Queer Little House."
 Make a list of the nouns in this poem.
 In another column write all the verbs.
 What two words does "there's" stand for ?
 What two words does "I'm" stand for ?
 What does the ' mean in these two words ?
 What else may the ' mean ?
 Read Matthew²³:37.

Dedicating the Tabernacle.

dedication	celebrated	temple	position
candlestick	shewbread	space	pillars

It took about six months to make the tabernacle. On the first day of the first month of the second year after the Hebrews left Egypt, the tabernacle was all ready to put up.

God was to meet with his people in this tent-temple, and the day of its dedication was a great one for all the people.

In a broad space in the middle of the camp the tent was reared, and the furniture was put inside.

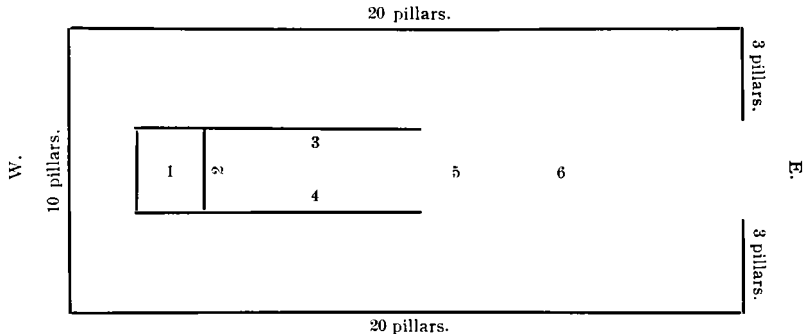


Figure 1 shows where the ark with the mercy-seat and the two golden angels stood. This was called the Most Holy Place, and the ark was hidden by a curtain. Outside the curtain stood the altar of incense. Figure 3 is the table of shewbread, 4 is where the golden candlestick stood, 5 is the position of the brass laver where the priests washed themselves, and 6 is the altar of burnt offering.

When these were in place, the pillars for the outer court were put up and the curtains hung on them.

On the first day of the first month of the second year, all these things were put in their places. Bread was put on the table of shewbread, and the candles were lighted.

When all was done, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

On this same day twelve princes, one for each tribe of the children of Israel, came with their offerings. It took six covered wagons and twelve oxen to carry their offerings, and twelve days were spent in making the offerings.

The wagons and oxen were given to the men whose duty it was to carry the tabernacle when it was moved.

The first twelve days of the month were spent in this way. Then on the fourteenth day of the month the people celebrated the first Passover since they left Egypt.

For Study.

Where do you find the story of the first Passover ever kept?

Why was this feast called the Passover?

How often was the Passover lamb to be slain?

Of whom was this lamb a type?

In what season of the year was the Passover feast held?

Christ was crucified at the time of the Passover feast.

What was eaten with the meat at the Passover feast?

What did the women embroider on the linen curtains in the tabernacle?

These people knew that real angels were about them all the while.

Read verses telling what the people donated to build the tabernacle.

What was made from the women's mirrors?

What were their mirrors made of?

Describe the making of a linen curtain from the time the flax grew in Egypt until it was hung in the tabernacle.

How Israel Journeyed.

tarried	remaining	testimony	Zebulun
appearance	abode	Issachar	standard

“And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

“So it was always: the cloud covered it by day, and the appearance of fire by night.

“And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed, and at the place where the cloud abode, there the children of Israel pitched their tents.

“At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

“And when the cloud tarried long upon the tabernacle many

days, then the children of Israel kept the charge of the Lord, and journeyed not.

“And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

“And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

“Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up they journeyed.

“At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.”

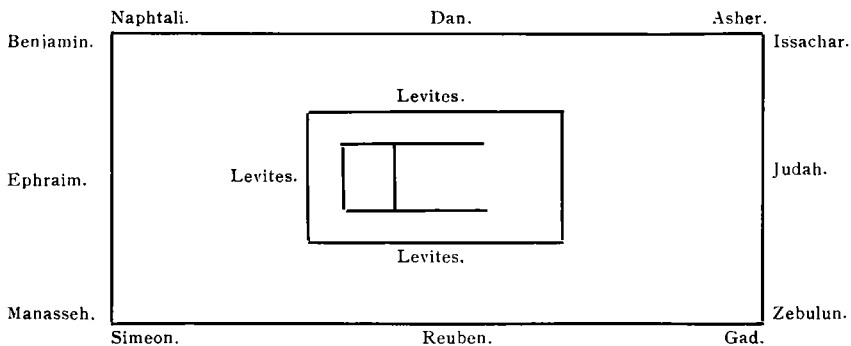
The tabernacle had been set up in the middle of the camp of the Israelites for six weeks or a little more, when one day the pillar of cloud was taken up from the tabernacle. Everybody knew that this was a sign that they were to move.

The people of each tribe lived together, and each tribe had a leader, or commander. Near each tribe's camping-ground was a standard bearing the name of the tribe.

Three tribes lived east of the tabernacle, three south of it, three on the west side, and three on the north.

Moses and Aaron always pitched their tents in front of the tabernacle, and nearer to it than the other people's tents.

The Levites were chosen by the Lord to act as priests and to care for the tabernacle. They lived near the tabernacle also.



On the twentieth day of the second month of the second year, the cloud was seen to rise up.

The priests blew a signal on their silver trumpets. The tabernacle was to be made ready to move. When the time came to get ready, Aaron and his sons went into the tabernacle.

They took down the veil that hung between the Most Holy Place and the Holy Place, and laid it over the ark. Over this they put linen coverings and skin coverings to protect it. No eyes could see the ark.

They covered the table of shewbread very carefully with cloths made for it. They covered the small altar and the candlestick. Each Levite had something to do. No one touched any of these things except the men whom God selected.

Everybody had his tent folded and all his belongings ready

for the march. Each child, as well as each grown person, knew that God had a new place for his people. This new place would be a little nearer the promised land than Sinai.

When all were ready, the tribe of Judah led the march. Then followed Issachar and Zebulun.

Next came the tribes which lived on the south of the tabernacle, then those living on the west, and last those on the north.

Moses and Aaron always went ahead of the multitude. The ark was also carried ahead of the people. Near Moses and Aaron walked the priests who blew the signals on trumpets. They would blow as Moses told them to, and the people understood their signals.

In such marches as these, what questions do you think the boys and girls who were born in Egypt, asked their parents?

For Study.

Find the first mention in Exodus of the pillar of cloud.

Tell how this cloud looked to the Egyptians.

Make a map of the camp of the Israelites, and on it locate the tabernacle, the tents of Moses and Aaron, the camping place of Judah, and that of the two tribes named after Joseph's two sons.

Write a short story about the camping place near Sinai.

How far was it from Egypt to Mount Sinai?

Name six things made by the people at Mount Sinai.

What was the laver?

What were the candlesticks in the tabernacle made of?

Where does gold come from?

Read a text which shows where the Hebrews got the gold which they used in building the tabernacle.

What work did women do in building the tabernacle?

Spell:—

1. The metal used in making the laver.
2. The name of the piece of furniture which stood on the north side of the Holy Place.
3. The means of fastening the curtains of the tabernacle together.
4. Two names for the mountain from which the Lord spoke the ten commandments.
5. What the commandments were written on.
6. The name of the young man who waited on Moses.
7. The plant out of which linen is made.
8. The name of the smaller room in the tabernacle.
9. The name of what was in this room.
10. The subject of the fourth commandment.

Moses and Hobab.

Hobab was a brother of Zipporah, and he came to visit the camp of Israel while the people lived near Mount Sinai.

Moses wanted Hobab to stay with him, and when the Lord told his people to move from Sinai, Moses talked with his brother-in-law about going with them.

Moses: "We are journeying unto the place of which the Lord

said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

Hobab: "I will not go, but I will depart to mine own land and to my kindred."

Moses: "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

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

The children of Jethro were friendly with Moses and the Israelites all through the forty years' wandering in the wilderness, and when the Jordan was crossed, Hobab's family crossed too.

For Study.

What did Moses want Hobab to do for the Israelites?

Why could Hobab easily be eyes for the children of Israel?

Tell a story about Hobab's father's family.

Find all you can about shewbread, and tell the story.

Read the last chapter of Exodus, and tell the story in your own words.

A Taste of Desert Life.

cucumbers	onions	complained	garlic
leeks	melons	grumbled	sandy

Life at Mount Sinai had been very pleasant. The camping

place was a good one. The grass for the cattle was abundant. Every night, with the exception of the evening of the sixth day, manna fell with the dew. It had never been known to fail, and it had been coming nearly a year.

The time came to move. There was a stir in every tent. It would take only eleven days to reach the promised land if they should go straight ahead. Everybody was full of hope. For had not God promised to give them a land flowing with milk and honey?

The great company left Sinai. They marched out into the desert. They passed away from the grassy slopes. The road grew sandy and stony. It was hot and dry, and the people grew tired of walking.

The third day they were out, the people complained bitterly. They blamed Moses for leading them over a stony road.

They grew tired of eating manna, and they said, "We remember the fish which we did eat in Egypt freely, the cucumbers and the melons, and the leeks and the onions and the garlic.

"But now our soul is dried away. There is nothing at all, besides this manna, before our eyes."

Once before when the people complained, God gave them quails to eat for just one day. He did it to show them he could give them meat if he wished to. But he gave them manna, which was a better food than meat or the things they ate in Egypt.

These people forgot the blessing of God, and so they grumbled. They grumbled until God was displeased and Moses did not know what to do.

As they complained, fire came into the camp and burned many of the people.

This sent the frightened people to Moses. He prayed, and the fire was put out.

When the people kept calling for meat, God showed them what meat would do for them.

Quails came into the camp until they covered the ground thickly all about the tents.

The people gathered quails by the bushel. They were greedy, and they gathered all they could. The man who gathered least gathered about eighty bushels. Then they began to eat. But while they were eating, a plague came on them and great multitudes of the people died.

God protected his people against the plagues of Egypt because they trusted him. When these same people complained and overate of food that God knew was not good for them, they became sick and died.

God knows what is good for us to eat, and what he gives us to eat will make us well and strong.

For Study.

Read a verse which tells what God gave Adam to eat.

Where did Adam live?

What did Adam do with fruit-trees?

Where is the first record of meat-eating by God's people?

What did meat-eating do for Noah and his children?

Read a description of manna. Numbers 11:7-9.

Make a drawing of an onion. When we eat an onion, we eat the flattened leaf-stems. Show this by making a drawing of an onion cut open while the top is still on it.

Where do you find the roots of the onions ?

What part of the cucumber plant is the cucumber ?

Draw a cucumber. Draw a melon.

What kind of melon have you drawn ?

Draw a fish. How does a fish breath ?

Did God make fish for men to eat ?

“I Don't Want To.”

There's a lazy little sprite that takes supreme delight

In spoiling children's faces. Deary me!

Such a tiresome, tiresome elf. I've wished often to myself

He was out of sight forever at the bottom of the sea.

Just look at Freddy's lips when asked to pick up chips,

Or rock the little sister, Baby Grace,

“I don't want to” (that's his name) begins his little game,

And you'd hardly know 'twas Freddy's pretty face.

How quick his ugly mask, though 'twas an easy task,

Slipped over little Ellen's face today,

When mamma kindly said: "Please, Ellen, bring my thread;
'Twill take you but a moment from your play."

"I don't want to"—there he goes, whining always through his
nose,

Spoiling all the lovely faces. Deary me!

The smiles he puts to rout, and the dimples, I've no doubt,
If they were drops of water, would almost fill the sea.

—*Julia A. Williams.*

Report of the Spies.

Kadesh	spies	Lebanon	pomegranate
giants	provoke	August	Caleb

Eleven days after leaving Mount Horeb, where the law was given to Moses, the people camped at Kadesh, very near the promised land. God tested the people at this place to see if they were ready to go in.

They might have gone in at once, but they thought of the battle with the Amalekites, and so they hesitated.

They asked Moses to send spies to look over the country, to see how big the people were, and how strong were their cities. If they had fully trusted God, they would have said, "We are well able to go up, for God is with us."

Moses inquired of God, and God said, "Send thou men, that they may search the land of Canaan."

Twelve men were chosen to act as spies. One man was taken from each tribe. The names best known are those of Joshua, the young man, Moses' minister or helper, who went into the mountain with Moses, and Caleb of the tribe of Judah.

The twelve men went into the land secretly. They traveled from the south nearly to Mount Lebanon in the north. They stopped at Hebron on the way north. You know who used to live at Hebron, do you not? How long before had Jacob left that place?

The spies spent nearly six weeks in the land. It was in July or August, the time when the grapes were ripe in Canaan.

On their return to the camp of Israel, they cut a single cluster of grapes which was so large that it took two men to carry it. They hung it on a pole between them. They also carried back samples of pomegranates and figs to show the people how things grew in the land which God had promised to give them.

Two Reports.

When they came into camp at Kadesh, they said, "We came into the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

This pleased the people, and they were ready to go up at once. But ten of the spies told of the giants they had seen, and the strong cities they found. They spoke of Amalek and people of other tribes. They said, "We be not able to go up against the people, for they are stronger than we."

Where was Israel's God who had led his people across the Red Sea? They had forgotten about the manna and the water God gave them. They only saw giants and walled cities.

Caleb and Joshua were the only ones who gave a good report. They said, "We are well able to go up."

But the people listened to the ten instead of to the two. They wept, and were angry with Moses, and wanted to choose another captain and go back into Egypt.

Caleb and Joshua tried again to tell the people of the good land and of the power of God. But the people tried to stone them to death.

Then the glory of God appeared in the tabernacle, and the Lord spoke with Moses.

The Lord said, "How long will this people provoke me? How long will it be ere they believe me?"

The Lord then told Moses that none of these people should see the land. They must turn back into the wilderness. There they should die; and their children, who would believe when God spoke, should go in. Because Caleb and Joshua brought a good report, they should go into the land, but all the rest should die.

When Moses told the people all the words of God, they were angry again, and said they would go into the land. Part of them started, but the tribe of Amalek came after them, and killed them. The ten spies who brought the evil report died of the plague.

The people were then ready to follow the pillar, which led them back into the wilderness.

It was nearly forty years before they reached this place again and were ready to go in. During that time all who were men and women at this time died, except Caleb and Joshua. These two lived and went into Canaan.

For Study.

What are spies?

Was it necessary to send spies into the land of Canaan before going over to take the land?

Why did the people ask that spies be sent?

What is a giant?

How tall were some giants? 1 Sam. 17:4.

Find Kadesh on the map.

What direction is Kadesh from Mount Sinai?

Describe the country over which the Hebrews passed from Mount Sinai to Kadesh.

How long did it take to make the journey?

Read a Bible verse which tells the day they started from Sinai.

On what day did they reach Kadesh?

In what season of the year was it?

What experience did the people have on the way?

What effect did it have on the people when they ate flesh?

What effect does it have on a person if he grumbles and complains about his food?

Let the teacher read Psalm 105:17-41, and as each verse is read as David wrote it, let the children tell where one may find the same story in the books Moses wrote.

Love One Another.

Angry words! Oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them e'er they soil the lip.

Chorus :

“ Love one another, thus saith the Savior,
Children, obey the Father's blest command :
“ Love one another,” thus saith the Savior,
Children, obey his blest command.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.

Angry words are lightly spoken;
Bitterest thoughts are rashly stirred—
Brightest links of life are broken,
By a single angry word.

—*D. K. P.*

See Number 211, Christ in Song.

The Story of Korah.

furniture	acquaint	rebellion	accused
cruel	selfish	swallowed	denied

Moses had a cousin by the name of Korah. He was a Levite,

and was one of those whose duty it was to look after the furniture in the tabernacle. He lived, whenever the camp was settled, very near the tabernacle, on the south side.

Korah knew all about the tabernacle service. He saw, every day, the presence of Christ in the cloudy pillar. He was well acquainted with Moses and Aaron, too, and knew that God talked with them.

But Korah wanted to be ruler of the people in Moses' place.

He did not say this to the people, but he talked about Moses and Aaron to his friends when they were alone in their tents.

Korah had many friends among the princes in the camp, and gradually they began to believe Moses and Aaron were to blame for all the hardships that came.

Korah and his friends, especially two men of the tribe of Reuben, named Dathan and Abiram, talked over the hard journeys they had to make. They thought of the time they came to the border of the promised land and could not go in. They talked of all such things, and decided that Moses and Aaron wanted to kill the people in the wilderness so they might have all their possessions.

Moses and Aaron did not know these things until a large company of people had come to believe what Korah said. These people were going to make Korah, Dathan, and Abiram rulers instead of Moses and Aaron.

Moses felt terribly over the rebellion. He fell to the ground on his face, and prayed to God. Then he stood up, quietly, for God had told him what to do.

He told Korah and the princes who believed in him and who wanted to be priests, to come to the tabernacle on the next day. They were to bring censers with them if they thought they should serve as priests. Then God would prove to all whether they were right or wrong.

Once before, when the tabernacle was first set up, two of Aaron's sons drank some wine and then started to go into the tabernacle with fire in their censers which was not holy, and they died before the tabernacle. They could not live in there when they were sinning.

Korah knew all about this, but the next day he and his two hundred and fifty followers came with censers. They seemed to have forgotten what it meant to question God.

Moses asked Dathan and Abiram to meet him and talk over matters. But Dathan and Abiram would not come to Moses.

So the next day all the people came to see what would happen. Korah and the two hundred and fifty princes stood in the court of the tabernacle.

Then the glory of God rested on the tabernacle; and God bade Moses and Aaron go away, that he might destroy all the company.

Moses was a very gentle man, and when the people had accused him of being cruel and selfish, he had said nothing.

Now when God said he would destroy Korah and all his company, did Moses and Aaron leave them? No; they fell on their faces and prayed God to spare the people.

Everybody was given a chance to choose where he would

stand. Those who believed Korah, stayed together. The earth shook; it opened as in an earthquake, and Korah, Dathan, and Abiram were swallowed up. Fire flashed from heaven and killed two hundred and fifty princes.

The people were frightened, and fled to their tents. God wanted to save the people, for he loved them.

He gave them that night to think over their sin, and to confess their wrongs.

But the people decided that not God, but Moses, had put Korah to death. They said still, that they believed Korah was a good man. In the morning they said to Moses and Aaron, "Ye have killed the people of the Lord."

God knew Moses to be his own true servant. When the people spoke against Moses, they were talking about God. When the people denied God, there was no power to keep them alive. Fourteen thousand and seven hundred of them died of a terrible plague.

It was a sad experience for the children of Israel. Why could they not believe the gentle voice that spoke from the cloud? They did not, and so they had to learn in the harder way.

For Study.

Read the story of the almond rods in Numbers 17, and see how God proved to the people by them, that Aaron was the real priest.

What is the almond-blossom like?

What does "rebellion" mean?

Korah, Dathan, and Abiram were in the company that went into Mount Sinai to meet the Lord. Read that story over again. Where is it found?

Did you ever see fire come out of the heavens? What did you call it?

What is a censer?

Who only could use the censers?

The fire on the altar was always kept burning. This was called holy fire, and was used to light the censers. It was one sign of God's *constant* presence with his people.

Where do you find the story of Moses' birth?

Where do you find Miriam's name the first time?

Where do you find the first story about her?

