

hallowed passions. But he is free when he does what he ought, because there is no protest in his soul against that submission. —Frederick W. Robertson.

A BEAUTIFUL CUSTOM.

The hardest and sternest of men are touched and softened by the defenceless innocence of little children. In the beautiful legend of St. Christopher, it was the little Christ-child that subdued and won over the giant who carried all comers across the stream; and cannot each one of us recall some reconciliation that could not have been effected but for the childish peacemaker? All the Year Round tells the service some German children rendered their city 450 years ago:

"In the month of July there was annually celebrated for four centuries at Hamburg a strange festival, known as 'The Cherry Feast.' Like every other ceremony it celebrates an event which has not yet been forgotten. In 1432 a great Hussite army besieged the city of Hamburg. The war had waged for many years, and on both sides it had become both bitter and cruel. When they saw the army outside their walls, the people of Hamburg became extremely frightened, as they could not hope to hold out long against such odds. A council of chief citizens was held to devise some method of saving the town. Nothing seemed feasible, until some one suggested that they should send out all the little children, for, said one, 'the sight will surely melt the hearts of the soldiers and they will do us no harm.' The suggestion was acted upon. Great was the surprise of the army to see the gates of the city swing open; but greater still their surprise when they saw march out an army of little children clad in white. When they heard the pattering of the tiny feet and when the little ones drew up timidly before the tents, the warriors were fairly conquered and tears filled their eyes. They who had come to rob, kill and burn, threw down their arms, and gathering beautiful branches full of fruit off the cherry trees, sent the children back to their parents with those branches and a message of peace, which was faithfully observed. The children won a great and bloodless victory, and in commemoration of it these branches were until recently, if not now, carried through the streets by the children."

PERSEVERANCE.

Demosthenes, the poor stuttering son of a butler, became the most famous orator of ancient times. Virgil, the son of a baker, was the most celebrated of Latin poets. AEsop, the son of a slave, and almost a slave himself, managed to acquire imperishable fame. Thomas Wolsey, the son of a butcher, became cardinal of the church of Rome, and next to the king, in his day the most powerful person in the English Dominion. William Shakespeare was also the son of a butcher, yet one of the most famous poets the world has ever beheld. Oliver Cromwell rose from a comparatively humble station to be protector of the English Commonwealth. Benjamin Franklin was a printer in his early days; he afterwards became one of the most celebrated philosophers and statesmen. William Guildford, the editor of the Quarterly Review, was in youth a humble shoemaker apprentice, and, for want of paper, was obliged to work his algebraic problems upon leather with an awl. Robert Burns, a ploughman, of Ayrshire, Scotland, was afterwards the greatest of Scotch poets. James Cook, for a long time was a common sailor, but afterwards, on voyages of discovery, sailed three times round the world. Jeremy Taylor was a barber's boy, and afterwards a D.D. Thomas Telford, the great civil engineer, was once a shepherd's boy. Inigo Jones was first a journeyman carpenter, and afterwards the chief architect of his age. Halley, the astronomer, was the son of a poor soap boiler. Haydn, the composer, was the son of a poor wheelwright. Henry, the chemist, was the son of a weaver. Smeaton and Ronnie, eminent engineers, were both of them, at one time, merely makers of mathematical instruments. And when you have read the lives of all these, ask yourself whether perseverance had not as much to do in making these men great, as any other quality which they possessed.

TEACHING THE BIBLE TO LITTLE CHILDREN.

BY MRS. JULIA A. TERHUNE.

Teach first of all the great value of the Bible for the knowledge it brings us. Just as the parent's word is the immediate rule for the lives of little children, so God's Word is the higher law by which all lives should be governed. Little children can understand these things, and, in a degree we may little suspect, realize the value of the Bible.

Teach by precept, and by your own example, reverence for the Bible, for the book itself. Take it up and lay it down with reverence; hold it with reverence, show that you fully believe it to be a holy book, written by holy men inspired by the Holy Spirit, to be received and believed and obeyed from cover to cover.

Teach something of the book as a book, —the two Testaments, and the object for which each was written. Both tell about Jesus: the old Testament pointing forward to him; the New Testament pointing back to him.

Teach the number of books, the number of authors, and the number of centuries in which the Bible was written. Gradually, by weekly repetition, of a few at a time, adding one new name each Sunday, teach the names of the books of the Bible. Learned in the primary class they will never be forgotten. Teach the children to commit verses of the Bible to memory. How quickly our babies learn "Mother Goose" and other rhymes and jingles! Store their minds early with the sweet, precious thoughts with which God's Word is filled.

