

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

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[No. 5.

## Veni, Sancte Spiritus.

TRANSLATED BY DEAN STANLEY.

COME, Holy Spirit, from above,  
And from the realms of light and love  
Thine own bright rays impart.  
Come, Father of the fatherless,  
Come, Giver of all happiness,  
Come, Lamp of every heart.

O Thou, of comforters the best,  
O Thou, the soul's most welcome guest,  
O Thou, our sweet repose,  
Our resting place from life's long care,  
Our shadow from the world's fierce glare,  
Our solace in all woes.

O Light divine, all light excelling,  
Fill with Thyself the inmost dwelling  
Of souls sincere and lowly;  
Without Thy pure divinity,  
Nothing in all humanity,  
Nothing is strong or holy.

Wash out each dark and sordid stain—  
Water each dry and arid plain,  
Raise up the bruised reed.  
Enkindle what is cold and chill,  
Relax the stiff and stubborn will,  
Guide those that guidance need.

Give to the good, who find in Thee  
The Spirit's perfect liberty,  
Thy sevenfold power and love.  
Give virtue strength its crown to win,  
Give struggling souls their rest from sin,  
Give endless peace above.

—*Macmillan's Magazine.*

## Hard Work.

BY THE REV. T. W. WYLIE.

If any one is resolved to do good to others he may be assured that it will require hard work.

The true teacher and the good scholar must accept hard work as a condition of success. Everything really valuable costs something. By sweat of the brow we can earn daily bread, and by sweat of the brain we gather knowledge for ourselves or for others. It is to be feared that a good many of our teachers fail to recognize hard work as an essential element of success. Hard work for the teacher points to "HARD STUDY." 1st, of the *Word*; 2nd, of his *class*; 3rd, of *adaptation*.

The Bible is a mine which must be worked patiently and perseveringly if we would find its hidden treasures. Various methods of studying the lesson might be suggested, but not one of them is of any value unless it call out all the energies of the student. The careful perusal of the text; the use of such helps as are available; prayerful meditation on its true meaning and use, call for more than mere child's play. This work requires as much time as can be devoted to it through the entire week, and should be commenced as early in the week as possible.

No two pupils are alike in any one trait of character, and the teacher who would successfully instruct and interest each one must make each a study. This study of pupils will demand both thought and calls at the homes of the scholars. There

the teacher can get an insight into the character, habits, and peculiar temptations of each. As Audubon, the great naturalist, was willing to spend days in the forests studying the habits of the birds, so must the one who seeks for souls have a holy enthusiasm which will glory in toil or sacrifice, if it only enables him to accomplish his purpose of leading souls to Christ. To know how to adapt the lesson to the learner, and give to each his portion of meat in due season, is a task which requires scarcely less patient thought than either of the subjects named. Many an excellent discourse utterly fails of its object because it shoots over or wide of the mark. The lodgment of the truth in the heart requires skill as well as toil; and this skill is to be acquired largely by persistent practice.

Men work hard in order to secure worldly gains; they are content to rise early and toil late; they try every method which promises success; much more should the Sabbath School teacher be willing to labor diligently in his work, so that even though he sow in tears, he may bring back his sheaves rejoicing.

Let each teacher make up his mind to *work*, and to *work hard*, on every service of the year.—*Presbyterian at Work.*

### Anybody Good Enough.

FOR what? Why, for a class of very little children, to be sure. For the more advanced classes we want the highest order of ability; but for the little toddlers, it does not make much matter who shall be entrusted with the care of *them*. In other words, when the nature is yet most tenderly susceptible, anybody may handle it, impress it, give it shape and fashion; when it has become comparatively solidified, then you must begin to be more careful. For incipient consumption any quack will answer; for confirmed consumption, call in the very best physician. For laying the foundation of a house, or the keel of a ship, any tyro will do; but for the superstructure, and the fine finishing touches, a master workman must be employed. May a merciful Providence preserve us from living in that house, or sail-

ing in that ship. The absurdity of such a policy in any earthly matter is at once apparent. Shall we longer pursue it in matters of infinitely greater moment?

## The Sunday School Banner.

TORONTO, MAY, 1874.

### A LESSON FROM AN OLD PROPHET.

THE earliest of the race of prophets, the only one ordained to a foreign mission, the run-away from duty, and the careful guardian of his own selfishness,—the character of the prophet Jonah possesses a peculiar interest to the student of the Bible, both on account of his unique history and the humaness which is so apparent in his every act.

Our readers are familiar with the command to arise and go to Nineveh, with the flight to Tarshish and the punishment and deliverance following. In the third chapter of the book of Jonah we have an account of the result of his mission. We learn that his word was eminently successful, and that the city was spared. The report of his sermon, as it comes to us, is brief; but it is prefaced by an important statement from the Author of Salvation—that the prophet is to declare the word that the Lord bids him—"the preaching that I bid thee."

And may we not learn something from this? We are to sow the *word* if we are to gather the abundant harvest. No substitute can be found for Bible truth. It alone is converting. And we have the promise concerning it that it shall be successful. It shall prosper in the thing whereunto it is sent.

We need more faith in the word of God. It has well been called 'the sword of the

Spirit." And in this we may discern the secret of its success. It is said that one travelled many miles to see the sword of Scanderberg. When shown it he expressed disappointment at its appearance. No jewels adorned it; no special beauty rested upon it. Noticing his disappointment, the attendant said,—“Sir, you only see the sword. You see not the hand that used it.” So in the proclamation of truth, it is to the Spirit that we look for success. God will always honor his own word. We have no such an assurance concerning mere worldly wisdom. We remember a remark made concerning a certain sermon under which some one had been converted, that it was so poor the speaker was astonished at salvation following its utterance. Ah! the sermon was heard, the preacher was seen, but the Holy Spirit was not observed by the beholders.

Is it objected that, if the Bible contains the perfect truth, human teaching is no longer needful? We reply, that this is an erroneous conclusion. The truth is there, but all do not so readily or clearly apprehend it. Some more easily comprehend the meaning of the sacred writers, and God has laid it upon these to enlighten those, who, from any circumstances, are clear in their conceptions of truth.

We do not, therefore, plead for less critical examination of the Scriptures. We do not seek to lessen the laudable endeavor to present the truth eloquently and forcefully. But we do plead for greater faith in the power of God's word in convincing and converting the world. Our faith must not rest on forms, however good—on man, however holy—on appliances, however perfect. It is in the WORD as made powerful by the influence of the SPIRIT that we rest our hopes for victory.

A finished Bible, a finished atonement, an omnipotent Spirit, are ours. These are sufficient. They will never be increased.

## Scripture Lessons.

International Lesson Department, 1874

SECOND QUARTER—LESSONS WITH MOSES.

SUNDAY, MAY 3, 1874.

LESSON V.—THE FIVE OFFERINGS.—Lev. vii. 37, 38.

GOLDEN TEXT: Heb. ix. 28.

Berean Notes on the Lessons.

BY REV. G. H. WHITNEY, D. D.

### I. GENERAL STATEMENT.

B. C. 1490. Israel still encamped at Sinai. First month after the dedication of the tabernacle. The book of Leviticus, from which two of our lessons are now taken, is so called because it relates chiefly to the laws, rites, and ceremonies connected with the Levitical priesthood.

### II. EXPOSITIONARY NOTES.

1. BURNT-OFFERING AND CHRIST. Among the Israelites all OFFERINGS, or sacrifices, had their fullest significance in the one great OFFERING of Christ, the “Lamb of God.” Heb. ix. 23. BURNT-OFFERING. From the Hebrew signifying to ascend. The offering went up to the Lord in a flame. Read Exod. xxix. 38-46. Two lambs were “burnt” daily: (a) Morning and evening; (b) upon the altar at the entrance of the tent, (tabernacle); (c) a “continual” offering; (d) an acknowledgment that the life of the people belonged to God; (e) an act of worship (f) reminding Israel of their sins and need of atonement; (g) a voluntary sacrifice. Lev. i. 3. (h) The entire consuming of the victim indicate the entire dedication of the offerer. (i) Offered with “flour,” “oil” and “wine” (comp. Gen. xxxv. 14; Num. xv 5; Exod. xxx. 9); signifying that consecration to God must manifest itself in a holy life and conversation. (j) Every victim must be “clean” “unblemished.” (k) The whole burnt-offering typified Christ, whose offering was “a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” Isa. liii. 5-11; John. x. 17, 18; Heb. ix. 14, 28. When Christ is fully accepted, the believer is pardoned, justified, sanctified; and upon his entire life is graven, HOLINESS TO THE LORD. See Mark xii. 33; Hebr. x. 8-10; xii. 14; Rom. xii. 1, 2.

2. MEAT-OFFERING AND CHRIST. Read Lev. chaps. ii. and vi. "Meat" here signifies *food*. OFFERING. (a) Without blood. (b) Not presented alone. (c) Accompanied the burnt-offering and the peace-offering. See Lev. xxiii. 10-12, 17-20. (d) Consisted of flour, or cakes, prepared with salt (indicating preservation from decay) and oil (the symbol of spiritual influences) and frankincense, (typical of the pleasant savor of a pure offering to God.) (e) Leaven and honey were excluded from this offering. (Lev. ii. 11,) as these would produce fermentation—which is the symbol of sin working in the heart. (f) A type of Christ. John vi. 35.

3. SIN-OFFERING AND CHRIST. Read Lev. iv. 1-35; v. 13; vi. 24-30; Num. xv. AN OFFERING for those who sinned THROUGH IGNORANCE. EVERY SIN demands ATONEMENT. The Hebrew term includes "besides sins of ignorance, . . . likewise all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully, or otherwise. It stands opposed to sins committed with a high hand. (Num. xv. 22-31.) that is, deliberately and presumptuously, for which no atonement was admitted."—*Magee*. *On the atonement. Characteristics of the SIN-OFFERING.* (a) It pre-eminently indicated atonement. (b) Unaccompanied by meat-offering or drink offering. (c) Betokened sinfulness in the offerer. (d) Excluded the idea of consecration or wood works. (e) Gradation of costliness in the victim—according to the decree of sin, the rank of the sinner, etc. (f) In every case the offerer must lay his hand on the victim before it was slain; the blood-shedding and the sprinkling indicated full atonement. Christ's death demands of every sinner: (a) Personal acknowledgment of sin. ("Nothing but sin have I to give.") (b) Utter abandonment of "self-righteousness." "Just as I am, without one plea." (c) Personal faith in the slain Lamb of God. "He bare our sins in his own body on the tree." 1 Peter ii. 24; comp. 1 John ii. 2; Rom. vi. 23.

4. TRESPASS-OFFERING AND CHRIST. Read Lev. v. 1, 4, 14-19; vi. 1-7; vii. 1-10. The "sin-offering" had reference chiefly to the *nature* of sin; while the TRESPASS-OFFERING refers to the *injury* caused by sin. Hence the latter may be called the *debt-offering*. It had respect to (a) trespass against God, (b) against man, (c) against rights, property, &c., (d) the amount of injury, adding to the just claim a

"fifth part." The sinner is utterly unable to make satisfaction for sins committed against God, and he is required to do all in his power to make amends to his fellowman. To the true believer Christ does not impute past trespasses. 2 Cor. v. 19. Christ not only forgives "sins" and "debts," but he imparts power to trespass no more. 1 John i. 9; iii. 6; Psa. xxxii. 5; Prov. xxviii. 13; Isa. lxv. 24; John v. 14; viii. 11.

