

Sabbath School Teacher.

LESSON XIV.

April 12th, 1874. THE GOLDEN CALF. { Exod xxvii. 1-6, 20-29 }

GOLDEN TEXT, 1 John v., 21. Ver. 1. "Moses delayed to come down." Their great leader had been absent from them, and closed with God in the cloud-enshrined pavilion, for nearly six weeks and they had no tidings from him during all this time.

As the people were not permitted to come nearer to the edge of the mount, they may have supposed that Moses had been slain in the cloud, or trespassing some unknown bounds of sacredness. This idea of awful sacredness and danger as connected with the high priests' office joined with a desire to assure the people that he was in the performance of his duties, though unseen by them, led to the placing of bells upon the skirts of his garments, that as he moved about within the veil in the services at the altar, they might know that he was thus engaged for them.

Wearied with long delay amid the barren mountains, and moved with a lustful desire for the enjoyments of the "milk and honey land" promised them; and as the cloud that had moved before them formerly, now seemed to be immovably fixed upon the summit of Sinai, they ask that some other symbol of the Deity may be made that shall go before them as their guide.

This demand of their nature had been in a measure met previously by the pillar of fire, and a later time by the ark, cherubim and shekinah, in regard to which Moses was at this very time receiving instructions.

"As for this Moses." Their disrespectful language conveys the idea of scornful rejection of him as a pretender, a vain boastful fellow. What slight regard is shown for their late leader! If they truly regarded him as dead, we would suppose there would have been some show of grief; their language is simply contemptuous.

Ver. 2, and 8. "Break off the golden earrings." Aaron was not of that stout stuff of which heroes are made; was not able to control or direct tumult; dared not throw himself across the track of this rebellion and by boldness crush it. Fearing the mob, he yields to their infamous demand.

He does not offer in extenuation of his conduct that he made any attempt to change their course, but when called to account provokes by saying, "I cast it (their gold) into the fire and there came out this calf." He probably hoped that the hesitation of the people to give up their ornaments, and the time necessary to prepare the idol, might occasion such delay that Moses would return before the sin of the people found expression in the overt act.

Ver. 4. "Fashioned with a Graving Tool." The language seems to indicate that the image was cast in a mold, and afterwards fashioned or finished with the engravers' tools. It may have had a body of clay or wood, covered with plates of gold, which could have been much more easily executed than one of solid gold. In early Greece such images were quite common.

Ver. 5. "Built an altar before it." This fact, joined with the announcement of the fourth verse, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," implies that Aaron regarded it as a representative of the Lord Jehovah, who had previously gone before them in the cloud. It does not intimate any departure from the worship of the true God, but worship in wrong form, which, if unrebuked, would soon deteriorate into more worship of the image. It was a violation of the second commandment. They did not propose any other god but Jehovah. They disobeyed the law which said, "Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or in the earth beneath. Thou shalt not bow down thyself to them."

Ver. 5, and 6, "built an altar—fast to the Lord." They doubtless connected all symbolical notions which they had formed in Egypt with their God under this form. It would remind them of all the perfidiousness supposed to dwell in the Egyptian Apis. Their feast to the Lord began in offering sacrifices upon the altar which Aaron had erected, and when this was concluded they "sat down to eat and rose up to play."

exposed to their enemies and in shame before God. In the midst of their licentious mirth, Moses appeared.

Moses had been already informed by God of their sin, and, as mediator for them, had been a successful advocate, obtaining modification of their punishment. Being joined by Joshua, they came together down the side of the mount when the shout of the multitude was heard. Joshua supposed it to be the shout of the battle-field, while Moses declares it to be the sound of singing. When they

Ver. 19, "came nigh unto the camp," and saw that they had transformed their glory into shame, his heart was exceedingly grieved. He could brook any personal offence, but this impious rebellion awakened his just indignation. "His anger waxed hot," and he cast down the tables of stone which he bore in his arms, and which contained the terms of the covenant to which Israel had so recently pledged themselves, and they were broken to fragments before all the people. This was significant of the breaking of the covenant, and that there was no longer binding force in an agreement which had been so impiously disregarded by the people.

Ver. 20. "Burn it, ground to powder," etc. This could be easily done, if, as has been supposed, the body was composed of wood; the plates of gold could soon be beaten to thin foil, and then easily reduced to powder, and, with the ashes of the wood, strowed upon the waters. This was a debasing of their god, for they were made to swallow what they had so recently worshipped. Judgment was executed upon the chief offenders. The Levites gathered around him when he called for such as were on the Lord's side, and they were made the executioners of the Lord. And as they drew the sword and passed through the camp, three thousand persons were slain—doubtless those who had instigated the revolt.

A Preference for Plain Work.