Give as rewards copies of the New Testament or gospels. I give a little ticket for each perfectly recited golden text; exchanging eight of the small ones for one large card; three of the large ones entitling the child to a "Gospel." The very smallest scholars try hard to earn one, and prize above everything the "little Bible" so obtained, though not realizing the far greater prize unconsciously gained,—God's own word stored in the mind. Encourage those who have Bibles to bring them to the class. Read a verse or two very slowly from your own Bible,—rather than from a lesson-help,—letting the children follow you in theirs. Occasionally call on some child to stand and read, or let several take turns.

Frequently remind the children of the importance of reading God's Word each day at home. Form a little reading-circle, and select yourself the verses to be read during the week. Do not give them more than two verses each day. Encourage them to read these over more than once,—even to commit at least one to memory. Question on the readings each succeeding Sunday; and once in a while hold a special week-day meeting.

Above all, teach that to understand God's Word we must have God's spirit, and by precept and example train them to ask God's help before reading. How can you do all this? Only by faithful, prayerful study of God's Word, and by daily feeding upon it. If you go before your class with your heart aglow with love for God and his word, your children will catch, at least in some degree, your spirit. No higher testimony was ever paid a teacher than by a little girl who went home and said: "Mamma, my teacher has seen Jesus." "Seeing Jesus" in his Holy Word, gives point and meaning to teaching, and brings sure results.—Sunday School Times.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON V.—JULY 20.

THE TABERNACLE.—Ex. 40:1-16.

COMMIT VERSES 1-3.

GOLDEN TEXT.

Behold the tabernacle of God is with men, and he will dwell with them.—Rev. 21:3.

CENTRAL TRUTH.

Salvation, through atonement, regeneration, the light of the Word and prayer, to communion with the God of love, a perfect life, and a holy heaven.

DAILY READINGS.

- M. Ex. 36:1-18.
T. Ex. 37:1-29.
W. Ex. 38:1-31.
Th. Ex. 39:1-43.
F. Ex. 40:1-38.
Sa. Lev. 8:1-30.
Su. Ps. 81:1-12.

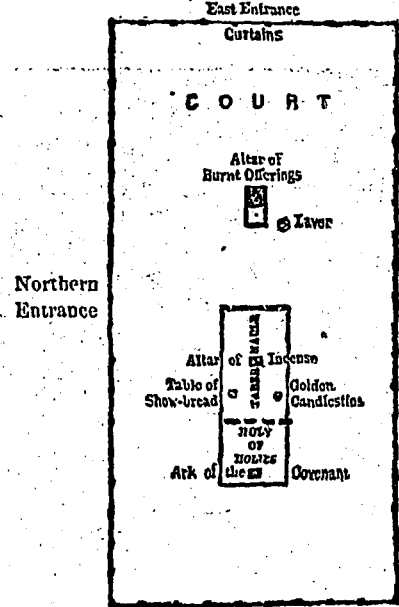
THE TABERNACLE.—1. Its size and shape: it was 30 cubits (45 feet) long, and 15 feet high and wide. It was divided into two rooms by a veil;

the holy place was 20 cubits by 10, and beyond it the holy of holies, 10 cubits square. 2. Its structure: it consisted of three parts,—the tabernacle, strictly so called; the tent, extending above to a ridgepole and 5 cubits (7½ feet) beyond the tabernacle on every side; the third part was the covering of rams' and badgers' (probably seals') skins over the tent to protect it from the weather. The tabernacle proper was made of 48 acacia planks, each 15 feet long by 2½ inches wide. These were placed on 96 silver bases, each weighing 100 pounds. It was covered by fine linen, under the tent."

HELPS OVER HARD PLACES.

- 2. Tabernacle of the tent: see distinction above.
3. Ark: a chest covered with gold two and one-half cubits long by one and one-half wide and high (a cubit is 21 inches). It contained the tables of the law; and it was called the "ark of the testimony." Over it was the more seat and the cherubim. Cover with the veil: i.e., it is in the holy of holies, behind the separating veil.
4. Table: of gold, placed in the holy place, on the north side, the tabernacle facing east. Things upon it: the show-bread (Ex. 25:23) to show that our souls must live on God; and the dishes (Ex. 25:29), a symbol of communion with him.
Candlestick: of gold, with seven branches, to give light, for there was no window. All their light came from God. It was placed on the south side.
5. Altar of gold: the altar for the incense; a type of prayer. Placed between the candlestick and table.
6. Altar of burnt offering: the brazen altar for sacrifices, situated outside of the tabernacle.
7. The laver: of brass, for the washings of the priests before performing any service. Placed

PLAN OF THE TABERNACLE



outside, between the altar and the tabernacle. 8. The court: 100 cubits by 50 (175 feet by 87½). The gates were made of hangings or curtains. 9. Anointing oil: a sacred oil described in Ex. 30:23-30, by putting on of which anything was dedicated to God. A type of the Holy Spirit.