5. PEACE-OFFERING AND CHRIST. Read Lev. iii. vii.; 11-21. The PEACE-OFFERING was (a) a thank-offering for past mercies. (b) A vow offering for blessings received after a promise had been made. (c) A voluntary-offering when something was devoted to the Lord. See Lev. xxii. 17-25. The Hebrew term signifies to *complete*, to *make whole*, and thus devotes the offering of one whose sins were forgiven, and whose heart was at peace with God, and filled with rejoicing. Deut. xxvii. 7. In Christ we are "made nigh" to God; "he is our peace." Eph. ii. 14-19; John xvi, 33; Col. i. 2; Isa. ix. 6; liii. 5.

#### English Teacher's Notes.

The offerings ordained for the Jews were five in number, namely, the burnt-offering the peace-offering, the meat-offering, the sin-offering, and the trespass-offering. The distinctions between all these are carefully marked, and are extremely interesting. It would be easy to show that, even to the mind of a thoughtful Israelite, each of the five embodied a separate idea respecting the sinner's approach to God; and to us, with our greater knowledge, they present a most vivid picture of Gospel verities. In this brief note, however, it is impossible to explain all the five; and it is unnecessary to do so, for Nos. 2 and 3 being supplemental to No. 1, and No. 5 to No. 4, there were, in fact, two great classes of sacrifices—the burnt-offerings and the sin-offerings—and the distinction between these two classes is the great point to be observed.

There were many identical features in the burnt-offerings and the sin-offerings, as was inevitable from the nature of the case; but in certain characteristics they were different. Without entering into the many variations in the prescribed ritual in particular cases, we may take the distinguishing feature of the sin-offering to be the shedding and sprinkling of the victim's blood; while those of the burnt-

offering were the burning of the victim *whole* upon the *brazen altar*, and the ascending of the smoke with a "sweet savor" to God. It is never said of the sin-offering, even in those special cases when it was all burnt, that its smoke sent up a "sweet savor;" and that this was the central idea of the burnt-off ring is confirmed by its name in Hebrew, *olah*, which signifies "ascension."

What are the ideas here symbolized? Are they not these? First, we need atonement for sin through the shedding and sprinkling of blood. But we need to be, not merely negatively sinless, but positively holy and acceptable in God's sight. Christ meets both wants. He shed his blood for our sins. But he also *wholly* offered for us his perfect life; and while the Father hid his face from the sin-offering on the cross, even though it was his own Son, the "whole burnt-offering" of that Son's life was a "sweet savor:" "In him I am well pleased." And by the obedience of One many are made righteous.

The teacher should refer to some of the passages where we clearly see the distinction between the two kinds of sacrifices. Thus, at the consecration of Aaron, (Lev. viii.) there was, first, the sin-offering, then the burnt-offering. So at the Feast of Trumpets. (Num. xxix.) In 2 Chron. xxix., we have an elaborate account of Hezekiah's sin-offerings for the people, and after them all the king says, "Now come here and bring sacrifices and thank-offerings." Look at Psa. xl. 6: "Burnt-offering and sin-offering hast thou not required." Several similar passages might be cited.

Then as to Christ's work. In Isa. liii. 10; 2 Cor. v. 21, Heb. x. 12, we see him as the sin-offering; but look at Ep'h. v. 2: "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." That offering was not his death for sin, for we are to "walk in love as" he loved us, that is, our life is to be what his *life* was—a life of love; and it was his life of love with which God was "well pleased."

But this does not exhaust the meaning of the burnt-offering. It is especially also the type of the sacrifice of ourselves, all we are and all we have, to the service of God—"spiritual sacrifices, acceptable to God by Jesus Christ," (1 Pet. ii. 5)—"an odor of a sweet smell, a sacrifice acceptable," Phil. iv. 18. See also Psa. l. 14,

23; li. 17, 19; cvii. 22; cxvi. 17; Rom. xii. 1; 2 Cor. viii. 5; Heb. xiii. 15, 16.

While, therefore, not neglecting the atonement made for us by the blood of Jesus, the teacher's chief object in this lesson must be to set forth to his scholars Christ's vicarious life in all its beauty and sweetness, and the "acceptable sacrifices" which through his merit we can offer to God.

#### Seed Thoughts for Senior Scholars.

1. After the dedication of the tabernacle what next occurred?
2. What do all these bloody sacrifices foreshadow?
3. With what are the first seven chapters of Leviticus mostly filled?
4. For what reason were so many different offerings required?
5. What is the one grand evangelical lesson which they all teach?
6. In what respect are all sins alike?
7. In what respect do sins differ?
8. Is God's treatment of them the same?
9. What is the one great resemblance between this Levitical system and the Christian worship?
10. Why is it that without the shedding of blood there can be no remission of sin?
11. Were these sacrifices alone sufficient to take away sin?
12. What was the condition of their efficiency?
13. Could they be so offered as to be an abomination to the Lord? Isa. i. 11, 12, 13.
14. Do the death and merits of Christ unconditionally avail us?
15. What, then, are the great principles that all divine worship recognizes?

#### The Primary Class.

Give a brief review of the lesson on the tabernacle, so that the ceremonies connected with the Five Offerings may be better understood. It is hardly necessary to attempt to explain to a primary class all these ceremonies, or the precise difference between the various offerings. The teacher, however, ought to be familiar with all that is known about them. Name to the class the animals used in sacrifice: bullocks, heifers, sheep, lambs, goats, kids, turtle doves, and young pigeons. Mention also the other articles offered: flour, oil, salt, frankincense, and wine. Name the five offer-

ings, and, to assist the memory, put on the board their initials, B. M. S. T. P. The initial letters of the names of the objects offered may also be written. Then state what was done with these objects, and especially *why* it was done. Call attention to the fact that these offerings are not presented now. Why not? The *real sacrificer* has come. Jesus is the "Lamb of God," the "Lamb slain." Quote passages which refer to Christ's sacrifice, and have the class repeat them. No one now need bring a lamb to have it slain and offered on the altar, but we are to bring our hearts and give them to Jesus, the great Sacrifice for the sins of the world, and He will make the heart clean and acceptable to God. Let the whole class repeat the Golden Text.

#### Blackboard Song.

Salvation! O thou bleeding lamb!  
To thee the praise belongs;  
Salvation shall inspire our hearts,  
And dwell upon our tongues.

#### Miscellaneous.

##### THEMES FOR BIBLE READINGS.

1. GIFTS FROM MAN REQUIRED. Gen. xxii. 2; Prov. iii. 9; Exod. xxv. 1-7.
2. REASONS FOR THE REQUIREMENT. Psa. i. 14, 23; Rom. xii. 1; Exod. xxv. 8.
3. UNACCEPTABLE GIFTS. Isa. i. 11; Jer. vi. 20.
4. GIVING OURSELVES TO GOD. Rom. xii. 1; 1 Cor. vi. 19, 20; 2 Cor. v. 14; viii. 5; 2 Tim. iv. 6.
5. LIFE EMPLOYED AS GOD'S POSSESSION. Mark. xii. 33; John xii. 25; 1 Cor. x. 31; Prov. iii. 13.
6. THE TRUE SPIRIT OF GIVING. Prov. iii. 9, 10; Luke vi. 38; 2 Cor. viii. 7.
7. GOD'S GREAT GIFT TO MAN. Rom. viii. 32; 1 John ii. 2; Eph. v. 2; 2 Cor. ix. 12.

SUNDAY, MAY 10, 1874.

#### LESSON VI.—The Three Great Feasts.

Lev. xxiii. 4-6, 15-21, 33-36.

GOLDEN TEXT: John vii. 14.

#### Berean Notes.

##### I. GENERAL STATEMENT.

Israel still at Sinai. B. C. 1490. God appoints certain periods of the year for the national feasts.

#### II. EXPOSITORY NOTES.

##### 1. PASSOVER—JESUS AND HIS CROSS.

THESE . . . FEASTS. The great *national* festival: literally, "appointed times." *Their chief objects*: (a) To recount God's mercies. (b) To enhance the piety and patriotism of the people. (c) To promote friendly intercourse among families and sections, and thus (d) to aid in preserving the unity of the Church and of the nation. These CONVOCATIONS were obligatory chiefly after the settlement in Canaan. There were to other "set feasts," (Num. xx x. 39.) namely, the "feasts of trumpets," and the "day of atonement," Lev. xxii.; xviii. 23-32. LORD'S PASSOVER. Read Exod. xii. (a) It was a memorial of Israel's great deliverance from bondage and death. (b) The most important of all the feasts. (c) To be commemorated forever. (d) Began on the night of the 14th of Abib or Nisan. (e) Continued one week. (f) Divinely ordained. (g) Purification required, 2 Chron. xxx. 15-19; John xi. 55. (h) Neglect of it punished. Num. ix. 13; Comp. Heb. xi. 28. Jesus observed this feast. Luke xxii. 15; John ii. 13, 23. Just before his crucifixion he merged the Passover into the sacrament of the Lord's Supper. Matt. xxvi 17-29; Mark. xiv. 22. Israel was saved through the blood of a slain lamb. Exod. xii. 22, 23. We are saved through the blood of CHRIST CRUCIFIED.

##### 2. PENTECOST—JESUS AND THE HOLY SPIRIT.

FIFTY DAYS. Pentecost signifies *fiftieth*. This FEAST was held SEVEN weeks (a week of weeks) after the passover, counting from the second day of that feast. Exod. xxxiv. 22; Lev. xxii. 15, 16; Deut. xvi. 9, 10. *Characteristics*: (a) A thanksgiving for the harvest. (b) First-fruits offered to the Lord, (c) The giving of the law commemorated, (the law having been given on the *fiftieth* day from Egypt.) (d) Called also feast of harvest, Exod. xxiii. 16; of weeks, Exod. xxiv. 22, Duet. xvi. 10; day of first fruits, Exod. xxiii. 16; (e) A time of rejoicing. Duet. xvi. 11, 12. (f) All males to attend. Exod. xxiii. 16, 17; Duet. xvi. 16. (g) To be always observed. Lev. xxiii. 21. On the day of Pentecost the Holy Ghost was revealed to the disciples in Jerusalem according to the promises of Jesus. Acts i. 4, 8; ii. 1-4, 33. Pentecost was observed by the early Christians. Acts xx. 16; 1 Cor. xvi. 8.

##### 3. TABERNACLE—JESUS AND THE HEAVENLY

HOME. This FEAST commemorated Israel's dwelling in TABERNACLES (tents) while in the desert. *Characteristics:* (a) It began on the fifteenth of the seventh month. (b) Lasted seven days. (c) Feast of ingathering at year's end. Exod. xxiii. 16; xxxiv. 22. (d) A time of unusual joy; of thanksgiving for past blessings; of trust in God for future prosperity. Daet. xvi. 13-15. (e) At all these festivals "every man" must "give as he is able," and "not appear before the Lord empty." Deut. xvi. 16, 17. (f) Sacrifices made. Num. xxix. 13. (g) Booths used. Lev. xxiii. 42; Neh. viii. 15, 16. (h) Every seventh year laws read. Deut. xxxi. 10-12; Neh. viii. 18; (i) Palm branches borne. Lev. xxiii. 40; Water from Siloam. Isa. xii. 3; John vii. 2, 37-39. Hosannas sung. Psa. cxviii. 24-29; Matt. xxi. 8, 9. The feast, or convocation, was a type of heaven, the Christian pilgrim's eternal home; where are no more tents, wanderings, or sorrows; no hunger, no thirst, no war, no pain, no sin, no death. Psa. xvi. 11; Rev. vii. 9, 10, 14-17. For all believers Jesus has prepared "mansions" "eternal in the heavens." John xiv. 2. 2 Cor. v. 1, 4.