The Church Journal has a very definite opinion of the man who abuses words. It takes the same view of him that Shakespeare holds against the wretch who fails to be stirred by the concord of sweet sounds, as will be seen:

In response to inquiries about communications, we would say that whatever we read in a communication of the words, "a talented sermon," or "your talented paper," we read no farther. The communication goes into the waste-basket.

When we meet the expression, "the demise of our late Bishop" (meaning his death), we turn sick, and that communication drops from our nerveless hand. When another correspondent tells us that "in a probable eventuality" a certain thing will occur, we feel as if we never want to hear from that correspondent any more.

And when another tells us that "yesterday a remarkable occurrence transpired (meaning happened or occurred) in our parish" it makes us feel as if we did not care for a great while afterward about his parish or himself.

These are but specimens. Our paper is written for people who read and speak English. We really cannot print communications in the languages indicated above.

There is a paper lying this moment at our feet, dropped there in a sudden spasm of sickness, in which a correspondent undertook to tell about "a recherche altar-cloth." What is a recherche altar-cloth?

Will our correspondents consider these things? A man who will use words like the above is not to be trusted. There is no telling of what meanness he will not be guilty.

Romanism in the Church of England.

Referring to the new ministry under the leadership of Disraeli, the Christian World looks forward with eager and anxious interest to the unfolding of their programme upon Church matters. It says:—

"The Cabinet will doubtless be opposed to disestablishment. What, we ask, do they intend to substitute for this method of dealing with the Romanism which is pouring like a flood into the Church of England? For every year, every month, adds to the triumphs, to the assumptions, to the confidence of the Anglo-Romanists. The mass, auricular confession, prayers for the dead, we observe in a Ritualist paper something very like praying to the dead, have come in. The State Church Romanists are beginning to march about our streets with crosses in a way which plain spoken Papists do not, we think, attempt. What, we repeat, does our new Protestant Ministry mean to try, as a check to all this? What have the Protestant Conservatives—the tens of thousands of honest Evangelical's who dislike Mr. Gladstone's ecclesiastical proclivities—to propose in the crisis? A crisis it is; for the State Church is more Popish than it has been since the Reformation, and it is becoming more Popish every day. We can believe in freedom and an open Bible; we can trust Protestant truth to confront, on a fair field with no favor, Roman error. But a parcel of Ashantees could shoot down the bravest regiment in her Majesty's service if the Ashantees were sufficiently in ambush; and our trouble and sorrow is that the State Church is in an ambush, the most skilful ever laid, for Papists to pour their shot into the very vitals of English Protestantism. Evangelical Protestants of the Church of England, what do you propose?"

A Society for the Prevention of Infant Marriages exists at Vhemabad, in India. It holds monthly meetings for the discussion of questions connected with its object. Some of its regulations and by-laws are published. Members are required to observe the following rules:—"The bridegroom must be at least sixteen years old, and the bride at least five years younger. Members must register at the proper office at what age of the bride and bridegroom

Our Young Folks.

The Mountain and the Squirrel.

The Mountain and the Squirrel Had a quarrel, And the former called the latter, "Little Frog." Bun replied—"You are doubtless very big; But all sorts of things and weather Must be taken in together To make up a year, And a sphere; And I think it no disgrace To occupy my place. If I am not so large as you, You are not so small as I, And not half so spry; I'll not deny you make A very pretty squirrel track. Talents differ: all its well and wisely put; If I cannot carry forests on my back, Neither can you crack a nut." Emerson.

Who Printed the First Bible?

BY DONALD G. MITCHELL.

In the year 1420 there was living in the city of Haarlem an old gentleman who kept the keys of the cathedral, and who used after dinner to walk in the famous wood that up to this time is growing just without the city walls. One day while walking there, he found a very smooth bit of beech bark, on which as he was a handy man with his knife, he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters out in wood. By blackening them with ink he made black stamps upon paper; and, by dint of much thinking and much working, he came in time to the stamping of whole broadsides of letters, which was really printing.

But before he had succeeded in doing this well he had found it necessary to try many experiments and to take into his employ several apprentices. He did his work very secretly, and enjoined upon his apprentice to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks and on-fire pages of a book which he was about to print.

The Dutch writers credit this story and hint that the runaway apprentice was John Faust or John Gutenberg; but the Germans justly say there is no proof of this. It is certain, however, that there was a Lawrence (Custos) of the cathedral who busied himself with stamping letters and engraving. His statue is on the market-places in Haarlem, and his rough looking blocks are some of them now in the "State House" of Haarlem. They are dingy and printed with bad ink, and seem to have been struck from large engraved blocks, and not from movable types. They are without any date, but antiquarians assign them to a period somewhat earlier than any book of Faust or of Gutenberg, who are commonly called the discoverers of printing.