Miriam, Moses' Sister.

cabin	prophet	faults	apparently
basket	leprous	jealous	similitude

Miriam was one of the greatest women that ever lived. When a child, she lived in Egypt, where she was born. She lived in a poor little cabin, for her father was one of Pharaoh's slaves.

Although the family was very poor, Miriam's mother and father were good people, and they loved God. They often talked to the children about the Lord, and looked for the time when they might leave Egypt.

Miriam was the little girl who watched her brother as he lay

in a basket on the river. It was Miriam who brought her mother to the princess as a nurse for the baby.

Miriam watched that baby brother as he learned to walk. She heard him speak his first baby words, and her mother often talked to her of the way God had saved the baby's life.

It was Miriam's brother who one day went to live with the princess. Miriam was then a young woman.

It was Miriam's brother who killed an Egyptian and hid him in the sand, and then had to flee for his life.

Miriam did not see this brother again for forty years. She had an older brother, who was married and lived in Egypt.

One day Aaron, the older brother, started into the wilderness to meet Moses, who had been gone, then, about forty years. Later, the two brothers came back to Egypt, and Moses told of the Lord's plan to lead his people out.

Miriam attended the meetings; and she saw all the plagues that came to Egypt.

On the night when all that great people marched out, Miriam went also, and in the morning, after the Red Sea was crossed, she led the great company in a song of praise.

Miriam was a prophetess, and God gave her a work to do by the side of her two brothers, Aaron and Moses. No woman in all the camp of Israel had more to do with the Lord's work than Miriam.

But Miriam had some faults. She was a woman over ninety years of age when she saw Moses' wife and children for the first time. It was when the people lived by Mount Sinai, and

Jethro brought his daughter and his two grandsons to the camp.

It was Zipporah who saw that Moses was overburdened, and it was her father, Jethro, who told Moses how to share his burdens with other men.

This made Miriam jealous, and she spoke against Moses and his wife. Zipporah was not a Hebrew woman, and Miriam called her an Ethiopian.

The Lord was not pleased with Miriam, and he called her and Aaron to meet him at the tabernacle door.

Aaron, Moses, and Miriam came together. They had often come before, but never for such a thing as this. The Lord spoke to the brother and the sister about Moses. He said: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses?"

The cloud lifted from the tabernacle to show that God was displeased, and Miriam was found to be white with leprosy.

Leprosy is a terrible disease which makes the skin white and scaly, and makes the flesh rot off the bones. It is often spoken of as a sign of sin. Miriam was white with leprosy because she had grieved away God's Spirit, and it is his Spirit that keeps us well.

When Moses and Aaron saw it, they felt very bad. Then

Moses cried unto God, "Heal her now, O Lord, I beseech thee."

The Lord told Moses to shut Miriam from the camp for seven days. The whole camp waited for her to return. When she returned, she was well again. Then the cloudy pillar lifted, and Israel journeyed on. This was a terrible lesson for both Aaron and Miriam.

Miriam lived until the forty years' wandering in the wilderness was nearly over. She was one of the teachers of the people. She wanted to go into the promised land, but she could not go. When Israel came the second time to Kadesh-barnea, on the south borders of the promised land, Miriam died, and they buried her there.

She was Moses' only sister. He loved her, and had hoped that she might go into the goodly land. But Moses had to bury both Miriam and Aaron before he died. Had their faith been stronger, they might have lived. God let them sleep, and they will sleep until the resurrection morning.

For Study.

Find Kadesh-barnea on the map.

What happened when Israel was at Kadesh-barnea the first time?

Where do you find the story?

How long did it take the people to walk from Mount Sinai to Kadesh?

Tell the story of two men and a bunch of grapes once seen at Kadesh.

Read all that is said about Miriam's death and burial. Numbers 20:1.

About how old was Miriam when she died?

How long was it from the time she watched the baby by the river until she died?

Who was Miriam's mother? Where was Miriam born?

Where was her mother born? Numbers 26:59.

Miriam's mother's father had seen the promised land. When was that?

Tell something Miriam thought of and talked about when she was about fifty-two years old.

What did Miriam do when she was a little over ninety years old?

How old was Miriam when the tabernacle was set up and dedicated?

Draw a picture representing something that Miriam saw in her lifetime.

What did God mean when he said he would speak to Moses "apparently"?

What does the word "similitude" mean?

What favor did God show Moses that he showed to no other prophet? The word "similitude" answers the question.

Write a sentence with the word *great* in it; one with the word *greater*, and another with the word *greatest*. What is the difference in the meanings of these three words?

How do you make the other two words from *great*?

Add the same syllables to *large*, and what words have you?

Write sentences for *large* and the two words made from it.

Moses' One Disobedience.

allowed	meek	—————	sanctify
garments	mourned	—————	angry

For forty years Moses was ruler in the camp of Israel. He was God's prophet, and God spoke with him face to face. He often went into the tabernacle when the glory of God rested upon it.

During all that forty years God fed the people with manna. He taught them how to live. The children were also taught. Caleb and Joshua were teachers in the camp.

Their clothes did not wear out. God gave them water to drink. Wherever they camped, living water flowed from the rock. This was to remind them of Christ. When the sun was hot on the desert sand, the cloudy pillar shaded them. It was like the "shadow of a great rock in a weary land."

From time to time God tested the people to see if they were ready to go into the promised land.

One day when they were very near Canaan, the people had no water to drink. Wherever they had camped before, there had been a living spring. At this camping place there was none. The people wanted water, but God wanted to take them into Canaan to drink.

The people again grew angry with Moses and Aaron.

The Lord called to Moses out of the pillar. He said, "Take thy rod, and gather the people together and speak ye unto the rock before their eyes; and it shall give forth water."

Moses took his rod that he had so often used before. He gathered the people together before a rock. Oh, how many times God had given them water! Why did they murmur? Their murmuring made Moses angry. He lifted his hand and struck the rock twice with his rod.

The water gushed out, and the people and their beasts drank.

But Moses had not done what God told him. God said, "Speak to the rock." Moses struck the rock in his anger. This meek, faithful man, now nearly one hundred and twenty years old, allowed the people to make him angry, and he disobeyed God.

Does it seem a little thing to you? Do you know what it meant to Moses? It meant that he could not go into the promised land. He must die in the wilderness. God loved Moses. He had cared for him all his life, but when Moses forgot to do exactly what God said, he could not take him in.

This happened when the people were at Kadesh the second time, and soon after Moses had buried his sister Miriam.

These are the Lord's words to Moses and Aaron when Moses struck the Rock. He said, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Soon after this, the camp of the children of Israel was moved from Kadesh to Mount Hor.

It was here that the Lord told Moses and Aaron that the time had come for the older brother to die.

There was no fear of death with these two godly men, but it must have been a great trial for Moses to be left without Aaron. All the long journey through the wilderness they had worked side by side. Now one was to lay his burdens down.

One day three men walked from the camp up Mount Hor. There were two gray-haired men, one clothed in the splendid garments of the high priest, and a younger man, Aaron's son Eleazar.

The people watched long for their return, but when they came back there were only two of them. Aaron had died in the mountain, as God had said he would.

Before Aaron died, the garments that he wore were taken off from him by Moses, and placed on Eleazar. From that time on, Eleazar was to be high priest.

Many people had died in the camp of Israel. Some died from overeating, some died of the plague. Serpents bit some and they died, and some grew sick and died. But Aaron was not sick when he died. He walked up the mountain, and lay down to sleep.

When the people saw Moses and Eleazar, and learned that Aaron was dead, they mourned for him. Moses missed him more than all the others. But he knew that God had laid him to rest until the resurrection.

For Study.

Read the first mention of Aaron in the Bible.
Tell how he became Moses' spokesman.

What were Aaron's three mistakes?

What was Aaron's work in the tabernacle?

Describe the clothes Aaron wore in the tabernacle.

Where was Aaron born?

What part of his life did he spend in Egypt?

Find Mount Hor on the map. You will see that it is only a short distance from Canaan.

Spell—

1. The name of the mount where the law was given.
2. The name of a man noted for his wisdom.
3. The name of the meekest man.
4. The name of the leader in a rebellion.
5. "Bread of heaven."
6. A word which means "bitterness."
7. Three places where the children of Israel camped.
8. A word which you might use instead of "consumed."
9. The name of the place where Aaron died.
10. The name of the place where Miriam died.

Repeat the ten commandments.

Dying on the Borders of Canaan.

refused	discouraged	complained	serpents
allowed	poisonous	healed	Moab
prophet	Barak	Balaam	smitten

Stung by Serpents.

While the people were at Kadesh, the Lord told Moses to send

messengers to the king of Edom, asking that the people of God might pass through his country on their way to Canaan.

What was the king's answer? Read the whole story in Numbers 20:14-21.

Because the king of Edom refused to let Israel pass through his country, Israel had to turn south and travel around the borders of Edom.

It was a long way around Edom; and the people, thinking they were going back into the wilderness, became discouraged, and murmured about Moses, and complained about the Lord.

Now there were serpents in the desert. They had been there all through the forty years that Israel had lived in the wilderness, but God had kept them from biting his people.

When the people forgot the God who gave them bread to eat, when they complained about the God who gave them water out of the rock, God allowed the snakes to come into the camp, and they bit the people.

The bite of these snakes was very poisonous. It caused a fever, and people died of the bite. In almost every tent some one was sick and suffering. Then God told Moses to make a serpent of brass and put it on a pole, and tell the sick people to turn their eyes toward it.

As many as believed that God could heal them, and obeyed the command, were healed. Some would not believe, and they died.

What beautiful lesson were the Israelites to learn from this? Read John 3:14, 15.

The Story of Balaam.

Still another trouble came to Israel before they reached Canaan. When they came to the Jordan river, they were in the land of Moab.

Balak was the name of the king of Moab. When Balak saw how the children of Israel took the cities east of the Jordan, he and his people feared them.

Balak knew a man by the name of Balaam, living over in the country where Jacob went for his wife. This Balaam was once a prophet of God, but he loved money, and that took the place of his love for God.

Balak sent for Balaam to come over to Moab to curse Israel. At first Balaam said he could not go. But Balak's messengers offered him money; and the third time they asked him, he went with them.

Balaam and His Ass.

Balaam rode on an ass, and had two servants with him. On the way to Moab, an angel met Balaam in the road. The ass saw the angel, but Balaam did not. He was too busy thinking of the gold offered by the king of Moab.

The ass tried to get out of the way, for the angel had a sword in his hand. When the ass did not keep in the road, Balaam struck her.

Balaam was riding in a lane between two stone walls, and the

ass crowded against one wall until it crushed Balaam's foot. Again Balaam struck his beast.

“And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam. And Balaam's anger was kindled, and he smote the ass with a staff.”

Then the Lord put words in the ass's mouth, and she said, “What have I done unto thee, that thou hast smitten me these three times?”

“And Balaam said unto the ass, Because thou hast mocked me. I would there were a sword in mine hand, for now would I kill thee.

“And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee? And he said, Nay.”

It seemed strange to Balaam to hear his ass talk, but just then the Lord opened Balaam's eyes, and he saw the angel.

The angel said, “Wherefore hast thou smitten thine ass these three times?” Then he said again: “Behold, I went out to withstand thee, because thy way is perverse before me. The ass saw me and turned from me these three times. Unless she had turned from me, surely now also I had slain thee, and saved her alive.”

Then Balaam answered the angel: “I have sinned. For I knew not that thou stoodest in the way against me. Now, therefore, if it displease thee, I will get me back again.”

But the angel told Balaam to go with the men; yet he said, "Only the word that I shall speak unto thee, that thou shalt speak."

Balaam Could not Curse Israel.

Balaam went with the messengers, and came to the king of Moab. The king of Moab told him his story, and took Balaam to a place where he could see the people of God.

Balaam wanted to curse Israel for the money the king offered him, but he could say only the words God put into his mouth, so he blessed Israel every time he spoke.

These blessings made the king of Moab angry, and he sent Balaam home without his money.

Now Balaam loved money, and he resolved to get it anyway. He came back to the land of Moab, and joined in the feasts of the Moabites.

The Moabites then invited the Israelites to come to their parties and their dances. And the children of Israel came. They ate with the Moabites, and they danced with them, and it was not long until they did all the bad things the Moabites did.

And this was when they were on the borders of the Promised Land. They forgot all about God. Disease came into the camp of Israel, and hundreds of God's people died.

God had told the people when they sinned at Kadesh the first time, that all who were then grown would die in the wilderness. And so they did. When the plague was over this time, Moses

numbered the people again. "But among these there was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them save Caleb the son of Jephunneh, and Joshua the son of Nun."

How sad that these people who could look across the river into the promised land, could not do right, but had to die in the wilderness!

For Study.

Find the land of Edom on the map.

Read the words of the messengers to the king of Edom.

Read the reply of the king of Edom.

Trace the way the children of Israel traveled around the land of Edom.

Read the story of the messengers sent to Balaam, and his final decision to go with them, in Numbers 22:1-35, and then tell the story in your own words.

Tell the story of Balaam's first attempt to curse God's people. Numbers 33.

Read a verse which tells what Balaam saw when he looked toward the camp of Israel before the third blessing.

Read the second blessing.

Read the third blessing.

When was it God told his people they should die in the wilderness?

Why was it that Caleb and Joshua did not die in the wilderness with the others?

Write a sentence using the word *refused*.

What is the difference between *king*, *kings*, and *king's*?

Copy a verse from the Bible in which it would be proper to use quotation marks.

Locate Balaam's home.

Find Balak's home on the map.

About how far did Balaam travel?

After reading the story of Balaam, write a story about the way men traveled in those days.

How to Treat the Animals.

“A righteous man regardeth the life of his beast.”

Once upon a time a man owned an ass upon which he rode long distances. This ass was a faithful beast, but her master sometimes beat her.

The master was a selfish man, and God used this ass to reprove the man, and to teach him that when a man whips or beats his animals, he is doing wrong.

This ass of which we are speaking would not stay in the road, but ran out into the field. Her master thought this was strange, and he struck her a sharp blow and jerked her into the road.

Almost any man would do the same thing.

The ass went a little farther, and crowded so close to a wall that her rider's foot was hurt. This was more than the master could stand. What was the matter with his beast? He struck her again.

A little farther on, the ass lay down under her burden, and her master smote her with his staff.

Balaam, the rider, had been very cruel to his little beast, and an angel of the Lord reproved him. He said, "Wherefore hast thou smitten thine ass these three times?"

The ass had saved her master's life, but he did not know it. The angel said, "Unless she had turned from me, surely now also I had slain thee, and saved her alive."

God watches over the horses and cows. He knows when men treat them cruelly. What do you think the angel of the Lord says when he sees men beat their horses, or when they let them stand in the cold without blankets, or when they overdrive them, or dock their tails?

How do you think the angel feels, and what do you think he says, when a man beats his cow? What question did Balaam's ass ask her rider? What question might some cows ask their owners when they are cruelly treated?

For Study.

The sparrow is a very small bird. Read Luke 12:6, and then tell whether or not God knows when one of them is hurt.

What does God do for the raven? Read Luke 12:24. If a boy kills a raven, does the angel of the Lord know about it?

"The animals were created to serve man, but he has no right to cause pain by harsh treatment."

Some Birds Hop and Some Birds Walk.

A little bird sat on the branch of a tree,
A-swinging and swinging as glad as could be,
And shaking his tail, and smoothing his dress,
And having such fun as you never could guess.

When he had finished his gay little song,
He flew down the street, and went hopping along
This way and that way, with both little feet,
While his sharp little eyes looked for something to eat.

A little boy said to him, " Little bird, stop !
And tell me the reason you go with a hop.
Why don't you walk, as boys do, and men,
One foot at a time, like a dove or a hen ?

" How queer it would look, if when you go out
You should see little boys go jumping about
Like you, little bird. And you don't know what fun
It is to be able to walk and to run."

Then the little bird went with a hop, hop, hop,
And he laughed, and he laughed as he never would stop ;
And he said, " Little boy, there are some birds that talk,
And some birds that hop, and some birds that walk.

" Use your eyes, little boy, watch closely, and see
What little birds hop, with both feet, just like me,
And what little birds walk, like the duck and the hen ;
And when you know that, you'll know more than some men.

“ Every bird that can scratch in the dirt can walk,
 Every bird that can wade in the water can walk,
 Every bird that has claws to catch prey with can walk,—
 One foot at a time ; that is why they can walk.

“ But nest-birds, you’ll see, that can sing you a song,
 Are so small that their legs are not very strong
 To scratch with, or wade with, or catch things ; that’s why
 They hop with both feet. Little boy, good-by.”

—*L. F. Bates.*

“A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God’s creatures.”

The Last Days of Moses.

repeated	Deuteronomy	doctrine	represent
consider	flutter	judgments	distil

Moses had been a father to the children of Israel, but he could not stay with them always. The time was drawing near for him to die.

Moses wrote the book of Deuteronomy near the close of his life. It was the last book he wrote.

When the law was given at Sinai, the oldest people who now camped by Jordan were only children, so Moses told them all the story of the coming out of Egypt, and repeated the commandments to them.

He did one other thing to help the people remember God and his goodness. He wrote a song, and taught it to the children. He knew that when they sang this song and taught it to their children, their hearts would be turned to the One who saved them.

This second song of Moses is too long for us to learn, but it is a very pretty song.

Here are some of the words of Moses' song:—

Give ear, O ye heavens, and I will speak;
Hear, O earth, the words of my mouth.

My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.

Remember the days of old,
Consider the years of many generations.
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.

He found him in a desert land,
And in the waste, howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.

As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings,
So the Lord alone did lead him.

The last time Moses stood with his people, the Spirit of God came upon him, and he blessed each tribe.

Can you see that great camp with the tents of each tribe in their places?

To the tribe of Reuben, Jacob's eldest son, he said,—

“Let Reuben live, and not die,
Let not his men be few.”

To Judah he said,—

“Hear, Lord, the voice of Judah;
Bring him unto his people.
.
Be thou an help to him from his enemies.”

To the tribe of Levi, the teachers, he said,—

“They shall teach Jacob thy judgments,
And Israel thy law.
They shall put incense before thee,
And whole burnt sacrifice upon thine altar.
Bless, Lord, his substance,
And accept the work of his hands.”

He spoke something to each tribe, and then turned and left the camp. He was gone forever.

For Study.

What experience of the children of Israel did Jesus have in his mind when he said, “As Moses lifted up the serpent

in the wilderness, even so must the Son of Man be lifted up”?

Whom did the serpent in the wilderness represent?

What will it do for us if we “look unto Jesus”?

Write a story about, “The Serpent of Brass in the Wilderness.”

Read a Bible verse that tells to whom Moses taught the second song he wrote.

What did the Lord tell Moses to do when he had finished teaching this song to the people?

Read a verse which tells how an eagle teaches her young to fly. Tell the story in your own words.

In Moses' song he told the people that God “made them suck honey out of the rock.” What sweet things have you eaten that grew out of the rock?

Make separate lists of the following nouns, verbs, and adjectives. Write all the proper nouns in one column, and after each one write the meaning.

Edom	desert	prophet
messengers	Israel	knew
refused	Kadesh	angel
king's	poisonous	money
south	bite	riding
travel	healed	two
thinking	another	perverse
discouraged	fever	answered
serpents	Jordan	disease
murmured	allowed	selfish
sharp	forty	whips
crowded	wall	strange
almost	hopping	record

The Death of Moses.

