

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 22.]

JULY, 1888.

[No. 7

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The Sunday-School Banner

Is designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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July 10—District Provincial Sunday-school Convention.

July 15-17—Missionary Conference—

Revs. Dr. A. Sutherland, G. M. Milligan, Dr. G. Young, E. R. Young, V. C. Hart, China, Y. Hiraiwa, Japan.

July 21—Aug. 6—Assembly Daily Exercises—

Partial List of Speakers: Revs. Dr. Vincent, Chautauqua; Dr. Duryea, Boston; Chancellor Sims, Syracuse; T. F. Clark, Ithaca; D. Ormiston, New York; Dr. A. T. Wolf, Alton, Ill.; Dr. Carman, Belleville; Dr. Hunter, St. Catharines; Dr. Thomas, Dr. Williams, C. Watson, Dr. Withrow, E. A. Stafford, Dr. Dewart, Dr. Briggs, H. Johnston, Toronto; Benjamin Clark, London, Eng.; W. H. Howland, Dr. Daniel Clark, Jas. L. Hughes, J. W. Bengough, Toronto. **Readings and Impersonations**, by Walter Pelham, London, Eng. **Stereopticon Entertainments**, T. DeQuincy Tully, Cleveland, and Rev. H. Johnston, Toronto. **Spectacular Oriental Entertainments**, illustrating Bible Manners, Customs and Institutions, by J. S. Ostrander, Brooklyn, N. Y., assisted by a corps of ladies and gentlemen in oriental costume. **The Chautauqua Orchestra**—embracing some of the finest musicians in Toronto—Mr. Depew, Conductor.

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SUNDAY SCHOOL BANNER

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Vol. XXII.]

JULY, 1888.

[No 7

A Teacher's Prayer.

BY L. A. MORRISON.

"Teach me Thy statutes."
 "So shall I keep Thy law."
 "I will delight in Thy commandments."
 "When Thou hast taught me, my tongue
 shall speak."

—*Selections from Psalm cxix.*

TEACH me, my Father, to teach!
 Show me the Truth that shall reach them:
 Lead out the thought, by the speech,
 Into their minds. Do Thou teach them;

Then they shall be wise,
 And will prize
 Thy sweet Word;
 And each one—thus sought—
 Shall be taught
 Of the Lord.

Teach me, my Father, to love:
 Love, as He loved, who above them
 Pleads all His own love, to prove:—
 No one can teach and not love them.

My soul longs to show
 What I know
 Of His grace;
 And loves to invite
 To the light
 Of His Face.

Teach me, my Father, to trust:
 Trust and be true—Thou dost try them
 Toiling for Thee—for the just
 Only, by faith, can come nigh them

Who gather to hear,
 And draw near
 To Thy Word,

That each may rejoice
 In the Voice
 Of the Lord.

Teach me, my Father, to pray:
 Only by prayer can I lift them
 Into the Heavenly way;
 Satan desires to sift them;

'Tis prayer maketh strong
 Against wrong.
 Help me plead
 That God and the Right
 May be might,—
 For their need.

Teach me, my Father; to teach!
 Teach me the Truth that shall reach them;
 Grant me the thought and the speech;
 Give me the unction to teach them;
 Make each of them wise,
 For the skies,
 Through Thy Word,
 And strong—in their place—
 By the grace
 Of the Lord. —*Truth.*

A Crowded Number.

NEVER before in the history of the SUNDAY SCHOOL BANNER have the Lesson Notes been so copious and complete as during the first six months of the present year. This month we devote THIRTY-THREE pages of space to Lesson Notes alone, in consequence of which we have to encroach considerably on the space usually given to reading matter. As a result of our efforts to make the BANNER the best possible help for the teacher in the study of the lesson, our circulation is steadily increasing.

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INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

LESSON I. GOD'S COVENANT WITH ISRAEL.

[July 1.

B. C. 1491.]

Exod. 24. 1-12. [Commit to memory verses 7, 8.]



1 And he said unto Mo'ses, Come up unto the LORD, thou, and Aaron, Nadab, and A-bi'hu, and seventy of the elders of Is'ra-el; and worship ye afar off.

2 And Mo'ses alone shall come near the LORD: but thou shalt not come nigh; neither shall the people go up with him.

3 And Mo'ses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Mo'ses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Is'ra-el.

5 And he sent young men of the children of Is'ra-el, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Mo'ses took half of the blood, and put it in

basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient.

8 And Mo'ses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Mo'ses, and Aaron, Nadab, and

10 A-bi'hu, and seventy of the elders of Is'ra-el: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Is'ra-el he laid not his hand: also they saw God and did eat and drink.

12 And the LORD said unto Mo'ses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them.

General Statement.

Were not then fitted to proclaim it, nor were the nations of earth able to receive it. For fifteen centuries Israel must be under instruction until "a remnant" should be developed into preparation for the gospel ministry, and the whole world should be led out of blank darkness into a morning twilight of readiness for the new covenant. For this high honor God chose the Israelite stock of Abraham's descendants, partly to honor their ancestor's faith, partly because in this race were the requisite sturdiness, independence, aggressiveness, and religious capacity. They were chosen, not because God loved them and hated the rest of the world; but because, loving all men, God selected the people best fitted to become his instruments in the great plan of redemption. In this lesson we behold the Lord and his people entering into covenant relations under the most solemn and impressive circumstances: the mountain smoking above, and the altar smoking below; while the chosen representatives are permitted to gaze upon the glory of their Lord.

From the mountain where the ascending Lord established his Church our lessons take us back fifteen centuries to the mountain where God organized his ancient Church. There is a closer relation that appears at first glance, between these lessons. In one we see Christ sending out his chosen people into the world; in the other we see God calling his chosen people out of the world. In both the Lord was manifested, and in both there was a promise of the divine presence with his people. And each was precisely suited to the needs of the world at that time. In the earlier day, there was need of some one people to receive special training, to be isolated from the world, to be taught divine truths, to be disciplined and pruned and scourged into fidelity, until they should be ready, and the world should be ready, to receive the revelation of the one God, the one Saviour, and the one salvation. If the command given by Christ to his disciples on the mountain in Galilee had been given to Israel at Mount Sinai, the knowledge of the truth would have been lost out of the world in less than a generation; for the Israelites

Explanatory and Practical Notes.

Verse 1. And he said. That is, the Lord spoke to Moses. By what means he spoke, whether by an inward consciousness or an audible voice, we know not. **Up to Moses.** He had come down from the mount, as 1 with the people and heard the utterance of the ten commandments (12: 25; 20: 30, 31), and had then gone nearer to the mount, to receive the additional commands in chap. 22 to 23: 32. **Come up unto the LORD.** In order to impress and instruct the people whom God had chosen to be his people the depository of religious truth for the world, the Lord gave to them a visible manifestation of his glory. **Aaron.** He was the elder brother of Moses, and the first high-priest of Israel. He died on Mount Hor at the close of the wanderings. **Nadab and Abihu.** The two eldest sons of Aaron, one of whom might have been his successor in the priesthood if he had not trespassed in the "strange fire," Lev. 10. **Seventy of the elders.** Perhaps a round number for seventy-two, or six elders from each tribe, representing the people. **Worship ye afar off.** They were to ascend the mountain to a certain height, and there worship, while Moses should enter into God's immediate presence. (1) *Our privilege is greater, to enter into the immediate presence of God in prayer.*

2. Moses alone. Mo'ses was permitted to go nearest the divine glory, next was his assistant Joshua (ver. 13), and at a further distance were the priests and elders, shall come near. To act as mediator between God and the people, receiving from God the message and transmitting it to Israel. They shall not come nigh. Aaron

and the elders. Neither shall the people. The people were forbidden to come near the mount, which rises directly out of the plain, so that its walls can be touched. Heb. 12: 18. This was to inspire them with a reverence for God. 2) *We can appreciate the Almighty through a better Mediator than Mo'ses.*

3. Moses came. From the mountain. Told the people. The laws and commandments which he had received in the mount. (3) *God delivers the Gospel to us, not through his servant, but through his Son. The people answered.* Thus responding to God's command with a promise, and completing the covenant. **All the words . . . will we do.** A solemn pledge, sincerely made, but not so faithfully kept. (4) *Let us keep our vows to God more faithfully than the Israelites, as our light is clearer.*

4. Moses wrote all the words. This was the beginning of the written law, embracing the ten commandments and the precepts which follow them. Afterward Moses probably wrote the historical portion of Genesis and Exodus, for which some documents were already in his possession. **Rose up early.** Giving much work to do, and taking advantage of the cool portion of the day. **Builded an altar.** This was a pile of rough, unheaven stones, having earth within it. The earth was regarded as the real altar, and the stones as its casing. **Chap. 29, 24, 25.** Under the hill, Mount Sinai, or, as it is now called, *Ras Sufsafah*, an abrupt mass of rock rising out of the plain *er Rahab*, where it is supposed that the Israelites were encamped. Twelve pil-

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lars. It is probable that these were separate stones, each representing a tribe. Some commentators see here the germ of the tabernacle, as though the pillars formed a wall around the altar. (5) *We need no altar, for the great Sacrifice has been offered once for all.*

5. **He sent young men.** Who acted as his representatives, for the priesthood of the Aaronic family had not yet been instituted. **Offered burnt-offerings.** This offering represented entire consecration to God; and in it the entire animal was burned upon the altar. **Peace-offerings.** This sacrifice represented communion with God; and in it the slain animal was divided into three parts, one to be burned upon the altar, and the other portions to be eaten by the priest and the worshiper. This Israel was presented in full consecration to God, and then in full communion with him. (6) *So let us, being justified by faith, have peace with God.*

6. **Took half of the blood.** From the sacrifice. **Put it in basins.** This was for the purpose named in verse 8. **Sprinkled on the altar.** Thus representing in behalf of God that he on his part would keep the covenant. In Heb. 9, 19 it is stated that the book of the law has also been sprinkled. (7) *We need not fear but that God will keep his promise of salvation to those who accept its terms.*

7. **The book of the covenant.** Which he had written out the day before. A hundred years ago it was the fashion for unbelieving critics to say that written language was not invented at this time; but it is now known that Chaldean and Egypt have inscriptions nearly a thousand years older than Moses' day. **Read in the audience.** Thus the people heard the law a second time. (8) *We cannot keep God's law too strongly before the minds of men. And they said, A second time making the promise; this time under circumstances of the deepest solemnity, with the altar and its smoking sacrifice before their eyes.*

8. **Sprinkled it on the people.** On the chosen representatives around the altar, or perhaps placing a smear of blood upon each person of all the tribes. A similar observance among the Arabs of to-day is employed to express the strongest bond of union and fidelity. **The blood of the covenant.** Blood is the life-element in the body; and hence this represented the consecration of their lives to God, and the receipt

ing of life from God, with the added thought of an atonement yet to be revealed in Christ. (9) *We can see more than Israel saw in these forms.*

9. **Then went up.** In obedience to the command of verse 1, and after the solemn services of consecration had been fulfilled. Having been devoted to God, and receiving the token of acceptance from him, they now entered into communion with him, by partaking of a meal in his presence. ver. 11.