#### English Teacher's Notes.

In order that both we and our scholars may rightly appreciate the nature and influence of the ordinance which required the attendance of all Israelites three times a year at God's chosen sanctuary, we should take any known track of country, a province or a country, about one hundred and thirty miles long and forty broad, and imagine that it had only one great central church, at which all the regular worship must be offered; that a large body of ministers was always on the spot to conduct the services; and that the people throughout the district had to assemble thrice in the year at the great church, travelling thither on foot, and staying in the place for a week. We see at once what great interest would attach to these celebrations, how they would be looked forward to, how they would be made the occasion of family gatherings and the transactions of necessary business: how they would become the epochs of the year; and thus how important their influence must have been in bringing the people together as a nation, and in reminding them at regular intervals of God's claims upon them.

An effective picture may be drawn of the com-

panies of Israelites wending their way over hill and dale to Jerusalem, singing the "Songs of Degrees." (Psa. cxx. to cxxiv.) especially Psa. cxxii. In describing the feast of the Passover, the great one in Hezekiah's day can be referred to, (2 Chron. xxx.) See also 2 Chron. xxxv. and Ezra vi. The feast of tabernacles is vividly portrayed in Neh. viii.; but for our picture of the feast of Pentecost we can get materials only from the original injunctions in Deut. xvi.

It should be noticed that the three feasts did not fall at periods arbitrarily fixed. They corresponded with the yearly epochs natural to an agricultural people. The Passover marked the gathering of the first-fruits of the crops, and the sheaf of first-fruits to be presented to God was one of barley, that being the first ripe grain. Then the people went back to their homesteads, and occupied themselves for six weeks in reaping the barley and the wheat; and when, on the fiftieth day, they again appeared at Jerusalem for the Pentecost feast, they brought *two loaves*. In token of the harvest being finished. But the produce of the vine-yards, olive-yards, etc., was not gathered for some months after; and then came the feast of tabernacles or "of ingathering," in acknowledgement of all God's bounty.

But there was another significance in the three feasts. The Passover commemorated the deliverance from Egypt. Pentecost corresponded with the date of the giving of the law at Sinai, which was fifty days after the exodus; and this feast is still regarded by the Jews as an occasion for giving thanks for the law. The feast of tabernacles looked to the future, (see Zech. xiv. 16,) the dwelling in booths would remind the people that, however settled, they were in this world but "pilgrims and sojourners," and would point them to the great final ingathering—the fruits of all God's work of grace.

In this threefold significance we may find an application for the lesson. It is the Christian's part to look back to the deliverance effected by "Christ our Passover," and—not to the giving of the written law—but to the giving, on the Day of Pentecost, of that Spirit who writes the law upon the heart. And he will look forward, too, knowing that "the earthly house of this tabernacle shall be dissolved," and that he will then be "gathered into the Lord's garner."

Or, following the suggestion of the Golden Text, we can base a simpler application on the value of united worship at set times, and on the

importance of "bringing an offering when we come into God's courts," dedicating all we are and all that we have to his service.

#### Seed-Thoughts for Senior Scholars.

1. What was the object of these feasts?
2. How does this object differ from the object of the sacrifices?
3. What were the three great historical feasts?
4. What is indicated by these several *Sabbatical* feasts?
5. How many times annually were they required to appear at the Temple to observe them? (Exod. xxiii. 14.)
6. What did the first feast commemorate?
7. Did they come to these feasts empty-handed?
8. What does this indicate respecting our *Christian* worship?
9. What effect did these festivals have on the unity of their nation and Church?
10. Can the unity of the *Christian* Church be preserved without frequent gatherings?
11. What rendered the feast of the Passover the most solemn and instructive?
12. What memorial service have we answering to this?
13. Wherein is the great utility of memorial festivals?
14. Wherein lies the danger in their use?
15. What is the effect of *indifference* to, or *forgetfulness* of, great mercies?

#### Blackboard Exercises.

Name the three great feasts? How do we connect them with the life of Jesus? *The Passover*—Jesus and the cross. *The Pentecost*—Jesus and the Holy Spirit. *The Tabernacle*—Jesus and our heavenly home.

#### Blackboard Song:

O for a thousand tongues, to sing  
My great Redeemer's praise;  
The glories of my God and King,  
The triumphs of his grace.

#### The Primary Class.

In speaking of the Passover feast call to mind the lesson of February 15, on Jehovah's Passover. See how many remember it. This feast celebrated that event. Explain the meaning of "unleavened." Notice the joy every family would feel in thinking upon the great deliverance which God at that time wrought out for them. Then speak of the Pentecost, or Feast of Harvest, when the first-fruits were offered to God—fifty days after Passover—in gratitude for the harvest just begun. Next notice the Feast of Ingathering or of Tabernacles, designed

to celebrate the completion of the harvest and the dwelling of the Israelites in tents while in the wilderness. Many of the children will appreciate an illustration of this feast, which may be found in our camp-meetings and also in the observance of Thanksgiving day. Having described the three great feasts, inquire if they have any special meaning or interest for us. We do not now celebrate them as the ancient people did. Speak of Jesus as the real Passover, and the Lord's Supper as the feast which commemorates his sufferings and death. Tell of the Day of Pentecost in apostolic times when the first-fruits of Christian preaching were gathered in, and the Holy Spirit was given—the same Spirit who now appears to comfort our hearts. Then speak of the great joys we shall have in heaven, when the work of life shall be all done, and God's saints gathered home. Jesus said, "I go to prepare a place for you."

#### Whisper Song:

Let me, Lord, feast on thee;  
By thy word feed thou me.

#### Miscellaneous.

#### THEMES FOR BIBLE READINGS.

1. A FEAST PROVIDED. Luke xiv. 16, 17; Isa. lv. 1, 2.
2. WHO ARE INVITED? Luke xiv. 12-14; 1 John ii. 2.
3. WHAT IS THE ENTERTAINMENT? Rev. vii. 15-17; Luke xxii. 30; Rev. ii. 7-17.
4. WHAT IS THE COST? John iii. 17; Mark x. 45; Rom. v. 6.
5. WHOM SHALL WE MEET THERE? Matt. xxvi. 29; Luke xxii. 15, 16; John xiv. 2, 3; Matt. viii. 11; John xii. 26.
6. WHAT SHALL WE TALK ABOUT? Rev. xiv. 5; 1 John iii. 2; Luke ix. 30, 31; Rev. vii. 9-12.
7. WHY NOT COME AT ONCE? Luke xiv. 18-20; Rev. xxii. 17.

#### SUNDAY, MAY 17, 1874.

LESSON VII.—*The Lord's Ministers,*  
Num. xiii. 5-13.

GOLDEN TEXT: 1 Peter ii.-9.

#### Berean Notes.

#### I. GENERAL STATEMENT.

Israel is still encamped before Sinai, B. C. 1490. The book of Numbers, from which this and the next three lessons are taken, is so called because it records the numbering of Israel. The present lesson relates to the setting apart of the Levites to the service of the sanctuary.

#### II. NOTES AND ILLUSTRATIONS.

1. THE SELECTION MADE, vers. 5, 6, 12, 13.



(1) *The Divine Call.* THE LORD SPAKE. Not to sanction some human plan, but to proclaim his own call to a holy ministry. (2) *The tribe indicated.* LEVI. One of Jacob's sons. Gen. xxix. 34. Moses and Aaron were from this TRIBE. The rank of Moses was not hereditary; his sons not being called to the priesthood, as were those of Aaron. Vers. 2-4; Exod. xxviii. 1. THE LEVITES had manifested great zeal for God's cause when Israel worshipped the Golden Calf at Sinai; and for this zeal (and perhaps also because they were least in number of all the tribes) Jehovah selected them to be his special ministers, and to have the Lord as "their inheritance." Exod. xxxii. 26-29; Duet. x. 8, 9; xviii. 12; xxxiii. 8-11; comp. xxxviii. 21. (3) *The Divine Claim.* INSTEAD OF . . . FIRST-BORN. Egypt's first-born being all slain, immediately God claimed Israel's first-born, both of man and beast, as his own. Exod. xiii. 2, 12-15. At the first census of the tribes there were 22,273 of Israel's FIRST-BORN. The whole tribe of Levi numbered 22,000; and God took this entire tribe "instead" of the first-born of all the other tribes. The former number exceeded the Levites by 273, and for these "redemption money" was paid "unto Aaron and his sons." Num. iii. 45-51. The Levites' cattle were also taken. Num. iii. 45. The tribes also "redeemed" the first-born of their cattle. Num. xviii. 15-17; Deut. xv. 19. Of the Levites, with emphasis, God says, MINE THEY SHALL BE. But Christ has "redeemed" "every man," not with "silver and gold," but with his own "precious blood." 1 Peter i. 18-19. Yet, alas! some have "counted the blood of the covenant" an "unholy thing." Heb. x. 29.

It is generally believed by Protestant Christians, though not with entire unanimity, that the designation of men for the ministry is the peculiar prerogative of the Almighty. . . . This high prerogative seems to have been claimed by God in every age of the Church, . . . With what jealousy this prerogative was guarded against the presumptuous impiety and forward zeal of men, we may learn from the history of Korah, Dothan, and Abiram, and of Uzzah. The same principle prevails under the Gospel dispensation. . . . Our Saviour refers to it as the perpetual resource of the Church. . . . A call to the ministry is still Divine, but it is no longer miraculous. A call to the ministry may be defined a persuasion wrought by the Holy Spirit in the

mind of an individual that it is his duty to become a preacher of the Gospel.—*Dr. Olin.*

2. THE SERVICE APPOINTED, vers. 7, 8. (1) *Servants—not lords.* KEEP HIS CHARGE. Aaron's helpers, "servants." The priests are God's servants; not "lordsover God's heritage." 1 Peter v. 3. The Levites were servants to the priests. While the WHOLE CONGREGATIONS are called to be worshippers, the sons of Levi shall do the SERVICE OF THE TABERNACLE—that is, put up, take down, and carry the tabernacle and its sacred vessels. Num. i. 50, 51. INSTRUMENTS. The ark, altar, candlestick, laver, etc. (See Lesson IV.) (2) *The service honorable.* This tribe was set apart with impressive ceremonies. Num. viii. 7-14. WHOLLY GIVEN to Aaron for special work for the King of kings and Lord of lords. No toil so noble as this. Christ himself came "not to be ministered unto, but to minister." Matt. xx. 26-28; xxiii. 11. Under the Gospel all believers are called into holy service, and are raised to the dignity of "sons," "kings," and "priests," 1 John iii. 1; Rev. i. 6; v. 10; comp. Exod. xix. 6.

We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like . . . the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ;" like the blessed Redeemer, "whose meat and drink it was to do the will of God." The vineyard must be cultivated, and the command is that we enter it and work.—*Christian Treasury.*

3. THE SUPERIOR OFFICE, ver. 10. (1) *Invested with Divine authority.* Moses as God's representative, appoints AARON to the most important office on the earth—High-Priest of the Almighty. (2) *With heavenly sanctity.* The LEVITES were solemnly set apart; sprinkled with "water of purifying," literally "sin water," Num. viii. 7. But for AARON there were still more significant ceremonies. He was (a) washed with water; (b) robed in new and beautiful garments; (c) invested with breastplate containing the wordous Urim and Thummim (through which came council from God.) Num. xxvii. 2; Ezra ii. 63; Neh. vii. 65; (d) crowned with the "mitre" and the "holy crown;" (e) anointed with holy oil. Lev. viii. 6-12; Exod. xxviii. Symbolical of the cleansing power of the Holy Ghost and the blood of Jesus; of the beautiful robes of Christ's righteousness in which true believers are clothed; of the crown of glory reserved in heaven for all God's children.