Nebo	Pisgah	_____	
		inherit	according
crucified	resurrection	natural	abated

When Moses sinned at Kadesh, the Lord told him that he could not lead his people into the Promised Land, but that Joshua should lead them over the Jordan.

For forty years Moses had looked forward to going into the land, and he pleaded with the Lord to just let him go over the Jordan to see the land.

Moses said, "O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might?"

"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

But the Lord answered, "Speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan.

"But charge Joshua, and encourage him, and strengthen him, for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see."

When the Lord says, No, he means it.

We are told that "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.”

From the top of that lonely mountain on the east of Jordan, Moses could see the blue waters of the Great Sea away in the west. To the north rose Mount Lebanon against the sky, and on the south was the desert through which his people had traveled.

He looked to the east also. In that direction he could see broad pasture lands where some of his people would live years after he had died.

Moses was alone with God, and he thought over the things that had happened during his life. He talked with God, thanking him for his care over him through the desert wanderings.

Then God gave Moses a vision of the Land of Promise. He saw the people in their new homes. He even saw down to the time of the birth of Jesus. He saw Jesus crucified and raised again. And he saw himself opening the gates for Jesus when he went back to heaven after his resurrection.

It was all so wonderful that Moses forgot his own trials. His face shone as it did when he came down from Mount Sinai.

After God had showed Moses all the things that would happen on earth, even to Christ's second coming and the earth made new, Moses lay down to sleep.

“So Moses the servant of the Lord died there in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

“And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated. And the

children of Israel wept for Moses in the plains of Moab thirty days.”

Moses lay in the grave only a short time. Then angels came for him, and he was taken to heaven. Read the story in the seventeenth chapter of Matthew, where we are told that Moses talked with Christ while He was a man on earth.

Moses died because he sinned. He was raised from the dead because he loved Jesus. The story of his resurrection is given that we may know that Jesus will one day awaken us from sleep, if we love him when we die.

For Study.

Find Mount Nebo on the map.

What is another name of the Great Sea?

Find that sea on the map. What direction is it from Mount Nebo?

What direction is Mount Nebo from Mount Sinai?

What grew on Mount Lebanon? Ps. 92:12.

Describe a cedar-tree. Many lead-pencils are made of red cedar wood. Is yours? What color is it? Taste a shaving from a cedar pencil.

Into what three parts can you divide Moses' life? How many years in each part? Where did he spend each part?

Choose one of these subjects to write about:—

1. Moses in the cabin home.
2. Moses in a palace.
3. Moses as a shepherd.
4. Moses leading God's people.

5. Moses viewing the Promised Land.

In the Lord's answer to Moses on page 144, use some other words, which mean the same, for *thou*, *thee*, *thine*, and *shalt*.

Find a sentence containing both *he* and *his*. What noun could you put in place of the *he*?

Write a noun in place of *his*. What is the difference between the noun which you wrote for *he* and the noun you wrote for *his*?

Find a sentence which uses the word *him*.

Suppose one little boy gives his book to another little boy. Write a sentence containing the words *he*, *his*, and *him*, which tells what the first little boy did.

Let two little girls do the same thing. Write a sentence telling what the first little girl did. What words do you use in place of *he*, *him*, and *his*?

"Resurrection" means "raising again."

"Crucify" means "to fix to a cross."

"Abated" means "lessened."

Was Moses sick and weak when he died? Read a verse from the Bible that answers this.

Moses' Vision of Canaan.

He seemed to be looking upon a second Eden. There were mountains clothed with cedars of Lebanon; hills gray with olives and fragrant with the odor of the vine; wide green plains bright with flowers and rich in fruitfulness; here the palm trees of the tropics, there waving fields of wheat and barley; sunny valleys musical with the ripple of brooks and the songs of birds; goodly

cities and fair gardens ; grazing flocks upon the hillsides ; and even amid the rocks the wild bee's hoarded treasures.

It was indeed such a land as Moses, inspired by the Spirit of God, had described to Israel : " Blessed of the Lord, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun."—*Patriarchs and Prophets.*

For Study.

Name the different kinds of land mentioned in the first paragraph.

What living things are named ?

What kind of fields did he see ?

What kind of valleys are mentioned ?

What is said of olives ?

What kinds of grain are mentioned ?

How did the grain look ?

Where did the flocks pasture ?

Where did the bees live ?

What is the " wild bee's hoarded treasure" ?

What does " hoarded " mean ?

What trees are named ? Draw each kind.

What does the sunshine do for fruit ?

Where was Moses when he saw this picture ?

How old was Moses when he saw it ?

Read Deuteronomy 8 : 7-9, and then name the things that grew in the promised land.

How do you know grapes grew there ?

How near to the promised land did Moses get ?

Guess Who It Was.

Once upon a time there was a man, a dark man, with keen black eyes and straight hair, who lived in the desert. What desert, you must tell.

This man and his family lived sometimes in tents and sometimes in a low house with a flat roof on which the grass grew.

He did not have beds such as we have in our houses, nor did he have chairs.

How did this man's family sleep, and what did they sit on?

This man had a wife as dark as himself. She wore a loose garment for a dress, and often went barefooted. Sometimes she wore sandals. On her head, instead of a hat she placed a scarf or turban of some bright-colored cloth.

There were seven daughters and at least one son in this family. There may have been more than this one son, but he is the only one we know about, and the girls in the family looked after their father's sheep.

Every day these seven daughters led the sheep to water at a well in the desert.

Some shepherds who came there with their flocks were impolite, and instead of helping the young women water their flocks, they would drive their own flocks to the well ahead, and then roll the stone back over the mouth of the well.

One day, however, a man was sitting by the well when the seven daughters came with their flocks. He filled the troughs

with water and helped the young women, so that they reached home earlier than usual.

Then the father said. "How is it that ye are come so soon today?"

The daughters told of the stranger who had been polite to them, and the father sent them to call the man to the house.

Who can put in the right names? And who can finish the story?

Mother's Face.

Three little boys talked together
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus;
I wanted him, oh, so bad!"

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is my dear mother's face."

—*Selected.*

Two and One.

Two little eyes to look to God,
 Two little ears to hear his Word,
 Two little hands his work to do,
 Two little feet his way to pursue,
 One little tongue to speak his truth,
 One little heart for him in my youth,—
 Take them, dear Jesus, and let them be
 Always obedient and true to thee.

—*Selected.*

For Study.

Tell the story of "Mother's Face" in your own words.
 What kind of bird did the one little boy see?
 What word rhymes with *day*?
 What word rhymes with *lad*?
 What word rhymes with *face*?

Stories to Tell.

I. If you should see your neighbor's cow or horse wandering away from home, what should you do with it?

Read Deuteronomy 22 : 1-3, and tell the story.

II. What should be done with the first fruit that is picked or the first grain that is gathered?

Read Deuteronomy 26 : 1-11, and Exodus 23 : 19.

III. Two men were neighbors, and one of them moved the line dividing his neighbor's property from his own. They had a trial over it. What does the Bible teach about landmarks?

Read Deuteronomy 19 : 14, and Proverbs 22 : 28.

IV. If in Israel a boy or a man stole something, what was he required to do?

Read Exodus 22 : 1-4.

V. How should we treat old people?

Read Leviticus 19 : 32.

VI. Once a man swore. What was done with him?

Read Leviticus 24 : 10-16.

VII. What were the children of Israel to do with the pictures of the heathen?

Read Numbers 33 : 52.

VIII. The Lord cares for fruit-trees. How should we treat them? Is it a sin to injure the tree?

Read Deuteronomy 20 : 19, 20.

IX. Is it right for girls to dress in boys' clothes?

Read Deuteronomy 22 : 5.

X. How should those who have eyes treat the blind?

Read Leviticus 19 : 14.

XI. If a hungry traveler in Canaan passed through a vineyard, how many grapes had he a right to pick?

Read Deuteronomy 23 : 24, 25.

XII. When and how often should a poor man be paid for his work?

Read Deuteronomy 24 : 14-16 ; Leviticus 19 : 13.

XIII. What does the Lord say about eating fat ?

Read Leviticus 3 : 17.

XIV. What does the Bible say about eating juicy beefsteak?

Read Leviticus 7 : 26.

XV. When a house was damp and mouldy, what were the children of Israel told to do ?

Read Leviticus 14 : 34-47.

XVI. How is soap made? What is there in the soap that makes it a disinfectant? What disinfectant did the children of Israel use?

Read Numbers 19 : 16-19.

XVII. How did the Lord teach his people to treat fruit-trees when they first bore fruit?

Read Leviticus 19 : 23-25.

XVIII. On the farms in Canaan, what was done each seventh year?

Read Leviticus 25 : 1-7.

XIX. What was to be done on each fiftieth year with all the farms that had been sold in Canaan?

Read Leviticus 25 : 25-28.

XX. If a man sold a house in the city, could it be redeemed in the fiftieth year? Why did the Lord make a difference between a farm and city property?

Read Leviticus 25 : 29, 30.

PART II. JOSHUA AND THE JUDGES.

The Young Man Joshua.

doubtless	bitter	compared
bondage	enslaved	resolved
remembered	sprinkling	terrible
pattern	younger	trained

In the great company of Hebrews who came out of Egypt on that eventful night, was a young man whose name was Joshua.

Just when Joshua was born we do not know. His father's name was Nun, and Joshua was a great-great-grandson of Ephraim, Joseph's younger son. Doubtless Joshua was born in Egypt during those days when the children of Israel were slaves in bitter bondage.

Joshua listened to the words of Moses and Aaron when they returned to Egypt. He knew that God was about to lead his enslaved people out of Egypt.

Joshua was a young man, compared with Moses and Aaron. He loved God, and resolved in his heart that he would follow his leading closely. He was about forty-five years old when the

plagues came to the land of Egypt, and never, throughout his life, was he able to forget that terrible experience.

How well he remembered, too, the passover night! He had been in one of the Hebrew homes when the passover lamb was slain. He had watched the sprinkling of the blood on the doorpost. He was one of those who ate that midnight supper with a staff in his hand and with his sandals bound on his feet. He, too, had listened to the words as they came from Pharaoh, commanding the slaves to hasten out of Egypt. When, under the direction of Moses, the great army moved forward, Joshua was one of the number.

Not long after they crossed the Red Sea, the children of Israel were encamped at a place called Rephidim. The people murmured and complained. When they were not happy, they grew weary with the march, and some were lagging behind. Then a fierce, war-like tribe living near Rephidim came out against them, and killed some of them.

Then it was that Moses called to him the young man Joshua. He must have called him because Joshua was a strong, vigorous young man. He said to him, "Choose us out men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in mine hand."

This was the first battle that the children of Israel fought after leaving Egypt. Joshua was the commander of the army. He gathered, from the different tribes, men who were able to go to war, and as their leader he went out to meet the Amalekites.

Moses, Aaron, and a man named Hur, who was one of Moses'

chief men, went to the top of the hill where they could watch the progress of the battle. Moses always carried with him the rod, as God had told him to do. This he held out toward the army, and so long as he held the rod out, Joshua and his men were strong.

But Moses' hands grew tired. Then Aaron and Hur took a large stone and placed it where Moses could sit on it. Aaron stood on one side and Hur on the other side, and held up the hands of Moses. This they did until the sun set. Joshua was victorious, and the Amalekites were put to flight. The story of this battle and Joshua's victory, because the Lord was with him, was written in a book by Moses. It was often read to Joshua by Moses.

After this Joshua worked very close to Moses. Moses was a man of wisdom, and God would have him teach younger men to work for the people. Moses trained Joshua so that when Moses' life ended, the young man could go on with his work. For years Joshua lived with Moses, and went with him, and worked with him.

When the Lord called Moses into the mountain to show him the pattern of the tabernacle and to give him the tables of stone, Joshua went with him part way up the mountain, and there waited for Moses, and the two came down together.

The Lord said to Moses, "Come up to me into the mount, and be there, and I will give thee tables of stone and a law, and commandments which I have written, that thou mayest teach them."

"And Moses rose up, and his minister Joshua, and Moses

went up into the mount of God." Moses was a great teacher of the people, and Joshua was learning to be a teacher and a leader.

Moses remained in the mountain for about forty days, and then came down with the tables of stone in his hands. As Moses and Joshua came near the camp of Israel, they could hear the people laughing and singing.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp." Moses, however, knew that something was wrong, and as he came nearer the camp, he found that the people were worshipping a golden calf that Aaron had made.

For Study.

Where do you find the first story about Joshua and the Amalekites?

Locate the scene of the battle between Joshua and the Amalekites.

What makes you think the Amalekites were cowards?

What part of this story shows that God cares for those who are tired and worn?

Read the story in Exodus 17:8-15.

What does Deuteronomy 25:17, 18 tell that is not told in Exodus 17?

How do you know the Amalekites were heathen?

From Exodus 17:8-15—

1. Find a word which means *firm*.
2. Find a word which means *to repeat*, or to tell again.

3. Make a list of proper nouns.
4. Tell why *write* begins with a capital letter in verse 14.
5. What word might you use instead of *prevailed*, in verse 11?

Read the story of Joshua as a spy.

Joshua Ordained.

possess	courage	<hr style="width: 10%; margin: auto;"/>	Eleazar	counsel
judgment	obedient		Urim	inherit
dismayed	feeble	<hr style="width: 10%; margin: auto;"/>	forsake	sworn

Moses wrote the history of the people of God while they lived in the wilderness. This history makes three books in our Bible. Can you name them?

After he had written the last one, he called all the men, all the women, and all the children together and read it to them.

While the people were together, Moses spoke these words to them:—

“I am an hundred and twenty years old this day; I can no more go out and come in. Also the Lord hath said unto me, Thou shalt not go over this Jordan.

“The Lord thy God, he will go over before thee, and he will destroy those nations from before thee, and thou shalt possess them. And Joshua, he shall go over before thee, as the Lord hath said.

“Be strong and of good courage, fear not, nor be afraid of

them; for the Lord thy God, he it is that doth go with thee. He will not fail thee, nor forsake thee. ”

“ And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him charge in their sight.

“ And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

“ And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord. At his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.”

Then Moses called Joshua to stand before the people. He laid his hands on him, and spoke these words so all the people could hear :—

“ Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them, and thou shalt cause them to inherit it.

“ And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.”

Moses knew he must die in a few days. He was not feeble, but he could not cross the Jordan with the people. Joshua had been chosen by the Lord to take Moses' place. Can you tell why God let Joshua have this place ?

God called Moses and Joshua into the tabernacle, and there told Joshua what he should do after Moses died.

“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.

For Study.

Read Numbers 26:63-65, and in your own words tell what you find there.

What was the first book Moses wrote? Where did he write it? Into how many chapters is this book divided?

Which one of Moses' books gives the story of the plagues?

Which one contains Moses' second song?

Which one describes the tabernacle?

Who used these words, and to whom were they spoken, “Come thou with us, and we will do thee good”?

When was Joshua first in Canaan? Read verses that show what part of Canaan he visited.

Find a Bible verse that names some of the things that grew in the promised land. Write a list of these things.

What is meant by the word *Urim*?

Spell a word which is the opposite of *strong*.

Give the meaning of *possess*.

Cut a syllable off *judgment*, add *e*, and you have what word?

Add *ion* to *possess*, and what word have you?

Put *dis* before *possess*, and what word have you? What does it mean?

Preparing to Cross the Jordan.

servant	minister	tread	inheritance
selected	secretly	Rahab	finally
reported	scarlet	stalks	relatives

For forty years Joshua had worked side by side with Moses. The wilderness had been a wonderful school to him. He had stood as their teacher before the young men who were growing up in the wilderness. Now Moses was dead, and upon Joshua rested the burden of the people.

“Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses’ minister, saying, Moses my servant is dead. Now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.”

The Lord then bounded the country which they were to occupy. It was the same land that God had promised to Abraham, and to Isaac, and to Jacob.

To Joshua the Lord spoke these encouraging words, “There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee.

“Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land which I swear unto their

fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

The people were encamped by the river Jordan, and in three days they were to pass over. Joshua called together the officers, and told them to have the people prepare to cross the Jordan.

Forty years before this time, Joshua had been one of a company of men chosen by Moses to go into the land of Canaan and see what kind of land it was. It was Joshua and Caleb who came back with the big bunch of grapes and with other fruit, and who said, "We are well able to go up and take the land." You remember how the people treated Caleb and Joshua because of this report.

And because the people were afraid to go into the land forty years before, the Lord had led them back into the wilderness. Now the sons of these men—many of them young men who had been born in the wilderness—stood with their families before Jordan. Would they be willing to cross the river?

Joshua selected two men, and sent them secretly across the river. Jericho was the first large city beyond the Jordan, and to the spies he said, "Go view the land, even Jericho."

Jericho was a walled city, and on the wall there was a house in which lived a woman named Rahab. The two spies went into this house. It seems that the king of Jericho knew that these Hebrews had come into the city, and he sent to Rahab's house to

find them. Rahab hid the men among the stalks of flax which were laid on the roof of her house.

When the king's officers were gone, the men went out of the city, and finally returned to the camp of Israel and reported to Joshua. Before they left Rahab's house, however, they promised that she and all her relatives should be saved when the army of Israel should come against Jericho. As a sign to the men of Israel, Rahab was told to put a scarlet line in her window.

When the men came back to Joshua, they said, "Truly the Lord hath delivered into our hands all the land, for even all the inhabitants do faint because of us."

For Study.

Find Jericho on the map.

How far is it from the Jordan river?

How was the city protected from enemies?

How were houses in Jericho built?

What did the women sometimes keep on the house-tops?

What do you suppose Rahab did with flax?

Read the words of encouragement God spoke to Joshua when he was afraid to try to lead the people over Jordan.

What is the Great Sea? What part of the land of Canaan did it touch?

Read the first chapter of Joshua to find the name of the river on the north-east of the land God was giving to the children of Israel.

Find this river on the map.

What man found a wife on the east side of that river?

Did Abraham ever see that river? Tell the story.

What was the most northern point the Lord mentioned in bounding the land for Joshua?

What grew on Mount Lebanon?

Drop one syllable from *inheritance*, and what have you?

Is *inheritance* a noun or a verb?

Which is the word *inherit*?

What part of the first nine verses of the first chapter of Joshua is a quotation?

What marks of punctuation do you find in the second paragraph of this lesson? Give the reason for using each of these marks, as far as you can.

The River Jordan.

possible

imagination

Merom

overgrown

torrent

Galilee

opposite

probably

We may never see with our eyes the river by which the children of Israel were encamped, but we can see it in imagination.

If it were possible to ride down the river in a boat, we would take a trip that way. But the Jordan is full of rapids, so boats can not follow it down.

The Jordan itself begins in a small lake called Merom. Three streams rising in the mountains north of Canaan, unite to form Lake Merom.

The shores of Merom are overgrown with tall rushes, and they are the homes of great flocks of water-fowl. Many wild animals live there, too.

Below Lake Merom, the river is called the Jordan. For two miles it is a slow-flowing stream. Then for nine miles it is a dashing torrent, emptying at last into the Sea of Galilee.

This is the sea where Jesus found Peter and James and John fishing. Christ often rode in a boat on this lake or sea, and it was to its waves in a storm that he said, "Peace, be still!" and they were quiet.