10. **They saw the God of Israel.** God is a Spirit, and without visible form; so there is no mention of any form being seen, but only of a dazzling glory. Some think, however, that in this glory was beheld the face of the pre-incarnate Christ, as in Isa. 6, 1, as interpreted by John 12, 38-41, and Ezek. 1, 26. **Paved work of a sapphire stone.** That is, a pavement appearing as if made of sapphire in blocks. Sapphire is a precious stone, generally of a deep blue color, but also red, yellow, and white. **The body of heaven.** Rev. Ver., "the very heaven." In its deep, transparent blue, it could only be compared with the vault of heaven.

11. **Upon the nobles.** That is, the seventy-four chosen representatives. **He laid not his hand.** Such manifestations of the divine glory were deemed perilous to the human frame. See Isa. 6, 5. (10) *The earthly must be transformed into the heavenly, before it can bear the divine glory. They saw God. The word here is different from that in verse 10, and is translated in the Rev. Ver., "beheld;" referring to a deep and earnest look. Did eat and drink.* They partook of the sacrificial feast in the presence of the divine glory. Thus was God revealed as at peace and in full communion with his own Israel. This may have figured the Last Supper of the Son of God, and also the banquet of the Lamb in heaven.

12. **The Lord said unto Moses.** After the return of the elders to the people on the plain. **Come up to me.** To remain this time for forty days, and receive further precepts and directions. **Tables of stone.** Containing the ten words of the law. **That thou mayest teach them.** God's law was not to be held as the peculiar treasure of a few, like the knowledge of the Egyptian priests; but was to be taught to all the people, and in due time to the world.

HOME READINGS.

- M. God's covenant with Israel. Exod. 24, 1-12.
 Th. Covenant with Abraham. Gen. 17, 1-10.
 W. The covenant renewed. Josh. 24, 14-25.
 Th. Covenant with David. Psa. 89, 30-37.
 F. Covenant with the obedient. Psa. 25, 1-14.
 S. The covenant broken. Jer. 11, 1-10.
 S. The new covenant. Heb. 8, 6-13.

GOLDEN TEXT.

I will be to them a God, and they shall be to me a people. Heb. 8, 10.

LESSON HYMNS.

- No. 253, Dominion Hymnal.
 Let him to whom we now belong
 His sovereign right assert.
- No. 252, Dominion Hymnal.
 Thy ceaseless, unexhausted love
 Unmerited and free.
- No. 251, Dominion Hymnal.
 Sing them over again to me,
 Wonderful words of Life.

TIME.—1491 B. C.

PLACE.—In the wilderness, occupying the peninsula between the two northern gulfs of the Red Sea, and at its southern part before Mount Sinai.

DOCTRINAL SUGGESTION.—The nearness of God.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Covenant of Israel.**
 What is meant by "all the words" and "all the judgments" in ver. 31?
 When had all these revelations of God's law been made?

With what sublime natural manifestation had the law been given?

What proof of the Mosaic authorship of this part of Exodus does the lesson contain?

After Moses had spoken and written the law what ceremony was performed?

Who were the parties to this covenant?

In what respect did Moses in this ceremony resemble Christ?

How much time would such a ceremony be likely to require?

At what time of day, then, is it probable the covenant feast mentioned in ver. 11 occurred?

2. The God of Israel.

Whom did the altar built by Moses represent in this covenant?

How many persons went up to the covenant feast? vers. 9, 13.

What proof of his existence did God give to these representatives of his people?

Can you think of one other thing concerning God that is proved by ver. 10?

Did they see a visible form in this appearance of God? Deut. 4, 12.

How has the God of Israel been best shown to men? John 1, 18.

What was God's purpose in this manifestation of himself?

What was the mutual relation to be established between God and man? (See Golden Text.)

Practical Teachings.

God is always near his people, and if our eyes were not blinded by sin we might see him.

How God must have loved his people to make such manifestations of his glory!

But this sight had no saving element in it. Nadab and Abihu perished after it. The seventy elders built the calf-idol after it.

They saw God. Can we? Yes, and our sight saves us for our sight is of Christ.

Hints for Home Study.

1. Find every instance in Scripture which speaks of God as being seen by men. Use a reference Bible.
2. Find what Jesus said about the person of God in his talk to the woman of Samaria.
3. Make an order of exercises which will represent the occurrences of this day described in our lesson.
4. Find out all you can about the past and future of Nadab, Abihu, and Joshua.
5. Find from Heb. 9. 15-20 some of the things that happened that day that are not told in the lesson.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Covenant of Israel.

- Who spake to Moses?
Where was Moses hidden to come?
Who were to accompany him?
What were they bidden to do?
What exception was made in favor of Moses?
What was prohibited?
What did Moses tell the people?
What did the people reply?
What record did Moses make?
What did he build?
What offering was made to the Lord?
To whom was this offering made?
What was done with the blood?
From what did Moses read to the people?
What promise did the people make?
What was then done with the blood of the covenant?
What was God's covenant with Israel? (Golden Text.)

2. The God of Israel.

- Who went up before the Lord?
Whom did they see?
What was under his feet?
How did God show his favor to the nobles?
Who was summoned nearer to the Lord?
What did God promise to give to Moses?
What was Moses to do with these laws?
How long was Moses in the mount with God? ver. 18.

Teachings of the Lesson.

Where in this lesson are we taught--

1. The duty of obeying God?
2. The duty of worshipping God?
3. The duty of teaching God's law?

Hints for Home Study.

Find how many times Moses, in his writings, speaks of the giving of the law.
Find by how many names the Decalogue is called in Scripture.

QUESTIONS FOR YOUNGER SCHOLARS.

- What did God give to the Israelites from Mount Sinai? **The Ten Commandments.**
Whom did he then call near to him? **Moses.**
What did he give Moses? **Many laws for the people.**
What did the people say when they heard them?
Read ver. 3.
What did Moses then build? **An altar of sacrifices.**
With what did he sprinkle the altar and the people?
With the blood of the sacrifices.
What did he call this? **The blood of the covenant.**
Of what was the blood a type? **Of the blood of Jesus.**
What is a covenant? **An agreement.**
Between whom was this covenant made? **Between the Lord and the Israelites.**
What did the Israelites agree to do? **To obey the Lord.**
What did the Lord promise? **To bless them if they obeyed.**
How is God's covenant with us sealed? **By the blood**
Where was Moses then taken? **Up into the mount with God.**
What did God give to him there? **The tables of stone.**

Words with Little People.

God's call to Moses: "Come up unto the Lord." Jesus's call to you: "Come unto me." God had something to give to Moses. Jesus has something to give to you. Will you come?

THE LESSON CATECHISM.

[For the entire school.]

1. What was the first thing Moses did after receiving the law? **He came and told the people.**
2. What did the people respond? **"All that the Lord hath said will we do."**

3. How was this covenant publicly sealed? **By a solemn service and a covenant feast.**

4. What represented the people and their pledge in the service? **Twelve pillars sprinkled with blood.**

5. What promise did God make to his people as the divine part in this covenant? **"I will be to them a God," etc.**

CATECHISM QUESTION.

1. How did all things come into being?
By the will of God; who created all things, and brought all into their present order.
Genesis i. 1. In the beginning God created the heaven and the earth. [Psalm xxxiii. 9; Hebrews xl. 3.]

ANALYTICAL AND BIBLICAL OUTLINE.

How to Approach God.

I. COME WITH WORSHIP.

Worship ye afar off. v. 1.
"Worship him in spirit." John 4. 24.
"Keep thy foot.... house of God." Eccl. 5. 1, 2.

II. COME THROUGH A MEDIATOR.

Moses alone shall come near. v. 2.
"Between the Lord and you." Deut. 5. 5.
"Mediator between God and man" 1 Tim. 2. 5.

III. COME WITH VOWS.

All the words... we will do. v. 3.
"His voice will we obey." Josh. 24. 24.
"Vowest a vow... defer not." Eccl. 5. 4-7.

IV. COME WITH OFFERINGS.

Builded an altar.... offered. v. 4, 5.
"Remember all thy offerings." Ps. 20. 3.
"Christ... an offering." Eph. 5. 2.

V. COME WITH CONSECRATION.

Took the blood... sprinkled it. v. 6-8.
"Having our hearts sprinkled." Heb. 10. 22.
"Cleanse ourselves.... perfecting holiness." 2 Cor. 7. 1.

VI. COME WITH REVERENCE.

They saw the God of Israel. v. 10.
"As thou hast heard." Deut. 4. 33.
"Mine eyes have seen the King." Isa. 6. 5

THOUGHTS FOR YOUNG PEOPLE.

Our privileges as compared with Israel's.

1. We can come nearer to God than the Israelites could. They were kept afar off, but we are invited to draw nigh to God and to have fellowship with him. 1 John 1. 3; James 4. 8.
2. We have a better Mediator with God than the Israelites had. Moses was a servant, but Christ is the Son of God, and he stands as our representative with the Father. 1 Tim. 2. 5; Heb. 8. 6.
3. We have a larger Scripture than the Israelites. How small was their Bible at this time--only Genesis and Exodus! How large is ours--sixty-six books, and among them the words of Christ in the Gospels! vs. 3, 4.
4. We have a better sacrifice than the Israelites. They had the offering of bulls and goats and sheep; we have the blood of Christ offered once for all. Heb. 9. 11-14; 1 Pet. 1. 18, 19.
5. We have a clearer knowledge of God than the Israelites. They saw God's glory, but we understand far more of his character and enjoy a more complete understanding of him through the light of the Holy Spirit.

An English Teacher's Notes on the Lessons.

I was reading the other day a touching anecdote of Lord Shaftesbury. A man was sent to him who had spent twenty years of his life in prison and was

supposed to be inquired of by you?" "Ye "but yer can't too." He died in two years, being a respectable miser by the nobleman.

Now this which both nobleman and friend, and the criminal discipline (in most towards benefactor. ness, the consequence. But, of that kindness. Both parties and blessed w

We read to its beginning, kindness, the one side. God fewest of all Egypt, in ign (Josh. 24. 14) detook to do something rec They must pments as set after their fir (chap. 19. 8; and the law w was read in t and most sol- dience and th- fice, showing ter into coven sprinkling of Aaron and th as Moses, near blessed victor

But this co- in the very r- failed at the v- therefore the covenant, est- 6. The term my voice and peculiar treas second there i- and absolut- shall be my s'own in the i-fer- us.