Specifically, Aaron was a type of Jesus. OUR GREAT HIGH-PRIEST "set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1, 2. The calling of the Hebrew priesthood typifies that of the true believer, which is (a) "High," Phil. iii. 14; (b) "Holy," 2 Tim. i. 9; (c) "Heavenly," Heb. iii. 1. (30.)

*The High-Priest's Motto*, "upon the forefront of the mitre," on "a plate of pure gold," and graven "like the engravings of a signet," were the words HOLINESS TO THE LORD. Exod. xxviii. 36, 37. Upon every teacher's and every scholar's heart may these words be sealed by the sacred power of the Holy Ghost.

In the temple every "little" ornament, even of the mighty structure that crowned the cliffs of Zion, was "holy" to the Lord. Not the great courts and inner shrines and pillared halls merely, but all. Not a carved pomegranate, not a bell, silver or golden, but was "holy." The table and its lamps, with flowers of silver light, tent and staves, fluttering curtain and ascending incense, altar and sacrifice, breastplate and ephod, mitre and gem-clasped girdle, wreathen chains, jeweled hangings—over all was inscribed HOLY, while within, in the innermost shrine, where God manifested himself above the mercy-seat, was THE HOLIEST. Thus the utter holiness of that God with whom they had to do was by every detail impressed upon the heart and conscience of ancient Israel.—Grosart.

THE STRANGERS' PERIL, ver. 10. *God is jealous of his honor.* Exod. xx. 5; Isa. xlii. 8; Ezek. xxxix. 25; Nahum i. 2. The tabernacle and its services would constantly remind the Hebrews of Jehovah, and of their allegiance to him. By every possible means reverence for things sacred must be maintained. The tabernacle and its compartments, its furniture, its priests and sacrifices, were one grand series of object-lessons by which this sensual people were taught the reality and importance of "heavenly things." Heb. viii. 5; ix. 23. Hence, profane hands must not "touch," nor even come NIGH, the sacred tent and its instruments. THE STRANGER was any one "not of the seed of Aaron," or not a Levite. Num. vi. 40. DEATH. Compare 2 Sam. vi. 6, 7; 2 Chron. xxvi. 18-21. Believers in Christ are cleansed by Jesus' blood, and none of them are "strangers;" they are "fellow-citizens with the saints," Eph. ii. 19; and may all "draw near," having "boldness to enter into the holiest." Heb. x. 19-21.

The Spirit of God will not endure to have holy things profaned.....Belshazzar

converted the consecrated vessels of the temple into instruments of luxury and intemperance; but the Lord tempered his wine with dregs and made them prove unto him as cups of trembling and astonishment. Herod polluted the sepulchres of the saints with a sacrilegious search for treasures presumed to have been there hidden, and God made fire rise out of the earth to devour the over-busy searchers. Antiochus ransacked the temple of the Lord.....Crassus robbed the house of God of ten thousand talents. But inquire into the event of these insolences, and we shall find.....ruin is ever the child of sacrilege—that mischief setteth a period to the lives and designs of profane men.—Bishop Reynolds.

#### English Teacher's Notes.

The sending of the spies to view the land was evidently suggested by the people, although permitted by God. See Deut. i. 22. Notwithstanding all the Divine mercy shewn to them, and all the Divine power put forth on their behalf, it is clear that only by continued spurring were they got forward on their journey at all. They were hardly out of Egypt when "in their hearts they turned back thither." The only time when they exhibited no impatience was during the year they remained quietly encamped at the foot of Sinai—oblivious of the land in store for them until God's rousing word came, "Ye have dwelt long enough in this mount." (Deut. i. 6.) No sooner had they started northward than their faith again failed before the hardships of the toilsome mountain route. (Num. xi.) When at last Kadesh is reached and the hills of Palestine rise up before their eyes, instead of their demanding, like an eager and confident army, to be led at once on to victory, we find Moses—in evident allusion to their lack of spirit—calling on them "not to fear nor be discouraged," but to "go up and possess the land." (Deut. i. 21) And then, just as if they were casual invaders, and not backed by the power and faithfulness of God, they must needs waste another six weeks, (Num. xiii. 25,) while the spies search the land.

It is a striking picture of the spiritual condition of a large portion of the Christian community, including not a few of the very best young people in our Sunday-schools. They have come "out of Egypt," at all events in the sense of separation from the openly ungodly, and of belonging to the religious world. They

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are contentedly encamped, as it were, before Sinai, learning God's laws, that is, receiving Christian instruction, and becoming, it may be, adepts in theological argument. But they have forgotten *why* they left "Egypt," they think not of the "land to be possessed," they catch at any excuse for avoiding the conflict awaiting them when they march forward.

To understand this let it be noted that I do not here by "the land to be possessed" mean heaven. "Canaan's happy shore" may rightly stand sometimes for the "better land" above; but the Book of Joshua has no spiritual meaning at all if there be not a "land of promise" in the life that now is, into which the way has to be fought through hosts of enemies, and even in which these enemies will still be "as thorns in the side" if they are not utterly rooted out. I mean rather *the state of entire consecration, fruitfulness in good works, and perfect peace*, into which God invites every Christian. Into *this* we may all enter *now*. Nothing is required but *faith*. It is true that, as the spies told the dismayed people, we are "not able" (in our own strength) to overcome the spiritual foes that confront us, because they are "stronger than we." But it is equally that we are "well able" to overcome them, because a yet stronger One is with us.

Why are our young people who profess piety not thoroughly happy in their religion? And why are they *most* happy when they, even now, indulge in the pleasant things of "Egypt?" Because, though not in "Egypt" itself, they are still in "the wilderness," shrinking from the battle with sin, and failing, therefore, to secure the real joy which is only for those who "fight the good fight of faith," and, even in this life, "enter into rest."

#### Seed-Thoughts for Senior Scholars.

1. After the tabernacle and its ordinances what was the next marked event?
2. Were the sons of Moses brought forward to any marked distinction?
3. Had Moses been getting up a nation or a Church on his own account, where should we look for his sons?
4. To what were the sons of Levi called?
5. How did that call differ from that of Aaron and his sons?
6. Were all the sons of Aaron true men?
7. For what was the tribe of Levi (to which

Moses and Aaron belonged) distinguished? Exod. xxxii. 26, 27, 28.

8. Was it an *honor* or a *burden* to which they were called?
9. Did God give his son to be *served* or to *serve*?
10. Does an *official* relation and service secure any higher heavenly reward than *private*?
11. Should positions of trust and responsibility be desired?
12. What is the danger of the *uncalled* interfering with the *called*?
13. Of whom was Aaron and his priestly office a type?
14. In what sense has Christ made us kings and priests? Rev. i. 6, 7, 15.

#### Blackboard Exercises.

Be Ye

HOLY!

For I Am

HOLY!

The ministers that God selected for his service were holy men set apart especially for the work by him. The one question before us today is, *Are we chosen of God?* It is the privilege of every one to be a *minister* of the Lord. Those who believe in Christ and are living holy lives are the ones that are not "strangers" to God; but we cannot be acceptable to him unless we are holy. He has no excuse for uncleanness, and he that would please God must be *holy in word, thought, and deed*. "As he which hath called you is holy, so ye be holy in all manner of conversation." "Because it is written, *Be ye holy; for I am holy*." The motto of the high-priest should be the motto of us all; HOLINESS TO THE LORD.

#### Blackboard Song:

O for a heart to praise my God,  
A heart from sin set free:  
A heart that always feels thy blood,  
So freely spilt for me.

#### The Primary Class.

The tabernacle being built, and the sacrifices and feasts ordered, it was necessary to have some men to see that the services were properly conducted. Notice the tribe selected for this purpose. Explain the meaning of the word "tribe," and ask the class the name of the

father of this particular tribe. Show how the tribe was divided for the purpose of serving God. The family of Aaron were to be priests, to offer sacrifice; the rest of the tribe were to attend to the tabernacle and its furniture. Divided into three great families, each had its own share of the work. Show to the class why we have no priests now as then. Jesus, the great High-Priest, has come, and has offered himself as the great sacrifice for the sins of the world. He asks us to give ourselves to him. We are to be set apart to his service and are to try and work for him.

#### Whisper Song.

Love Divine, choosing me?  
Wholly thine would I be.  
Free from sin may I be  
Pure and clean, *more like Thee.*

#### Miscellaneous.

##### THEMES FOR BIBLE READINGS.

1. THE WORK OF MINISTERS. Num. xvi. 9; Acts vi. 3, 4; Isa. lii. 7, 8; 2 Cor. v. 20; 1 Cor. ii. 2.
2. HOW TO PREACH. 1 Pet. v. 2; 1 Tim. iv. 6, 7, 15, 16; Acts xx. 31; 2 Cor. vi. 3-7.
3. HOW TO HEAR. Matt. vii. 24, 25; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.
4. HOW TO PRACTICE. Titus ii. 2; 1 Thess. ii. 10; Col. iv. 5; Titus iii. 14.
5. THE SUPPORT OF THE MINISTRY. Rom. x. 14, 15. 1 Cor. ix. 7-14.
6. ALL GOD'S PEOPLE TO BE PREACHERS AND TEACHERS. Eph. iv. 8-11; Psa. li. 13; lxxviii. 11; Matt. v. 13-16; Eph. iv. 29; Col. iv. 6.
7. THE SECRET OF SUCCESS. Exod. iv. 12; 1 Pet. iv. 10, 11; 2 Cor. iv. 7; Zech. iv. 6; 1 Cor. iii. 6, 7.

SUNDAY, MAY 24, 1874.

LESSON VIII.—*Israel's Unbelief.*

Num. xiv. 1-10.

GOLDEN TEXT: Heb. iii. 19.

#### Berean Notes.

##### I. GENERAL STATEMENT.

Having encamped before Sinai about a year, at length, on the twentieth day of the second month of the second year after their departure from Egypt, the Hebrews were ordered to proceed toward Canaan. Advancing along the valleys of Sinai, they soon encountered the

desert, and thenceforth their journey is filled with complaints against both Moses and Jehovah. In five or six months they reach Kadesh, a distance of about one hundred and twenty miles from Sinai. They send out "spies" into Canaan. For the stations and events between Sinai and Kadesh, see Numbers, chapters x., xi., xii., xxxiii.

##### II. NOTES AND ILLUSTRATIONS.

1. MOURNING, ver. 1. (1) *Place of mourning.* "Kadesh," in the "wilderness of Paran." Num. xiii. 26; on the southern border Canaan. Num. xxxiv. 4; Josh. x. 41. The only station of the wanderings called a "city." Num. xx. 16. The term Kadesh sometimes signifies a wide region, as "the wilderness of Kadesh." Psa. xviii. 8. (2) *Cause of the mourning.* Dissatisfaction with the spies' report. Num. xiii. 21-23. ALL THE CONGREGATION. The six hundred thousand warriors and the rest of the vast multitude lose all courage, fearing the "giants" of Canaan. Unbelief makes cowards. WEPT THAT NIGHT. Not spasmodic, but long continued grief.