The Sea of Galilee is a pear-shaped body of water. The broad end of the pear is toward the north, and it is about twelve miles long by eight miles wide at the widest place.

It is sixty-six miles from the Sea of Galilee to the Dead Sea, but if we could ride on the Jordan between the two seas, we would travel about two hundred miles. That is because the river is so winding.

Much of the way from the Sea of Galilee south, the banks of the river are steep and stony. The Dead Sea is 1,200 feet below the ocean level, and the Jordan from Lake Merom to the Dead Sea falls over 1,600 feet. This makes the falls, or "rapids," as they are called. There are twenty-seven of them between the Dead Sea and the Sea of Galilee.

It was spring-time,—sometime in our month of March or April,—when the children of Israel camped beside the Jordan, opposite Jericho, and only a few miles north of the Dead Sea. At this season of the year the water was very high in the river, for

the snow was melting on the mountains where the three heads of the Jordan rise.

The two spies sent over to Jericho probably swam the river, for the water was too deep for them to ford.

For Study.

Did you ever ford a river? What does it mean?

Ask your teacher to tell you some wonderful things about the Dead Sea.

Find on the map all the rivers and seas mentioned in this lesson.

Spell the name of the most northern lake.

Spell the name of the lake to which Jesus said, "Peace, be still!"

Describe the Nile river.

How does it differ from the Jordan?

Spell the name of the mountain on which cedar trees grow.

Describe the river or stream nearest your home.

Has it high, or low, banks?

Has it a sandy or a muddy bottom?

Are there any islands in this river?

What trees grow on the banks of this stream?

Where does this river rise, and into what does it empty?

How wide is it? How deep?

Describe a lake you have seen.

Throw a chip into the river and see how many minutes it takes to drift 100 feet; 200 feet; 1,000 feet; 5,000 feet,—which is nearly a mile.

Crossing the Jordan.

directions	overflow	monument	testimony
covenant	overshadow	command	returned

Joshua now knew that the time had come for his people to cross the Jordan. Again he met the officers of the people, and gave them directions. The officers then gave these directions to the people. "Joshua spake unto the priests, saying, Take up the ark of the covenant and pass over before the people."

The Lord had told Joshua to say to the priests, "When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."

It was a great day in the camp of Israel. What they had looked forward to for forty years was now about to happen.

The priests gathered together, and those that bore the ark marched out ahead of the people.

"And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people, and as they that bare the ark came unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon a heap very far from the city Adam, and those that came down toward the sea of the plain, even the Salt Sea, failed and were cut off, and the people passed over right against Jericho."

This was a wonderful time for the children of Israel. They had often heard the story of their fathers' passing through the Red Sea. As they had camped beside the Jordan, they had wondered how they could cross. God did not have them build boats or a bridge. He did not ask them to swim the waters, but he laid his hand against the waters to the north, and they stood still, and the water to the south ran on to the Dead Sea and left the dry land for the people to pass over.

Jericho was near enough to the Jordan so that the people in the city could see what was happening. Is it any wonder that their hearts trembled when they saw this mighty host coming into the land?

The priests stood still in the river until all the people had passed over.

Twelve men took twelve great stones out of the bed of the river, and stood them up for a monument on the west bank of the river. Then the priests themselves crossed over the river, and the waters flowed on as before.

“The Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony that they come up out of the Jordan.” Joshua then commanded the priests, saying, “Come ye up out of Jordan.” “And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned to their place, and flowed over all his banks as they did before.”

The people loved Joshua. They knew that God was with him as he had been with Moses.

At the appointed time began the onward movement, the ark, borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark.

All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters.

Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare.

At the divine command, the priests advanced to the middle of the channel, and stood there, while the entire host descended, and crossed to the farther side.

When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and "the soles of the priests' feet were lifted up unto the dry land," than the imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream.—
Patriarchs and Prophets.

For Study.

At what season of the year did Israel cross the Jordan? How do you know?

What made the Jordan overflow its banks ?

Read a Bible verse that tells what the priests did before the waters of Jordan parted.

Tell how the people crossed the Jordan.

How many people were there ?

Read a Bible verse that locates the place on the Jordan where the people crossed.

Read a verse that tells what day the people finished crossing the Jordan.

Locate on the map the place where they made their first camp on the west side of Jordan.

Where was the ark which the priests carried, usually kept ?

Where is the story of the crossing of the Red Sea ?

How many of the men who crossed the Red Sea crossed the Jordan ? Read a verse that tells.

Give the meaning of—

- | | |
|---------------|---------------------|
| 1. van | 6. channel |
| 2. surging | 7. descended |
| 3. current | 8. security |
| 4. imprisoned | 9. resistless |
| 5. soles | 10. natural channel |

In the last paragraph quoted from "Patriarchs and Prophets," page 169, why is the apostrophe placed after *s* in *priests'* instead of before the *s* ?

Read again the quotation from "Patriarchs and Prophets," and make a list of all the words that refer to the Jordan river, such as "tide," "angry," "surging stream," etc.

The Face Sunbeam.

Let us carry the sunshine wherever we go,
 It will surely make somebody glad;
 For a comforting word, like a clear, golden ray,
 Will bring help to the weary and sad.

Let us carry the sunshine wherever we go,
 Let it beam from the bright, cheery face;
 There's charm in the smile, there is power in the glance
 That betokens the heart's tender grace.

Let us carry the sunshine wherever we go:
 'Tis the sunshine that never grows dim.
 When looking to Jesus, the Light of the world,
 We are living and shining for him. —*Selected.*

God Remembers the Children.

lodging	covenant	memorial	according
pitch	monuments	Creator	answer

In doing his wonderful works for Israel, God never forgot the little children. He was always thinking about them and planning for the time when they would be men and women who would work for him.

One of the reasons he gave the passover feast to his people, was that the children might have something to remind them of the days when their fathers had lived in Egypt and God had led them out with a mighty hand.

Every time the passover lamb was slain, God expected the children to ask questions about it. To the fathers he said, "And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage."

And then these fathers were to tell of their life in Egypt, and of the death of the first-born in the Egyptian families, and that it was the first-born child in Israel which belonged especially to the Lord and his work.

When the people had crossed the Jordan, the Lord again thought of the little children.

"It came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

"Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man, and Joshua said unto them, Pass over before the ark of the Lord your God, into the midst of Jordan, and take you up, every man of you, a stone upon his shoulder according unto the number of the tribes of the children of Israel, that this may be a sign among you.

"That when the children ask their fathers in time to come, saying, What mean ye by these stones?

"Then ye shall answer them, That the waters of Jordan were

cut off before the ark of the covenant of the Lord. When it passed over Jordan, the waters of Jordan were cut off. And these stones shall be for a memorial unto the children of Israel forever.

“And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them, unto the place where they lodged, and laid them down there.

“And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood, and they are there unto this day.

“And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

“And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land, for the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over.”

You see, this was one way that stones could tell a story. Sometimes when monuments were built of stone, the people painted them white, and then wrote the law of God on them. Other people would then read as they passed, and the children would read it too.

God wanted first the children of his own people, and then all

the world besides, to know of the Creator. He told Joshua this, as well as about the children. He told him to pile up the stones, "That all the people of the earth might know the hand of the Lord, that it is mighty."

God wants little children to ask questions about the things they see, and he wants fathers and mothers to answer their questions in such a way as to teach them to love God.

For Study.

Why were just twelve stones taken out of Jordan to build the monument?

Where were these twelve stones piled? Find the name of the place on the map.

Where did Joshua himself pile some stones? How many did he put in the pile? Why just that number? Read Joshua 4:9.

What was this stone monument to teach?

What did God expect the children to do when they saw the pile of stones? Read a verse which answers the question.

God still puts things where we can see them, to make us ask questions. The trees grow to make children ask questions of their parents and teachers. Ask some one these questions, and see how their answers show you God's care for you as well as for other things:—

1. What does a maple tree eat?
2. Where does it get its food?
3. How does a maple tree breathe?
4. What would happen to a tree if all its leaves were torn off?

5. What draws the tiny tree out of the ground when the seed is buried?
6. What gives the grass its beautiful green color?
7. When the horses and cattle keep eating the grass close to the earth, how can it grow up again?

Ask your teacher good questions about the things you see out-of-doors.

On your way from school to your home, look for things God has planted as monuments, and write a list of questions about them.

The Sunbeams.

“Now what shall I send to the earth today?”

Said the great round, golden sun.

“O let us go down there to work and play,”

Said the sunbeams every one.

So down to earth in a shining crowd

Went a merry, busy crew ;

They painted with splendor each shining cloud

And the sky as they passed through.

The sunbeams then through the window crept

To the children in their beds,

They poked the eyelids of those who slept,

And gilded their little heads.

“Wake up, little children,” they cried in glee,

“And from Dreamland come away ;

We have brought a present, awake and see,

We have brought you a sunny day.”

—Eleanor Smith.

A Problem.

If three little houses stood in a row,
 With never a fence to divide,
 And if each little house had three little maids
 At play in the garden wide,
 And if each little maid had three little cats
 (Three times three times three),
 And if each little cat had three little kits,
 How many kits would there be?

And if each little maid had three little friends
 With whom she loved to play,
 And each little friend had three little dolls
 In dresses and ribbons gay,
 And if friends and dolls and cats and kits
 Were all invited to tea,
 And if none of them all should send regrets,
 How many guests would there be? —*Selected.*

What is the answer to the last question in "A Problem"?

Tell the story of the sunbeam.

Find the word *stagnate*, and tell what it means.

You should be able to spell every word in your reader as far as this. Are you?

Between the dark and the daylight,
 When the night is beginning to lower,
 Comes a pause in the day's occupations,
 That is known as the Children's Hour.

—*Henry W. Longfellow.*

Preparing to Take the Land.

courage	directly	deliverance	defeat
celebrate	Canaanites	messenger	captain

When Joshua was made the leader of the army of Israel in the place of Moses, God said to him, "Be strong and of a good courage." "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee."

It took faith and courage to lead the people into the land. To have the waters of the river Jordan part before them, had made the people realize that God was still their leader. And they all knew that God was with Joshua, as he had been with Moses.

It was the tenth day of the first month that the children of Israel crossed the Jordan. It was spring-time, in the month of March or April, and only four days before the passover should be kept.

The whole army camped on the west banks of the Jordan, at Gilgal, and there kept the first passover in the land of Canaan on the fourteenth day of the first month. In fact it was only the third passover that had ever been celebrated, for as long as Israel wandered in the wilderness, they could not have a feast in honor of deliverance.

For forty years they had eaten manna which came directly from heaven. Now they were in a land where they could till the soil and raise their own food. "And they did eat of the old corn

of the land on the morrow after the passover, unleavened cakes, and parched corn in the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land. Neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year."

How strange it must have seemed to plant seed, to watch it grow and then to gather the grain, when for forty years the manna had fallen like dew about their tents.

The people living near the Jordan had watched the children of Israel as they crossed the river on dry land. The news had spread all through the land, and the heathen trembled because they had often heard of the God of the Israelites.

Still the Canaanites had strong, walled cities, and large armies; and unless Israel obeyed the Lord, the Canaanites could defeat them in battle.

In order that Joshua might be full of courage, and know that he would have victory, the Lord sent a messenger to him. Joshua was near Jericho, and was wondering how the city could be taken. He asked God what he should do. "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand.

"And Joshua went unto him, and said unto him, Art thou for as or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come.

"And Joshua fell on his face to the earth and did worship, and said unto him, What saith my Lord unto his servant? And

the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

This man with the drawn sword was Jesus, the captain of the armies of heaven. Could Joshua fail with such a leader?

For Study.

What man besides Joshua was told to take off his shoes because the ground was holy?

Where was Joshua when this command was given to him? Where was the other man when he heard the command?

Where was the first passover feast eaten? Describe it.

Where was the second passover eaten? Read the account of it.

Where and when was the third passover supper eaten?

How many of those who ate the first passover, ate the third?

Read a verse that tells where and when the manna began to fall.

When and where did manna fall for the last time?

Write the names of all the places you can remember at which Israel lived from the time they left Egypt until they reached Gilgal.

Write the names of three rivers.

Draw :—

1. Something that lived in the land of Canaan. It flies, and has six legs, and makes something which people eat.
2. A fruit that grows in clusters. Twelve men found it

growing at Hebron, and two of the twelve carried a bunch home with them.

3. Another fruit that grew in Canaan.

4. A stalk of something out of which thread was made.

Write twenty-five words spelled with the letters in the word *deliverance*.

Parch a few kernels of corn and taste it. Some people eat this for bread.

There is another word pronounced the same as each of these. How do you spell it?—

1. Prophet.

3. See.

3. Rode.

4. Right.

5. Meat.

The Capture of Jericho.

majestic	ripening	issuing	vegetation
tropical	determined	inhabitants	compassed
chosen	ordered	marched	mighty

Jericho, the city of palm trees, the wealthiest and most wicked city of the land, was not far from the river Jordan. The king of the city had watched the children of Israel as they crossed the river. His heart melted within him. His city, however, was strong. It had great stone walls, and he had a large army inside to defend it. So he ordered all the gates to be shut. No one went out and no one came in.

But the Lord said unto Joshua, "See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor."

Then the Lord told Joshua how he should capture Jericho. All the people were to have a part in taking this, the first city in the land of Canaan.

"Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days."

First marched a chosen body of men of war; then came seven priests, each one with a trumpet of ram's horn; after them the ark was borne, and last came all the rest of the people. For six days they were to go quietly around the city. Not one word was to be spoken by any one. "And the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets."

Joshua told the people just what was to be done. The first day the men with the trumpets, the priests with the ark of God, and the army, marched silently around the city, and they came into the camp and lodged in the camp.

Early on the morning of the second day they did exactly the same thing. So they did six days.

"And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner, only that day they compassed the city seven times.

"And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city."

All that week the people living in Jericho had watched the

army march around the walls. They trembled, not knowing what would happen, but none of the Israelites said a word.

On the seventh day they watched them march quietly around the walls seven times. To the people who watched, this seemed very foolish. The people outside of Jericho had to believe that it was God's way, or it would seem foolish to them too.

Rahab, in her home on the wall of the city, was watching. The red cord had been bound in her window, and the soldiers knew that her family was to be saved.

There was a great blast from the rams' horns. Then a great shout went up from the people of Israel, and the walls of Jericho "fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

The two men whom Joshua had sent to view Jericho had been told to go to Rahab's house and save her. She and her father and her mother and her brethren and all that she had, were taken to the camp of Israel, and ever after lived with the Israelites.

The Lord commanded Joshua to put to death all the people of Jericho. They were even to kill the cattle. Jericho was a wicked city, and although the people had seen the power of God, they would not trust him. Rahab's family were the only ones who believed, and they were saved. Not one living thing was to be saved. But the gold, the silver, and the brass which could be used, God commanded Joshua to put in the house of the Lord.

This was the victory which the Lord gave the children of Israel when they first went into the land of Canaan.

Jericho.

Jericho lay on the border of a fertile valley. "From their camp at Gilgal, the eye of the Israelites wandered over a vast grove of majestic palms, nearly three miles wide and eight miles long. This gave it the name of 'The City of Palm Trees.' It was in the late spring, and here and there could be seen the fields of ripening grain.

"The gray mountains rose in the distance and added to the scene. At their base, surrounded by the dense foliage, were the temples and palaces of Jericho.

"It was, indeed, a delightful spot. A torrent, issuing from the highland above, flowed across the plain to the Jordan. A little to the north two springs fed brooks which watered the plain. The vegetation was tropical."

Jericho means "The City of the Moon." It was so named because the heathen goddess of the moon, called Ashtoreth, had a temple in the city, and was thought to protect its inhabitants.

There were many homes of wealth in Jericho, but the people loved Ashtoreth more than they loved God. They were given a chance to believe in him, but they determined to keep his people out of the promised land, and so they shut their gates against them.

For Study.

What is meant by this sentence: "The vegetation was tropical"?

In what climate do palm-trees grow?

Why was Jericho called "The City of Palms"?

Dates grow on one variety of palm-trees. Name another fruit which you have seen which grows on palm-trees.

Describe the capture of Jericho.

What shows that God, and not the people themselves, took the city?

Read the sixth chapter of Joshua, and find a word which means "to go around."

In what words does Joshua say that the people went about Jericho very early in the morning?

Tell the story of the two men who went to Jericho as spies.

Stealing from the Lord.

tempted	shekel	earnestly	confession
garment	disgraced	guilty	Achan

The Lord had told the children of Israel just what they were to do with everything they found in Jericho. Some of the men living in Jericho were rich, and when the children of Israel went into the city, they found gold and silver and fine clothes in their houses.

Some of these things tempted the children of Israel. There was one man who found a beautiful garment which he took. He also took two hundred shekels of silver, and a piece of gold which weighed fifty shekels. No one saw him take them, and he

hid them in the ground inside his tent. He did not think that any one would find out what he had done.

Jericho had been taken so easily that the people thought the next town, called Ai, could be as easily taken, so the men said to Joshua, "Let not all the people go up, but let about two or three thousand men go up and smite Ai."

So about three thousand men went up before Ai, and the men of Ai came out against the children of Israel and killed thirty-six men, and chased away the others.

The children of Israel could not understand this. "The hearts of the people melted as water." Joshua felt that he was disgraced. He "rent his clothes and fell to the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads."

Joshua prayed earnestly to the Lord. He told the Lord how he had trusted in him and how the Lord had brought his people into the land of Canaan. He said, "O Lord, what shall I say when Israel turneth their backs before their enemies? for the Canaanites and all the inhabitants of the land shall hear of it."

The Lord knew what had made the children of Israel weak, and so he said to Joshua, "Get thee up. Wherefore liest thou thus upon thy face? Israel hath sinned." Then the Lord told Joshua that some one in the camp had taken things out of Jericho.

Joshua rose up early in the morning and brought Israel together by their tribes. The lot was cast, and it fell upon a man whose name was Achan.

Joshua could hardly believe that Achan was the guilty man. He said, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done. Hide it not from me."

Then Achan told Joshua what he had taken out of Jericho, and where the treasures could be found.

"So Joshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent."

Because Achan had done this, he was stoned to death at the command of the Lord. When God told his people what to do, he expected them to do it. When they disobeyed him, they were weak. Did it do Achan any good to take the things he stole?

After the sin of Achan had been put away, the Lord said to Joshua, "Fear not, neither be thou dismayed. Take all the people of war with thee, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land."

All the men of war were to go against Ai. The plan for taking the city is to be found in the eighth chapter of Joshua. Joshua wrote it all out, and you may read his story of the taking of this city.

For Study.

Tell the story of the taking of Jericho.

Why was Jericho a hard city to take?

About how far from Jericho was the second city the Israelites tried to take? Find it on the map.

Read some verse that shows the Israelites thought their own numbers had something to do with the taking of Jericho.

Tell the story of Achan.

How did Joshua find out that Achan was the guilty man?

Think of some other man who took something that did not belong to him. How was he punished?

When and where did Joshua meet Jesus? What did Joshua say to him?

A shekel of silver was worth 55 cents.

A shekel of gold was worth about \$8.75.

What was the gold worth that Achan stole?

How many dollars' worth of silver did he take?

In those days, one dollar would buy as much as ten dollars today. How much would the gold and silver that Achan stole be worth today?

How many times the number of spies sent from Kadesh was the number of men killed at Ai?

