

SABBATH SCHOOL.

Bible Lessons.

Studies in the Old Testament.

THIRD QUARTER.

Lesson I. July 1. Exodus 24: 1-12.

GOD'S COVENANT WITH ISRAEL.

GOLDEN TEXT. "I will be to them a God, and they shall be to me a people."—Heb. 8: 10.

I. A COVENANT MADE BETWEEN GOD AND HIS PEOPLE. 1. And he (God) said unto Moses. Vers. 1 and 2 probably belong in order of time, immediately after chap. 20: 21, where the Book of the Covenant begins. The people were struck at the terrible scenes amidst which the ten commandments were given, and wished that God would not speak to them, lest they die. Therefore God made another arrangement, and had only leading representatives of the people go near where God revealed himself. Come up unto the Lord: upon a Sinai. Aaron: Moses' older brother, afterwards made the first high-priest of the nation. Nadab and Abihu: were the two eldest of Aaron's sons. And seventy of the elders of Israel: of the older men of the tribe, who were the heads of families, or otherwise recognized as leading influential men, the natural chiefs and leaders. "The official elders mentioned (Num. 11: 16) were not yet appointed." And worship ye afar off. Referring to those just mentioned. They were to ascend the mountain only to a certain height. 2. And Moses alone shall come near the Lord. The v. of majesty of God, his holiness, the value of the communications, their importance, were all impressed upon the people by this arrangement. But they, Aaron, his sons, and the seventy elders. Shall not come nigh. Though nearer than the people. Neither shall the people go up with him. According to their own request (20: 18-21). It appears that while the body of the people stood at the foot of the mountain, Aaron and his two sons and the seventy elders went up probably about half way, and Moses, being privileged with nearer access, went alone quite to the summit and entered the bright and fiery cloud which rested upon it.

3. And Moses came from receiving the communications from God on the mount. And told the people all the words of the Lord. The foregoing laws and the ten commandments, together with the promises of special blessings in the event of their obedience. And all the judgments: laws, statutes, by which I judge what is right. All the words. I will do. They accepted these as their laws, and God as their law-giver, ruler, and God. Thus it is that a covenant between God and man. God sends his Son and gives his law and promises, and all who accept his Son, agreeing from the heart to love him, trust him, and obey him, become God's people, and are under his special care and protection, a begin a new life.

4. And Moses wrote all the words of the Lord. That there might be no mistake, and that might be transmitted to posterity. THE COVENANT RATIFIED. And built an altar under the hill: or mountain, that is, of Sinai. The altar as a representative of God, as the first and principal party to this covenant; and the twelve pillars as representatives of the twelve tribes of the people as the other party.

5. And he sent young men: because the Levitical priesthood had not yet been instituted. Which offered burnt offerings... peace offerings. The burnt offerings were wholly consumed on the altar. The peace offerings were partly consumed by the priests and partly eaten by the priests and the offerer. Burnt offerings were of expiatory and signs of self-dedication. Peace offerings were indications of man's gratitude for mercy received. These, of course, were typical of that great offering of the Son of God, afterwards to be received, which he forever abated all others.

6. And Moses took half of the blood, and put it in basins: for the purgation mentioned in ver. 8. And half of the blood he sprinkled on the altar. The representative of God, afterwards to be received, which he forever abated all others.

7. And they said. This Book of the Covenant was twice read to them, and twice they solemnly agreed to obey these commands of God. It was really taking an oath of allegiance to God.

8. And Moses took the blood, and sprinkled it on the people. Not only upon all the people, who numbered above two millions, but upon their leader, and representatives. The blood was not a symbol, as was a ritual in the extreme, and the form of sacrifice in a way a dog to have been substantially the following: "As the body of the victim is cloven asunder, so let my body be divided and my blood shed, as I prove unfaithful and perfidious."

THE BLOOD COVENANT. The origin of bloody sacrifice is full of mystery, but there are certain hints in Dr. Trumbull's 'The Blood Covenant' which throw light upon the subject. (1) The blood was regarded as the very life, the inner principle. (2) It was regarded as a means of infusing life into another. (3) The vital infusion of blood from one person to another by tasting each other's blood made them blood relations of the most intimate kind. They were on even terms.

In the case before us in this lesson, we may therefore see (1) the devotion of the life to God. (2) The receiving of life from God. (3) A mutual and everlasting compact and union of God with his people (4) There is also the idea of atonement by blood, i. e., by the life, which can be given only by the death of the victim, and thus only by the atonement of Christ. (5) There is in addition to these the oath of pre-emption, as we have seen. (6) In the sacrifice is a representation of dedicating the most precious things we have, even all we have, to God, as the life blood, is the most precious thing any living being has. (7) On the completion of the Covenant the people have access to God through their representatives, as we see in the verses which follow.