2. MOURNING, ver. 2. (1) *Carnal passions.* THE WHOLE CONGREGATION included the "mixed multitude." Exod. xii. 38; Num. xi. 4. MURMURED. They preferred the "flesh-pots" of Egypt. Had no spirituality. Tribulation of any kind at once drove them to complaints and unbelief. Exod. xiv. 10-12; xvi. 2; xvii. 2, etc. (2) *The impious wish.* HAD DIED . . . IN EGYPT. With the "first-born," or under the task-masters. IN THIS WILDERNESS. On the very borders of the promised land, they wish for slavery or death. So the sinner prefers carnal pleasures to heaven, and chooses death rather than life eternal. Prov. i. 24, 25; Matt. xiii. 58; xix. 22; John v. 40; x. 10; Heb. iv. 2.

This ought to be the greatest cause of weeping—that our life is no life, because we never cease from sinning while we are here pilgrims and strangers, exiled and banished out of our Father's house in heaven.—*Cavedray.*

Compare Israel's wicked murmuring with the following pious prayer: Send us poverty now, that we may be spared in eternity; send us reproach now, that we may be spared in eternity; send us sickness now, that we may be spared in eternity; send us just as many evils as may please Thee in this world, provided that we may be spared forever in the world to come—that we may be spared in eternity.—*Segneri.*

3. REBELLION, verses 3, 4. (1) *It is thought.* WHEREFORE . . . BROUGHT. This is not

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a question of honest doubt, but of sedition. Sin begins in the thoughts. Gen. vi. 5, Prov. xv. 26; xxiv. 9; Ezek. xxxviii. 10; Acts viii. 22; 2 Cor. x. 5. (2) *In action.* Thoughts main-springs of actions. LET US MAKE. They did "appoint" A CAPTAIN. Neh. ix. 17. Forgetting the heroic sacrifices and wondrous faith of Moses. Wholly regardless of God's repeated deliverances and infinite mercies. Murderers, cowards, ingrates, infidels. RETURN. Denying all allegiance to God, the Omnipotence of God alone can hinder their return to the slavery of Egypt. Thus from the very gates of heaven would the unbelieving return to the bondage of sin. Judges x. 13; Isa. i. 4; Jer. xv. 6; 2 Peter ii. 15; Rev. ii. 4, 5.

The true Christian finds it infinitely more difficult to beat down one sinful thought from rising up in him than to keep down a thousand sinful thoughts from breaking out into open action. Here lies the chief labor—to fight a phantasm or airy apparition, such as thoughts are.—*Bishop Hopkins.*

Unthankfulness is a monster in nature, a solecism in manners, a paradox in divinity, a parching mind to dry up the fountain of further favor.—*Trapp.*

4. REMONSTRANCE, vers. 5-9. (1) *An agony of prayer.* FELL ON THEIR FACES. The steadfast leaders had tried all other resources, Num. xiii. 30; Deut. i. 29; now they pray to the Almighty, BEFORE THE ASSEMBLY. See Num. xvi. 4, 22. Prayer—the "watchword at the gates of death." (2) *Symbols of grief.* JOSHUA and CALEB. See Num. xiii. 2, 6, 8, 30. RENT. Tore. Generally the outer garments were rent, sometimes the inner, sometimes both—to express grief, Gen. xxxvii. 29, 34; Job i. 20; fear, 1 Kings xxi. 27; 2 Kings xxii. 11, 19; indignation, 2 Kings v. 7; xi. 14; despair, Judges xi. 35; Esth. iv. 1. (3) *Heroic utterances.* SPANAE. Giving a correct description of THE LAND of Canaan. REBEL NOT. A charge bravely made, as well as an earnest exhortation. NEITHER FEAR . . . PEOPLE. To the brave, giants are but pigmies. BREAD FOR US. An easy conquest, as Pharaoh had been. Psa. lxxiv. 14. DEFENCE . . . DEPARTED. God's providence has deserted them.

Better stop now. Some years ago, near Princeton, New Jersey, some young men were skating on a pond around an "air-hole," and the ice began to break in. Some of them stopped; but a young man said, "I am not afraid! Give us one round

more!" He swung nearly round, when the ice broke, and not until next day was his lifeless body found. So men go on in sin: They are warned. They expect soon to stop. But they say, "Give us one round more!" They start, but with a wild crash break through into bottomless perdition. Do not risk it any longer. Stop now.—*Talmage.*

5. PERSECUTION, ver. 10. (1) *Carnality hates truth.* Rom. viii. 6, 7. ALL THE CONGREGATION are wholly unimpressed with the pious words of the two brave men. "Pearls before swine." Matt. vii. 6. (2) *Sin would ever slay its best friends.* BADE STONE. A favourite manifestation of their rage. Exod. xvii. 4; 1 Sam. xxx. 6. So would they stone Jesus. John viii. 59. Sin would drive all goodness from the earth, and change heaven into hell. God's children must expect worldly opposition. John xvi. 32.

6. PUNISHMENT, ver. 10. (1) *Salvation for the righteous.* GLORY . . . APPEARED. See ver. 14. The brave and pious leaders are saved. Their prayers avail. James v. 16-18. The whole CONGREGATION see the bright shining of God's presence, and become powerless. (2) *Destruction to the wicked.* THE LORD APPEARED—(a) to save the faithful; (b) to "smite" and "disinherit" the faithless CONGREGATION. See verses 11, 12. For their multiplied acts of rebellion (ver. 22) God now declares that nearly all the host that came out of Egypt shall never reach Canaan. They shall "fall in the wilderness;" and their "children" shall "wander forty years." Verses 31-33. Those who came not under the punishment were CALEB, ver. 24; JOSHUA, vers. 30, 33; Eleazar the priest, Num. iv. 16; xiv. 29; Josh. xiv. 1; and probably the tribe of Levi, who were not among those "numbered," Num. i. 46, 47; xiv. 29; and were not represented by the twelve spies. Num. xiii. 4-15. It has been estimated that at least a million Israelites perished in the wilderness by reason of their murmurings and unbelief. Who can number the millions who, through unbelief, fail to reach the heavenly Canaan? Faith in Christ is alone the sinner's hope. Compare Heb. iii. 19, and iv. 1, 2, 14-16.

The thought of the future punishment for the wicked which the Bible reveals, is enough to make an earthquake of terror, in every man's soul.—*Beecher.*

It is reported of Cæsar that, having prepared a great feast for his friends, it so falling out that the day was foul, and nothing could be done with comfort, he was so en-

raged that he ordered all present that had bows to shoot up their arrows at Jupiter, (then their chief god,) as in defiance of him for that rainy weather. But their arrows fell short of heaven, and fell upon their own heads, so that many of them were very seriously wounded. Even so do our muttering and murmuring words, either for that or this which God sendeth; they hurt not him at all, but return upon our own heads, and wound both deeply and dangerously.—*Spencer.*

#### English Teachers' Notes.

We have already, in the preceding note, considered the unreadiness of Israel to fight their way into Canaan, and traced the spiritual counterpart of this craven fear and lethargy in ourselves. Let us now observe how this negative lack of faith, which we should perhaps be disposed rather to pity than to condemn, grew into positive unbelief, and how unbelief led to open rebellion.

The spies have come back, (and an interesting picture of the excitement in the camp on their return may easily be drawn for children,) but the reports differ. All agree that the land is a fruitful one—as, indeed, is shown by the grape-clusters they have brought back. But ten of them qualify this seriously. See xii. 32, which probably means that the very fertility of the country was its danger, making it the prey of the surrounding nations; and they also urge the impossibility of dispossessing its mighty occupants or capturing their well fortified cities. Caleb and Joshua, on the other hand, have nothing but good to say of it, and, while not denying the difficulties, remind the people of Him through whose strength they can surmount them all.

The evil report is accepted, and what is the result? We see at once most sinful unbelief manifested in two ways, which are succinctly expressed in Psa. cvi. 24. "They despised the pleasant land, they believed not His word." They disbelieve (1) the goodness of the Land of Promise, and (2) the power and faithfulness of the Promiser. Or, rather, the order should be reversed; they mistrusted God, and then it suited them to believe that the land was not worth having. Remembering that sample of its products which had been exhibited to their wondering eyes, the old fable is peculiarly descriptive of the case—"the grapes were sour."

Now this is precisely what comes of want of faith in the strong arm and all-supplying love of

God. People do not believe in "the peace of God which passeth all understanding," and the happiness of whole-hearted devotion to Christ's service, which, as was explained in the last note, are the "promised land" into which, even in this life, we are invited to enter. Not being happy in their religion, because they do not give themselves wholly to the Lord, they refuse to believe the word of those who are; resent their "assumption of superior goodness," and even figuratively "stone them with stones."

It is a solemn thing to observe what this led to in Israel's case—open rebellion, with a view to actually going back to Egypt, and then the just judgment of God, who "sware in his wrath that they should not enter into his rest." So in spiritual things unbelief leads to backsliding, and it may lead to the loss, not only of present peace, but of those joys to come which, in a yet higher sense, are foreshadowed by the promised land of Canaan.

One other word, specially to teachers. We have to report on "the land" to our classes. What report are we giving? Do our words and our lives unite in testifying to the fact that there is such a land, that it is an "exceeding good land," and that the God who has given it to us can give it also to them?

#### Seed-Thoughts for Senior Scholars.

1. Had the children of Israel any occasion for weeping at this time?
2. Is the most of human sorrow from real or unavoidable causes?
3. What should they have regarded as an offset to this bad report of the ten spies?
4. What should have given weight to the minority report.
5. How could they expect to get back into Egypt?
6. Did they actually appoint a leader to take them back? Neh. ix. 17.
7. Were the ten spies cowards or demagogues?
8. Wherein appears the debased spirit of the people?
9. To prefer their Egyptian bondage (not a year and a half out of it) to a struggle for God's fulfillment of promises to them, shows what?
10. Who now make dastardly reports of religion and its promised rewards?
11. Who are readily influenced by these reports?
12. What is the difference of view of obstacles, as seen by real and heartless Christians?
13. Why was God, and why is he so offended by such slanderous reports of his promises and his aids?
14. Are the true friends and saviors of good causes found among the many or the few?

**Blackboard Exercises.**

The black-board lesson of to-day brings in contrast *faith* and *unbelief*. The Israelites were almost within the borders of the promised land, but while they lingered in the land of pilgrimage, they forgot God, as they had often done before, and were filled with doubts, and murmurs, and unbelief. Then the God of patience and love, who had guided them for so long a time, visited his wrath upon them, and between the land of pilgrimage and the land of promise the great gulf of God's displeasure was fixed, so that they could not pass over.

The application of the lesson is plain. We must have *faith* to enable us to pass from the present world to the heavenly land of promise. *Unbelief* will not bear us over, and from it we will fall to the everlasting depths of God's displeasure.

**Blackboard Song.**

O for faith that will not shrink,  
Though press'd by every foe,  
That will not tremble on the brink  
Of any earthly woe;—  
That will not murmur or complain  
Beneath the chast'ning rod,  
But, in the hour of grief and pain,  
Will lean upon its God.

**The Primary Class.**

Show on the map the location of Kadesh and also of Canaan. Give a brief narration of the appointment of the twelve spies, their search of the land, and the report which they made on their return. Make special mention of the two faithful men, Caleb and Joshua, who were ready to go up to Canaan, and notice the ten men whose report made the people murmur. This will be an introduction to the present lesson. Have the incidents of the lesson brought out before the class. These people were, 1. *Forgetful*. God had helped them in every case, and thus far had brought them safely, but they forgot it all. 2. *Unbelieving*. They could not believe that God would still go with them. 3. *Rebellious*. [Explain the word.] They refused to obey the commands of God as given through Moses. 4. *Kept out of Canaan*. This was a punishment for their wickedness. The application of the who e lesson must turn on one point: *the sin of unbelief*. Let its character and danger be impressed on the heart as early as possible.