Tell the story of the taking of Ai.

A Great Out-of-door Meeting.

Ebal	Gerizim	monument	plaster
altar	alter	memory	attended
diligently	hearken	service	obedient

The children of Israel were at last in the land of their fathers, but that land—all but two cities—was still owned by their enemies. But before taking other cities or finding homes for themselves, the people held a great meeting, or praise-service.

Their camp was still at Gilgal, near the Jordan. Shechem, Abraham's old home, was a short distance north. It was a very dear place in the memory of the Israelites. You will remember that Shechem was in a valley between two hills. The hill to the north was called Mount Ebal, the one to the south Mount Gerizim.

These hills were close enough together for the voice of a person standing between them to be distinctly heard on either one.

The tribes of the children of Israel were divided, six taking their places on Mount Ebal, and six on Mount Gerizim. They were in one of the most beautiful spots in all the land.

On Mount Ebal, Joshua had a stone monument built. The stones were covered with plaster, and all the law of God, as it was given to Moses, was written on the plaster where all the people could see it. Near the monument was an altar for burnt offerings.

All the people went to their places on the mountains. Even the women and the little children were there. Everybody attended this meeting. The priests with the ark stood in the valley between the two hills. Joshua stood beside the ark. The trumpet blew, and a deep silence came over the people.

In the quiet, while all the people listened, Joshua read the blessings that would come to God's people if they were obedient children.

Joshua's voice rang out clear and strong:—

“ It shall come to pass, if thou shalt hearken diligently unto

the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

“All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

“Blessed shalt thou be in the city.”

And from Mount Gerizim, from thousands of voices, arose a loud “AMEN.”

“Blessed shalt thou be in the country,” Joshua read.

And the people answered, “AMEN.”

There were many blessings. Joshua read them all, and after each one the people on Mount Gerizim said, “AMEN.”

Then he turned toward Mount Ebal and read the misfortunes that the people would have if they did not obey.

“Cursed shalt thou be in the city,” read Joshua.

And from Mount Ebal arose the “AMEN.”

“Cursed shalt thou be in the field.” “AMEN.”

When all the blessings and all the curses had been solemnly read, Joshua read all the commandments. He read also all those laws about the land, the poor, the care of their health, and all that God had told them about their living.

Many of the men and the women and the children who heard Joshua read on this day, had not heard God speak at Sinai. They had been born since that time. That is why God had the law read to them. Every seventh year after that, it was to be read to them again. This was so that all the children would learn the law as they grew up.

For Study.

Find the blessings that God pronounced upon his people, in Deuteronomy 28:1-14. Read them all, and in class read them responsively with your teacher.

Describe the meeting at which these were read.

Where was the altar built?

On what was the law written?

Repeat the ten commandments.

Find the place in Deuteronomy where Moses told the people that they should have the meeting at Shechem when they came into the land of Canaan.

Find in Genesis the story of Abraham at Shechem.

Find on the map the two mountains on which the people gathered to hear Joshua read the law.

Read again the description of Shechem, page 21 of the Second Reader, and name three kinds of trees that grew in that valley.

Find the names of some flowers that grew in Palestine.

The Praise-meeting of the Flowers.

The flowers of many climates,
 That bloom all seasons through,
 Met in a stately garden
 Bright with the morning dew.

For praise and loving worship,
 The Lord they came to meet.
 Her box of precious ointment
 The Rose broke at his feet.

The Passion-flower his symbols
Wore fondly on her breast ;
She spoke of self-denial,
As what might please him best.

The Morning Glories fragile,
Like infants soon to go,
Had dainty, toy-like trumpets,
And praised the Master so.

“ His word is like to honey,”
The Clover testified,
“ And all who trust thy promise
Shall in thy love abide.”

The Lilies said, “ O trust him !
We neither toil nor spin,
And yet his home of beauty
See how we enter in ! ”

The King-cup and her kindred
Said, “ Let us all be glad ;
With his redundant sunshine
Behold how we are clad.”

“ And let us follow Jesus,”
The Star-of-Bethlehem said.
And all the band of flowers
Bent down with reverent head.

The glad Sunflower answered,
And little Daisies bright,
And all the cousin Asters,
“ We follow toward the Light.”

“ We praise him for the mountains,”
The Alpine Roses cried :

“ We bless him for the valleys,”
The Violets replied.

“ We praise him,” said the Air-plant,
“ For breath we never lack: ”
“ And for the rocks we praise him,”
The Lichens answered back.

“ We praise him for the waters,”
The gray Sea-mosses sighed ;
And all his baptized Lilies
“ Amen! Amen! ” replied.

“ Hosannah in the highest,”
The Baby Bluets sang ;
And little, trembling Harebells
With softest music rang.

“ The winter hath been bitter,
But sunshine follows storm ;
Thanks to his loving-kindness,
The earth’s great heart is warm, ”—

So said the pilgrim May-flower
That cometh after snow,
The humblest and the sweetest
Of all the flowers that blow.

“ Thank God for every weather,
The sunshine and the wet, ”
Spoke out the cheerful Pansies
And darling Mignonette.

And then the sun descended,
The heavens were all aglow.
The little Morning Glories
Had faded long ago.

And now the bright Day Lilies
 Their love-watch ceased to keep;
 "He giveth," said the Poppies,
 "To his beloved, sleep."

The gray of evening deepened,
 The soft wind stirred the corn,
 Then suddenly in the garden
 Another flower was born.

It was the Evening Primrose.
 Her sisters followed fast;
 With perfumed lips they whispered,
 "Thank God for night at last."

—*Selected.*

How many of these flowers do you know?

Give the color of each one.

Describe each one.

Draw each one with the plant on which it grows.

See how many of them you can raise in your school garden.

The Deception of the Gibeonites.

ambassadors	provision	mouldy	league
wildly	journey	vituals	garments
counsel	princes	beguiled	hewers

The people in Canaan began to feel that there was no safety for any of them. Jericho and Ai, two strong cities, had both fallen. What could other places expect?

Eighteen or twenty miles west of Jericho was the town of

Gibeon. The people in this town knew that if the Israelites came against them, there was no hope. They did not accept the God of Israel as their God and thus save themselves, but they tried another way. Joshua himself tells the story. He says:—

“When the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them. And all the bread of their provision was dry and mouldy.

“And they went to Joshua unto the camp at Gilgal, and said unto him and to the men of Israel, We be come from a far country. Now therefore make ye a league with us.

“And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

“And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye, and from whence come ye?

“And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God. For we have heard of the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

“This our bread we took hot for our provision out of our houses on the day we came forth to go unto you ; but now, behold, it is dry, and it is mouldy. And these bottles of wine, which we filled, were new, and, behold, they be rent. And these our garments and our shoes are become old by reason of the very long journey.

“And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live. And the princes of the congregation sware unto them.

“And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them.”

“And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

“And they answered Joshua, and said, Because it was certainly told thy servants how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you ; therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand ; as it seemeth good and right unto thee to do unto us, do.

“And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And

Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord.”

The Gibeonites pretended that they had traveled a long way, when really they had come but a few miles. They had passed through groves of olives and figs.

They probably traveled on asses. On the back of these beasts travelers loaded large bags made of haircloth. These bags held their tent, their food, and their cooking vessels.

Wine bottles were not made of glass, but of skin, and when they were old and a hole burst in the side, the men tied up the hole with a piece of cord.

The climate of Palestine was hot, and the women usually baked bread every day. If the bread was kept a few days, it became hard or mouldy.

Imagine the men in the city of Gibeon gathering old sandals, old wine bottles, and stale bread, for their messengers to take to Joshua. They acted well their part in deceiving Joshua.

For Study.

Locate the city from which the Gibeonites came.

How long did it take to walk from their home to the camp where Joshua was? Joshua 10:9.

Tell of the way they deceived Joshua.

Read a verse that tells why Joshua was deceived.

Read a verse that tells why the Gibeonites wanted to deceive Joshua.

What punishment did Joshua put upon the Gibeonites?

Describe the shoes worn in Palestine.

Draw a water-bottle such as was used in the days of Joshua.

Describe the way the Gibeonites dressed their feet when they came to see Joshua.

What are the silent letters in the word "league"?

What does this word mean?

Copy all the proper nouns on page 194.

Write all the words at the head of this lesson, and opposite each one write the meaning.

Where in the Bible do you find the story of the meeting Joshua called at Shechem?

Where in the Bible do you find the story of the Gibeonites?

Why were these people called Gibeonites?

What city was called the city of palm-trees? Why?

Joshua Takes the South and the North Land.

southern	campaign	captain	deceived
northern	victorious	referred	deception

The Gibeonites made peace with Joshua and the children of Israel. This made some of the kings in the south of Palestine angry, and five of them joined their armies and marched against the town of Gibeon.

When the people in Gibeon heard that the kings of five cities were coming, they sent word to Joshua that he must come and help them.

Joshua did not attempt to meet these armies until he had asked God what to do.

“And the Lord said unto Joshua, Fear them not, for I have delivered them into thine hand. There shall not a man of them stand before thee.”

With this promise Joshua started for Gibeon with his men. They traveled all night, and in the early morning came upon the five armies encamped about Gibeon. These armies were very much surprised to see Joshua and his men.

The Lord fought with the children of Israel, and the other men fled before them. They ran down the rocky hills toward the southwest, and Joshua’s men followed after.

This was a strange battle. Suddenly dark clouds overspread the sky. A terrible storm broke, and great hailstones fell on the frightened soldiers, killing many of them. “They were more which died with hailstones than they whom the children of Israel slew with the sword.”

One other thing happened to make this one of the most wonderful battles ever fought in this world.

The men of the armies of the five kings were seeking hiding-places in the mountains. Joshua was watching their flight from a high hill. He saw that the day would be too short to find them all, and so he made a wonderful prayer.

He said:—

“Sun, stand thou still upon Gibeon;
And moon, in the valley of Ajalon.”

“And the sun stood still, and the moon stayed till the people had avenged themselves on their enemies.”

Never before had such a thing happened, nor has it ever

since. But God makes all things, even the sun, and the moon, help those who love and obey him.

By conquering the five kings, Joshua gained all the southern half of Palestine.

Turning North.

Soon after this southern campaign, the kings in the north of Palestine united their forces to keep Joshua out of their cities.

The Lord again told Joshua not to fear, and he went north and met the enemy near Lake Merom.

Joshua's army was victorious.

"So Joshua took the whole land, according to all the Lord said unto Moses. And Joshua gave it for an inheritance unto Israel. . . . And the land rested from war."

Joshua was a great commander. He had been the leader of the armies of Israel for over forty years. Moses was trained in the court of Pharaoh to be a captain, but after he left Egypt he never led an army to battle. Joshua was trained in the wilderness, and God gave him many victories.

For Study.

Where did Joshua fight his first battle? Where is the story found in the Bible?

At what place did Joshua meet an angel who looked like the captain of an army? Where do you find the story?

Tell the story of Joshua's first victory in the land of Canaan.

Read Hebrews 11:30, and tell where the story referred to is found in the Old Testament.

Tell where the home of the people was who deceived Joshua. When did the sun help in a battle?

The day of the battle at Gibeon was somewhat as it will be at the end of the world. What besides the sun helped Joshua and his men?

Memorize Joshua 10:8, 14.

The men who fled before Joshua hid in caves. Did you ever see a cave?

There are some very large caves in the world. They are usually found in limestone rock. The water runs through the cracks in these rocks and gradually wears them away, leaving rooms in the rocks. Ask your teacher to tell you of some things that are found in caves.

Make a list of the verbs in this lesson that represent action in the present time.

Change each one so that it represents action in the past.

Home at Last.

assembled	capital	geography	lot
subdued	pasture	tithes	support

No man had yet received a real home in the land of Canaan. Many battles had been fought, and finally most of the kings in the land had been conquered. "The whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."

Shiloh was the first capital in the land of Canaan, and there the people came to worship for many years.

Two and one-half tribes of Israel had been given homes by Moses on the east side of Jordan. The tribe called Reuben settled by the Dead Sea. Gad lived north of Reuben, and the half tribe of Manasseh still farther north. The men of these tribes had large flocks of sheep and cattle, and they asked for homes east of the Jordan because they wanted plenty of room and good pasture land.

When Israel crossed the Jordan, the women and children belonging to these two and one-half tribes stayed in their homes on the east of Jordan, but many of the men crossed over the river to help their brethren in the battles in the land of Canaan.

As Canaan was conquered, the tribe of Judah was given land on the west side of the Dead Sea. Ephraim was given a strip of country north of Judah, and the other half of the tribe of Manasseh lived still farther north, on the west side of the Jordan. Seven tribes had not yet received their homes.

It was the Lord's will that each family should own a small piece of land, and that all should till the soil. The children of Israel were to live in the country and raise what they ate. For over two hundred years they had been slaves in Egypt. Then for forty years they had wandered in the wilderness. During those years they had been looking forward to the time when they could have little homes of their own, and could raise what was good for them to eat. Now the time had come for this. Five tribes had their homes. The other seven were still to be located.

Joshua sent three men from each tribe through all the land of Canaan. They were to describe the country and see where it would be best for each tribe to settle. "The men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh." This book was a geography of Palestine, and this is the first record we have of such a book.

Then Joshua cast lots, and each of the seven tribes received a portion of the land.

In all of this, the Lord did not forget the tribe of Levi. This tribe had been chosen to work in the tabernacle. They were the teachers and the ministers. They were not to own land and make homes for themselves, because their time was to be given to the Lord, and they were to be supported by the other tribes. They alone had no portion of the land given them, but forty-eight cities, with the country around them, were set aside especially for the Levites. It was in this way that the Lord cared for the teachers of his people. All the people paid their tithes, and made offerings. These were given to the Levites for their support.

Supplementary Reading.

The cities of refuge:—Joshua 20.

For Study.

Draw a map of Palestine, on which you put the Jordan river, a large inland sea, a lake, Jericho, Gilgal, Shiloh, the two and

one-half tribes east of Jordan, the tribes that lived west of the Jordan, and the cities of refuge.

In drawing the map, let one inch represent twenty miles. Be exact in your measurements.

Tell the story of the cities of refuge.

How did those cities represent Jesus?

Teaching Israel to Farm.

harvest	statute	increase	wisest
sheaf	accord	frequently	rebuke
parched	reap	cultivate	caterpillar

Long before the children of Israel settled in the promised land, the Lord gave them rules for farming. Almost the first thing that happened after the land was entered, was that big out-of-door meeting where Joshua read these laws over to the people.

The people now had the land, each family owning a small farm, and here are some of the laws they were to learn and obey in order to get good crops.

The First Fruits.

The Lord gave this word:—"When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest. . . . And ye shall eat neither bread, nor parched corn,

nor green ears until the selfsame day that ye have brought an offering unto your God. It shall be a statute forever throughout your generations in all your dwellings."

The Land Should Keep Sabbath.

The Lord said, "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord. Thou shalt neither sow thy field, nor prune thy vineyard.

"That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed. For it is a year of rest unto the land.

"If ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of the old fruit until the ninth year. Until her fruits come in, ye shall eat of the old store."

This was a much different way of farming than that followed by the other people. What do you think the Canaanites would say when they saw all the land which the children of Israel owned, resting one year in seven?

This seventh year, or sabbath for the land, was to be a spec-

ial time for study by all the people. All were to meet together on this seventh year, as they met at Mount Gerizim and Mount Ebal. Instead of spending all the time in work to get enough to eat, they were to study and worship part of the time. All the little boys and girls in Israel attended these meetings each seventh year.

Read again how these farmers were taught to care for their fruit-trees (see page 92), and how they left wheat in the corners of the field and fruit on the trees and vines, for their poor neighbors to glean. They were to select good seed, to plow and to cultivate thoroughly, and to change the crop on each piece of land frequently.

After giving his people these rules for farming, and still others besides these, he told them if they would farm as he had taught them, men would say they were the wisest people in all the world. God wanted others to come to his people to learn how to raise good food, and how to care for the soil.

This was one way the Israelites were to teach others about Christ. Truth was to spring out of the ground. The Lord promised to send rain when it was needed to make things grow. He also promised to rebuke the worms, the locusts, and the caterpillars that often destroyed the crops.

When a stranger asked an Israelite why his fields looked so much better than his own, and why his fruit-trees bore such good fruit, the Israelite would tell of God's blessings.

We are Israelites if we have faith in Jesus, and our Father would have his children today live in the country and teach the

truth from the soil. Have you a garden? What are you growing in your garden? What will the Lord receive from your garden?

Supplementary Reading.

What to do with the first fruits:—

Deuteronomy 18:4, 5.

Deuteronomy 26:1-11.

2 Kings 4:42-44.

For Study.

Tell the story of the man who, with a basket on his arm, went to Shiloh with his first fruits.

To whom were the first fruits usually given?

At what time were the first fruits given as an offering to help support a school?

What should we do to the soil before sowing the seed? Isaiah 28:24, 25.

What happens when a man does not prepare the soil for the seed? Proverbs 20:4.

Whose duty is it to sow the seed? Isaiah 28:25.

After the seed is planted, who makes it grow, and what means does he use? Deuteronomy 11:13-15.

Why is it we do not always get rain at the right time? Deuteronomy 11:16, 17.

What is one of the lessons a farmer learns from his crops? James 5:7.

Because patience is needed by those who teach the gospel, the farm is a school for training missionaries.

Who was the first farmer ?

When the Lord took the children of Israel into the land of Canaan, which was a second garden of Eden, to how many of them did he give a small farm ?

What will we do in the new earth ? Isaiah 65 : 21.

If we expect a home in the new earth, what will we do on this earth ?

What will we teach others to do ?

The Seed.

The farmer planted a seed,—
 A little, dry, black seed,—
 And off he went to other work,
 For the farmer was never known to shirk.
 And cared for what had need.

The night came with its dew,—
 The cool and silent dew ;
 The dawn came, and the day,
 And the farmer worked away,
 At labors not a few.

Home from his work one day,—
 One glowing summer day,—
 His children showed him a perfect flower ;
 It had burst into bloom that very hour ;
 How I can not say.

But I know if the smallest seed
 In the soil of love be cast,

Both day and night will do their part ;
 And the sower who works with a patient heart.
 Will find the flower at last.

—*Selected.*

Agriculture is the most healthful, most useful, and most noble employment of man.—*George Washington.*

No nation will long survive the decay of its agriculture.—*Thomas Jefferson.*

I believe in a spade and an acre of ground.—*Emerson.*

.Get out of the large cities as fast as possible.—*E. G. White.*

Little Children in Canaan.

learning	speaking	delightful	pilgrims
farming	ripening	brightened	shepherds

When the Israelites first lived in the land of Canaan, all the children were born in the country. There were no large cities, and even the people who lived in towns and cities had land outside, which they tilled. So all the little boys and girls in the promised land were country boys and girls.

When they were little people, they played out-of-doors. They saw the sheep and the cows, the bees and the flowers.

As they grew older, the boys, and often the girls too, worked out in the fields. They would sow the grain in the spring-time, and gather it in the autumn.

When the fathers all went up to the feasts, the mothers

and the children often stayed at home to look after the farm.

The home and the farm were the children's school, and mothers and fathers were the first teachers. Later in life, the Levites helped the mothers and fathers to teach.

The children were learning all the time. God said to the parents, "Ye shall teach them [the commandments, the laws of farming, the care of the poor, etc.] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." This meant all the time.