John Gutenberg at the very time when this old Dutchman was experimenting with his blocks in Holland was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secrets of the art he was engaged upon. But one of these partners died; and, upon this his heirs claimed to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward, in an old tower of Strasburg.

This trial took place in the year 1489. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg and lost so much money in his experiment that he went away to Mayence, which is a German city further down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time it should be repaid to him.

Then Gutenberg as to work in earnest. Some accounts say he had a brother who assisted him, and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe, or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters and filling up gaps in the printing. This Schoffer was a shrewd fellow and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skillful worker in metals, run types in a mold. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Schoffer, to whom he gave his only daughter, Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg couldn't pay and in consequence he had to give up to Faust all his tools, his presses, and his unfinished works, among which was a Bible nearly two-thirds completed. This Faust and Schoffer hurried through and sold as a manuscript.

There are two copies in the National Library at Paris, one copy at the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible; but is of earlier date than that. It is without name of printer or publisher

It was certainly the first Bible printed on movable lines; but poor Gutenberg got no money for it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and as sharply as books are printed today.—St. Nicholas.

The Honest Cabin-Boy.

An English sailor-boy, in a Russian port, saw a lady, who was driving in a sledge, drop a small book case in which was a diamond bracelet. He rushed forward and picked it up, called after the owner, but she was quickly out of sight.

John ran to the captain to ask what he ought to do, when the captain said, "Why, Jack, your fortune is made: these are all diamonds on the bracelet; I will sell them for you when we get home."

"But they belong to the lady," said he. The captain replied, "Oh, you picked it up, and you can not find the lady—it belongs to you."

"If we should have another stern, captain, as we go back, what would become of us?"

"Ah, John," said the captain, who, perhaps, was only trying to see if he had got an honest cabin boy, "you are right; I will go on shore, and try to find the owner."

After some trouble she was found, and as a reward she gave the boy a large sum of money. By the captain's advice it was laid out on huds and furs, which, when the ship came to England, were sold for nearly double the price they cost.

As soon as John landed he set off to his widowed mother's cottage. But when he got to it he found it shut up, and the grass was growing about the door. "Oh," thought he, "my poor mother has died of want!" He looked about him in the greatest grief, when he heard some one call to him; "John is that you?" It was a woman of the village that spoke to him. She then told him that his poor mother had gone into the workhouse.

John was soon at the workhouse gate, ringing the bell. "What do you want?" said the porter.

"I want my mother," said John.

The porter said she must not go out without an order: but John went in, fell on his mother's neck, then putting her arm under his arm, he marched out with her on the way to the old cottage. There he saw her placed in comfort, and leaving her some money to keep her while he was gone on another voyage, he went again to his ship. John was a good son to his mother from that day, and he afterwards became the mate of the same vessel in which he left the shores of Yarmouth as an orphan cabin-boy.

John had been a Sunday scholar, and had learned to read the Bible. It was this Book that gave him courage in a storm; it taught him to resist temptation; and to be honest; it made him kind to his mother; as we hope led him to know our Lord Jesus Christ as his Saviour. Young readers, this Holy Book speaks to all. It directs you to repent, and forsake all sin. It points you to Jesus, the sinner's Friend. If you pray to God for His Holy Spirit, He will bless the reading of it to your hearts.

The Revival.

The year 1874 seems likely to have a place in history among the years noted as seasons of revival in the American Church. Our exchanges contain accounts of revivals in almost every section of the country, especially at the North. Though the awakening is not as general in every part of the Church as it was last year in Northern Ohio, and as it has recently been in some other portions of the country, still a large number of congregations scattered over the whole field have been revived, and we trust the work is not yet past. It has come to be an accepted idea, especially in the North, that revivals are to occur only in winter. But this proves, not that God is unwilling to bless his people in summer—for he is the God of the summer no less than of the winter—but simply that Christians are accustomed to devote the busy season of the year quite too exclusively to the pursuit of temporal good.

In this awakening our Church in Kentucky has not sharen to any large extent. To every minister in this Church, the low estate of Zion should be a ground of anxiety and of deep humiliation before God. It should lead to earnest searchings of heart and to an honest inquiry for the causes of our desolation, for the sins which have deprived us of the outpouring of the Holy Spirit.—Kentucky Presbyterian.

Facts for Farmers.

If you invest your money in tools, and then leave them exposed to the weather, it is the same as loaning money to a spendthrift without security—a dead loss in both cases.

If you invest your money in books, and never read them, it is the same as putting your money into a bank but never drawing either principal or interest.

If you invest your money in fine stock, and do not feed and protect them, and properly care for them, it is the same as dressing your wife in silk to do kitchen work.

If you invest your money in choice fruits and do not guard them and give them a chance to grow and prove their value, it is the same as putting a good hand in the field with poor tools to work with.