**Whisper Song.**

Give me faith, Loving Lord,  
Give me faith, In thy Word.

**Miscellaneous.****THEMES FOR BIBLE READINGS.**

1. THE SIN OF UNBELIEF. John xvi. 9; Psa. cvi. 24, 25; Rom. i. 28.
2. EXAMPLES OF UNBELIEF. John i. 11; iii. 9-11; Num. xi. 21-23; Rom. x. 16.
3. CAUSES OF UNBELIEF. Psa. liii. 7; 2 Cor. iv. 4; John v. 38, 44; John xii. 39, 40; 1 Tim. i. 13.
4. WHAT WE LOSE BY UNBELIEF. Matt. xiii. 58; Heb. iv. 2; Num. xx. 12; John viii. 24; Heb. iii. 18, 19.
5. UNBELIEF CONTRASTED WITH FAITH. John iii. 18; 1 John v. 10; John iii. 36.
6. WARNINGS AGAINST UNBELIEF. Heb. xii. 25; Luke xii. 29; James i. 6; Mark xvi. 16.
7. PRAYER FOR FAITH. Mark ix. 22-24; Heb. xii. 2; Eph. ii. 8.

SUNDAY, MAY 31, 1874.

LESSON IX.—*The Smitten Rock.*  
Num. xx. 7-13.

GOLDEN TEXT: 1 Cor. x. 14.

**Berean Notes.****I. GENERAL STATEMENT.**

Fearing the "giants" of Canaan, and rebelling against God, (Num. xiv. 1-10, 40-45,) the Israelites are compelled to wander in the "great and terrible wilderness" of Paran for thirty-eight years. Of these years the Scriptures make only the briefest mention. The wanderers return to Kadesh the second time in the month Nisan, B.C. 1453. See Num. xiv. 25; Deut. i. 40; Num. xv. 32-36; xvi.; xvii.; xx. 1.

**II. NOTES AND ILLUSTRATIONS.**

1. A PRESSING WANT, ver. 2. (1) *Grievous thirst*. NO WATER. If any, not enough for THE CONGREGATION of over two millions. The fountain ("En Mishpat," Gen. xiv. 7) at Kadesh seems to have been sufficient for their wants when Israel was here encamped thirty-eight years before. Num. xiii. 26. (2) *The faithless multitude*. GATHERED. Angrily. Forgetting Marah, Exod. xv. 23; and Rephidim,

Exod. xvii. 1, 6; and many other deliverances by the hand of God. AGAINST MOSES . . . AARON. Leaders and reformers must expect to find weakness, cowardice, and faithlessness among the masses.

Want of thankfulness characterized the Israelites not only in the solitary desert and the wild wilderness, but almost equally in the land that flowed with milk and honey. So it is generally with men under the Gospel dispensation. They forget all God's benefits, and are also unwilling to look to him for help in the midst of their sorest need.

It is a memorable tribute that is paid to the martyrs in the Epistle to the Hebrews. (xi. 35:) "Others were tortured, *not accepting deliverance.*" May we not accuse ourselves that we are too apt to accept deliverance, any kind of deliverance, and from any quarter, *if only it be deliverance.* Infinitely better, my brother, my sister, cry for grace to "*endure unto the end.*"—Grosart.

2. A DIVINE SUPPLY, vers. 8, 9, 11. (1) *Human agencies.* God delights in human co-operation. Judges v. 23; 2 Cor. x. 4; Phil. ii. 12, 13. THE ROD. Through which miracles had before been wrought. Exod. iv. 3; vii. 12; xiv. 16, etc. It had been BEFORE THE LORD—in the ark of the Covenant. Thou and Aaron. The rod is impotent; Moses and Aaron are equally powerless; but God will use them for his glory. Psa. lxxvii. 16. SPEAK. Not smite; speak in God's name. God divinely joins the natural and the supernatural: thus a miracle becomes possible. (2) *Fullness of the supply.* WATER for the CONGREGATION and their BEASTS . . . ABUNDANTLY. Evidence equally of God's superabounding power and love. All earth's secret treasures await only a word from their Creator to make them available to man. With such fullness does Jesus give the waters of life; "enough for each, enough for all, enough for evermore." See Isa. lv. 1; John iv. 14; vii. 37; Rev. xxi. 6; xxii. 17.

Miracles in our time are like candles in the street at midday. We do not want miracles. They are to teach men how to find out truths themselves; and after they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking stool. . . . In secular things, God helps them who help themselves.—Beecher.

A very worldly-minded man was convicted of his sins, but strove to conceal his emotions. His little girl artlessly inquired,

"Pa, if you were dry, wouldn't you go and get a drink of water?" Deeply moved by the question, the father thought of the waters of life of which his soul was so greatly in need. He came to Jesus and was saved.

We know a little of Christ, our Saviour, but, O how small a portion have we seen of the fullness that is in him! Like the Indians, when America was first discovered, we are not aware of the amazing value of the gold and treasure in our hands.—Ryle.

3. A HUMAN WEAKNESS, vers. 10, 11. (1) *An unauthorized charge.* MOSES was the chief actor, while AARON was stirred by the same impulses. YE. Moses had been commanded (ver. 8) to speak to the "rock," *not* to the CONGREGATION. REBELS. Literally, *complainers, fretters, a refractory people.* They were indeed rebels in the worst sense; but their leader had been commissioned at this juncture not to denounce them, but to supply their wants. He assumed the place of God, and acted as judge over his brethren. (2) *An impatient question.* Moses' patience was exhausted. Christ's kingdom is one of "patience." Rev. i. 9. Patience is one of the brightest and noblest virtues of the Christian. 2 Pet. i. 6; Rev. xiii. 10; xiv. 12. (3) *An impious assumption.* WE FETCH. Leaving God entirely out of their thoughts. Two weak mortals assuming Almighty power. (4) AVENGEFUL ACT. Moses had been ordered to SPEAK (once) to THE ROCK, but now he SMOTE it TWICE with his rod, as if he were wreaking vengeance on the heads of the people. Perhaps also he doubted whether God would open the rock by a single blow from the rod. Rom. xii. 19, 20. What foolish and vile acts men perform when filled with impatience and wrath!

Drive away nature, and back it comes at a galop.—French Proverb.

Whosoever is out of patience is out of possession of his soul. Men must not turn bees, and "kill themselves in stinging others."—Lord Bacon.

Weakness, upheld by Almighty grace, is safe—while the strongest, without it, must fail. . . . The weaker thy grace, the faster let thy dependence be on Christ, and then thou wilt be more secure by that exercise of faith, than by the strongest grace without it. A small vessel managed by a skilful pilot may be preserved in a rough sea, when a stronger, left to itself, will dash in pieces.—Salter.

4. A DIVINE REBUKE, ver. 12. (1) *For unbelief.* BELIEVED ME NOT. Moses seems



to have doubted God's willingness to bless the sinful, thankless multitude. Perhaps, also, he thought the mere *speaking* to the rock was too insignificant a cause to produce the great result desired. Unbelief is a grievous sin. Without faith, impossible to please God. Matt. xiii. 58; Luke xii. 46; Rom. xiv. 23; Heb. xi. 6; Rev. xxi. 8. (2) *For dishonoring God.* By ascribing the miracle, not to God, but to themselves, these leaders failed TO SANCTIFY, that is, acknowledge honor, and glorify God before ISRAEL. The people had forgotten their almighty Deliverer, and now Moses fails to remind them of Divine power, mercy, and love. (3) *God vindicates his own glory and honor.* For nearly forty years Moses had led Israel. His life had hitherto been the noblest and most heroic in all history. Yet his awful sin must be punished: God cannot give his honor to another. Psa. xxix. 2; cxlv. 5; Isa. xlii. 8; Ezek. xxxix. 25-28. NOT BRING. The sin was public and heinous; the punishment is public and terrible. Moses and Aaron are fully pardoned; yet all future ages must know God's estimate of unbelief. Sin, whether in "saint" or "sinner," needs the abounding mercy of the Father through Jesus Christ his Son. John i. 29, 36; Rom. iii. 25; Heb. ix. 22; 1 John i. 7; ii. 2; iv. 10.

We may as well expect a singing-bird to be vocal in a receiver, where he has little or no air to respire, as to expect the genuine exercise of real goodness from him who has no faith in God. —*Shepherd.*

If he that believeth not shall escape condemnation, farewell, a long and sad farewell, to the confidence that I have cherished that he who believeth shall be saved. I cannot consent that you should thus pull down my heaven, to build with its ruins, not a palace to justice, but an asylum for crime. —*Guthrie.*

God's mercy is so great that it forgives great sins to great sinners. —*Spurgeon.*

#### English Teacher's Notes.

The thirty-eight years of wandering are over at last. The men whose unbelief and rebellion caused the weary delay are gone—"their carcasses have fallen in the wilderness." The boys and youths of that day are the fathers and mothers now. And once more the Israelite host is at Kadesh, with the Promised Land in sight. Not, indeed, to enter it that way—perhaps because of the want of faith which, as this chapter shows, marked even this younger generation—but one more long and trying journey

round the territories of Edom and Moab, and then, from the eastern side, they shall march victorious into Canaan.

The words of Moses, in Dent. viii. 2, "Thou shalt remember all the way which the Lord thy God led thee these forty years," touchingly suggests unfailing provision and supply of every seed during the period of the wanderings. And now, at Kadesh, the old trial that had met the people when they first left Egypt—the failure of water—again confronts them. The old murmurings again break out; the old regrets and hankerings after Egypt are manifested, even after such an interval; and the old remedy is at hand—once more the rod of God strikes the dry, hard rock—once more the life-giving stream gushes forth in abundance.

The title of this lesson, and the Golden Text, direct us to turn our attention away from the sin Moses and Aaron fell into in obeying—or, rather, in not strictly obeying—the Divine orders, and to concentrate our thoughts upon "the smitten rock," and the water that flowed from it; the previous instance of miraculous supply in Exod. xvii. not having been included in this course.

The Golden Text gives the key to the lesson: "They drank of that spiritual Rock that followed them: and that Rock was Christ." Of course this does not mean that the literal rock struck at Rephidim moved about with the people, nor yet that the water from it flowed after them up and down their steep and tortuous route; but that their *spiritual* needs were supplied by Him who was with them all those forty years, and who was typified by the rock from which was supplied their *bodily* need.

The manna and the water represent the two great gifts of God. God gave his son to be the Living Water. In both the Old and New Testaments is the Holy Spirit spoken of under the figure of water. See Isa. xlv. 3; John vii. 38, 39. Trace out the type:

1. *How does water typify the Holy Spirit? (a) It is reviving.* (Illustrate this by water given to one who has fainted, or by watering plants.) And the Holy Ghost is the "Giver of Life." (b) *It is refreshing.* (Illustrate, how comforting a draught of water when we are hot and parched!) And the Holy Ghost is the Comforter and the Source of joy. (Acts xiii. 52.) (Water also cleanses, and so does the Spirit; but this point is out of place here, as the type is only concerned with its drinking qualities.)

2. *Whence flows the Living Water?* From a Rock—a smitten Rock. Christ was smitten for us with the rod of God's justice, and thus purchased for us the gift of the Spirit.

3. Who can have the Living Water? "Who-soever will." See Isa. lv. 1, 2; John vii. 37; Rev. xxi. 6; xxii. 17; Luke xi. 9, 13.