First, The which Moses a book of law had heard it hath said wi

supposed to be utterly incorrigible. Lord Shaftesbury inquired of the poor fellow, "Shall I make a man of you?" "Yer can try," was the despairing answer, "but yer can't do it." Still he added, "I'll try too." He did try, though it was a hard matter, and in two years the once incorrigible criminal was filling a respectable position, reclaimed from vice and misery by the kindness and pains of the Christian nobleman.

Now this was a covenant—an agreement—in which both parties undertook something. The nobleman undertook to be the poor criminal's friend, and to "make a man" of him. But the criminal undertook to go through the needful discipline (in a strict reformatory) and to do his utmost towards realizing the kind intentions of his benefactor. It was a covenant in which the kindness, the condescension, the grace, were all on one side. But, on the other side, there was loyalty to that kindness and earnest co-operation with it. Both parties fulfilled the conditions, and very happy and blessed was the result.

We read to-day about a covenant very similar in its beginning, but very different in its ending. The kindness, the grace, the condescension, were all on one side. God had chosen not a great nation, but "the fewest of all peoples" (Deut. 7. 7), a race sunk in Egypt, in ignorance, misery, and even in idolatry (Josh. 24. 14), to be his own peculiar people, and undertook to do great things for them. But there was something required on their side. See chap. 20. 5, 6. They must promise obedience to God's commandments as set before them by Moses. To this end, after their first preliminary promise twice repeated (chap. 19. 8; 24. 3), a solemn assembly was held, and the law which had been written down by Moses was read in their hearing. Then followed the third and most solemn repetition of the promise of obedience and the sprinkling of the blood of the sacrifice, showing that only through blood could God enter into covenant with sinners at all. And after the sprinkling of blood came the wonderful sight—Aaron and the seventy elders being brought, as well as Moses, near to God, and granted a wonderful and blessed vision of his glory.

But this covenant was never observed by Israel; in the very next lesson we shall read how they failed at the very outset to fulfill their part. And therefore the Golden Text points unto a "better covenant, established upon better promises." Heb. 8. 6. The terms of the first ran thus: If ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people." In the second there is no "if" and "then;" it is simply and absolutely, "I will be to them a God and they shall be my people." And mark the contrast as shown in the three principal points of the passage referred to.

First. There was "the book of the covenant," which Moses read in the ears of the people. It was a book of laws to be kept. And when the Israelites had heard it they answered, "All that the Lord hath said will we do, and be obedient." But the

book of the new covenant, or Testament, as it is called in the Epistle to the Hebrews, is not a book of things to be done, but of things which have been done; it is not an announcement of law, but a narrative of grace. It relates how the work that sinners never could have performed was performed for them by Christ. The question is not now of fulfilling, but of accepting the covenant.

Second. There was "the blood of the covenant." But Israel saw only the type and shadow of the reality. It was the blood of "bulls and of goats" which was sprinkled on them. Heb. 9. 19. But sinners now can look back on the atoning death of Christ, and see his precious blood shed for them, and know that by that blood they are cleansed once and forever. Heb. 10. 2, 48.

Third. There was what we may term the fellowship of the covenant. After the promise made and the sprinkling of blood, "there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." They had not only a sight of the glory of God, but in the sight of that glory they held a sacrificial meal, "They saw God and did eat and drink," the type and expression of fellowship. But this was a special and isolated case. The majority of the people did not participate in it, nor did they in any sense come near unto God, except as represented by the priests. But every one who accepts Christ now enters into the full fellowship of the covenant and has "boldness to enter into the holiest by the blood of Jesus." Heb. 10. 19.

The Lesson Council.

Question 1. What was the book of the covenant?

The collection of laws contained in Exodus 20. 22; 23. 33; which are probably the oldest written legislation of the Pentateuch.—Prof. M. S. Terry, D.D., Garret Biblical Institute.

The weight of authority seems to be that it included so much of Exodus as lies between 20. 22 and 23. 33, or possibly to 24. 2; to this some add the ten commandments. The interval evidences show that parts of this came from the Patriarchs 20. 24-26; 21. 6; 23. 19, etc., and their great respect for the fathers led Moses to adopt these maxims into this book of the covenant. Between these verses we have, (1) the essential forms of worship, 20. 22-26, (2) the civil and criminal rights of the Jews between themselves, and between the nation and Jehovah, 21. 1-23; 19, and (3) the attitude of Jehovah to the children of Israel. 23. 30-33.—A. D. Fair, D.D.

The book of the covenant primarily included the paternal and national covenant made by God to Abraham (see Gen. 17. 1-14) respecting the future of Israel, and which was transmitted from generation to generation, as an inspiration to unity, activity, and success; but more comprehensively it included the entire legal economy established by and through Moses, as recorded in Exod. 20, together with all the minor precepts and promises given at various times and in various places during their long and eventful history in the wilderness.—Rev. J. W. Mendenhall, D.D., Ph.D.

Writings containing the laws of the four foregoing chapters, namely, 20, 23, which are often designated "the Mosaic covenant." Possibly embraced historical traditions from the Patriarchs, decisions of law, and

even the "two tables of stone." Some of these laws were made binding upon the conscience simply, like the commandments, but others had penalties attached. "If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law," etc. Deut. 30. 10. "And I will establish my covenant between me and thee and thy seed after thee in their generation, for an everlasting covenant," etc. Gen. 17. 7. "And he wrote upon the tables the words of the covenant, the ten commandments." Exod. 34. 28, 29. "When I was gone up into the mount to receive the tables of stone, in the tables of the covenant.... the Lord gave me the two tables of stone in the tables of the covenant." Deut. 9. 9, 11. In the seventh verse this code is called "book," (Heb. *sapher*), the same word used concerning divorce in Deut. 34. 1. Probably it was a mere tract and called the "book of the covenant," because containing all the conditions of a solemn compact entered into between God and Israel—the one part engaging to bless, and the other to observe his commandments and judgments. Called also the "book of the law." "To keep his commandments and his statutes which are written in this book of the law," Deut. 30. 10. "Take this book of the law and put it in the side of the ark of the covenant.... for a witness against thee." Deut. 31. 26. "This book of the law shall not depart out of thy mouth," etc. Josh. 1. 8. Covenants were ratified by an act of sacrifice, when one-half the blood thereof was poured out upon the altar, and the other half was used to sprinkle the people in token of the covenant just effected. Exod. 24. 8. *Prof. S. L. Bowman, D.D., De Vaux University.*

It included the ten words, Exod. 20. 1-17, and the judgments, Exod. 21-23, 33. The second commandment, or as a part of the judgments. That the book of the covenant included the ten words appears from Exod. 34. 28, where the phrase ten commandments is in opposition with the precealing, the words, rather than with the whole phrase, the words of the covenant. The literal rendering at Exod. 34. 28, is the words of the covenant (even) the ten words. That the book of the covenant included the judgments appears not only from the context, but from 2 Kings 23. 2. 21, and 2 Chron. 34. 30, (only other instances of book of the covenant), where the curses of the covenant (or law see 2 Chron. 34. 14, 15, and specially 24), are named by Huldah the prophetess. But the curses of the ten words are written not in tables of stone, but in tables that are hearts of flesh. 2 Cor. 3. 2.—*Rev. A. A. Wright, D.D., Chautauque School of Theology.*

2. How did the elders of Israel see the God of Israel?

The elders saw the God of Israel as Moses saw him in the burning bush (Exod. 3. 2-6), as the Israelites saw him in the pillar of cloud as it stood at the door of the tabernacle (Exod. 33. 8, 9), and as Jacob saw him at Peniel (Gen. 32. 30) that is, by some unexpressed but evidently visible symbol, or agency, as he revealed himself not even to the high-priest in any other way. A sensuous appearance of God is impossible, and the supposition of any but a symbolic, or angel-form, exhibition is absurd and the mother of superstition.—*Rev. J. W. Mendenhall, D.D., Ph. D.*

It is vain to presume to tell the exact form or manner in which the God of Israel was seen. They did not see his face (Exod. 33. 20), nor his similitude (Deut. 4. 12, 15), but some impressive symbol of his presence, awe-inspiring in its majesty. This symbol suggested the presence of one standing on a kind of pavement,

brilliant as the sapphire stone, and clear as the heaven itself, and so corresponded to some extent with Ezekiel's vision of Jehovah's glory. Ezek. 1. 26.—*Prof. M. S. Terry, D.D.*

The elders of Israel did not see the divine essence, for that is impossible to the eye of flesh. Exod. 33. 20. Nor did they see a form. Deut. 4. 15. With the bodily eye they saw an indescribable glory of color and light, in which they by a clear mental perception discerned the unmistakable presence of God. A child sees its mother's spirit in her smile, for the smile is the out-trusting visible glory of the invisible mother spirit.—*Rev. A. H. Tuttle, D.D.*

In Gal. 3. 19 it is said that the law was obtained through angels, and in Heb. 2. 2, that it was spoken through angels. The Rev. Ver. emphasizes the necessary distinction between through and by. Yet see Acts 7. 53. See *Pa. 104. 4*. The simplest explanation is the best. Moses and the elders and whoever talked with God face to face saw the form but not the face of the angel of the Lord. In Gen. 16. 7 Hagar is found by the angel of the Lord (Jehovah), and in ver. 13 it is said she called the name of the Lord (Jehovah) that spake unto her. Deut. 4. 12 does not relate to this text, Exod. 33. 20 is explained by supposing that the angel stood with averted face.—*Dean A. A. Wright, D.D.*

They saw the Divine Majesty in manifestation, but saw not the being of God. The Chaldeic Targum says: "They saw the glory of the God of Israel." Malmonides, the great Rabbi of the twelfth Christian century, believed it possible that place, light, and glory are here referred to; but thinks that this rather had reference to Israel's apprehension of the presence of God. To my mind they were accustomed to say that they saw God, when they meant and understood that they had seen the symbol of God. Neither in New Testament Greek, the Hebrew, nor Chaldeic did they have a word standing for our word "represent." Hence they said they saw an object, when they meant that they saw something which represented it—its symbol, as the cloud or fire. "The Lord talked with you face to face in the mount, out of the midst of the fire... ye were afraid by reason of the fire." Deut. 5. 4; 4. 12, 15, 18; comp. Isa. 6. 1. "And in the morning then shall ye see the glory of the Lord." Exod. 16. 7. "And it came to pass as Aaron spake unto the whole congregation of Israel, that they looked toward the wilderness and behold the glory of the Lord appeared in a cloud." Exod. 16. 10. "And the glory of the Lord abode upon Mount Sinai and covered it six days, and on seventh day he called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was a devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud and gat him up into the mount." Exod. 24. 16-18.—*Prof. S. L. Bowman, D.D.*

Cambridge Notes.

