



LESSON,—SUNDAY, AUGUST 4, 1907.

The Tabernacle.

Exodus xl., 1-13, 34-38. Memory verses, 34, 35. Read Exodus xxxv-xl.

Golden Text.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl., 34.

Home Readings

- Monday, July 29.—Ex. xxv., 1-22.
- Tuesday, July 30.—Ex. xxvii., 1-21.
- Wednesday, July 31.—Ex. xxxi., 1-18.
- Thursday, August 1.—Ex. xxxv., 1-29.
- Friday, August 2.—Ex. xl., 1-16.
- Saturday, August 3.—Ex. xl., 17-38.
- Sunday, August 4.—Heb. ix., 1-28.

FOR THE JUNIOR CLASSES.

Have you ever had to sit still and wait for something? It's very hard, isn't it? Perhaps you were ready dressed for a party, or to go out for a drive, and mother has said, 'Now, sit still, so as not to get untidy,' and time has seemed so long until the hour came to start. Do you remember what trouble the Israelites got into in our last lesson because they didn't have patience enough to wait? How they made the golden calf and worshipped it? And all the while God was just giving Moses something for them to do. You know they were out in the wilderness and didn't have any church to go to, as you have, and God was teaching Moses how to build one in a tent form. After he had come down from the mountain, and God had forgiven the people for their sin, Moses told them about the beautiful tent that God wanted them to help build.

It would be very easy, and helpful to the younger ones, to make a model of the Tabernacle, using as the foundation the lid of a shoe box. The outer court was much this shape, having a length double its breadth. This was fenced off with curtains hung on acacia wood, rods and opened only at the east. The entrance then, would be made at one end of the cardboard lid. At the western side of a line drawn directly across the centre place a little paper tent, an oblong whose length is three times its breadth. The west end of this, a perfect square, contained the ark, and was called the Holy of Holies; the remainder of the tabernacle, or Holy Place, held the altar of incense, the golden candlestick, and the table of shew bread. In the centre of the eastern half of the court stood the altar of burnt offering, and between that and the tabernacle, the laver for priestly purification. The reading of the previous chapters will enable the teacher to give the children some idea of how gladly the people gave their wealth and time to this work. The lesson teaches that God always wants his people to work with him.

FOR THE SENIORS.

The building of the tabernacle, weaving the curtains, forming the furnishings, etc., took the last five months of the first year of their freedom, and were a time of eager joy to the people. The forty days of waiting while Moses was in the mount had proved a far harder trial than did these months of sacrifice and labor, yet we must remember that the command 'Be still and know that I am God' is just as important at times as the call to active service. It is a pleasure, however, to read of the whole-hearted service of the Israelites when they had something definite to do, inasmuch that Moses

had to ask that no more offerings be made, and on the first day of their second year of freedom the tabernacle was set up. The beautiful symbolism of the various objects has greatly grown under the light of God's further revelation in the New Testament. Entering from the east there was first the altar of burnt offering symbolizing the sacrifice of Christ, which is the first step by which we can approach God; beyond that is the laver, standing for the purification of the heart; within the Holy Place, the candlestick or new light; the table of shew bread, representing our dependence on God for our spiritual food, and the altar of incense, so definitely stated in Revelation to represent prayer through which we approach God as the priest entered the Holy of Holies only when surrounded by the odor of incense. God's insistence on the exact conformity to his plans, as noticed in Hebrews viii., 5, should teach us that anything which God commands should be carefully observed, not modified to suit every one's own convenience.

(SELECTIONS FROM TARBELL'S 'GUIDE')

When God appointed ceremonies and symbols for the Jewish tabernacle He was dramatizing His instruction. He wanted men to know Him, and to be like Him in character. How can He make them know? He saw that at that time and among that people, the most effective way would be to teach them through their sense of sight and through their emotional nature. The tabernacle was an object lesson, divinely chosen to teach truth.—Alvah S. Hobart.

Men sometimes say, why was not Jesus Christ brought into the world a great while before? Because the world was not ready for the transfer to the higher change; the world was still under the law, it still must be under the law. But when Christ comes, then comes the second epoch, the ideal; and Christ stands before the Jewish race and before the human race as the ideal of life. Now the nature of the command is changed—it is no longer, This do and thou shalt live—it is, Follow me; it is no longer Obey a law—it is, Follow an ideal; pattern yourself after the example of Christ.—Lyman Abbott, in the 'Outlook.'

What if once a year a book were opened, the one book in the world that could show us authoritatively how to make the best of life, and that drew wide the veil beyond death? Would not men everywhere crowd to hear the oracle? Such a book may be found unheeded and unopened in many a house. What if we could pray to God but once in our lives? Think of the petitions, the half-desperate hope, the fear, the agony, crowded into that one petition! We can speak to Him at any moment, and often forget to do it at all.—'Youth's Companion.'

I can hardly imagine it possible that a real and deep sense of the holiness of holy things can exist, without a feeling of reverence, of awe, of holy fear; without a shrinking from speaking or talking lightly of holy places, and holy ordinances.—T. H. Arnold.

Said a great king once, 'Where I sleep, there is the palace.' Each one of us may say, 'Where I am, there is God's tabernacle.' 'See that thou make all things according to the pattern showed to thee in the mount' were the words ringing in the ears of Moses as he came down from Mount Sinai to become the architect of God's dwelling place, the tent of worship. We need the heavenly pattern in making our lives the temples where God may dwell.

God has two thrones, one in the highest Heaven, one in the lowliest heart.—Van Dyke.

BIBLE REFERENCES.

Hebrews ix.; II. Cor. v. 1; Rev. xxi., 3; v., 8; i., 12, 13, 20; John v., 46; xxiv., 23; Heb. viii., 1, 2, 5; Gal. iii., 24, 25.

C. E. Topic.

Sunday, August 4.—Topic—The consecration of our bodies. I. Cor. vi., 19, 20; Rom.

xii., 1, 2. (A vacation consecration meeting.)

Junior C. E. Topic

PROMISE MEETING.

Monday, July 29.—A promise of forgiveness. Jer. iii., 22.

Tuesday, July 30.—A promise of a Saviour. Jer. xxiii., 5, 6.

Wednesday, July 31.—A promise to those who obey. Jer. vii., 23.

Thursday, August 1.—To those who trust. Jer. xvii., 7, 8.

Friday, August 2.—To those who pray. Jer. xxxiii., 3.

Saturday, August 3.—God's covenant promise. Jer. xxxii., 38-40.

Sunday, August 4.—Topic—God's promises to us. Jer. xxxi., 33, 34. (Consecration meeting.)

A Quite Hour With God.

A quiet hour spent alone with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart.

And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do his will, we have a joyful trust that however dark or discouraging events may appear, our Father's hand is guiding everything and will give the wisest direction to all our toils.—'Advocate.'

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