#### Seed-Thoughts for Senior Scholars.

1. Did the people ask for a supply of water *properly*?
2. If God withheld all good from us till sought *properly* what would become of us?
3. Does he grant the highest blessings of pardon and peace except when *properly* sought?
4. Did he grant *them* pardon and acceptance with the water?
5. How long had been their experience in the wilderness?
6. Did God direct Moses to *smite* the rock?
7. Why did he *smite* it, and smite it *twice*?
8. With what offence does God charge Moses and Aaron?
9. What is the meaning of *to sanctify* me?
10. To What danger are leaders and ministers exposed in their good work?
11. Did God *pardon* Moses and Aaron?
12. If he did, why did he shut them out of Canaan?
13. Does God correct and chasten those who are prepared for heaven?
14. If so, *why*?
15. If *we* will not glorify, or *sanctify* God, will he glorify himself *upon* us?

#### Blackboard Exercises.

The lesson of the smitten rock is an illustration of the power and mercy of God. The application of the lesson is a beautiful illustration of the love and mercy of Jesus. The Israelites felt a pressing want of water in their great thirst, but all mankind had a greater need for the pure water of life, when the spiritual rock Christ Jesus was smitten for our sake. An angry hand smote the rock in the presence of the Israelites, yet the waters which gushed forth were pure and satisfying because God sent them.

Angry hands smote Jesus, yet the divine stream of mercy flows freely for all, and if any man thirst he can come and drink. Let us give God the praise through our Lord Jesus Christ.

#### Blackboard Song:

Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side which flow'd,  
Be of sin the double cure,  
Save from wrath and make me pure.

#### The Primary Class.

Notice that thirty-eight years have passed since the incidents of the last lesson. Speak of the wanderings of the people during that time, and their return to Ka'ah-sh. They thirst, and God in a wonderful way provides water for them. Let the class give the principle events of the lesson, first, without a word from the teacher. This will show who have learned the lesson at home. Next read the lesson, or narrate its events, and then question the class. See if any will notice the difference between what Moses was commanded to do, (v. 8,) and what he actually did. (v. 10, 11.) This will help them to understand why God was displeased with Moses. Show how anger made Moses do a foolish and a wicked thing. Briefly touch on the sin of anger, and then come to the spiritual application of the history which Paul makes, and use the Golden Text in connection with it. As the rock supplied the wants of the thirsty Israelites, so Jesus can supply all the wants of the soul. He says, "If any man thirst, let him come unto me and drink."

#### Whisper Song.

A strong Rock, a high Rock,  
Is Christ above;  
Smitten Rock, living Rock,  
The Christ we love.

#### Miscellaneous.

##### THEMES FOR BIBLE READINGS.

1. THE POWER OF GOD. Psa. cxv. 3; Jer. xxxii. 17; Matt. xix. 26; Rev. xix. 6.
2. THE POWER OF CHRIST. Mat. xxviii. 18; John x. 18; 1 Cor. i. 24; Col. ii. 10; Rev. i. 8.
3. THE POWER OF THE WORD. Psa. xix. 7; John xvii. 17; Jer. xxiii. 29; Heb. iv. 12; 1 John ii. 14.
4. PROMISES OF POWER. Eph. iii. 20, 21; Matt. xxi. 22; Luke xxi. 15; John viii. 32; Isa. xl. 31.
5. POWER SOUGHT. 1 Thess. v. 23; Acts i. 8, 14; ii. 1-4; 2 Cor. xii. 7-10.
6. POWER RECEIVED. Phil. iv. 13; Rom. viii. 37; 2 Tim. i. 7.
7. PRAYER FOR POWER. Psa. lxi. 1-3; lxxxvi. 16; Luke xxii. 32; 1 Chron. xvi. 11.

#### LESSONS FOR JUNE.

- JUNE 7. The Serpent of Brass. Num. xxi. 4-9.  
JUNE 14. The True Prophet. Deut. xviii. 9-16.  
JUNE 21. The Death of Moses. Deut. xxxiv. 1-12.  
JUNE 28. Review of Second Quarter.

# Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—MAY.

SECOND QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, May 3 d.—LESSON V.—The Five Offerings.—Lev. vii. 37, 38.

*Leaver.* 37. This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

*school.* 38. Which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

[Additional Verses.—Heb. ix. 23-28.]

L. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

S. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these;

L. 24. But the heavenly things themselves with better sacrifices than these.

S. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;

L. 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

S. 26. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

L. 27. And as it is appointed unto men once to die, but after this the judgment;

S. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

TOPIC—The One All-sufficient Offering.

Golden Text—So Christ was once offered to bear the sins of many. Heb. ix. 28.

## OUTLINE :

I. BURNT-OFFERING AND CHRIST. Exod. xxix. 38-42; Lev. vii. 18, 21; Num. xxix. 8-11; Mark xli. 33; Heb. x. 8-10.

II. MEAT-OFFERING AND CHRIST. Lev. vi. 14-18; Num. xv. 4-21.

III. SIN-OFFERING AND CHRIST. 2 Chron. xxix. 21-24; Rom. iii. 25; 1 John ii. 2.

IV. TRESPASS-OFFERING AND CHRIST. Lev. v. 14-19; vi. 17; Matt. vi. 14, 15; 2 Cor. v. 19.

V. PEACE-OFFERING AND CHRIST. 2 Chron. xxix. 31; Heb. v. 1; xiii. 15; Eph. v. 2; Phil. iv. 18.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *Burnt-Offering and Christ.*—What was to be offered as a "burnt-offering?" Exod. xxix. 38-42.

How often was the offering to be made? What other offerings were made besides the daily sacrifice?

[ANS. 1. *The weekly offering, in addition, upon the Sabbath.* Num. xxviii. 9, 10. 2. *The monthly offering.* Num. xxviii. 11-15. 3. *The yearly sacrifices.* Num. xxviii. 19, 27; xxix. 2, 15.]

What did this burnt-offering foreshadow? Heb. xii. 22, 24; Isa. llii. 7; Heb. ix. 14.

Who has made atonement "once for all?" Hb. ix. 26-28. Was the offering to be given grudgingly? Lev. i. 3.

What did Jesus say of the offering of himself? John x. 18.

What should be our continual offering to God? Rom. xii. 1.

2. *Meat-Offering and Christ.*—Of what did the "meat-offering" consist? Lev. vi. 15.

What does the word "meat" mean here? [ANS. *Food.* The meat-offering was an unbloody offering, accompanying the burnt-offering and peace-offerings.]

In what does the meat-offering typify Christ? John vi. 35.

3. *Sin-offering and Christ.*—On what occasions were sin-offerings made? Lev. iv. 1, 35.

What is meant here by "through ignorance?" [ANS. *Unintentional violation of the law, not perceived at the time, but afterward brought to mind.* Lev. iv. 23, 28.]

Home Readings.

M. Lev. vii. 37, 38; Isa. xli. 22. [iii. 2-10.]

Th. Lev. i.

W. Lev. ii.

Th. Lev. vi. 24-20.

F. Lev. vii. 11-21.

S. Heb. x. 1-22.

S. Isa. i. 10-20.

Can the least sin escape the notice of God? Who only can atone for any sin? Heb. ix. 22; John i. 29.

Who, then, is our sin-offering? Rom. iii. 25.

4. *Trespass-Offering and Christ.*—For what were "trespass-offerings" to be made? Lev. vii. 15, 16.

[ANS. *For any carelessness or unconscious disregard of the law.* Lev. v. i, 4.]

What was to accompany the offering? Lev. i. 5. How does Christ become our trespass-offering? 2 Cor. v. 19.

What duty does Jesus teach us in Matt. vi. 14, 15?

5. *Peace-Offering and Christ.*—For what was the "peace-offering" to be made? Lev. vii. 12, 16.

What was to be done with the flesh of this offering? Deut. xxvii. 7.

What is said in Eph. ii. 13, 14, 17, 18?

What did God say to Israel about these sacrifices when they trusted too much in them? Isa. i. 11-15.

What sacrifices are truly pleasing to God? Isa. i. 16-20; Rom. xii. 2.

Where, in this lesson, are we taught—

1. That there is no sin which must not be atoned for?

2. That we have a perfect atonement for sin in Jesus Christ?

3. That without the shedding of blood there is no remission of sin?

4. That it is not the greatness of the offering we present to God which is acceptable, but the spirit in which it is offered?

## QUESTION AND ANSWER.

24. *What is faith in Jesus Christ?*

Faith in Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel?

John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Philippians iii. 9. And he found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

SABBATH, May 10.—**LESSON VI.—The Three Great Feasts.**—Lev. xxiii. 4-6, 15-21, 33-36.

*Leader.* 4. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.  
*School.* 5. In the fourteenth day of the first month at even is the Lord's passover.

L. 6. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: . . .

S. 15. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; and seven sabbaths shall be complete: shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

L. 16. Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

S. 17. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; and they are the firstfruits unto the Lord.  
L. 18. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord.

S. 19. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

L. 20. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

S. 21. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. . . .

L. 33. And the Lord spake unto Moses, saying,  
S. 34. Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the feast of tabernacles for seven days unto the Lord.

L. 35. On the first day shall be a holy convocation: ye shall do no servile work therein.

S. 36. Seven days ye shall offer an offering made by fire unto the Lord; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

**TOPIC**—Jesus and the Jewish Feasts.

**Golden Text**—Now about the midst of the feast  
Jesus went up to the temple, and taught. John vii. 14.

**QUESTIONS, etc.**—Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE.

1. *Passover*—Jesus and his Cross.—Why is the name "passover" given to the first great feast? Exod. xii. 3-17. What other name is given to this feast? Why was unleavened bread used during this feast? Of what was the "sprinkled blood" a "remembrance"? What solemn service did Jesus institute at this feast? Matt. xxvi. 17-29. What is Christ called in 1 Cor. v. 7, 8? How was the blood of sprinkling obtained? Exod. xii. 3-7. How are we saved by the "blood of the Lamb"? 2 Cor. v. 21; Eph. i. 7. Have you a personal interest in this blood?

2. *Pentecost*—Jesus and the Holy Spirit.—How long a time was there between the feast of the passover and the feast of the Pentecost? Why called "pentecost"? [ANS. *Pentecost means fiftieth.*] What event did this feast commemorate? [ANS. *The giving of the law to Israel. They reached forty-six days after leaving Egypt. Four days later, or on the fifth day, the law was given from Sinai.*] What other names are given to this feast? Exod. xxiii. 16; Deut. xvi. 10; Num. xxviii. 26. Why called the feast of first-fruits? [ANS.  *Held at the beginning of the harvest. The first of the harvest was offered to God.*] What memorable event occurred on the fiftieth day after the Crucifixion of Jesus? Acts ii. What was revealed to Israel at the first pentecost? [ANS. *The law on the tables of stone.*] What was revealed to the disciples at the great pentecost? [ANS. *The Law in their hearts, through the Holy Spirit.*]

SABBATH, May 17.—**LESSON VII.—The Lord's Ministers.**—Num. iii. 5-13.

*Leader.* 5. And the Lord spake unto Moses, saying,  
*School.* 6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

L. 7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

S. 8. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

L. 9. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

**Home Readings.**  
M. Lev. xxiii 4-6, 15-21, 33-36.  
Tu. Matt. xxvi 17-31.  
W. Acts ii. 1-21.  
Th. Deut. xvi. 13-22.  
F. Lev. xxiii. 39-44.  
S. Psal. cxxxii.  
Sa. Psal. cxxxii.