H. THE COVENANT FOLLOWED BY THE VISITOR OF GOD WHO SAW THE VISION 9. Then went up: Moses, and Aaron, and 74 persons in all. The object of the ascent was twofold. (1) A sacrificial meal always followed upon a sacrifice: and the elders might naturally desire to partake of it near the divine presence as should be permitted them. (2) God desired to impress them with a sense of his awful majesty and beauty. They got this glorious light, not because they deserved it more than others, but because they needed it more. They needed it to strengthen their own faith; to

enlarge their minds and their knowledge of God.

The Visitor, or God. 10. And they saw the God of Israel. It may be sufficient to say that this was a most splendid display of the divine glory in that form in which the Shekinah usually appeared. It is unquestionably the same object as that described in the vision of Ezek. 43: 1, 2. And under his feet as it were a paved work of sapphires: pellucid sapphires, blue as the blue of heaven." A paved work of sapphires is descriptive of a scene of matchless splendor, having the qualities of adamantine solidity, transparency, and brilliancy. And as it were the body of heaven: the substance of heaven; the heaven itself for clearness.

11. And upon the nobles... he laid not his hand. By the hand of Jehovah's "not being laid upon them" it doubtless meant that they receive no harm from this amazing manifestation. Also they saw God. The original word for "saw" here is a different word from that translated "saw" in the previous verse, as if that were intended to refer to the mere outward, ocular, and superficial view of the object as at first beheld. Here, on the other hand, the verb is a term applied for the most part to prophetic vision, or that kind of inward and spiritual perception which was enjoyed by the holy and inspired men when in a state of supernatural trance or ecstasy. And did eat and drink: will they saw God. 1. This indicates that they were received into communion and friendship with God. 2. The idea suggested was that of a God at peace with Israel, reconciled. They were to ascend the mountain only to a certain height.

III. THE WARRIOR LAW. 12. And a law and commandments. It is probable that the ten commandments alone are spoken of, and that the meaning is, the father of all laws with the law, even the commandments which I have written. These words were not only spoken by the voice, but written by the finger of God, who herein displays a wondrous care of his chosen people. The law was not to be exact, would be permanent, could be exacted, would have peculiar authority.

The Christian Safe. What have faith, love, aspiration, resignation, fellowship with God, to do with death? They can be cut through with the stroke that destroys physical life, any more than you can divide a sunbeam with a sword. Unless again, and the impatient edge passes through and leaves no mark. Death can shear asunder many bonds, but that invisible bond that unites my soul to God is adamant, against which his scythe is turned. Adam is the grim porter that opens the door of a dark hole which has escaped from the dungeon of life. Death is a slaughter-house. But to those who have learned what it is to lay a trusting hand in God's hand, the grim porter is turned into the gentle damsel that keeps the door and opens it for light and warmth and safety to the hunted prisoner that has escaped from the dungeon of life. Death cannot touch communion, and the consciousness of communion with God is the earnest of the inheritance.

And it is so for another reason. All the results of the Divine Spirit's sealing of the soul are manifestly complete, and as manifestly tend toward completion. The engine is clearly working only half-speed. It is obviously capable of much higher pressure than it is working at now. Those powers in the Christian man can plainly do a great deal more than they ever have done here, and are ready to do a great deal more. In this imperfect Christianity of ours, our little faith so soon shattered, our little love so quickly disproved, our faltering resolutions, our lame performances, our earthward cleavings—are all things that the Spirit of God's bitter agony was for, and all that a Divine Spirit is able to make of us? Man, first, here is but a segment of the circle, in heaven is the perfect round; and the imperfections in the work of so obviously divine an agent, so far as we are concerned, try aloud for religion where they shall become result, and all that was in him to make as we shall become. The road evidently leads upward, and round that sharp corner where the black rocks come so near each other, and our eye-sight cannot travel, we may be sure it goes steadily on until to the top of the peak until it reaches the shining tablelands whereof God himself is "Sun and Moon," and lands us all in the city set on a hill.—Dr. Alexander MacLaren.

Holding the Occasional Church Attendants. If the new comers in any church can be crystallized into regular attendants, the success of the congregation, at least so far as numbers is concerned, is largely assured. We have known of a goodly number of instances where pastors had met with marked success in holding the occasional attendants by passing quickly from the pulpit, either through the basement or down the aisle to the vestibule, and there shaking hands with the audience, particularly with those who were passing out. Dr. Oliver Wendell Holmes has emphasized the truth that "the nation which shortens its weapons, lengthens its boundaries." This is equally true in the sphere of ministerial labors. He who shortens the distance between himself and his hearers until hand reaches hand, and heart beats responsive to heart, not only enlarges the sphere of his usefulness, but he sets himself a dominion over the hearts of his people, which will be permanent for good both for time and eternity.—From Methods of Church Work, by Rev. Sylvanus Stall, A. M.

"I Like to Help People"—A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind. "Let me, ma'am, let me, please," said a little faced boy, taking the umbrella in his hands. "Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile. "I like to help people." Both went their ways with a happy feeling in the heart; for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our changes day by day, and shall one day be asked how we have improved them.—Old Jonathan.

You Never Said So Before."