If you invest your money in a fine house, and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you were to wear broad-cloth and a silk hat to mill.

If you invest your money in fine clothes, and do not wear them with dignity and ease, it is as if a ploughman were to sit at

Scientific and Useful.

CURE FOR WHOOPING COUGH.

Some years ago it was found that the smell of gas works is favorable for whooping cough, and children suffering from that troublesome complaint were taken to gas-works, which relieved them. Now the report comes from Illinois, that they take children there, who suffer from whooping cough, down the shaft of the nearest coal mine, and keep them there until cured.—Manufacturer and Builder.

HOW TO HAVE FANSIES IN WINTER.

An Exchange says: "We have had many blossoms from this beautiful plant, simply by taking the terminal buds with an inch or two of stem, and placing them in a saucer of water in a sunny window. The snow can be scratched away at any time of the winter, and the buds brought immediately to the fire. No fear of injuring the old stock, as the pruning improves it, and brings larger and better flowers the following season."

A NEW POTATOE.

The latest candidate for favor, of new seedling potatoes, is the "Snowflake," produced by crossing the Excelsior and Early Rose, by Mr. C. G. Pringle, of Clarksville, Va. A writer in the Country Gentleman describes the potato as follows:—"The skin is a russet white, but the flesh is very white and flour-like when cooked, and the flavor is remarkably fine, as I can affirm from careful testing. The fine nutty flavor would commend them, but they are further remarkable for their uniform size, great productiveness, and freedom from rot or disease." It needs to be thoroughly tested yet.

MEDICINE AND LONG LIFE.

For several hundred years a record has been kept in Geneva, showing that the system of medical treatment improves the health, and lessens the mortality, from which it may be inferred that the rule is approximately universal. "In Geneva, accurate registers have been kept of the yearly average of life since 1669, which was then twenty-two years six months; in 1833, it was forty years and five months. Thus, in less than three hundred years, the average duration of life is nearly doubled. In the fourteenth century, the average mortality in Paris was one in sixteen; it is now about one in thirty-two (or, rather, it was before the Franco-Prussian war. In England, the rate of mortality in 1600 was one in thirty-three; now, about one in forty-two."

CURIOSITIES OF FOOD.

The question, What is the proper food for man for health and longevity, cannot be decided by argument. Men have lived long and healthfully in all parts of the globe upon varieties of food; that which to one was health, to another was poison. The vital action of the system, wherein its hidden forces exercise their peculiar functions, has not yet been found. A grain of corn eaten by the ox produces the flesh of the ox; eaten by man, builds up his organism. By the aid of this the one maintains his instincts, and the other his reason. The one is a brute, the other the image of his Maker, yet both are reared by the same elements of the earth to perpetuate their kind. What can unravel this mystery, which is so far above our comprehension? It embodies that physiological combination the wisest cannot see, and the latest inventions fail to bring forth to the light. Before the food passes into the stomach, its lubrication with saliva is different, from the various kinds of food eaten. The salivary and submaxillary glands pour forth their fluids, awaiting still other transformations in the living man. These serve the appropriate purpose of digestion and assimilation. Then comes the blood, which is life. The wonderful being is made up of numerous elements, running his machinery a hundred years, and his immortal spirit forever.

GEOLOGY OF THE LAND OF MOAB.

Late explorations in the Land of Moab by Dr. Tristram have disclosed some interesting geological features in that region. The doctor's observations were mainly confined to the highlands, which are in reality a set of terraces, or table-lands, rising to the eastward from the shores of the Dead Sea—attaining, in a distance of thirty-five miles, a height of between 4,000 and 5,000 feet. These table-lands are cut at right angles into deep gorges or ravines, by streams which new flow, or at some former time have flowed, westward into the Dead Sea. Some of the gorges are 1,800 feet deep, with perpendicular walls, from which a good idea of the geological structure of the region may be obtained. The surface of these highlands is composed of chalk, which rests upon a limestone formation, regarded by some as nummulitic, and by others as Jurassiac. The chalk and limestones together are from 1,200 to 1,600 feet thick. The limestone is supported by raw red sandstone, the line where they join being well defined. It is from this line of junction that the hot springs, so celebrated in Roman times, gush forth. The water of these springs has a temperature varying from 100° to 143° Fahr. The salt-hills at the south of the Dead Sea, like the table-lands just spoken of, have been gouged out by the action of water and present along their face numerous columns and pinnacles of salt, that are being rapidly worn down by the action of the water.

The true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

One of the saddest thoughts that weigh upon the heart of a sincere Christian is that of opportunities for doing good which have been wasted. Their shadows return upon the mind like a nightmare. The blanks in life contain more guilt, perhaps, than the blot. The devoted Archbishop Jaher, after fifty-five years of earnest labor in the ministry, uttered the following prayer on