3. *Tabernacle*—Jesus and the Heavenly Home.—When was the feast of tabernacles held? v. 34. How long was the feast kept? What did the feast commemorate? v. 39. Where was this harvest-home held? v. 42. Of what would this remind Israel? v. 43. Of what blessed harvest-home was this feast a type? Rev. vii. 9, 10; Psal. lxxxiii. 23-26.

Where, in this lesson, do we learn—1. That God should be honored for his great mercies and blessings bestowed? 2. That we should seek purity of heart in our worship. 3. That Christ is our great Passover. 4. That the ordinary blessings of life demand from us special thanksgiving to God. 5. That God is pleased with the gathering of his people for worship.

**QUESTION AND ANSWER.**

25. *Is it by faith in Christ that we are justified?*  
It is by faith in Christ that we are justified; for, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

Galatians ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

S. 10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office:

L. 11. And the stranger that cometh thither shall be put to death.

S. 11. And the Lord spake unto Moses, saying,  
L. 12. And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

S. 13. Because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am the Lord.

**TOPIC—Priests of God and of Christ.**

**Golden Text**—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. 1 Pet. ii. 9.

**OUTLINE :**

I. THE SELECTION MADE, v. 5, 6, 12, 13; Num. xvi. 9; xvii. 2-6.

II. THE SERVICE APPOINTED, v. 7, 8; Deut. xxi. 5; 1 Chron. xxiii. 28-32; Neh. xii. 44; John xii. 26; Acts v. 3, 4; Eph. iv. 8-11; 1 Peter iv. 10, 11; v. 2.

III. THE SUPERIOR OFFICE, v. 10; Isa. xlii. 1; Col. i. 13, 15; Heb. x. 19, 22; Rev. i. 5.

IV. THE STRANGERS' PERIL, v. 10; Num. xvi. 35-40; 1 Sam. vi. 10; 2 Sam. vi. 7; 2 Chron. xxvi. 16-21; Eph. ii. 17.

QUESTIONS, etc.—What book is our lesson taken? Why is it called "Numbers"? Give the title of the lesson. What are all believers called in the TOPIC? In the GOLDEN TEXT? Recite OUTLINE.

1. *The Selection Made.*—What tribe was selected for service in divine things? v. 6. Who was Levi? Whom had the Lord chosen unto himself from the children of Israel? v. 13. Whom did he now set apart instead of the first-born? v. 12. How were the Levites set apart for this work? Num. vii. 7-14. What is said in the GOLDEN TEXT of "those which believe" in Christ? What is the title given to God's children in Rev. i. 7? Are not all true believers, then, the Lord's ministers? Are you in his service?

2. *The Service Appointed.*—For what were the Levites chosen? v. 7, 8; Num. i. 50, 51. What is meant by the "service of the tabernacle"? [ANS. The care of the various parts of the tabernacle, both in sitting up, taking down, and carrying, during the journeying, the preparation of sacrifices, and the general service of the tabernacle. The sons of Levi alone could touch the sacred things of the tabernacle.] To what service are believers in Jesus "set apart"? Eph. iv. 11; Heb. xiii. 15, 16; John xii. 26.

3. *The Superior Office.*—Of what tribe was Aaron? Num. xviii. 2. To what service were he and his sons

**Home Readings.**

- M. Num. iii. 5-13.
- Tu. Exod. xxviii. 1-12.
- W. Heb. v.
- Th. Exod. xxviii. 36-42.
- F. Heb. vi.
- S. Num. vii. 9-26
- S. Heb. 7.

appointed? v. 10. What were the duties of the priests? Heb. v. 1-4. What did God say about the "garments" for Aaron? Exod. xxviii. 2. What garments? Exod. xxviii. 4. Of what material? Exod. xxviii. 5. What beautiful m-tto did Aaron wear on his mitre? Exod. xxviii. 36. How was Aaron like Jesus? In what was Jesus a greater and better priest than Aaron? How is every Christian like a priest among the Jews?

4. *The Strangers' Peril.*—What penalty was threatened upon "strangers" entering into the tabernacle? v. 10. What is meant here by "stranger"? Num. xvi. 40. [ANS. Those who had not been set apart for this work.] With what dreadful penalty did God visit those who put "unclean hands" upon the ark? 2 Sam. vi. 7.

Where, in this lesson, may we learn—1. That consecration to God is essential to his service? 2. That the servants of God must be clothed with the garments of holiness? 3. That we have a great High Priest? 4. That to be priests of God we need sacrifice and purity?

**QUESTION AND ANSWER.**

**26. What is justification?**

Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the sake of Christ.

*Evansians* i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

2 *Corinthians* v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

*Romans* v. 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

**SABBA<sup>H</sup>, May 24.—LESSON VIII.—Israel's Unbelief.—Num. xiv. 1-10.**

*Leader.* 1. And all the congregation lifted up their voice, and cried; and the people wept that night.

*School.* 2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

L. 3. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

S. 4. And they said one to another, let us make a captain, and let us return into Egypt.

L. 5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

S. 6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

son of Jephunneh, which were of them that searched the land, rent their clothes:

L. 7. And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

S. 8. If the Lord delight in us, then he will bring us into this land and give it us; a land which floweth with milk and honey.

L. 9. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.

S. 10. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

**TOPIC—The Sad Results of Unbelief.**

**Golden Text**—So we see that they could not enter in because of unbelief. Heb. iii. 19.

QUESTIONS, etc.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *Of unbelief.*—Why did the Israelites mourn? [ANS. Because of the report of the spies sent into the land of Canaan.] What was the report of the spies? Chap. xiii.

27-33. What was Caleb's report? v. 7, 8. Where were the Israelites at this time? Chap. xiii. 26. Where was Kadesh? [ANS. On the southern border of the land of Canaan.]

2. *Murmuring.*—Against whom are the Israelites said to

**Home Readings.**

- M. Num. xiv. 1-10.
- Tu. Deut. ix. 7-24.
- W. Exod. xiv. 10-18.
- Th. Prov. i. 24-33.
- F. Jer. xvi. 10-15.
- S. Neh. ix. 21-31.
- S. 2 Peter ii. 12-22.

murmur? Against whom was their murmuring really directed? v. 3. When had they murmured against the Lord before this?

3. **Rebellion.**—In what did their rebellion consist? [ANS. 1. In proposing to return to Egypt. They were journeying to Canaan under God's express direction. 2. In proposing another leader.] What is said of "turning back" in Heb. x. 33? Of what was their rebellion the fruit? [ANS. Of their unbelief, their want of trust in God.] What does the Lord say of them in v. 11?

4. **Remonstrance.**—Who remonstrated with the murmuring people? v. 6, 7. Why did they rend their clothes? [ANS. In token of grief for the wickedness of the people.] What did they say of the land? What did they give as the only thing necessary to the possession of the land? Could the "Lord delight in them" while murmuring in rebellion? Isa. lxiii. 10. What is said of God's presence with his people in Rom. viii. 31? Have we the Lord "with us," as a defence against spiritual foes? What other instances have we of wicked men seeking the death of spiritual teachers? 1 Kings xix. 2; John x. 31; Acts vii. 59; xiv. 13.

6. **Punishment.**—How was the presence of the Lord at the door of the tabernacle a punishment? [ANS. It was not the Lord in mercy to lead, but in righteousness to destroy.

v. 12.] What punishment did the Lord put upon Israel? v. 27-34. From what will want of faith in Jesus exclude us? Where, in this lesson, are we taught—1. That unbelief will shut us out of heaven? 2. That to have God's favor help we cannot do what he commands us? 4. That persistence in sin forfeits all God's promised blessings? 5. That Canaan may be very near, and yet lost through unbelief?

QUESTION AND ANSWER.

27. What other benefits do we receive at the same time with justification?

The other benefits that we receive at the same time with justification are adoption and regeneration.

Romans viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.  
John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

SABBATH, May 31.—LESSON IX.—The Smitten Rock.—Num. xx. 7-13.

Leader. 7. And the Lord spake unto Moses, saying,  
School. 8. Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes;

L. And it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.

S. 9. And Moses took the rod from before the Lord, as he commanded him.

L. 10. And Moses and Aaron gathered the congregation together before the rock, and he said unto them,

Here now, ye rebels; must we fetch you water out of this rock?

S. 11. And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

L. 12. And the Lord spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

S. 13. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

TOPIC—With God all things are possible.

Golden Text—They drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor.

x. 4.

Home Readings.	
M.	Num. xx. 1-13.
Tu.	James iii. 1-13.
W.	Exod. xiv. 13-25.
Th.	Ex. xiv. 26-31.
F.	Prov. iii. 1-12.
S.	Num. xi. 16-23.
S.	1 Exod. xvii. 1-7.

QUESTIONS, &c.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. **A Pressing Want.**—What was the pressing want of the Israelites at Kadesh-Barnea? v. 2. When had they been at this place before? Num. xiii. 26. When had they experienced the same inconvenience before? Exod. xv. 23; xvii. 1. Had they had proof that God was able to supply their wants? Did they rest satisfied with trusting God? v. 3, 4. Why did the Israelites strive against God? [ANS. They were rebellious and sinful in heart. They had become corrupted by the idol-worship of Egypt.] What promise is given to those who "thirst for the living water"? Isa. lv. 1; John vi. 37. Are you thirsting for the "water of life"?

2. **A Divine Supply.**—How did the Lord provide for their supply? v. 5. Whose power was to bring this water? What is said of the abundance of the waters? Psa. lxxvii. 16, 17. To whom is the water of the rock likened in the GOLDEN TEXT? What did Jesus say of the freshness and fullness of the water of life? John iv. 14.

3. **A Human Weakness.**—What did Moses say to the people? v. 10. To whom did he ascribe the power of the miracle? What did he do to the rock? What was he commanded to do? v. 8. In what did Moses show his weakness? [ANS. In taking the credit to himself and Aaron, in his anger with the people, and impatience with the rock.] Was not Moses, in this act, a rebel against God?

4. **A Divine Rebuke.**—How did the Lord "rebuke" Moses and Aaron? What great privilege was taken from

Moses? Can we expect the favor of God if we fail to honour him?

Where, in this lesson, do we learn—

1. That a man's good deeds cannot save him from the consequences of sin he may afterward commit? Ezekiel xxxiii. 12.
2. That there is a possibility with the most perfect in the world of sinning against God?
3. That there is no sin which does not require atonement?
4. That the water of life is the free gift of God?

QUESTION AND ANSWER.

28. What is adoption?

Adoption is an act of God's free grace, whereby upon the forgiveness of sins, we are received into the number, and have a right to all the privileges, of the sons of God?

1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Romans viii. 17. If children, then heirs; heirs of God, and joint heirs with Christ.

# DAY BY DAY.

"GIVE US THIS DAY OUR DAILY BREAD."

Words anonymous.]

[Music by C. W. COATES.

1 Day by day the man - na fell; Oh, to

learn this les - son well! Still by con - stant

mer - cy fed, Give us, Lord, . . . Give us, Lord.

Give us, Lord, . . our dai - - - ly bread.

1 Day by day the manna fell;  
Oh, to learn this lesson well!  
Still by constant mercy fed,  
Give us, Lord, our daily bread.

2 Day by day, the promise reads,  
Daily strength for daily needs;  
Cast foreboding fears away,  
Take the manna of to-day.

3 Lord, our times are in Thy hand;  
All our sanguine hopes have plann'd,  
To Thy wisdom we resign,  
And would mould our wills to Thine.

4 Thou our daily task shalt give;  
Day by day to Thee we live;  
So shall added years fulfil  
Not our own, our Father's will.

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