GENERAL NOTE.

[As in the New Testament, the Rev. Ver. is used exclusively; space forbids comment on most of the old version's mistakes. (See my prefatory note in *The Study for January*). Questions concerning the authorship and origin of the books must necessarily be passed over here. But, while readily admitting the occasional traces of a later editor's hand, we need not hesitate to assume, as a basis of our commentary, that the documents composing the Pentateuch come mainly from Moses himself or the Mosaic age].

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Exod. 24. 1-12.

The Epistle to the Hebrews, minutely studied, affords the key to this as to so many other crucial passages of the Old Testament, Comp. 8. 1-10. 18; also 7. 11, 18, 19, 22, and 12. 18-29. The ancient revelation was essentially one of hope. Profoundly spiritual minds could dimly read the truth underlying its material types, but their inherent insufficiency compelled every faithful soul to look forward to a fuller satisfaction of promise. The imperfections of the old covenant arose from the necessity of teaching one lesson at a time. God's holiness must be the first revelation to fallen man. External ordinances were designed as a constant, but obviously transitory, object lesson to accustom the people to the meaning of sin, and to train them in the supreme duty of obedience. But when law had shown its weakness by producing the Pharisee, God revealed a better covenant, whose essential feature, an inward change, had been realized by the prophetic insight of Jeremiah. In all respects the old corresponds to the new as a child's lesson to a man's. Both required sacrifices, but the Israelite offered his substitute, the Christian his own self. Both demanded works, but the old regarded them as a means, the new as an end. Both were concluded between God and a chosen nation, but the one traced their descent to Abraham, the other to Adam the son of God. The passage from old to new is that from the greatest of servants to an eternal Son, from the tangible to the intangible, from the many to the One, from the symbol to the Reality, from earth to heaven.

VER. 1. *Jehovah*. The Covenant Name (3. 14; it should be *Yahweh*). It means either the eternal or the performer of promise. *Come up*. To the foot of the mountain. Only Moses ascended. *Nadab*. See 6-23; Lev. 10. 1, 2. Comp. 8-11. Their end, due to irreverence, possibly drunken, carelessness, is a terrible example of the insufficiency of privileges to make men better. *Evenly*. The perfect number shows the whole people were represented. VER. 2. A type of the true Mediator (Deut. 18. 18, 19; Acts 3. 22, 23). Moses appeared for a people who admitted their spiritual unfitness. 20. 18. 19. Comp. Eph. 2. 13. VER. 3. *Words*. Probably chap. 20. 22-26; 22. 25; 23. 33; the judgments being 21. 1; 22. 24. *Answered*. Comp. chap. 10. 8. The enthusiasm which marked this undertaking was obviously genuine, but was built on self-ignorance. Comp. Matt. 18. 26. Compare their answer to Joshua's challenge (Josh. 24. 15-25) with the rapid apostasy under the Judges. VER. 4. *Wrote*. Comp. chap. 34. 27; Deut. 31. 22-24. *Altar* for God, pillars for Israel. Comp. Gen. 31. 45-47; Josh. 4. 8, 20. VER. 5. *Young men*. Strong enough for an arduous duty. Sacrificing was still allowed to every Israelite, and continued to be in theory throughout Jewish history, for the priests and Levites were strictly representative. Even so the Christian priesthood belongs to the whole people of God. *Burn-offerings*. These were consumed entire upon the great altar, signifying the complete self-dedication of the offerer. The antitype is Heb. 10. 8-10, which makes our sacrifice (Rom. 12. 1) possible. *Peace offerings*. Here only part was burnt, the rest eaten in a solemn meal symbolizing grateful fellowship with God. It therefore represents our Eucharist. There was no sin offering, for they had not yet violated the covenant. VER. 6. Blood in Scripture symbolizes the offered life, but life through death. The sprinkling on the altar signified the restitution of the broken communion. VER. 7. This narrative is enlarged with some traditional detail in Heb. 9. 19, 20. VER. 8. The people in their victim died to their old life,

which was offered to God. The blood sprinkled on them typified God's giving them back their life, to be lived under new conditions. In the perfect obedience of Christ all this is accomplished for men united to him by faith. But the new covenant required also a sin offering, and this double conception of Christ's death pervades Heb. 9. (In that chapter the word "testament" must be entirely banished as causing a confusion; see Dr. Moulton in Ellcock's Commentary.) Comp. Zech. 9. 11; Matt. 26. 28; Luke 22. 20; Heb. 10. 29. VER. 10, 11. These indescribably sublime verses show us men, pure by virtue of the yet unbroken covenant, enjoying their promised privilege. Matt. 5. 8. The terror and the thick darkness of the period before the covenant have passed away, and as "God of Israel" he appears to his chosen, walking in beneficent glory upon the sapphirine pavement of the azure heavens, emblem of his own infinitude. The vision was a promise of the future destined for those faithful to the covenant. We need not suppose any human shape appeared, though anthropomorphic language is necessarily used to indicate what transcends language. Even "the very heaven" is only a similitude here. Such passages as John 1. 18 suggest that it was "God's only-begotten" who here appeared. *Eat*. That is, the sacramental meal of ver. 5. VER. 12. Only the Decalogue was actually written by God, so that the three descriptions here apply to the same thing.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a rough map of Egypt, the wilderness, Mount Sinai, and Palestine, and trace upon it the journey of Israel to the foot of Mount Sinai. Notice the different opinions about the location of Mount Sinai, but do not spend much time on them in the class. Review the events connected with the giving of the law. Observe the aspects of Moses in this lesson: 1. As mediator. 2. As lawgiver. 3. As priest. 4. As prophet (in communion with God). See in this lesson how we should come before God. (Analytical and Biblical Outline.) Why were these peculiar privileges given to this one people? (See General Statement.) Notice how much higher are our privileges than those of the Israelites. (See Thoughts for Young People.) Compare with this lesson the visions of divine glory given to Isaiah, to Ezekiel, and to John in the book of Revelation.

References. FREEMAN'S HAND-BOOK. Ver. 4: Monumental stones, 49.

Praise the Rock of our salvation.
From all that dwell below the skies,
Come and worship.
Come, thou almighty King,
Heavenly Father, we adore thee,
The love of God.
Praise for his greatness.
Holy, holy, holy.
How firm a foundation.
In the secret of his presence.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God comes near in Jesus.*
IN PROSE. Print "Old"-"New," in large letters on the board. Make hand below "Old." Explain that the Old Testament is God's hand, pointing

to Jesus, the Star of Bethlehem, of whom the New Testament tells. To be taught: 1. The call to come to the Lord. 2. The Lord's willingness to talk to us. 3. The promise of God to his people.

1. Talk, with crayon in hand, of the journey which the Israelites had undertaken, led by Moses. Print "Egypt" at the lower left hand corner of the board, "Canaan" at the upper right hand corner. With flat chalk make a winding, zig-zag path, sometimes wandered in the wilderness. Not far from Egypt make Mount Sinai, and tell how the great company pitched their tents here, and how God called Moses up to the mountain to talk with him. Tell that, when God spoke out of the burning mountain, the people were afraid and drew back. Print above Mount Sinai, "Come up unto the Lord." Teach that God still calls us to "Come," but he does not ask us now to come to a place of terror, but to Mount Calvary, where the loving Saviour gave up his life for us. Looking at the cross, we see only love, and love cannot make us afraid.

2. Teach that God told Moses many things to tell the people. Moses was not afraid to come near to God, but the people were. They wanted somebody to stand between them and the great God. Moses did not fear, because he trusted God. If we believe him to be our kind Friend, we shall not be afraid to come close to him, and hear all that he will say to us. Tell simple story to show that sin makes afraid. The story of Eve hiding from the Lord after she had disobeyed well illustrates the idea. Be sure to impress the thought that God is always willing to speak to us; we are not always willing to hear him.



3. When Moses told the Israelites what God had said, they were ready to promise to obey. Then Moses sent men to offer burnt-offerings and peace-offerings, and he took some of the blood and sprinkled on the altar, and he sprinkled the rest on the people. He called this "the blood of the covenant."

A covenant is an agreement. The Lord promised to do certain things for the Israelites, if they would obey him. The blood was a type of the blood of Jesus shed for us.

God promises to save us from sin here, and to give us a home in heaven, if we will obey him. Make a blue arch for God's promise; under it, "I will." This is God's promise. What will we say?

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY REMARKS.—On the board we see a representation of the tables of stone and a cross. The idea to be brought out from these symbols is the two covenants and the two mediators. Looking at the tables of stone we see the law of "thou shalt" and "thou shalt not," revealing commands that required strict obedience through fear of punishment. Moses, the man, was the mediator, and the blood of beasts was shed as sacrifices for sin. Man had not free access to God. Under the new covenant, symbolized by the cross, is revealed a law of obedience through love written in the heart. (See Heb. 10, 16, 17.) The Mediator is Christ, who ever liveth to intercede and to save us from the power of sin. The teacher and superintendent should bring out these points fully, and show how much better it is to live under the law of grace.

DIRECTIONS. The tablet of stone and the cross draw with white chalk; the word "fear" with dark red; the word "love" with light blue; the names in yellow, or blue, lined on one side with white.

Lesson Word Pictures.

Pilgrim Fear-to-go sits in the door of his tent as the sun goes down. He sees about him the many tents of Israel. He watches the people passing in and out. He hears the low songs of the mother soothing to sleep their restless babes, songs of the Nile, of passover night and the Red Sea. He looks off upon God's mysterious guiding cloud. Soon it will flash with the light of the Almighty. Pilgrim Fear-to-go asks himself what all that cloud should be lifted and move away. Then all these tents will be struck and the people follow the mysteriously moving cloud. In place of the cheerful activity now on every side, to-morrow's sun will go down on a wide scene of desolation and solitude, and where will the pilgrim people be? Pilgrim Fear-to-go shrinks from all these wanderings, from the possible thirst, from the hostile tribes of the desert. The Promised Land seem so far away. But hark! What message has Fear-to-go's neighbor, Ready-heart? "Word has come from the Lord, Fear-to-go, that Moses, Aaron, Nadab, Abihu, and seventy of our elders, must go up into the mountain, and, Fear-to-go, we are to make a covenant with the Lord."

"A covenant, Ready-heart?"

"Yes, we promise obedience, and the Lord will covenant with us. If we obey him, he assured he will go with us all the long way through the desert."

"All the way?"

"Yes, all the way, Fear-to-go."

The night passes away. The great encampment is astray again. "This will be a wonderful day," says Fear-to-go. "All the tribes will come together."