An old Virginia minister said lately: "Men of my profession see much of the tragic side of life. I have seen men die in battle, have seen children die, but a death ever seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl—beautiful, gay, full of joy, and hope. She married, and had four children. Her husband died, and left her penniless. She sewed, she made drawings, she taught, she gave herself scarcely time to eat or sleep. Every thought was for her children: to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college, and her girls to school. When all came home they gave themselves up to their own selfish pursuits. She lingered among them some three years, and then was stricken with mortal illness brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms. He said, 'You have been a good mother to me. That was not much to say was it? It was much to her, who had never heard anything like it. A flush came over her pallid face, and with husky voice, she whispered, 'My son, you have never said so before!'"

—A touching incident occurred at the death-bed of a school teacher who had gone in and out before successive flocks of children, in the same place, for upwards of thirty years. While slowly sinking away, and when his eyes were closing to open in the presence of Him who looketh on children in His arms and blessed them, he said "It is getting dark—the children may go home—school is dismissed."

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The undersigned, desirous of forming a limited partnership with the Law Office of the Province of New Brunswick, hereby certify: 1. That the name of firm under which such partnership is to be conducted is W. C. Field & Co. 2. That the general nature of the business intended to be transacted by such partnership, is the buying and selling of wholesale lots of dry goods and other merchandise, and generally a wholesale Dry Goods and General Jobbing and Commission business.

3. That the names of all the several and special partners interested in such partnership are as follows: John Russell, of the County of Saint John, in the City and County of Saint John and Province of New Brunswick; J. C. Cameron, of the County of Saint John, in the City and County of Saint John and Province of New Brunswick; and Samuel Hayward, who resides at the said City of Saint John, in the County of Saint John and Province of New Brunswick. 4. That the said Samuel Hayward has contributed the sum of Ten thousand dollars as capital to the common stock.

5. That the period at which the said partnership is to commence is the first day of March, A. D. 1888, and the period at which the said partnership is to terminate is the twenty-first day of March, A. D. 1889. Dated this twenty-first day of March, A. D. 1888. (Signed) WARD C. PITFIELD. (Signed) SAMUEL HAYWARD.

City and County of Saint John so with to be remembered that on this twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, in the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, John Russell, Esq., a Justice of the Peace, in and for the County of Saint John, personally came and appeared Ward C. Pitfield and Samuel Hayward, parties to the said certificate mentioned and referred to in the foregoing, the said Ward C. Pitfield, that he signed the said certificate and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand and the Seal of the said County of Saint John, this twenty-first day of March, A. D. 1888. (Signed) J. R. ARMSTRONG, Justice of the Peace in and for the City and County of Saint John.

WALTHAM WATCHES. THE subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this City, has for sale at his store, at the lowest possible prices, (CLOCKS, WATCHES, JEWELLRY) — See No. 11 of the BEST MARKERS. For sale at as low price as at any establishment in the City. New Goods Received Monthly. Sew Hair Restorative always in Stock. W. O. L. WARLOCK.

THE Mutual Relief Society OF NOVA SCOTIA PLACES LIFE INSURANCE within the reach of all at actual cost, and promotes the welfare of the community. Full particulars given and applications solicited by our Local Agents as follows:— Kings Co.—W. W. Folkins, Sussex. Queens—DeVeer, Neales, Gagetown. York—Jas. W. Smith, Nashua Village. Albert—S. S. Hopper, Dawson Settlement. Westmorland—Geo. B. Pelan, Rockport. Northumberland—Jared Torrey, Newswold. Gloucester—O. Chas. S. Ramsay, New Bedford. Cumberland—Wm. Harrison, Shemfield. Carleton—Jacob Van Wart, Woodstock. (Signed) T. J. Caber, Centreville.

WM. S. ROBBS, No. 11 Main Street, ST. JOHN, N. B. General Agent for New Brunswick. ST. JOHN, N. B., February 22nd 1888. To the President and Directors of the Mutual Relief Society of Nova Scotia. Gentlemen,—Having received from the hands of Dr. Morrison, your medical examiner, this day, the sum of \$2000 being the amount in full of my insurance in your Society on the life of my late husband, John Hay. This prompt manner of settling claims is to me so satisfactory that I deem it my duty to write you this letter, and I trust you may consider it as your own. I would be glad to know how the public should know of your manner of doing business. Yours truly, ELIZABETH HAY, Widow of the late John Hay. ST. JOHN, N. B., 3rd Feb, 1888

To the President and Directors of the Mutual Relief Society of Nova Scotia. Gentlemen,—Dr. William Morrison of this city your medical examiner, handed me to-day, your cheque for \$2000, as payment in full for my insurance on the life of my late husband, George A. Barker. Your Society is certainly a friend to the widow and orphan. I am pleased beyond measure to go on with your good work. Fathers and husbands may advise to neglect their families, but I would be glad to know how the public should know of your manner of doing business. Yours truly, MARY ANN BARKER, Widow of the late George A. Barker.

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