Learned by the Way.

A little Jewish boy went out for a walk with his father. The path they took led them through a vineyard. It was summer, and the grapes were ripening.

This little boy was a great fellow to ask questions.

The vines were heavily loaded with grapes. The father stopped, and he and his son stooped to lift some of the branches, as the vines ran over the rocks.

"Why are the leaves at the end of the stem all smaller than the others, father?"

The largest bunches of fruit were found near the main stem: "Why is that, father?"

There were still signs of the close pruning of the vines in the early spring, and the father told his son why the owner had cut the vines back until they looked all naked and bare.

They ate of the sweet, juicy fruit, and the little boy asked, "Where does the juice come from, father?"

It was quite a story the father told of the water in the ocean, of the journey in the form of vapor up to the sky on a sunbeam, of the sail in a cloud, of the rainfall on the vineyard, and of the drink that the grapes took.

That was one lesson which this father taught his son as they walked by the way.

Can you answer all the questions the son asked?

Supplementary Reading.

A monument built for the children's sake. Joshua 22.

A Picture of Palestine.

As the people went up from their homes to attend the pass-over feast, this is what they saw:—

"The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the spring-time.

"The grass was green on the hills and in the valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful. It was the season so beautifully pictured by the sacred singer:—

"The winter is past,
 The rain is over and gone;
 The flowers appear on the earth;
 The time of the singing of birds is come,
 And the voice of the turtle is heard in our land;

The fig-tree ripeneth her green figs,
 And the vines are in blossom,
 They give forth their fragrance.'

“Throughout the land, bands of pilgrims were making their way toward Jerusalem. The shepherds from their flocks, the herdsmen from the mountains, fishers from the sea of Galilee, the husbandmen from their fields, and the sons of the prophets from the sacred schools,—all turned their steps toward the place where God’s presence was revealed.”

To Sleepy-land.

The first train leaves at 6 p. m.
 For the land where the poppy blows, -
 And mother dear is the engineer,
 And the passenger laughs and crows.

The palace car is the mother’s arms;
 The whistle a low, sweet strain;
 The passenger winks and nods and blinks,
 And goes to sleep on the train.

At 8 p. m. the next train starts
 For the poppy-land afar,
 The summons clear falls on the ear,—
 “All aboard for the sleeping-car!”

But what is the fare to poppy-land?
 I hope it is not too dear.

The fare is this—a hug and a kiss—
And it's paid to the engineer.

So I ask of Him who children took
On His knee in kindness great,
“Take charge, I pray, of the trains each day,
That leave at 6 and 8.”

“Keep watch of the passengers,” thus I pray,
“For to me they are very dear,
And a special ward, O gracious Lord,
O'er the gentle engineer.” —*Selected.*

The Inheritance of Caleb.

Anakim	hardship	Debir	wandered
stronghold	capture	Achsah	finest
capital	connected	interesting	nether

One of the most interesting stories connected with the taking of Palestine is that of Joshua's friend, Caleb, and the town of Hebron.

Hebron was very dear to the children of Israel because Abraham had lived there, and Isaac and Jacob. The cave of Machpelah was near Hebron, too.

On the hills near Hebron grew the finest grapes in all Palestine. When the children of Israel camped at Kadesh-barnea about forty-five years before this, and sent the spies into the land,

it was near Hebron that they found the grapes which they took back to Kadesh to show the people.

Caleb and Joshua were the two faithful spies, you remember. At that very time Caleb had said to Moses that when they should take the promised land, he wanted Hebron for his town. Moses promised him this city.

Moses died before the land was taken, but Caleb did not forget the promise Moses made. So after Joshua had gained most of the land for the Israelites, Caleb came to him one day, and this is the story he told.

He said, "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea.

"Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt. But I wholly followed the Lord my God.

"And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord thy God.

"And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness. And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses

sent me. As my strength was then, even so is my strength now, for war, both to go out, and to come in.

“Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced. If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.”

Caleb was fourscore and five years old,—what we would call an old man, but he was still strong, and willing, with God’s help, to take one of the strongholds of the Canaanites. He was not afraid of hardship. He did not ask some one to capture the place for him.

“Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

“Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.”

When Caleb first visited Hebron as a spy, there were giants in the place. The father of these giants was Anak by name, and the giants themselves were called Anakim.

When Caleb came to take Hebron forty-five years later, three chiefs of the Anakim were living in Hebron, and these giants and their families he drove out, and took the town for himself and his family.

Caleb had at least one daughter, and of her a story is told. Her name was Achsah, and at the time Caleb took Hebron she was still unmarried.

Soon after taking Hebron, Caleb went to a neighboring town about three miles west, called Debir.

Debir had another name. It was called Kirjath-sepher. Caleb called his men about him, and to them he said, "He that taketh Kirjath-sepher, to him will I give Achsah, my daughter, to wife."

One of the men who heard the offer was Othniel, Caleb's nephew. This young man took the town of Kirjath-sepher, and Caleb gave him Achsah for his wife.

Kirjath-sepher had no fertile land about it, it was not well watered, and Achsah was not very well pleased with her new home.

She was riding an ass from Hebron to Kirjath-sepher one day after this. Her husband and her father were with her. As she saw the town, she got off her ass. Caleb, her father, said to her, "What wouldest thou?"

Achsah answered her father, "Thou hast given me a south land; give me also springs of water." And Caleb did so. "He gave her the upper and the nether springs."

Caleb's sons and grandsons for many generations lived at Hebron and in neighboring towns. Hebron was for four hundred years the southern capital of Palestine. Even David lived there until he captured Jerusalem and made it the capital city.

Supplementary Reading.

If You Want a Place, Make it. Joshua 17:14-18

For Study.

Take turns in telling stories about Hebron.

When and where did you first hear of Caleb?

Find on the map all the places mentioned in this lesson.

What is a hill? Where have you seen hills?

What is a valley?

Name the two hills or mountains near Shechem.

Draw a simple outline picture showing hills, a river, and some trees.

Springs.

Have you ever seen a spring? When the rain falls on the ground, part of it, but not all of it, flows into the rivers. The sunbeams catch part of it and carry it as vapor up into the air, where it forms clouds. But some of it sinks into the ground.

That which sinks into the ground keeps going down and down so long as it can get through the soft earth and the gravel. When it comes to hard rock or some kinds of clay, through which it can not pass, it collects as a lake, or it may form an underground river.

These underground rivers run up hill and down, and sometimes the layer of soil or stone that holds the water comes to the surface, and there you have a spring.

There were many springs in Canaan. The valleys were often watered by springs.

At Gibeon there is still to be seen a large pool or reservoir hollowed out of the solid rock to receive the water from a spring.

If you drink water from a well, that well is probably fed by an underground river.

For Study.

Spring—to leap or bound.

Spring—a season of the year.

Spring—a fountain.

Write sentences using the word “spring” so as to illustrate these different meanings.

Robert of Lincoln.

Merrily swinging on brier and weed,
 Near to the nest of his little dame,
 Over the mountain side or mead
 Robert of Lincoln is telling his name :—
 Bob-o'-link, bob-o'-link,
 Spink, spank, spink,
 Snug and safe is that nest of ours,
 Hidden among the summer flowers,
 Chee, chee, chee.

Robert of Lincoln is gaily drest,
 Wearing a bright black wedding coat ;
 White are his shoulders and white his crest,
 Hear him call in his merry note :—
 Bob-o'-link, bob o'-link,
 Spink, spank, spink ;
 Look what a nice new coat is mine,
 Sure there never was a bird so fine,
 Chee, chee, chee.

Robert of Lincoln's Quaker wife,
 Pretty and quiet, with plain brown wings,
 Passing at home a patient life,
 Broods in the grass while her husband sings :—
 Bob-o'-link, bob-o'-link,
 Spink, spank, spink ;
 Brood, kind creature ; you need not fear
 Thieves and robbers while I am here,
 Chee, chee, chee.

Modest and shy as a nun is she ;
 One weak chirp is her only note.
 Braggart and prince of braggarts is he,
 Pouring boasts from his little throat :—
 Bob-o'-link, bob-o'-link,
 Spink, spank, spink :
 Never was I afraid of man ;
 Catch me, cowardly knaves, if you can !
 Chee, chee, chee.

Six white eggs on a bed of hay,
 Flecked with purple, a pretty sight ;
 There as the mother sits all day,
 Robert is singing with all his might :—
 Bob-o'-link, bob-o'-link,
 Spink, spank, spink ;
 Nice good wife, that never goes out,
 Keeping house while I frolic about,
 Chee, chee, chee.

Soon as the little ones chip the shell,
 Six wide mouths are open for food ;
 Robert of Lincoln bestirs him well,
 Gathering seeds for the hungry brood,
 Bob-o'-link, bob-o'-link,
 Spink, spank, spink,
 This new life is likely to be
 Hard for a gay young fellow like me.
 Chee, chee, chee.

Robert of Lincoln at last is made
 Sober with work, and silent with care ;
 Off is his holiday garment laid,
 Half forgotten that merry air :—
 Bob-o'-link, bob-o'link,
 Spink, spank, spink ;
 Nobody knows but my mate and I
 Where our nest and the nestlings lie.
 Chee, chee, chee.

Summer wanes ; the children are grown ;
 Fun and frolic no more he knows ;
 Robert of Lincoln's a humdrum crone ;
 Off he flies, and he sings as he goes :—
 Bob-o'-link, bob-o'link,
 Spink, spank, spink.
 When you can pipe that merry old strain
 Robert of Lincoln, come back again.
 Chee, chee, chee.

—*William Cullen Bryant.*

Results of Keeping Bad Company.

mingled	remnant	cleave	snares
Canaanites	remain	scourges	certainty
diseases	traps	heathen	taught

The Lord was very good to the children of Israel. He gave them the land of Canaan, and he wished them to own all that land, and even more. He told them to drive out all the heathen,

but the Israelites did not do this. They let the Canaanites stay in the land.

The little Jewish children played with the heathen children. When they grew to be men and women, the Hebrew young men married the Canaanitish young women. Then the heathen gods would be worshiped, and the God of heaven was soon forgotten.

Even before Joshua died, the Israelites were doing these things. Joshua saw it, and it made him very sad. He knew what would happen if his people kept company with those who did not know God.

One time when Joshua was an old man, he called all the people together to talk to them about this very thing.

He commenced by telling how good God had been to them, and how much he had helped them. He told them that he was old, and could not live much longer. Then he said to them, "Take good heed, therefore, unto yourselves, that ye love the Lord your God.

"Else if ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, know for a certainty that the Lord your God will no more drive out any of these nations from before you. But they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."

The land which God gave his people was the best place in all the world for them to live. If the people would only live as God had taught them to live, they would be teachers of all the rest of

the world. But Joshua saw there was danger that they would eat with them, attend their feasts, and worship their idols.

The people listened to Joshua's warning, but thought, "Oh no! we will be true to our God."

Joshua died, and the older men who had associated with Joshua died.

Then "the children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

This is just what Joshua had warned them not to do. He had said, "If you do this, these nations will set traps for you, and they will be as thorns in your eyes."

At first the people could not see how this could ever be. The heathen seemed very good to them. But there came a time when they saw what Joshua meant.

As the people forgot God, and did as the heathn did, they became weak. They had the diseases of the heathen, and their men were unable to work as they did when God's laws were their laws. They did not like to farm as God taught them, and so they would sell their farms.

Some of the men grew rich, and some grew poor. Then the poor men would become the slaves of the rich. Sometimes parents would sell their children as slaves, in order to get money to buy food. After a while the heathen made slaves of God's peo-

ple. Then where was that great and powerful nation of whom all other people were once afraid?

Once when these things happened, a powerful king living beyond the Euphrates, in the land where Abraham used to live, ruled over God's people. For eight years he made them pay their money to him, while they themselves were his slaves.

It was a time of great trouble, and the children of Israel saw no way out of it. Then they began to pray to God, and to study his Word, and to do again what he had told them to do.

The Lord heard their cries, and he put his spirit on Othniel, Caleb's nephew, and he led the army of Israel against the heathen king. The Lord gave strength as he did in the day that Joshua fought with the Amalekites. Othniel's army gained the victory, and Othniel ruled the people for the next forty years.

Othniel was the first judge of Israel after the death of Joshua. So long as Othniel ruled, the people obeyed God, and he made them strong. But on the death of Othniel, the people again mingled with the heathen, and it was not long until some of the heathen nations again made slaves of them.

For Study.

Tell how Othniel got his wife.

Where did Othniel live?

Who was Baalim? What is the difference between Baalim and Balaam?

Find the names of other heathen gods in Judges 2:13.

Baal was the sun-god of the heathen.

Read the little story of Luz in the first chapter of Judges, and then tell the story of some other spies.

What syllable do you add to the word Canaan to make a word meaning "the people of Canaan"?

What does the word "Israelite" mean?

What were the inhabitants of Midian called?

What do you call the people of Egypt?

Make a list of the verbs in this lesson. Opposite each one that is in the past tense write the present form of the same verb, as,—

(par. 1) *gave* *give*
wished *wish*

Be sure to mark all the vowels and the silent letters in the words at the head of the lesson.

The Close of Joshua's Life.

untiring	extended	Mediterranean	choose
memorial	inheritance	eventful	repeated
occupation	hornets	buried	border

At the time the Lord promised Caleb a home in Palestine, he also told Joshua that he might have the place of his choice.

For several years Joshua had no home, but lived with his soldiers at Gilgal. His first thought was not for himself, but for his people. He was an untiring commander of the army.

Under his rule, the Canaanites were driven out of one town after another, and were forced to pay tribute to the children of

Israel. They were not wholly driven out of the land, however.

When the country was finally their own, and the tribes were given their homes, Joshua began to think about a home.

Joshua belonged to the tribe of Ephraim, and this tribe had territory north of Judah. Gilgal, Shiloh, and Shechem were towns belonging to Ephraim. Their territory extended from the Jordan, all the way across Canaan, to the Mediterranean Sea.

Joshua asked for Timnath-serah as a home town, and it was given to him. It was in the mountains, and "he built the city and dwelt therein."

When Joshua was an old man, about one hundred and ten years old, he knew that his life-work was just about over. He had been a faithful worker for the Lord, and he knew that his rest was soon coming.

So Joshua called a meeting of all the tribes of the children of Israel at Shechem, the great meeting-place.

When the people gathered at this place, Joshua repeated to them the history of the children of Israel. He began with the story of Abraham, and told them also of Isaac and Jacob and Esau. He spoke of Moses and Aaron in Egypt. Then he told them of the crossing of the Jordan, and how the Lord had fought their battles for them, and how the land was now their own.

And Joshua said to the people, "Choose you this day whom ye will serve."

And the people answered Joshua and said, "God forbid that we should forsake the Lord to serve other gods."

While the people were together, talking with Joshua, he

wrote all these words in a book, and in the sight of all the people he took a great stone and put it up under an oak in the valley of Shechem as a memorial unto the Lord.

Then all the men went to their homes, and soon after that Joshua, the people's leader, died. "And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim."

This was the death of the last one of the grown men who came out of Egypt on that eventful night, the last one who had seen all the wonders of God in the wilderness.

Supplementary Reading.

History as Joshua Gave It. Joshua 24:1-31.

For Study.

Joshua was born in Egypt.

He was about forty-five years old when he left there.

For forty years he was Moses' minister.

He lived about twenty-five years in the promised land. How old was he when he died?

Where did the sun stand still for Joshua? Where is the story found?

Tell the most wonderful thing you think Joshua ever saw.

Point out the places on the map that Joshua saw in his lifetime.

After Joshua took the land of Canaan for Israel, where did he

live, and what occupation did he follow? Why did he choose to live on a little farm?

How did God promise to use hornets to help the children of Israel? Find his words about hornets in the Bible.

Deborah and Barak.

tribute	Sisera	captain	blanket
hammer	<u>surrounding</u>	conquered	usually

God never left his people long without some one through whom he could speak to them. Usually it was a man who spoke to the people for the Lord, but one time Israel had a prophetess. Her name was Deborah, and she was the judge of Israel.

Deborah lived near Bethel, and surrounding her home were palm trees. There the children of Israel used to gather to meet her when they wished to know the Lord's will.

The children of Israel had not been very true to the Lord, and so Jabin, king of Canaan, made them pay tribute to him.

Jabin had a captain over his army whose name was Sisera, and Sisera led the army of the Canaanites against the children of Israel. This made the children of Israel cry to the Lord.

Then the Lord told Deborah what she and the children of Israel should do in order to conquer Sisera and Jabin.

There was living in Kedesh, a town belonging to the tribe of Naphtali, a man by the name of Barak. This man God chose to lead the armies of Israel.

Deborah sent to Barak, and when he came she said, "Take

with thee ten thousand men of the children of Naphtali and the children of Zebulun.”

Barak said to Deborah, “If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.”

Then Deborah promised to go with Barak, and he went to war with ten thousand men, and Deborah went with him.

When Sisera heard that Barak was coming with ten thousand men, he gathered his army near a river called the Kishon. The Lord was with Barak; and Sisera, seeing that the battle was going against him, got down off his chariot and fled away on foot.

Sisera went into the tent of a woman whose name was Jael. This Jael was a relative of Moses' wife Zipporah, and she was supposed to be a friend of Sisera.

When Jael saw Sisera coming, she went out to meet him. He went into her tent and lay down to rest.

To Jael Sisera said, “Give me, I pray thee, a little water to drink, for I am thirsty.”

Instead of giving him water, Jael opened a bottle of milk and gave him a drink. Then he lay down to rest, and she threw a blanket over him.

Sisera went to sleep, and while he was asleep Jael took a nail and a hammer, “and went softly unto him, and smote the nail into his temple, and fastened it unto the ground, for he was fast asleep and weary. So he died.”

It was in this way that the enemy of Israel was conquered.

After it was all over, Deborah and Barak sang a song for the children of Israel, telling the story of the death of Sisera.

Supplementary Reading.

The Song of Deborah and Barak. Judges 5.

For Study.

Which syllable has the accent in Deborah?

Read Deborah's words to Barak in Judges 4:6, 7.

Find on the map the place where Barak met the enemy.

Read Deborah's prophecy in Judges 4, that a woman should kill Sisera.

Who was the woman who fulfilled the prophecy?

Read a verse that shows that the battle was fought by a river.

What do you find about Sisera's mother in the song?

Locate Deborah's home on the map.

What story can you tell about Bethel?

Where in the Bible is found the story you tell?

What are the present forms of the verbs *left, spoke, made, told, chose*?

Gideon the Judge.

dens	prevailed	camels	threshing
caves	encamped	grasshoppers	befallen
messenger	broth	presented	consumed

There lived, in these stormy times for the children of Israel, near a town called Ophrah, a man by the name of Joash, of the tribe of Manasseh.

Joash had a number of sons, each of whom was a brave man. All but one fell in battle. The name of this one son was Gideon.

The enemies on the east side of the Jordan had made slaves of the children of Israel. The children of Israel would plant their crops, and then these other people would cross the Jordan and take their harvests from them.

Here is the story: "The hand of Midian prevailed against Israel. And because of the Midianites the children of Israel made them the dens, which are in the mountains, and caves and strongholds.

"And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them.

"And they encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude. For both they and their camels were without number. And they entered into the land to destroy it."