Yes, the people are gathering. They curiously watch their leader, Moses, building an altar under the solitary, craggy hill, and setting up twelve pillars for Israel's tribes. They watch the solemn presentation of burnt and peace-offerings. They see Moses taking the blood of sacrifice, sprinkling one half of it upon the altar. And hark! Hear the voice of the great leader as, unrolling the scroll of the covenant, he reads the solemn words of obligation. Then Fear-to-go, Ready heart, all the vast host in one impressive chorus promise obedience. "Yes," is the assurance in the heart of Fear-to-go, "the Lord will be my Father, my God." And look! Moses is lifting a basin of blood. He dips his fingers therein. He sprinkles the people. A drop of blood, round, red, falls upon the robes of Fear-to-go. It is not a stain to be removed; he lets it stay as a sign to be cherished. And then he sees another sight. Slow, stately and devout is that procession passing up into the mountain. "But can they go be-

fore the holy One and live?" Some timid one asks Fear-to-go. "O, yes!" is the reply. "God is our Father, a covenant-keeping God." And such a wonderful vision as the eyes of the chosen ones were permitted to see, an unutterable glory, a throne above a dazzling pavement! They saw him and they lived. They ate, they drank before him. Was he not their Father, the God of the covenant? "Yes," says Fear-

to-go, looking down at the cherished blood mark upon his robes. Fear-to-go lost his name that day. His neighbors called him Ready-to-go. He never shrank from any pilgrimages. We do not so, pose he ever saw the Promised Land, but he beheld a better. When passing through the waters of the Jordan of death, he saw again by faith the blood of the covenant, smiled, and triumphantly died.

B. C. 1491.]

LESSON II. THE GOLDEN CALF.

[July 8.

Exod. 32. 15-26. [Commit to memory verses 19-21.]

15 And Mo'ses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides: on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Josh'ua heard the noise of the people as they shouted, he said unto Mo'ses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Mo'ses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and

General Statement.

It seems strange that while Moses was in the mount overhung by the cloud of divine glory, the people below should debase themselves to the worship of the golden calf. But we must remember that the human nature longs for some visible object of worship, and that even now only a small section of the world, after sixty centuries of training, are able to pray without an outward image or picture. If learned Greeks in ancient times, and Romanists now, bow before idols, what may we expect of a race of Semite slaves just emancipated, in a world which was wholly given to idolatry? Moreover, the heathen systems have in all ages and in all lands ministered to the sensual lusts, and encouraged the most abominable social crimes as a part of religious worship. We are not surprised then to learn that people who found God's law opposed to their vices were eager in the absence of Moses to establish a religion which would give loose rein to every lust. They com-

Explanatory and Practical Notes.

Verse 15. And Moses turned. He had been on the summit of Mount Sinai, enshrouded in the glory of God's presence, for forty days, receiving the details of the law. Went down from the mount. On Mount Sinai, see notes to the last lesson. Moses was accompanied on his return by his attendant Joshua, who had waited for his master just outside the cloud of glory. The two tables. Rather tablets; for they were stone slabs, upon which were written the ten commandments. The testimony. So called because they contained God's declaration or testimony concerning the duty of man. Written on both their sides. Some have thought that each commandment in its original form was expressed by a single sentence, and that the explanatory clauses in some of them, as the second, third, fourth, and tenth, were added afterward. If such were the case they could easily have been written on two stone tablets of small size, especially if both sides were covered with the characters. (1) See how high is the estimate which God places upon the moral law.

16. The tables were the work of God. The same power which created the earth shaped the stone leaves on which the great ten "words" were written. Writing of God. This was to give to them a sacred authority and value. Graven upon the tables. The

burst it in the fire, and ground it to powder, and strewn it upon the water, and made the children of Is'ra-el drink of it.

21 And Mo'ses said unto Aa'ron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aa'ron said. Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief.

23 For they said unto me, Make us gods, which shall go before us: for as for this Mo'ses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf.

25 And when Mo'ses saw that the people were naked (for Aa'ron had made them naked unto their shame among their enemies,)

26 Then Mo'ses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Le'vi gathered themselves together unto him.

pelled the weak-willed Aaron to yield to the popular clamor, and ancient tradition says that they slew Her, his associate in the renege, while Mo'es was in the mount. When Moses and Joshua came down, after forty days of communion with God, the first object which they beheld was a golden calf, around which the people were feasting, dancing, and performing the obscene acts of heathen worship. Moses acted promptly, boldly, and sternly, for the very life of the chosen nation was at stake. He summoned the followers of Jehovah to arms, called his own tribe of Levi, faithful among the faithless, to his side; and ordered them to go through the camp cutting down every idolater. In one hour the leaders were cut off, the people returned to their service, and the nation was saved, for a generation at least, from the curse of idol-worship's with all its concomitant crimes.

precise form of the letters can never be known, but it was certainly unlike the Hebrew characters as we know them, for these did not come into use until after the time of Christ. (2) How high is the origin of the Bible standard of human character!

17. And when Joshua. He was an Ephraimite, born in Egypt, whom Moses had appointed his attendant, special helper, and commander of the Israelites in war. He stood by the side of Moses not only at Mount Sinai, but throughout the forty years of the wandering, and was his successor in the leadership of the Israelites. Heard the noise of the people. Who were feasting and dancing in the orgies of heathen worship around the golden calf. See the verses before the lesson. As they shouted. In the clear air of the desert, voices from the plain can be heard by one descending the mountain before the people can be seen. There is a noise of war. Joshua was a soldier, and it was natural that his war-like instincts should be aroused as the loud cries broke upon his ear.

18. And he said. This was spoken, not by Joshua, but by Moses, who knew by revelation what was taking place upon the plain. The noise of them that sing. Their songs were mere chants of praise to the idol around which they were dancing.



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19. As soon as he became nigh. There is a traditional "Hill of the Golden Calf," at the foot of Mount Sinai, where the image is said to have been placed; but the tradition is without authority. Saw the calf. It was formerly supposed that this was a representation of the Egyptian divinity Apis, who was figured as a young bull; but inasmuch as no Semitic nation is known to have borrowed its religion from a Hamitic one; and as five centuries afterward, in the age of Jeroboam, the same form of idolatry arose again and suddenly became dominant in Israel (compare 1 Kings 12:28 with Exod. 32:4); it is likely that it was an old heathenism which had been lurking among the Israelites from their earliest history, and of which we find hints in Gen. 31, 19, 30-34; Gen. 35, 1, 4; Josh. 24, 2, 23. The Ammonites, who were closely related to the Israelites (being descended from Loth), worshiped Moloch, an image with a human body and a calf's head. The dancing. In idolatrous worship a festal accompanied every sacrifice; and it was attended with the most abominable immoralities under the name of religion, even among the cultivated Greeks and Romans. *Moses' anger waxed hot.* Moses was naturally a man of strong passion, which were never controlled, except when some discipline was wrought toward God, and then his wrath flared out. *Cast the tables . . . break them.* Thus by an impressive sign showing to the people that God's law was broken and they could no longer consider themselves his people, (3) *Have we no golden calves of money, self-love, and pleasure, which take God's place in our hearts?* (4) *Let us be patient of wrong to ourselves, but jealous of God's honor.*

20. He took the calf. The acts related in this verse may not have taken place immediately upon the appearance of Moses among the people. *Burnt it in the fire.* It was probably made of wood and covered with a thin plating of gold, so that it could easily be destroyed. *Strewed it upon the water.* This is related in greater detail in Deut. 9:21. *Made the children of Israel drink.* Inasmuch as the brook into which it was thrown supplied all their water, they were thus compelled to drink up the bitter ashes of their own god; an emphatic lesson of the powerlessness of the idol, and a suggestion of the misery that would come upon them from idolatry. (5) *See the power of one strong man in the right over a nation of weak people in the wrong.* (6) *Every man who seeks idols in place of God shall be filled with the fruit of his doings.*

21. Moses said unto Aaron. Whom he had left in charge of the people during his absence. *What did this people undo thee.* Knowing that Aaron would never have done this of his own accord, he asks how he was led to such conduct. *Thou hast brought so great a sin.* As Aaron was the maker of the image, and the priest in its service, he was justly regarded as in a measure responsible for the sin of the people. (5) *How greatly does our influence add to our responsibility?*

HOME READINGS.

- M. The golden calf. Exod. 32:15-36.
Th. The people's idolatry. Exod. 32:1-6.
W. God's anger. Exod. 32:7-14.
Th. Idolatry forbidden. Deut. 5:1-11.
F. Folly of idolatry. Isa. 44:9-20.
S. Loving remembrance. Jer. 44:1-10.
S. A reminder. Deut. 9:7-19.

GOLDEN CALF.

Little children, keep yourselves from idols.
1 John 5:21.

LESSON HYMNS.

- No. 258, Dominion Hymnal.
Jesus, my Truth, my Way,
My sure, unerring Light.
No. 259, Dominion Hymnal.
O for a heart to praise my God,
A heart from sin set free!
No. 261, Dominion Hymnal.
Simply trusting every day,
Trusting through a stormy

22. And Aaron said. Throughout Aaron shows a pitiable weakness of character, not less in his excuses for his acts than in the acts themselves. My lord. The titles so often given to Moses are an indication of the reverence in which he was held. They are set on mischief. "They are depraved and vicious to the lowest degree," a just characterization. Yet out of this people God brought forth some of the noblest men of earth, and developed a race which held to its faith against all the world. (6) *How mighty is the power and how abundant that grace which can turn sinners into saints!*

23. For they said. This was true: the first expression of idolatrous selfishness came from the people, but we do not read of any resistance on the part of Aaron. *Make us gods.* The plural is used in token of reverence, as when we say, "the heavenly powers," meaning God, do before us. As the pillar of cloud and fire had them. (7) *Every heart of man feels the need of some divine leadership.* This Moses. An expression of contempt for their deliverer. (8) *How soon does early popularity pass away!* (9) *Let us seek the honor coming from God which changes not. We wot not.* "We know not." Rev. Ver. Become of him. He had gone out of their sight into the fiery cloud, and they may have supposed that he had been consumed.

24. Whosoever hath any gold. Notice that the idol-worship was expensive to its votaries. Some complain of the cost of church-going, but most non-religionists spend more on sinful pleasures than Christians do in their churches. *There came out of the camp.* Perhaps Aaron did not mean to say that the calf came out in its accident, and he was not responsible, for this would be utter childishness. It may be that he merely concealed his own part in the making of the idol.

25. The people were naked. There are two interpretations of this passage. This translation intimates that the people were in indecent attire, such as we know was common at the idol-festivals, where men and women engaged in shameful debaucheries under the guise of religion. But the Rev. reads, "Were broken loose," that is, were in anarchy and confusion, having thrown aside all law and order. *Unto their shame.* Their enemies, the Amalekites, still held their surrounding mountains, and were watching for an opportunity to attack them.