SUBJECT: THE WAY OF SALVATION ILLUSTRATED.

QUESTIONS.

I. THE HOUSE OF GOD (vs. 1, 2, 8).—Who designed the tabernacle? (Ex. 25:10; Heb. 8:2.) Give a description of the tabernacle as to its form. (chaps. 36-39); its structure; its two rooms and their uses; the court around it. What was the object of the tabernacle? How was God manifested there? (Ex. 40:21-33.) Why was the tabernacle made so costly and so beautiful? In what respects does the church for us take the place of the tabernacle? (Rev. 21:3.) How is it a guide? a place of communion with God? a home? Does it contain in spirit the things which were contained in the tabernacle?

II. THE ARK OF THE TESTIMONY (v. 3).—Describe the ark of the covenant. (Ex. 25:10-22.) What was put into the ark? (Ex. 40:20; Heb. 9:4.) What was taught by the mercy seat? (Heb. 9:15.) By the laws being under it? (Acts 10:16.) By the tables of the law being kept in the holy of holies? (John 15:10; John 3:21.)

III. THE ALTAR OF SACRIFICE.—ATONEMENT (v. 6).—If we entered the court of the tabernacle from the east, what is the first object to which we would come? Of what was this altar made? (Ex. 38:1-7.) Where was it placed? What did its position (before the entrance) teach? How did it typify the atonement of Christ? Does it help us to understand the atonement of Christ? (Heb. 9:8-15; 10:1-3.) Did the Jews understand the spiritual meaning of the altar and its sacrifices?

IV. THE LAVER.—THE WASHING OF REGENERATION (vs. 7, 12).—Where was the laver placed? What was its object? What did it teach? (John 3:5; Titus 3:5; Acts 2:38.)

V. THE CANDLESSTICK.—THE LIGHT OF GOD'S WORD (v. 4).—When we enter the tabernacle, what do we see on our right? How may the Holy Place represent the church? From what did its light come? Describe the candlestick? (Ex. 37:17-24.) What does this teach us as to the Christian life? What does Christ say of the church? (Matt. 5:11, 15.) What is the church called in Rev. 1:12, 13, 20?

VI. THE TABLE OF SHOW-BREAD.—COMMUNION (v. 1).—Where was the table placed? Describe it. (Ex. 37:10-15.) What was upon it? (Ex. 37:16; 40:23.) What did this signify to them? What to us? (John 6:41-51; Mark 11:22-25.)

VII. THE ALTAR OF INCENSE.—PRAYER (v. 5).—Describe this altar. (Ex. 37:25-29.) Where was it placed? What does it signify? (Luke 1:9, 10.) Why is prayer acceptable to God? Why is it essential to the Christian life?

VIII.—THE ANOINTING.—THE HOLY SPIRIT (vs. 9, 16).—Of what was the anointing oil made? (Ex. 37:29.) What was done with it? What does this signify? (Acts 2:4; Rom. 15:20.)

IX. THE HOLY OF HOLIES.—What was the last room to which we would come? What was

in it? (v. 3.) Who only could enter, and how often? (Heb. 9:7.) What does this holy of holies typify to us? (Heb. 9:21; Rev. 21:27.)

LESSON VI.—AUGUST 5.

THE BURNT OFFERING.—Lev. 1:1-9.

COMMIT VERSES 4-5.

GOLDEN TEXT.

The Lord hath laid on him the iniquity of us all.—Isa. 53:6.

CENTRAL TRUTH.

The need of an atonement for sin.

DAILY READINGS.

- M. Lev. 1:1-17.
T. Lev. 2:1-16.
W. Lev. 3:1-17.
Th. Heb. 10:1-25.
F. Rom. 12:1-13.
Sa. 1 John 1:1-10.
Su. Isa. 53:1-12.

LEVITICUS.—The book of service, setting forth (1) (chaps. 1-16), how to approach God; (2) (chaps. 17-27), how to enjoy his presence. The name is from the Levites, whose office and work is set forth. Author, Moses. Much known probably during the fifty days mentioned above.

HELPS OVER HARD PLACES.