Gideon was one day threshing a little wheat which he had been able to hide from the enemy. Near the threshing-floor stood a large oak, and as Gideon was working with the wheat, an angel of the Lord came and stood under this oak.

The angel said to Gideon, "The Lord is with thee, thou mighty man of valor."

And Gideon said to the angel, "O my lord, if the Lord be with us, why then is all this befallen us? . . . The Lord hath

forsaken us and delivered us into the hands of the Midianites.”

Then the angel told Gideon that he should lead an army against their enemy. To Gideon he said, “Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?”

Gideon was a humble young man, and he said to the angel, “Oh my lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father’s house.” But the Lord answered him, “Surely I will be with thee, and thou shalt smite the Midianites as one man.”

Gideon did not know that this messenger was an angel, and he begged him to stay under the oak until he could bring food for him.

“Gideon went in, and made ready a kid and unleavened cakes. The flesh he put in a basket, and he put the broth in a pot, and he brought it out unto him under the oak, and presented it.”

The angel was still waiting, and he said to Gideon, “Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.” And Gideon did so.

Then the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes, and there rose up fire out of the rock and consumed the flesh and the unleavened cakes.

Then Gideon knew that his visitor was an angel. He feared that he would die because he had seen an angel, but the Lord said to him, “Peace be unto thee, fear not, thou shalt not die.” This was Gideon’s call to become judge of Israel.

Supplementary Reading.

A Prophet Sent to the Children of Israel. Judges 6:7-10.

For Study.

Do you find anything in the words of Gideon to his angel visitor that makes you think that Gideon heard the words of the prophet who came before the angel?

Find Gideon's home on the map.

Where did the Midianites live?

Find the territory belonging to all the tribes that Gideon invited to join his army. Judges 6.

Read a verse that shows how poor the children of Israel were when Gideon was called to deliver them.

Gideon's Army.

fleece	plead	bowl	victorious
perfectly	proclaim	cowards	kneeled
pitcher	torch	slept	worshiped

Home Missionary Work.

Gideon's father was an idolator. There was a grove near his house in which he had built idols, and where he and the men of his town worshiped Baal.

The first thing Gideon did after the Lord called him, was to build an altar to the Lord, for his work was to begin at home.

The Lord told him to build this altar. He told him also to tear down the altars and the idols belonging to his father, but Gideon was afraid to do this in the daytime.

“Then Gideon took ten of his servants and did as the Lord had said unto him. And so it was, because he feared his father’s household and the men of the city, that he could not do it by day, but he did it by night.”

• The next morning the Baal worshippers were angry, and wanted to kill Gideon, but Gideon’s father, Joash, said to them, “Will ye plead for Baal? If he be a god, let him plead for himself.”

From that time Gideon had another name. They called him Jerubbaal, in memory of what he had done. This name means, “Let Baal Plead.”

Gideon’s Sign.

Gideon sometimes feared that he could not lead the army against the enemy, and so he asked the Lord for a sign.

Gideon said to God, “If thou wilt save Israel by my hand, as thou hast said, behold, I will put a fleece of wool on the floor, and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.”

Gideon slept, and rose in the morning and “thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.”

Gideon asked for another sign the next night, and that was that the dew should wet the ground all about the fleece, but that the fleece should be perfectly dry.

“And God did so that night, for it was dry upon the fleece only, and there was dew upon all the ground.”

God knew that Gideon wanted to do what was right. Gideon's faith was weak. He had to see things with his eyes before he could believe, but still God did not leave him. He let him see with his eyes that He was near and ready to lead.

A Test for the Army.

After these two signs, Gideon called for men to fight the Midianites. Thirty-two thousand people gathered about him. Gideon looked over his army, but the Lord said to him, “The people that are with thee are too many for me to give the Midianites into their hands.”

God knew that if thirty-two thousand men went out to fight the Midianites and were victorious, they would claim the victory as their own.

So the Lord said to Gideon, “Proclaim in the ears of the people, saying, ‘Whosoever is afraid, let him return.’” Twenty-two thousand of the people went home because they were cowards.

It seemed to Gideon that his army was now very small, but again the Lord said to him, “The people are yet too many. Bring them down unto the water, and I will try them for thee there.”

Gideon took his people to the edge of the river. They were thirsty. Some kneeled down to drink, but three hundred took water in their hands and drank without stopping to kneel. Then the Lord said he would save Israel with these three hundred men.

This seemed a very, very small army to Gideon, but the Lord told him just how he was to gain the victory.

Each of the three hundred men was given a pitcher, and in the pitcher was placed a torch. This was carried in one hand, and in the other hand a trumpet.

In the middle of the night Gideon and his three hundred men quietly surrounded the camp of the enemy. Suddenly they blew the trumpets and broke the pitchers that were in their hands, and all together they cried, "The sword of the Lord and of Gideon!"

The camp awoke with a start. Three hundred trumpets made a big noise, and as the Midianites looked out, they could see a line of light all around the camp.

The Midianites were frightened, and thought that they were about to be captured, and they began to kill one another.

After this, Gideon led an army of Israelites against the Midianites in their own country, and slew them.

Gideon lived to be an old man. He was judge for forty years, and so long as he lived the children of Israel were safe, but when he died they forgot the Lord and worshiped idols again.

Supplementary Reading.

The Story of a Barley Loaf. Judges 7:9-18.

The Parable of the Bramble. Judges 9:1-21.

For Study.

How many men were left in Gideon's army after those who were afraid went home?

How many men did Gideon send home when he tested his soldiers at the river?

Add together the number of men he sent home at the two times, and subtract the sum from the number in Gideon's army at first. How many have you?

If Gideon divided the men who went with him to battle into equal companies, how many were there in each company?

How many pitchers did Gideon provide for his men?

What were these pitchers?

How many pitchers and torches?

How many trumpets, pitchers, and torches?

Read Judges 8, and tell what you find about camels.

What do you learn about earrings from the same chapter?

Tell the story of Abimelech.

Read a verse that tells where Gideon lived when not in battle?

$3 \text{ score} + 17 = \text{---} ?$

Mark the accent and the vowels in the words at the head of this lesson.

Spell—

1. The name of a god found in this lesson.
2. Two names used for something that gives light.
3. The names of two dishes used on our tables and found in the story of Gideon.
4. The name of something belonging to sheep.
5. Something found on the grass in the morning.

The Strongest Man in the World.

persuade	marriage	riddle	betrayed
enable	strength	plotting	capture
entertain	prison	crashed	middle
forward	multitude	instead	trapped

Most of the families in Canaan had forgotten God, and were worshiping idols. But in the little town of Zorah, near the borders of Philistia, was a family that remained true to God.

Manoah and his wife lived all alone in Zorah, for they had no children.

The Philistines had been ruling God's people for a good many years, and the people were slaves again. One day an angel came to Manoah's wife and told her she should have a son. This son was to be a judge when he had grown to be a man.

The woman told her husband, and they prayed God to teach them how to bring up a child for the Lord. "How shall we order the child," asked Manoah, "and how shall we do unto him?"

Then the angel told Manoah and his wife how they should live, how they should eat, and how the child should be taught to eat.

When the baby was born, he was named Samson. Manoah and his wife taught him as the angel had told them.

Zorah was noted for its grapes, and many people made wine and drank it. But Manoah and his wife did not drink wine, and then they did not let the boy Samson have it, either.

When he was just a little fellow, his mother and father told

him that God had a work for him to do, and that he was to be a very strong, good man. As a sign that he was to be God's man, his mother let his hair grow, and never cut it.

Samson had beautiful heavy hair, but most people did not know that this was a sign of great strength.

Samson lived so near the land of the Philistines that as he grew up, he had a good many friends among the Philistine young people. Sometimes when he was with them, he would forget all about the work his Father had for him to do.

Samson met one young Philistine woman who pleased him, and he married her. His father and mother tried to persuade him not to do this, but he would do it. He gave a marriage feast, and thirty young men came to the feast. These were all Philistines. There is a riddle and a little story about this feast which you may read from the Bible.

Samson had put himself into the hands of the Philistines, who were enemies of Israel, and so he had a hard time. The Philistines tried to capture him, but his great strength enabled him to get away from them over and over again.

At last Samson told his wife that he would be as weak as other men if his hair were cut off. Then Delilah, his wife, had Samson go to sleep with his head on her knees. Delilah was a Philistine, and she was plotting with the Philistines against her husband.

Delilah had a man in the room when Samson went to sleep, and while the strong man slept, the enemy cut off his long hair.

Poor Samson! . God had taught him how to eat and drink and

live, and had made him strong, but Samson had sold himself to the Philistines.

When his hair was cut, Delilah called out, "Samson, the Philistines be upon thee!"

Samson awoke, but where was his strength? His arms hung weak by his sides. He found that Delilah had betrayed him.

The Philistines were really there, and they took Samson to their prison. They put out his eyes, and then made him work. This poor blind man was now a type of those who know what is right, but who play with sin.

One day the Philistines had a feast in a big building or temple. They brought Samson out of the prison to entertain them. He was led in by a boy. Think of it!

The feast was in a big, flat-roofed building supported by great columns. There were three thousand men and women in the hall, eating, dancing, and having what they called a good time.

Samson asked the small boy who led him, to let him lean against a pillar. Then he prayed for strength just for that once. He put his arms about the two middle pillars, bent forward, and the building crashed down over the heads of that multitude.

Samson's life was over. He might have saved Israel from the Philistines, but instead he was trapped by them, and died with them.

Supplementary Reading.

Honey and the Lion—A Riddle. Judges 14:5-20.

Delilah the Traitor. Judges 16:4-20.

The Story of the Foxes. Judges 15:3-7.

Trying to Capture Samson. Judges 15:9-17.

For Study.

Choose one of the stories about Samson, and write it out in your own words.

Spell—

1. The name of Samson's father.
2. The name given Gideon.
3. The name of the people whom Samson slew.
4. The name of Samson's home town.
5. The name of one of Samson's Philistine friends.
6. The names of two animals mentioned in the story of Samson.
7. Something made by bees that Samson ate.
8. The part of the lion where the bees stored their honey.
9. Three things that grew in Philistia and were good to eat.
10. Two adjectives found in the answer to Samson's riddle.

The Lion.

carcass	couple	teething	procured
Asiatic	lioness	constantly	average
whelp	enclosure	search	strangle
satisfied	instant	finished	watches

One day, as Samson was going from his home at Zorah to

Timnath of Philistia, to see the young Philistine woman whom he had chosen for a wife, a lion met him in the way.

“And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid. And he had nothing in his hand.”

This was the lion in whose carcass the bees put some honey, and about which Samson gave his riddle at his marriage feast in Timmath.

The lion is the largest flesh-eating animal in the world. Some Asiatic lions weigh four hundred and fifty pounds, and they are so strong that they can break the backbone of an ox with a blow of the paw.

A full-grown lion will measure about nine feet and a half from the tip of the nose to the end of the tail.

Baby lions are called whelps. Whelps are spotted in color. The old lions live together in pairs, each usually keeping his mate for a lifetime. The father and mother lions are very fond of their babies, and take very good care of them.

This is the way one writer describes the lion: “When the royal couple leave their lair, both in going and returning, the lioness always leads the way, and when she pauses in her walk, the lion stops till she is ready to go on. After arriving at some encampment where their supper is to be procured, the lioness lies down a short distance off, while the lion bounds bravely into the enclosure, and selects for her whatever is best for her taste, and lays it down at her feet. He watches her with great pleas-

ure while she eats, and never thinks himself of eating, until she is satisfied.

“For the first few days after the birth of her babies, a mother lion never leaves her cubs, even for an instant, and the father provides for all their wants. It is only after they have reached the age of three months, and have finished teething, that the mother goes out to get food for them, and then she is absent only a few hours each day. On her return, she brings them mutton or some other simple food, carefully skinned and torn in small pieces. Many lion cubs die while they are getting their teeth.

“At the age of four or five months, the whelps follow their mother during the night to the edge of the woods, where they wait for the lion to bring their dinner. At the age of six months, and during a dark night, the whole family change their home; and from this moment up to the time they finally leave their parents, the young lions constantly follow the old ones in search of prey. When they are between eight months and a year old they commence to attack flocks of sheep or goats. It is not until they are two years old that they know how to strangle a horse, an ox, or a camel, with one grasp of the jaw at the throat of the animal.

“When the whelps reach the age of three years, they leave their parents in order to get married. The average length of the life of a lion is from thirty to forty years. He kills, year by year, horses, mules, cattle, camels, and sheep, to the value of twelve hundred dollars. Taking the average of his life, which is thirty-five years, each lion costs the people where he lives forty-two thousand dollars.”

When the lion lived in Eden with Adam and Eve, he did not live on other animals, but was so gentle that he would lie down to sleep with the little lambs.

Man's sin has changed all the animals, and it has made the lion fierce. In the new earth, "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

For Study.

"Rent," as used on page 240, means "tore."

"Prey" means _____.

"Pray" means _____.

What is the mother lion called?

What are baby lions called?

Write in figures the value of what an average lion kills in a year.

How much would he kill in six months?

How many dollars' worth in one month?

The lion has claws like the cat, only very much larger. Examine a cat's foot, and describe it.

The lion belongs to the cat family. What kind of eyes has this family?

Find the definition of each word at the head of this lesson.

Samson saw bears, and at one time he had three hundred foxes. What is the difference between a bear and a lion?

Foxes belong to the dog family. Examine a dog's feet, and describe them.

Nearly all of the cat family hunt their prey at night; how is it with the bear and fox?

David Livingstone and the Lion.

Scotland	decided	quarter	dreaminess
Christians	African	encourage	circle
missionary	tramp	gradually	struck

In the year 1813 there was born in Scotland a boy who was named David Livingstone.

As a little boy, he was fond of hunting for flowers and shells. When ten years old he went to work in the cotton-mills, and studied nights when his work was done.

David's parents were Christians, and he was well trained, but he was not converted until he was twenty years old. He then resolved to give all he could earn and save to the missionary work. Very soon he decided that he wanted to be a missionary himself.

Then he began to study. He studied medicine and his Bible. He became a physician in 1840, and the same year he went to Africa as a missionary.

He went by boat to Cape Town, South Africa; then he went by land seven hundred miles north. He treated the sick people as he went, and many of the poor black people of Africa thought he could raise the dead.

Dr. Livingstone did much for the heathen, healing their diseases and teaching them about God. He had some wonderful experiences while in that heathen land. He tells of his experience with a very large African lion.

“The people in one of the African villages were very much troubled by lions, which leaped into the cattle-pens by night, and killed the cows. They even attacked the herd in the open day. The people went once to attack the animals, but they were rather cowardly, and returned without killing any.

“It is well known that if one of a troop of lions is killed, the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people in order to encourage them. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed around it, and they gradually closed up, coming pretty near to each other. I was down below on the plain with a native schoolmaster, when I saw one of the lions sitting on a piece of rock within the circle of men. The schoolmaster fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him. Then leaping away, he broke through the circle of hunters, and escaped unhurt. When the circle was re-formed, we saw two other lions in it. But we were afraid to fire lest we should strike the men, and they allowed the beasts to escape. We now started toward the village. In going around the end of the hill, however, I saw one of the lions sitting on a piece of rock as before, but this time there was a bush in front of him. I was about thirty yards off. I took a good aim at his body through the bush and fired. The men then called out, ‘He is shot! he is shot!’ I saw the lion’s tail erected in anger behind

the bush, and turning to the people, I said, 'Stop a little till I load again.'"

"When in the act of reloading I heard a shout. Looking half around, I saw the lion in the act of springing upon me. I was upon a little height. He caught my shoulder as he sprang, and we both came to the ground together. Growling horribly close to my ear, he shook me as a dog does a rat. It caused a sort of dreaminess, and I felt no pain nor fear, although I knew all that was happening. The lion had one paw on the back of my head, but he was looking at the schoolmaster, who was trying to shoot him at a distance of ten or fifteen yards. His gun missed fire. The lion immediately left me, and, attacking the schoolmaster, bit his thigh. A third man was standing by. The lion left the schoolmaster, and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments. The natives declared him to be the largest lion they had ever seen. He broke the bones of my arm into splinters, and left eleven teeth wounds on the upper part of my arm."

Livingstone was a missionary in Africa for thirty-three years. Much of the time he lived where his life was endangered by disease or by wild beasts.

This man of God went far into the heart of the "Dark Continent," and was found one morning kneeling by his bedside. He had died while praying.

His faithful African servants,—men whom he had taught,—buried his heart in central Africa. Then they carried his body

month after month until they reached Zanzibar, and nearly a year after his death the body was taken to England and buried in Westminster Abbey.

For Study.

On a map of the world find the country in which Dr. Livingstone was born.

Find the country to which he was sent as a missionary.

Have your teacher show you how people travel today from one of those places to the other.

How many years ago was Dr. Livingstone born?

How many years ago did he die?

How old was he when he died?

How old was he when he first went to Africa?

What is the difference in meaning of "piece" and "peace"?

Ruth the Faithful Daughter.

famine	return	daughter	dealt
sojourn	Bethlehem	deal	kissed
steadfast	intreat	harvest	lodge

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons.

And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law, Go, return each to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people

And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clave unto her.

And she said, Behold, thy sister-in-law is gone back unto

her people, and unto her gods. Return thou after thy sister-in-law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee. For whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? . . .

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab. And they came to Bethlehem in the beginning of barley harvest.—

Ruth 1.

For Study.

Find Naomi's home on the map.

Find the country to which she moved.

Why did she leave Judah?

Write the names of her two sons.

Write her husband's name.

Write the names of the two young women whom her sons married.

When did Ruth and Naomi live?

Which one of the judges of Israel was noted for his strength? Tell one story to show how strong he was.

What judge do you think of when pitchers are mentioned? Tell the story.

Write a short story about Gideon's army.

Mark all the vowels in the spelling words on page 246.

Ruth the Gleaner.

tarried	damsel	sufficed	reserved
sheaves	recompense	parched	rebuke
continued	comforted	nativity	reproach

And Naomi had a kinsman of her husband's, a mighty man of wealth, and of the family of Elimelech, and his name was Boaz.

And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

And she went, and came and gleaned in the field after the reapers. And she happened to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out

of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favor in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat

beside the reapers, and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned. And it was about an ephah of barley.

And she took it up, and went into the city. And her mother-in-law saw what she had gleaned. And she brought forth, and gave to her that she had reserved after she was sufficed.—*Ruth 2.*

For Study.

Find and read the law that God gave his people about gleaning.

If a bundle was accidentally dropped, what were the harvesters told to do with it?

Sometimes grain was pulled up by the roots, and sometimes it was cut with a sickle. How is a sickle used?

How is wheat harvested today?

Barley was harvested in March and April, and wheat in May and June.

At what time of year did Naomi and Ruth return to Bethlehem?

Grain was usually spread on a smooth plot of ground to be threshed. It was drawn there on a wagon, or on the backs of

asses and camels. When it was spread out, oxen were driven over it to thresh out the grain.

See what a simple meal the men who worked for Boaz ate: bread, parched corn, and a fruit sauce in which they dipped the bread.

How did Ruth thresh the grain she had gathered?

An ephah is about $7\frac{1}{2}$ gallons.

How many quarts did Ruth glean in one day? How much did she lack of having a bushel of grain?

What special favors did Boaz grant Ruth?