26. In the gate of the camp. At the entrance of the camp, which may have been surrounded by a rampart as a defense against the Amalekites. *Who is on the Lord's side?* Who is for Jehovah and against the calf-worship? (10) *The same question is asked to-day.* The sons of Levi. The tribe of Levi, of which Moses himself was a member, was loyal to God when the rest of Israel fell away; and on this tribe Moses now relied. Decisive measures were necessary; and they were taken. The leaders of the rebellion, to the number of three thousand, were slain, and the rest of the people returned to their allegiance.

TIME AND PLACE.—The same as in the last lesson.

DOCTRINAL SUGGESTION.—Idolatry.

QUESTIONS FOR SENIOR STUDENTS.

1. The Tables of Stone.
From what mount did Moses go down?
When did he ascend into the mount?
How long had he been absent from the people?
What was the purpose of his long stay?
What were the two tables of testimony?
How had these two tables been made?
What was the end of these two tables of stone?
The after record says there were two tables of stone kept in the ark; where did they come from? Exod. 34:1, 27, 29.
Why did not God rebuke Moses for this act of wrath?
2. The Calf of Gold.
What was the first intimation Joshua had of a revel going on in the valley?
What was the first intimation Moses had of it? vers. 7, 8.
Why did Moses recognize the sound so much more quickly than Joshua? Acts 7:22.
What was his first act on coming to the camp?
What is meant by "ground to powder"?
Why did he strew the dust over the water?

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What part had Aaron taken in this sin? Was he innocent or guilty? Is his account in ver. 24 accurate and sufficient? Where does he try to put the blame? What was Moses compelled to do to quell the rebellion on his acts caused? read vers. 26-28.

Practical Teachings.

Very often men are called from scenes of exaltation to scenes of depression. From God in the mount to the calf on the plain is a common experience.

The loss which sin causes is taught here: see ver. 19, God's handiwork; ver. 20, their property; ver. 25, their lives.

See how sin makes a great man appear little. Poor Aaron! See how he takes up the spirit of Adam; "the woman tempted me." "They said unto me, Make us gods."

Moses put the blame where it belonged. ver. 25. So God is never deceived. He is not mocked.

Hints for Home Study.

1. Find all you can about the Egyptian method of perpetuating their religion in rocks.
2. Read about Egyptian idolatry to see if the scene of our lesson was like it.
3. Study out the meaning of this calf. Where did the idea come from?
4. There are some evidences here of mechanical knowledge. Find them.
5. Read parts of *Urarda* which illustrate these manners and customs.
6. Read Dr. Robinson's book, *The Pharaohs*, if you can get it. It throws some new interest around these stories.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Tables of Stone.**
From whose presence did Moses go?
What did he carry with him?
From whom did Moses receive these tables of stone?
Who first heard the noise in the camp?
What did Joshua think it meant?
What did Moses say it was not like?
What rather was it like?
2. **The Calf of Gold.**
When they came near what did they see?
How was Moses affected by the sight?
What happened to the tables of stone?
What did he do with the calf of gold?
What rebuke did Moses give to Aaron?
What did Aaron say about the people?
What demand did they make on him?
What did they say about Moses?
What had Aaron required of the people?
What did he do with the gold?
What did Moses observe about the appearance of the people?
Before whom was this an occasion of shame?
Where did Moses take his stand?
What call did he make?
Who came at his summons?
What commandment had the people broken? chap. 20, 4.
What warning have we against this sin? (Golden Text.)

Hints for Home Study.

- Where in this lesson are we taught—
1. That we ought to revere God's law?
 2. That it is right to hate evil?
 3. That sin brings sure punishment?

Teachings of the Lesson.

Learn how the broken tables of stone were restored, and where they were preserved.
Why did Aaron make a calf of gold rather than any other object?

QUESTIONS FOR YOUNGER SCHOLARS.

- How long was Moses in the mount with God? **Forty days and nights.**
What did he carry down from the mount? **The tables of stone.**
Who wrote the law on these tables? **The Lord.**
Who was with Moses? **Joshua, his servant.**
What did they find the Israelites doing? **Worshipping a golden calf.**
Who had made this for them? **Aaron.**
Why did he do this wicked thing? **Because the people had lost faith in God.**

What had God told them not to do? **To worship any image.**
What had the Israelites broken? **Their covenant with God.**

What did Moses do in his anger? **He threw down the tables of stone, and broke them.**

What did he do with the golden calf? **He ground it to powder.**

Who had not worshipped the calf? **The sons of Levi.**
What did Moses tell them to do? **To kill all the idolaters.**

How many were killed? **About three thousand.**
What does this show? **God's hatred of sin.**

Words with Little People.

<i>Salon's lie.</i>	<i>God's truth.</i>
God does not see.	"Thou God seeest me."
God does not care.	"He careth for you."
God will not deliver.	"He will deliver."

THE LESSON CATECHISM.

[For the entire school.]

1. When Moses went down the mountain what did he carry with him? **Two tables of stone.**
2. What was peculiar about these two tables? **They were the work of God.**
3. While God was making tables for the people what had the people done? **They had made a molten image.**
4. What did Moses call this act of the people? **A great sin.**
5. What has been the great sin of the whole world? **"Covetousness, which is idolatry."**
6. What is the warning which our Golden Text utters? **"Little children," etc.**

CATECHISM QUESTION.

2. Why did God create all things?
For his own pleasure: to show forth his glory, and to give happiness to his creatures.
Revelation iv. 11. Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

ANALYTICAL AND BIBLICAL OUTLINE.

Sin and its Consequences.

- I. SIN.
 1. *He saw the calf.* v. 19.
"Keep yourselves from idols." 1 John 5. 21.
 2. *And the dancing.* v. 19.
"Make them... like unto them." Psa. 115. 8.
 3. *The people were naked.* v. 25.
"Whose glory is their shame." Phil. 3. 19.
- II. ITS CONSEQUENCES.
 1. *Cast the tables... brake them.* v. 19.
"Your iniquities have separated." Isa. 59. 2.
 2. *Took the calf... burnt it.* v. 20.
"They are all vanity." Isa. 41. 29.
 3. *Made the children of Israel drink.* v. 20.
"The wine cup of this fury." Jer. 25. 15.
 4. *Who is on the Lord's side?* v. 25.
"Cursed be the man that maketh." Deut. 27. 15.

THOUGHTS FOR YOUNG PEOPLE.

Lessons Concerning Sin.

1. Let us not suppose that only those who worship images are guilty of this sin. There are idols of money, of wicked pleasures, of sensuality, of self-hness. Whatever takes God's place in the heart is an idol.
2. The worship of an idol, whether as an object or in the heart, is the breaking of the covenant between God and men. Moses broke the tables, because they had been broken by the people.
3. One sin surely leads to another. When people turn from God they are almost certain to turn to all manner of wickedness; and often people reject God that they may find opportunity for sin.

4. How easy it is to find excuses for sin, and to lay the blame on others, or on circumstances, or even on Providence, as did Aaron!

5. Sin shall be punished severely. The slaughter of the idolaters was but a faint picture of the everlasting destruction from the presence of God which will follow wrong doing.

English Teacher's Notes.

I REMEMBER a poor lad almost destitute, and weakly from lack of nourishing food, so that he could get no remunerative work, for whom a friend interested and bestirred herself until arrangements were made for his emigration. The money was in hand for his outfit, and friendly care had been secured for him after he had crossed the Atlantic. The lad had expressed himself well pleased with the prospect, and the day was fixed for him to present himself. But when the time arrived he was wanting and could not be found. He was hiding himself in the slums of London, and the party of emigrants started without him. He lost a fine chance of being cared for and comfortably started in life. What was the reason? It was just want of faith. He did not believe that those who made the arrangements were desirous of his best welfare. He did not believe he should be well treated. He did not believe he should be better off than he was before. He would not launch into an invisible future. And so he brought disappointment on those who had befriended him, and loss upon himself.

Our passage for to-day shows us a similar mistake, not by an individual, but by the mass of the people of Israel. Every possible provision had been made for them by divine love. They had been taken into covenant with Jehovah and had promised to serve him. He had promised to be their God and to take them for his peculiar treasure, to supply all their wants, and bring them through the wilderness to a good land of their own. For forty days Moses had been on the mount, receiving instructions how to prepare for Jehovah's dwelling among them. Chap. 25. 8. And at length he came down, carrying in his hand the "tables of the covenant," (Deut. 9. 11; Heb. 9. 4.), written "with the finger of God" for his chosen people.

And what did he find? Not the apparently willing and grateful and obedient people he had left—not a people ready to receive all the good things God had to bestow on them; but a people gone back into Egyptian idolatry, with all its degrading accessories—the holiness of God forgotten—his commandments forgotten—his promises forgotten—his covenant broken. Although warned by God beforehand (ver. 7, etc.), the sight was so terrible to him in its reality, and seemed so hopeless in its prospects, that he cast out of his hands the precious tables of the covenant and shattered them at the foot of the mount.

Indeed, as far as the people were concerned, the outlook did not appear as hopeless as the case of

the foolish lad mentioned above. How could such a nation ever inherit the promises and fulfill the high vocation to which they had been destined! But "the things that are impossible with men are possible with God." Although this first rebellion was followed by failure after failure, yet in the end the nation was brought into the Promised Land.

But the immediate result to those who sinned was loss and judgment, the judicial slaying of three thousand, the visitation of the plague, universal mourning, and therefore Paul warns us by their example to "flee from idolatry." 1 Cor. 10. 14. And John, knowing that similar temptations to theirs beset the children of God, adds the warning contained in our Golden Text. "Little children, keep yourselves from idols."

How was it that this terrible fall came about? It was through failure of faith. Notice what they said to Aaron. ver. 23. "They felt themselves forsaken. They could not trust an invisible, spiritual, Leader. They did not wish to give up the worship of Jehovah, but they thought they could do better than he had done for them; they could not confide in him and wait his time.

Failure of faith is at the root of all idolatry of our times. But there are many different kinds of idols. One person sets up the opinion of society as his guide or idol; he cannot trust the invisible God to guide him rightly. Another follows his own judgment or his own fancy, without ever asking what God would have him do; he does not believe the invisible God is near enough to care about him. Another must have a fine church and grand music; he can apprehend these things by his senses, and takes the enjoyment of these things for delight in the living God; he does not believe in a personal God who wants his heart.

But God was near when the Israelites thought him far off. He cared enough for them to note all they were doing. And he is near to the very youngest in the class—desiring the love and devotion of that heart, and ready to be the Guide and Keeper of that life. Why should any thing be allowed to usurp his place? "Little children, keep yourselves from idols." Amen.