2. If any man bring an offering: he is now giving the law of free-will offerings. Herd: cattle. Flock: sheep and goats. The offering was to be of gentle, innocent animals, not the wild, untrained: a type of true Christians. 3. A burnt sacrifice: the main idea of the burnt offering was repentance of sin and consecration to God's service as the necessary condition of approach to God on the part of the offerer; but atonement, sacrifice for sin, on the part of God, who accepts the faith and love expressed in the offering. At the door of the tabernacle: where the altar of sacrifice stood. 4. Head upon the head of the burnt offering: in token that it was his sacrifice, and was substituted for the offerer. Atonement: a satisfaction or reparation for sin. It was to show the great guilt of sin, that it could not lightly be forgiven. 5. The blood: the life of the victim, given in the place of the life that was due to God for sin, and as a symbol that the offerer gave his life to God. 6. Flay: skin. 7. Put fire: stir it up, rekindle. The fire never went out. 8. A sweet savor: not physically, but pleasant to God as expressing repentance, faith, and love.

QUESTIONS.

When was the tabernacle set up? (See last lesson.) How long after this did they remain at Sinai? (Num. 10:11.) What was done during these fifty days? (Lev. 1:1.) What books record these laws? What can you tell about Leviticus?

SUBJECT: THE WAY TO HOLINESS AND GOD.

I. GOD HIMSELF REVEALS THE WAY (v. 1).—Who spoke to Moses? From what place? What did he speak to him about? In what way does God speak to us? What is his purpose in speaking? (Isa. 45:22; John 11:6-9; Heb. 3:20.)

II. THE BURNT OFFERING.—OPENING THE WAY BY ATONING SACRIFICE (vs. 2, 3).—What are the two great kinds of sacrifices prescribed for the Jews? (See Helps.) What was the difference between them? How did the burnt sacrifice differ from the others? From what animals must this sacrifice be selected? (vs. 2, 11.) Why must it be without blemish? why voluntary? Where must this sacrifice be offered? (v. 3; Ex. 40:6.)

TEACHINGS.—What did the necessity of sacrifices teach the people? What were they taught by the offering being one of their own useful animals? What by its being without blemish? (Mal. 1:8.) What by the offering being voluntary?

III. OFFERING THE SACRIFICE.—GOING TO GOD (vs. 4-9).—When one offered a sacrifice, what must he do? (v. 4.) What did this teach? Was the offerer to dedicate himself to God? Did he accept the atonement God had thus prepared for him? What did the blood signify? (Gen. 9:4.) Where was it sprinkled? What was then done with the victim? How was the odor a sweet savor to God? (Phil. 4:18.)

IV. NEW TESTAMENT LIGHT ON OLD TESTAMENT THEMES.—What sacrifice should we offer to God? (Rom. 12:1.) Why is this our reasonable service? To what great sacrifice did all these sacrifices of the Jews point? (John 1:29; Heb. 10:8-10.) What is said of the perfection of this sacrifice? (Heb. 7:26; 1 Pet. 1:19.) Was it voluntary? (1 Timothy 2:6; John 10:17, 18.) Why do we need an atonement? (Rom. 3:24-26.) For whom was the atonement made? (1 John 2:2.) How does the atonement express the love of God? (John 3:16; 1 John 4:10; Rom. 8:32.) What is meant by the blood of Christ? (Matt. 26:28; Heb. 9:13, 14.) What must we do with this sacrifice? (John 3:14, 15; Rom. 1:16.) Does the sacrifice of Christ bring salvation to us? (Rom. 5:8, 9; Gal. 3:16; Eph. 2:13; Heb. 9:13, 14.) Does it lead us to a holy life? (1 Pet. 2:21; 3:18; 1 John 1:7.)

LESSON CALENDAR.

(Third Quarter, 1888.)

- 1. July 1.—God's Covenant with Israel.—Ex. 21:1-12.
2. July 8.—The Golden Calf.—Ex. 32:15-26.
3. July 15.—God's Presence Promised.—Ex. 33:12-23.
4. July 22.—Free Gifts for the Tabernacle.—Ex. 35:20-29.
5. July 29.—The Tabernacle.—Ex. 40:1-16.
6. Aug. 5.—The Burnt Offering.—Lev. 1:1-9.
7. Aug. 12.—The Day of Atonement.—Lev. 16:1-16.
8. Aug. 19.—The Feast of Tabernacles.—Lev. 23:33-41.
9. Aug. 26.—The Pillar of Cloud and of Fire.—Num. 9:15-23.
10. Sept. 2.—The Spices sent into Canaan.—Num. 13:17-33.
11. Sept. 9.—The Unbelief of the People.—Num. 14:1-10.
12. Sept. 16.—The Smitten Rock.—Num. 20:1-13.
13. Sept. 23.—Death and Burial of Moses.—Deut. 34:1-12.
14. Sept. 30.—Review, Temperance, Deut. 21:18-21, and Missions.