What do you think of the morning greeting between Boaz and his workmen?

Find the sentences in which each of the words at the head of this lesson are used. In place of these words read the sentences with other words which have the same, or nearly the same, meaning.

Ruth Marries Boaz.

redeem	require	kinsman	inhabitants
virtuous	chance	inheritance	changing
concerning	purchase	witness	testimony

After Ruth had gleaned for some time in the fields of Boaz, her mother-in-law told her to ask Boaz to redeem the land that Naomi and her husband sold when there was famine in the land and they left to dwell in Moab.

God had given the Israelites a law by which land always stayed in the family. No man could sell his farm forever. If he

needed money he might sell it, but the man who bought it could not hold it more than forty-nine years at most. At the end of each forty-nine years all the farms went back to the original owners.

If one man bought a farm from another poor man, the nearest relative of the poor man was expected to buy it back for him.

When Ruth asked Boaz to buy back, or redeem, the land that once belonged to Naomi and Elimelech, he said, "Now, my daughter, fear not. I will do to thee all that thou requirest, for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman; howbeit, there is a kinsman nearer than I."

It was the duty of the nearest kinsman to redeem the land. He must have the first chance, but if he would not do it, then a more distant relative could do it.

The way the matter was settled was this:—

"Then went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake came by, unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

"And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

"And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it. But if thou wilt not

redeem it, then tell me, that I may know, for there is none to redeem it beside thee; and I am after thee.

“And he said, I will redeem it.

“Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

“And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance. Redeem thou my right to thyself; for I can not redeem it.

“Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel.

“Therefore the kinsman said unto Boaz, Buy it for thee. So he [the nearest of kin] drew off his shoe.

“And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day.

“And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come

into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem.”

For Study.

Where did the judge sit when he had a case to hear?

What kind of shoes did men wear in the days of Ruth?

What did Boaz say to his men when he first saw them in the morning?

Read what his workmen said in reply.

Read what he fed his men.

Where was grain usually threshed?

What two kinds of grain did Boaz raise?

Which ripened first?

When was each harvested?

Where did Boaz live?

How do you know he was an energetic man?

Read verses that show he was a kind man.

Write the plural form of the nouns at the head of this lesson.

Define:—

redeem

advertise

purchased

require

parcel

witness

original

former

famous

Grandmother and Baby.

pleasantness

congratulate

nourish

sometimes

bitterness

neighbors

grandson

welcome

Naomi sometimes felt that she had had a hard time in life.

She had been compelled by famine to give up her home in Bethlehem, and with her husband and two sons, she went into a land of strangers to live.

While in this land, her husband died; then, later, her two sons died; and when she finally returned to Bethlehem, her husband's home, and her old friends welcomed her back, she said to them, "Call me not Naomi: call me Mara."

The name Naoni means pleasantness, and Mara means bitterness. The name Mara was given once to a spring of bitter water.

Naomi thought that because she was sad, it would be better for her friends to call her Mara.

But after Ruth married Boaz, a baby boy was born in that family, and its grandmother, Naomi, took care of the little fellow. Then she became happy again.

And Naomi's neighbors and friends came to congratulate her. They said, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, to nourish thine old age. For thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him."

And Naomi, the proud grandmother, took the child and became a nurse to it.

Ruth's little boy was named Obed; and when Obed grew to be a man, he had sons and grandsons. One of his grandsons was King David, and Jesus is called the Son of David.

The Lord was good to Naomi, even if she did lose her hus-

band and her sons. He blessed Ruth also, because she was so good to her mother-in-law, and because she was willing to give up her home and her friends in Moab for a home in Bethlehem. God always gives us much more than he ever asks us to give up.

For Study.

Tell the story of Ruth the gleaner.

Describe barley as it grows.

Get a few barley grains and plant them.

Boil some barley and see what happens to the grains.

Where do you find the story of a barley loaf? What was done to the barley before it was made into bread?

Draw a stalk of wheat, and show the difference between wheat and barley.

Flour was ground as it was needed, usually by the women. It was placed between two stones. Two women sat on the floor by the stones and turned the upper one upon the under one.

Picture Ruth and Naomi grinding together, after Ruth had gathered barley or wheat.

What woman made cakes for angel visitors? Tell the story.

Tell the story of one young woman who cared for sheep.

What was Ruth's out-of-door work?

Ask your teacher to tell you how the flour you eat is made.

Visit a flour-mill, if you can, and then write about it.

Pick out all the words with capital letters in this lesson, and tell why they are spelled with capitals.

Give the meaning of each word in the list on page 255.

Bethlehem the Home of Ruth.

single	chalk	maiden	Philistine
ridge	custom	sheaves	reapers

Boaz, Ruth, and Naomi lived in the little hill town of Bethlehem, where, about one hundred years later, David was born, and where, long after, the angels sang about the birth of the child Jesus.

The town itself was small. Its single street ran along the top of a ridge of chalk-like rock 2,500 feet above the sea. The sides of this mountain were covered with olive trees and vineyards, and below were pleasant valleys in which grew the wheat and the barley that Ruth gleaned.

It was the custom for the men to reap the grain, for maidens to bind the sheaves, and for the poor to glean after the reapers.

Standing on the hill in Bethlehem, one can see the Dead Sea far to the east, and the rich plains of the land of the Philistines to the west, with the blue waters of the Mediterranean still farther west.

In the early mornings Ruth could see the sun rise over the distant hills of Moab, the home of her childhood. Her own little boy, Obed, probably watched his father's flocks under the shining stars at night, much as David did later when he was a young man.

There were lions and bears in the woods on the high hills about Bethlehem, and sometimes they came down among the flocks that were pastured on the hillsides. That is one reason the shepherds slept out in the fields with their flocks.

Supplementary Reading.

Bethlehem, the Birthplace of Christ: Micah 5:2; Luke 2:7-20.

For Study.

Find Bethlehem on the map.

Tell the story you read in the second chapter of Luke.

Bethlehem is about six miles from Jerusalem. How long would it take to walk that distance?

Describe an olive-tree.

What color have the ripe olives?

Olive oil is made from the fruit of the olive-tree.

Describe the lion that lives in Palestine.

Who once killed a lion in that country without a weapon?
Tell the story.

What makes you love Ruth?

Just Suppose.

If all the lads and lasses should remember, for a day,
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother-faces we should see!
For children don't remember, as everybody knows,
But if the children should—why—just suppose!
If all the children's mothers turned forgetful in a day,

If instead of taking care of toys, they threw them all away,
 Forget to bake the cookies, and forget the tales to tell,
 Forget to kiss the aching bumps and make the bruises well—
 Why, what a very dreary world for children this would be!
 How very many melancholy little folks we'd see!
 For mothers all remember, as everybody knows,
 But if the mothers shouldn't—why—just suppose!—*H. G. Fernold.*

The Planting Song.

TUNE—*America.*

Joy for the sturdy trees
 Fanned by each fragrant breeze!
 Lovely they stand!
 The song birds o'er them trill,
 They shade each tinkling rill,
 They crowd each swelling hill,
 Lovely or grand.

Plant them by stream and way,
 Plant where the children play
 And toilers rest ;
 In every verdant vale,
 On every sunny swale,—
 Whether to grow or fail,
 God knoweth best.

God will his blessings send ;
 All things on him depend.
 His loving care
 Clings to each leaf and flower
 Like ivy to its tower,
 His presence and his power
 Are everywhere.

—*S. F. Smith.*

Questions for Review.

1. What man was called to give up his home in a city and move out into the country?
2. In what city did he live?
3. To what country place did he move?
4. Where in the Bible is the story found?
5. Tell a story about the child whose birth is given in the second chapter of Exodus.
6. What man saw an angel dressed like a soldier? Where is the account found?
7. Who were the only two grown men who left Egypt and went into the Promised land?
8. To whom did God say, "Be strong and of a good courage"?
9. Repeat the ten commandments.
10. Locate on the map the place where God spoke the commandments.
11. What was made in the industrial school in the wilderness?
12. Tell the story of something said to be like coriander seed.
13. Read one song from the Bible. Who wrote it? Why was it written?
14. Point out the place on the map where a woman led a great chorus of singers.
15. When the children of Israel were in the wilderness, how was their camp lighted?

16. What have you read in the Bible about locusts?

17. Tell the story of the largest bunch of grapes you ever read about.

18. How did God teach his people to help the poor? Read it from the Bible.

19. If a poor man sold his farm, how could he get it again?

20. Tell the story of a boy who had a wealthy foster-mother.

21. What man won his wife by bravely taking a city?

22. Tell a story about somebody who had great faith.

23. Who was killed by having a nail driven through his temple? Tell the story.

24. Describe a big meeting held at Shechem.

25. Who was the man with long hair? Of what was his hair a sign?

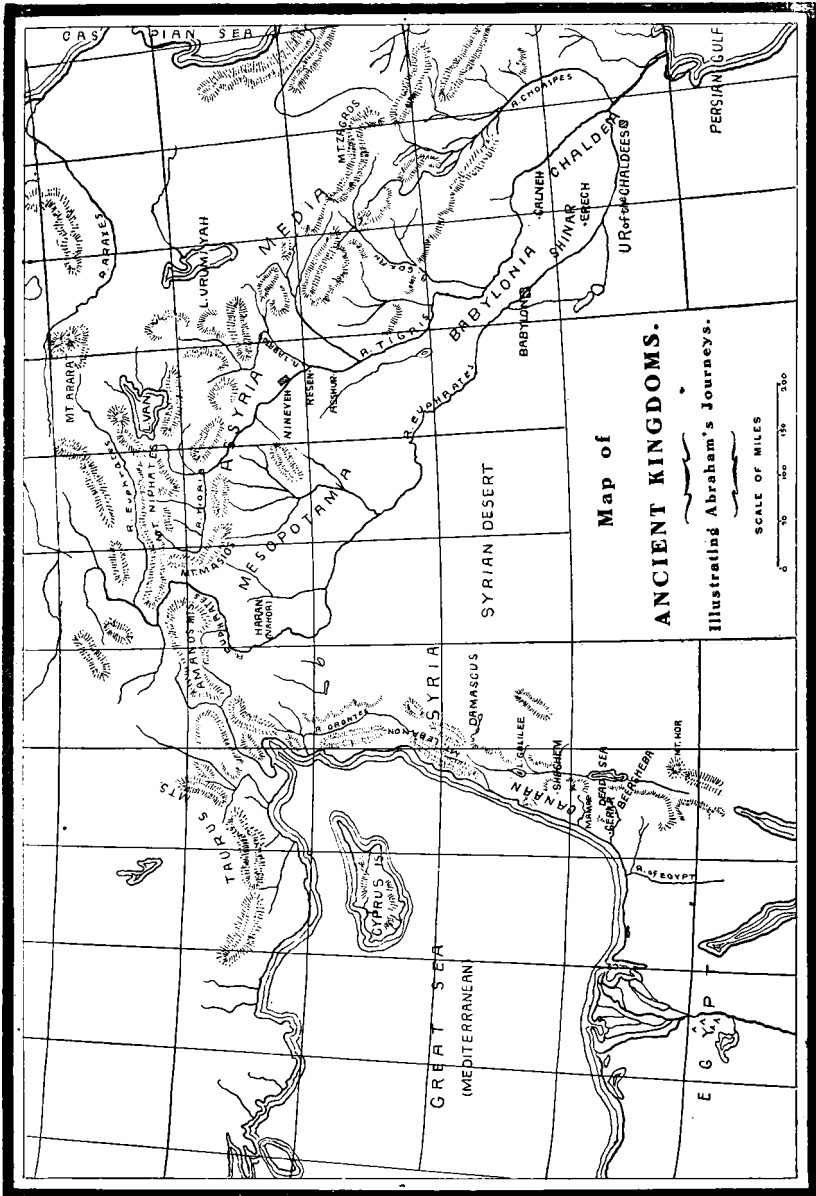
26. Make a list of ten men about whom you have read; tell where each one lived, and what he did for the Lord.

27. What woman was blessed because she fed strangers? Tell a story about it.

28. What woman was rewarded because she loved her mother-in-law?

29. What have you read about barley? wheat? fruit trees? grapes? olives?

30. Let each member of the class call on some other member to read from the Bible some story which he shall name.



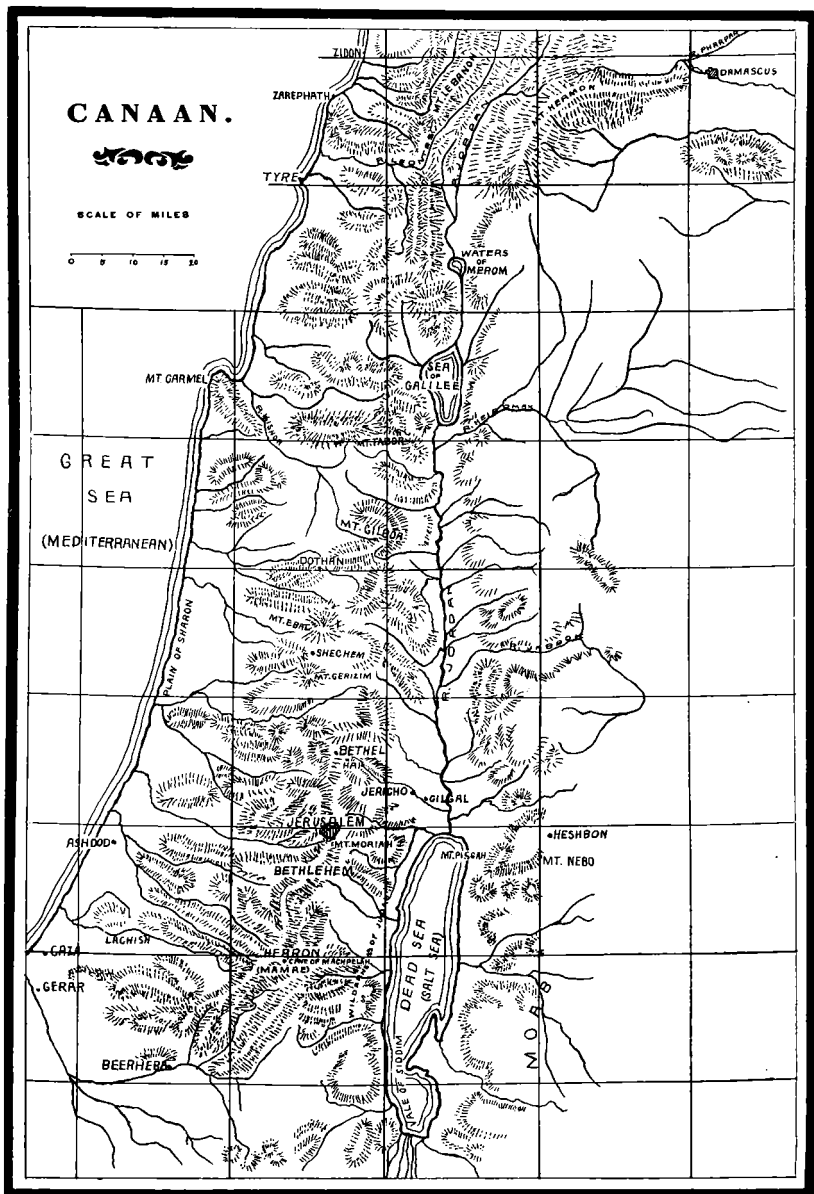
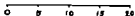
**Map of
ANCIENT KINGDOMS.**
Illustrating Abraham's Journeys.

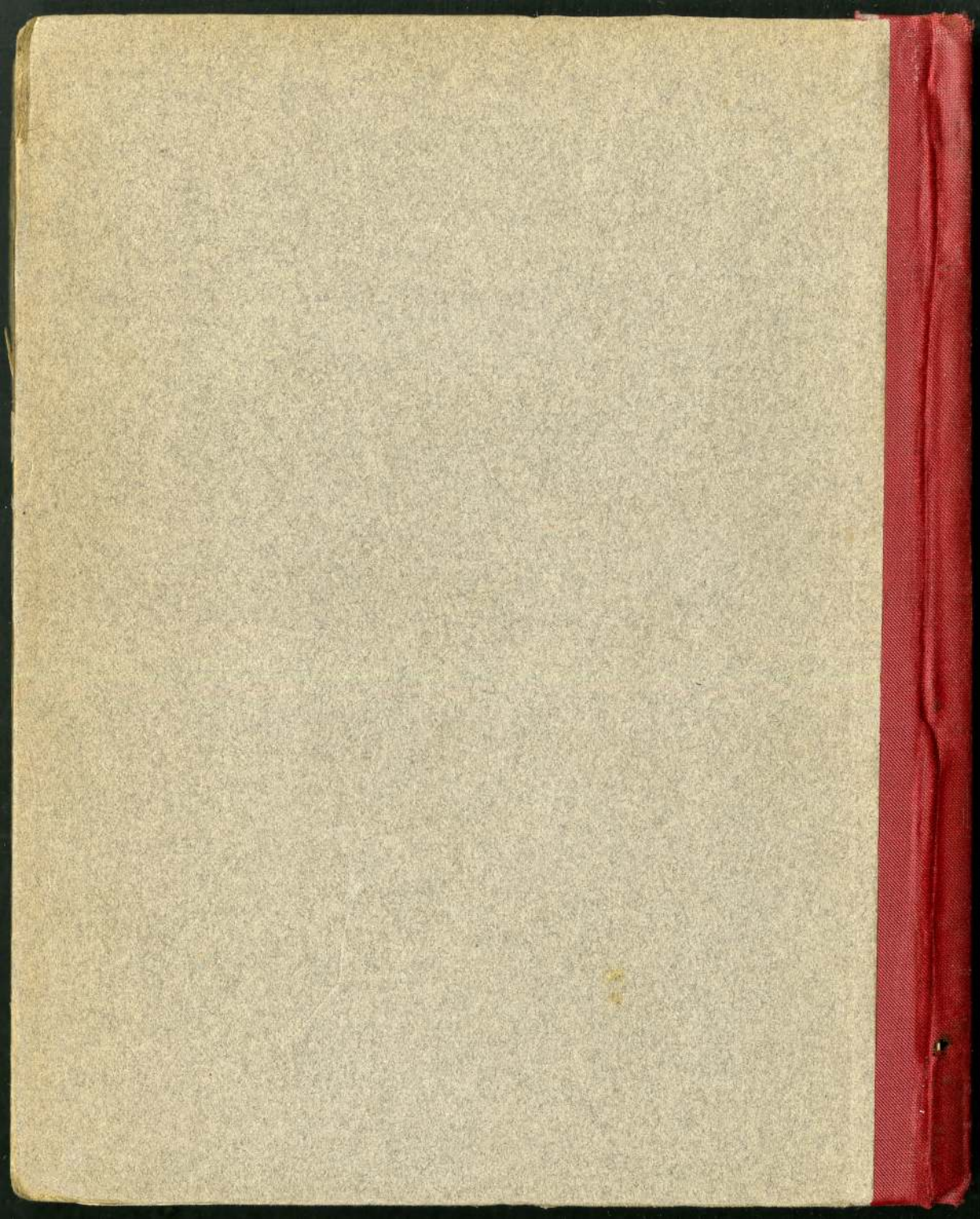
SCALE OF MILES
0 50 100 150 200 250

CANAAN.



SCALE OF MILES





THE BIBLE READER

MORRIS