The Lesson Council.

Question 3. Was the golden calf an Asiatic or Egyptian idol?

That the golden calf was molded after an Egyptian pattern there can be little doubt, as the Israelites, Aaron in particular, were familiar with Egyptian idols and idol-worship. *Mue*, the deity of Heliopolis, was a yellow or gold-colored calf-idol, the image of which was doubtless before the mind of Aaron as he fashioned with a graving tool the jeweled idol for the Israelites. Asiatic idolatry had not corrupted the life or faith of God's people before their arrival at Sinai, and in their despair or rebellion against Moses they sunk to the level of the Egyptian influence from which Moses had been appointed to preserve them. The lingering love of the Israelites all along their journey to Canaan was for Egypt with its idols, its lime-kilns, its mud busts, its degradation of life, its certainty of death. Asia did not corrupt them.—*Rev. J. W. Mendenhall, D.D.*

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An Egyptian idol. The Egyptians said that the bull was born of the lightning. Images of the Egyptian calf Muevis, made of bronze or gold, and covered with the wings of the great god Ra, were familiar objects in Heliopolis. The bull Apis was worshiped at Memphis, twenty miles away. The Hebrews, fresh from Egypt, knew of these gods. They had doubtless seen their taskmasters joining in the processions and in the rites sacred to calf, or bull, or goat. Weak Aaron tried to blend the worship of Jehovah (Exod 32, 5) and the ritual of Egypt. He designed to punish (and possibly to deter) the people by demanding their solid gold earrings for the idol's plating. The Hebrews liked fattened calves (1 Sam. 28, 24; Amos 6, 4; Luke 15, 33), but the ashes of the wooden calf-form must have been bitter in their mouths.—*Dean A. A. Wright, D.D.*

4. What was the character of this calf worship?

The regular worship paid to idols, consisting in the offerings of sacrifice and of placation, accompanied by feasting and by riotous orgies. Verses 18 and 19 show that the people were broken loose, as the Rev. Ver. at verse 25 states. These terms indicate the utmost abandonment to the lewdness and excess from which the judgments and the ten words and all the restrictions of Jehovah had so mercifully restrained them.—*Dean A. A. Wright, D.D.*

With Israel the calf-worship was (1) an effort to realize the presence of Jehovah in a visible form. Exod. 32, 5. (2) Having borrowed their image (Muevis or Apis) and thought from Egypt, it was really the worship of a foreign god. (3) It was a violation of the second commandment, and hence a breaking of the terms of the covenant.—*Rev. A. H. Tuttle, D.D.*

It was not strictly idolatry, but a worship of Jehovah under the symbol of a calf, and so a violation of the second rather than the first commandment of the decalogue. Under this image the Israelites worshiped the god that brought them out of Egypt. But Exod. 32, 8 shows that they did not thus ignorantly worship their God, but knew that they were going contrary to what Jehovah had commanded. Such use of images in worship tends to superstition and idolatry.—*Dr. M. S. Terry.*

Exodus 32, 6 shows that burnt-offerings and peace-offerings, that is, some of the accustomed forms of worship, were joined with the idolatrous profanations to which the people were excited upon seeing the beheaded object of worship. It is not conclusive from the fact of the idol that the Israelites, in total forgetfulness of their purer and stately worship indulged in all the orgies of Egyptian calf-idol worship; but it is altogether probable that the worship was mixed, being Israelitic and Egyptian, the former element a form, the latter a display of enthusiasm and rebellion.—*Rev. J. W. Mendenhall, D.D., Ph.D.*

5. Why was idol-worship so severely reprobated and punished among the Israelites?

Idol-worship degrades the worshiper; hence, forbidden. Besides, it was the worship of the heathen or Gentile nations, while the pure worship of Israel was the distinguishing badge of God's people. When the Israelites relapsed into idolatry they parted with the badge of their relationship to God, and disowned his choice of them as his people; hence, it brought upon them the severe judgments of the Almighty. The statutory commandment against idolatry is the first of the divine code. Exod. 20.—*Rev. J. W. Mendenhall, D.D., Ph.D.*

Because it was the Israelites' greatest conceivable sin. And this for two reasons: 1. It prevented their divine life, which is dependent on the individual worship of God. 2. It was treason to the divine plan in history, for God called Israel for the world's sake, as appears in the terms of the covenant.—*Rev. A. H. Tuttle, D.D.*

Jehovah had separated the Israelites for himself, and had separated himself for the Israelites. Between them a covenant had been ratified in blood. They had been married to him. They were his bride. Hence their idolatries are every-where termed adulteries. Jehovah chose this people from among the peoples to preserve to him a seed of righteousness. No other nation had the knowledge of God as One and as Spirit. This knowledge is the salvation of the peoples. Hence the lapses of God's people—their frequent idolatries—merited and received the severest punishments Jehovah could inflict. To pass by this sin and crime would put all sins and crimes at a premium.—*Dean A. A. Wright, D.D.*

Cambridge Notes.

The character of Moses rises to its highest elevation in this narrative of Israel's idolatry. The perfect self-forgetfulness which was his distinguishing feature—for this seems the real meaning of the epithet "meek"—makes him set aside the splendid temptation to personal advancement, wrestle in an agony of entreaty for a captious and ungrateful people, and even, like St. Paul (Rom. 9, 3) pray that his own exclusion may buy their pardon. It is important to remember that the second commandment, not the first, was broken by Aaron now and by Jeroboam later. The Shemites always tended toward the worship of sensuous images, just as the Aryans to that of idealized nature, and the Israelites were yielding to their hereditary craving after visible symbols of deity. We may even imagine that the choice of Israel to be the medium of the revelation of the unseen God was partially due to this very repugnance to such a conception. The calf symbol is usually supposed to be an imitation of the familiar Egyptian forms. This does not suit ver. 4; moreover, the Egyptians worshiped only living animals. It is better to suppose it the token of Egypt's foes, the Hyksos (Ewald), or copied from some ancient Canaanitish emblem of deity (Billmann.) The bull was sacred throughout the East, as is shown, for example, in the Veda, where it is a favorite form of Indra.

VER. 15. *Testimony.* A common Old Testament word for the commandments of God. "To testify" is "solemnly to declare." The writing on both sides typified the completeness of the Law. VER. 17. Joshua had not heard the true cause, and his soldier's instinct suggested some Bedouin raid on the camp. VER. 18. We have here a good example of the arbitrariness of much critical document-splitting. Moses certainly speaks in this verse as one who well knows the meaning of the sounds. So that "inconsistency with ver. 7-14" is founded on a mere impression, and a false one. The words of Moses are poetical in form, and are universally allowed a high antiquity. *Noise.* Read voice, as in the other clauses. The word sing is the intensive of that rendered shout and cry. VER. 19. *Dancing.* The common Eastern accompaniment of enthusiastic worship. Compare the "dancing derishes" of to-day. It seems to have resembled the impure orgies of the heathen, rather than the pious fervor of David. 2 Sam. 6.14. *Anger.* Blissing up at the sight of a sin too terrible

to be realized before. How could he let those law-breakers behold the writing of God? VER. 30. *Burnt.* That is, its wooden framework. The gold he ground small with files or stones—a long process which by its deliberateness would strengthen the awe produced by the first fiery outburst of righteous rage. Its purpose was to show the absolute nothingness of the idol, which the drinking enforced as a climax. Comp. 3 Kings 23. 6, 14, also Isa. 44. 15-17. For though the people meant to worship Jehovah in the symbol, the broken second commandment made the first follow inevitably, with the usual demoralizing result. VER. 32. Aaron's fatuous answer to his brother's ironical question shows well the weakness of his character. He was "the holy one of Jehovah" (Psa. 106. 16) only *ex officio*. Like Saul (1 Sam. 15. 15) and Pilate (Matt. 27. 24), he tries to excuse his permitting a great sin by pleading that others originated it. Note his obsequiousness, and how fear of his noble brother overshadows any compunction for sin against God. VER. 23. *Gods.* As in verses 1, 4. The plural form Elohim is treated as singular only when denoting the true God. *This Moses.* He took a characteristic revenge for this contemptuous ingratitude. Vers. 31, 32. How transcendently Christ-like Moses here appears! VER. 24. *Came out.* Quite by accident! For the sequel see Deut. 9. 20. VER. 25. *Broken loose.* (R. V.) From all order and sobriety, so that Amalekites in their mountain fastnesses might glut over their drunken riot. Like Pilate again, he saved his conscience by mocking those whom he suffered to sin. VER. 26. The punishment of those who were still rioting. *Levi.* For their deeply instructive history see Gen. 49. 7. Simeon's hot blood drew him to ruin, and he was "scattered" among the wild southern hordes. Levi's was turned into a good channel, and the seaming curse became a special privilege, first won here. The Golden Text applies this history to ourselves. It is the last written word of inspiration. The Bible's earliest voice tells us who is God; its latest warns us against setting any thing on his throne. There are worse idols than golden calves.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Read the whole chapter of which this lesson is a part, and see how it tells a story in four parts: I. Sin. II. Discovery. III. Penalty. IV. Forgiveness.... Draw two word-pictures: Moses on the mountain; Israel on the plain.... The sin of Israel: I. Its characteristics and guilt—under what circumstances? Why especially wicked? II. Its consequences: 1.) Wrath. 2.) Guilt. 3.) Penalty. 4.) Loss of privilege. III. Its forgiveness, (as shown in the rest of the chapter): 1.) Mediation. 2.) Confession. 3.) Supplication. 4.) Mercy.... The lessons of character: 1.) Moses, or decision. 2.) Joshua, or loyalty. 3. Aaron, or weakness. 4. The people, or backsliding. 5. The Levites, or consecration.... Find instances of idolatry and reformations from idolatry in Scripture.... What are idols worshiped by people in our land?

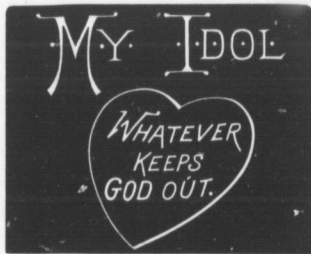
References. FREEMAN. Ver. 20: Metallic idols, 137. Ver. 21: Calf-worship, 138.

Thy word, mighty Lord.
Deep are the wounds which sin has made.
Weary of earth and laden.
Hasten, sinner, to be wise.

Depth of mercy.
Weary child by sin oppressed.
Come to the fountain.
Who'll be the next?
Take me as I am.
O happy day.

Blackboard.

BY J. B. HIPPS, ESQ.



