

it was meant to act! How true to nature is the action of the debtor in the parable, when, fresh from the merciful presence of his lord, he takes his fellow-servant by the throat, and not getting the paltry sum owing, casts him into prison! "But he deserved to go to prison," would be the excuse. Ah! but what have *we* deserved times without number? Any single day for years past the stroke of God's judgment might have justly descended on us. Why has it not? Because he is "slow to anger and of great kindness."

But while we lay stress on the long-suffering of God, we must not let it overshadow altogether the terrors of his justice. "The people forgiven" is the title of this lesson, but they were not *all* forgiven, (see chap. xxxii. 27, 28, 35;) and the very text above quoted, which speaks of the riches of God's forbearance, speaks also of the certain doom of the impenitent. (Rom. ii. 3, 5, 8, 9.) Caution is needed in teaching on this subject. A boy will sometimes go on in sin, relying on God's *subsequent* forgiveness—which is not one whit better than the Romanist brigand in Italy getting absolution before he commits a robbery.

What does the golden Text say? "There is forgiveness with thee, that"—what? that our fear may be done away? Not at all; but "*that thou mayest be feared.*" Is this, however, really the result of forgiveness? Yes, it is. He who has really felt the freeness of Divine pardon does fear: he fears to sin; his feeling is, How can I grieve my merciful Father? Above all, when he thinks *how* that pardon was procured, surely he will fear to fall into the sins that nailed the Son of God to the cross.

The fact that the passage for this lesson includes the latter verses of chapter 33 seems to indicate that a special aspect of forgiveness is to be dwelt upon, namely, that it *restores the exiled sinner to the presence of God*. It was the loss of the presence of God which Moses most dreaded for the people; that it might be granted them was his most earnest prayer; that a nearer revelation of it might be given to himself was his highest ambition. (See vers. 3, 4, 15, 18.)

Sin cuts off from God's presence, (Isa. lix. 2; Habakkuk i. 13.) When David had sinned, his prayer was, "Cast me not away from thy presence." (Psa. li. 11.) "Everlasting destruction from the presence of the Lord" is the impending doom of the unforgiven. (2 Thess. i. 9.)

Seed-Thoughts for Senior Scholars.

1. To what two facts does Moses allude in the first part of ver. 12?
2. What great loss were the people now to suffer for their great sin?
3. What use did Moses make of God's pronounced favor to him?
4. What use did he make of it in ver. 13?
5. What use did Moses make in ver. 13 of God's relation to that people?
6. What was the effect of Moses' urgent, logical, and persuasive prayer?
7. Why did Moses not wish to go up without the Divine presence?
8. State all the reasons found in ver. 16.
9. Why did God yield to Moses?
10. What did Moses desire to see in God's glory, a *spiritual* or material display?
11. When has God granted a visible manifestation of himself? and when refused?
12. What did he promise now instead of this?
13. Why can no man see his face?
- 14 If possible, would that be any more beneficial?

Blackboard Exercises.

Our blackboard lesson to-day illustrates seeking the grace of God. Moses sought the grace of God, that he might be strengthened by it, and led by it, and have rest in the presence of the Lord. The result of his seeking was that the grace of God was promised him, and it was proclaimed that the Lord would be gracious and merciful. How are we to find grace in the sight of God? *We must ask for it with all our heart through the intercession of our Lord Jesus Christ.*

The Primary Class.

God felt very angry at his people for forgetting and disobeying him, and he sent a great punishment upon them. He told Moses that he would not lead them any more, or be with them any more, but would send an angel to lead them. God had been very good to his people, and it was very naughty in them to forget him. But when they found that God was angry with them and would not lead them, they felt sorry and repented; then Moses said he would go and talk with the Lord again, and ask the Lord to forgive them. So Moses went again into the presence of the Lord and pleaded with him that he would forgive the people. [Let the teacher continue the story of the lesson, showing the mourning and sorrow of