EXPLANATORY REMARKS. The reviewer of the lesson will speak first of a common thought that is in the minds of many scholars, which thought is this: "If I had been one of the children of Israel I would have been obedient, and not worshipped a dumb idol even though made of gold." Speak, then, of the peculiar condition of the Israelites, and compare the same with our present surroundings. They were in spiritual darkness, but we are in the light. They were violating the second commandment, trying to have another symbol of the Divine Presence. The blackboard shows forth what is my idol. Let the school read it. Anything that we value so highly that we allow it to shut the Divine Presence out of our hearts is an idol, and against such the command is given, "Thou shalt have no other gods before me."

CLOSING THOUGHT. What is my idol?

Primary and Intermediate.

LESSON THOUGHT. The Sin of Unbelief.

Recall the last lesson. Make blue arch on the board, and talk about the covenant God had made with the Israelites, and their promise to obey. Make five steps on the board. Print "Unbelief" on the lowest. Tell that Moses stayed in the mountain with God forty days and nights. God gave him directions about the tabernacle and the sacrifices. Then God gave him two tables of stone on which he had himself written the commandments.

But what were the people doing? God had promised to take care of them and bless them if they would obey him. But they were troubled because Moses did not come. They knew that God had called him up there, and they ought to have believed that he would send him down at the right time. This was the first wrong step, and we shall see to what it led.

"Immatience;" print this on second step. They wondered first why Moses did not come. Then they asked questions. They began to plan what to do if he did not come. They forgot that God had made a covenant with them! The feeling in their hearts led them to find fault. Print "Fault-finding" on next step, and teach that fault-finding always comes from not believing God. They told one another that Moses did not care for them;

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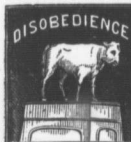
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that he would not come back, and very likely they would die there in the wilderness. This was leaving God out entirely, for he had promised to take care of them. Show that our fault-finding comes from the same source as did that of the Israelites.



Now they began to beg Aaron to make a god for them to worship, and Aaron did this wicked thing. Print "Disobedience" on the next step. Ask which commandment they broke in doing this. Now tell the story vividly of Moses coming down from the mount with shining face, carrying the

stone tables, and finding the people worshipping a golden calf! The people were having a gay time, singing and feasting. They had forgotten God! Can God let sin go unpunished? No: print "Punishment" on the highest step. Tell what Moses said, and what was done to the idolaters, and teach that all this is a picture of what befalls those who do not believe what God says. Teach that there is but one safe way—to believe God and obey him.

Lesson Word-Pictures.

Moses was on the cloud-capped mount. He has had such gracious views of the Almighty. He has heard his voice and been comforted by his loving presence. He has received from God those two sacred tables. They bear the finger-marks of God, even the holy commandments. And now from the presence of God Moses is coming to the people of God. Perhaps he is thinking how wonderfully and effectively has Israel been snatched away from the corrupting influences of Egypt's idolatry, marched through the Red Sea, and there led down before this Mount of God! They are God's own people, who have entered into covenant with him. And Moses soon is to meet them, the people he loves and the people that love him. He is to see Aaron, that faithful, beloved brother, so reliable a helper in carrying forward God's work. Perhaps Aaron is waiting at an altar to make some thank-offering in acknowl-

edgment of the safe return of Moses. And to think that he, a shepherd from Midian, should have had any part in this great work of emancipating a people, purifying them and bringing them to God in a solemn consecration! How honored the work of Moses! How exalted the people of God! But, hark! Bowed in thought, what noise suddenly arouses him! A shout comes up the mountain-slides! Does Joshua cry to Moses that there is war in the camp? Moses shakes his head. Not that, not that, Joshua! It is the shout of a chorus, a people singing mightily. Is it a great chorus of adoration unto God? What changes and clouds the countenance of Moses? He has reached a point where he can look down on the encampment. There are the goodly tents of Israel, that covenant-making people, and are they gathered to the praise of God and singing the wonderful song of Moses by the sea? Alas, no! A golden image is in their midst, and before it they whirl in mad, frantic circles, capering away in the idolatrous dances of the image-worshipping nations! O how flaming is the face of Moses! He flings down the tables of stone. He rushes among the idolaters. A holy indignation burns in his eyes. His feet are swift. He comes like a whirlwind. His hands are strong. He seizes the golden calf. He tears it from its pedestal. He hurls it into the fire. He melts it. He grinds it to powder. He mixes it with water. "Down with this! Drink, drink!" he shouts to the idolaters. But holy Aaron, where is he? There he is, confused, blushing, stammering, trying to tell how all this happened and why he helped them. O shameful, stammering Aaron! And now over the idolatrous host rings out the voice of Moses. "Who is on the Lord's side? Let him come unto me!" There he stands, all alone in the gate of the camp. Who will leave his sin-loving companions and cross to the side of Moses? They are crossing over, one, two, three, by tens, by scores, faster, thicker. Two sides! Hurry, hurry! A great idolatrous host is in the camp. In the gate, Moses and the obedient few. Cross over! Hasten! The sons of Levi have gone to their leader. Is there no one else to cross the gulf and stand by the side of Moses?

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LESSON III. GOD'S PRESENCE PROMISED.

[July 15.]

Exod. 33. 12-23.

[Commit to memory verses 12-14.]



12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it not in that thou goest with us? So shall we be separated, I and thy*

people, from all the people that are upon the face of the earth.

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will show mercy, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the Lord said, Behold *there is a place by me, and thou shalt stand upon a rock:*

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

General Statement.

The leaders in the idolatrous worship having been slain, the people were humbled, and ready to return to God; and Moses again ascended the mountain and presented their prayer for mercy and acceptance. He received the promise that God's angel should go before them, and lead them into the land of their inheritance. But Moses was not content until he was assured that God's presence would go with his people, and he would

give them rest. As a place for worship and meeting with God, Moses pitched a tent outside the camp, for its precincts had been defiled by the worship of idols. Into this tent, which was the precursor of the tabernacle soon to be erected, Moses entered to commune with the divine Presence, while the people stood at their tent-doors in the camp, and waited reverently until he should come forth with the message of pardon

for their sins. As Moses went within the tent of meeting, the pillar of cloud descended and stood at the door, and the Lord Jehovah talked with him, as the mediator and representative of Israel. The lawgiver desired some token of God's favor, some manifestation of his glory. He received the promise that the Lord would place him in a cleft of the rock on the mountain,

Explanatory and Practical Notes.

An intense loyalty to Israel as the people of God was a marked trait in his character.

Verse 12. Moses said unto the Lord. Probably at the tent which Moses had stationed outside the camp as a place of meeting with the Lord. **See, thou sayest.** Notice how interested is the communion between the lawgiver and his heavenly King. (1) *We can talk with God as freely as did Moses.* Bring up and the Israelites to their promised land; but the sin of the people in worshipping the golden calf had broken their relation with God, and he felt the need of a new promise and covenant. **Whom thou wilt send** and control such a people, to endure the hardships of the desert, and to overcome the opposition of enemies urged by that God has promised to send with him. See chap. 32, 34, and 35 2. **Yet thou hast said.** He makes God's past mercy and grace the ground of further petition. (2) *Because God has given much, he will give more.* **I know thee by name.** That is, has shown an intimate notice and a special care. (3) *He too has a great shepherd who knows all his sheep by name.* John 10, 3, 14.

13. Show me now thy way. He would know the way in which the people are to be led to their inheritance, and also God's way of salvation and deliverance for them. **That I may know thee.** "For men are said to know God when they know his mind and will." — Pool. **Consider that this nation is thy people.** — Because he loved it more than other nations, but because he saw in it the possibility of being trained into a great missionary people, to bear salvation to all the world. Moses feels that their sins have broken the covenant, and he is eager for its renewal. (4) *There is still an Israel who are the people of God.*

14. My presence shall go with thee. Moses's prayer was successful, and the promise was given that the presence of God himself, and not merely his angel, should go with Israel on its journey. (5) *How mighty is the power of prayer! I will give thee rest.* Not only rest to the lawgiver and leader from the cares of rule, but rest to the people in the enjoyment of their own inheritance. (6) *There remaineth still a rest to the people of God.*

15. And he said. Moses takes up the words of the Lord, and makes them the ground of a stronger plea for the divine presence. **If thy presence go not, . . . carry us not.** He would rather that the people should remain in the wilderness with Jehovah than that they should enter into Canaan without him. "For without God what would Canaan be to them but a place of danger?" (7) *So now, it is better to be poor with God, than to be rich without him.*

16. For wherein shall it be known. To Moses, to the people, and to the surrounding nations. **Have found grace.** God's grace is an invisible enjoyment, but its results to those who possess it are visible. The one who possesses God's favor will show it. **That Sheshkin of God's presence,** was the visible token to all that God was with his people. **So shall we be separated.** This was the distinguishing mark of the Israelites as a people. All others worshipped idols; they alone had no visible representation of God. (8) *And the Christian, living for the unseen, is thus still separated from other men. I and thy people.* How closely does Moses ally himself with his people!

and would cause his majesty to be seen. He was bidden to prepare two tablets of stone like those which he had broken, and bring them with him up Mount Sinai, and upon them the hand of God would write the ten laws as before. Upon the next day Moses climbed the mountain again, and remained for forty days more in communion with the God of Israel.

17. I will do this thing also. At last the answer to persistent prayer is given; God promises without reservation to give his own presence with the people in their journey, and to lead them into their own land. **For thou hast found grace.** It was for the sake of Moses as mediator that God gave favor to Israel; and it is for the sake of Jesus Christ, the Mediator of a better covenant, that he shows mercy to us.

18. I beseech thee, show me thy glory. Moses had already beheld much more of the divine glory than had ever before been vouchsafed to any mortal. It had accompanied his call and his acceptance of the covenant. Now that he had been received into closer communion, he sought for a clearer revelation, primarily of God's visible glory, but also of his character and nature.

19. I will make all my goodness. Perhaps God caused a revelation of his grace and mercy to descend upon the heart of Moses when he caused his glory to flash upon his sight. (9) *There are moments of rapid ecstasy when God's goodness rolls upon our consciousness in fits of power. Proclaim the name of the Lord.* In Scripture the name of the Lord is a title of an individual. Especially as applied to God it is a revelation of his nature and character. **Gracious to whom I will be gracious.** Meaning that this great grace of God in revealing his attributes to Moses was an act of grace and not of necessity; that God would give it to him as a favor and not as his right. It does not mean that God chooses arbitrarily those upon whom he will have mercy, and leaves the rest of mankind to be lost; the reference is not to salvation, but to special privilege.

20. Thou canst not see my face. . . and live. By the face of God here seems to be meant his full, unveiled glory, such as is seen by angels and glorified saints. That vision is too bright to be endured by mortal eyes. The earthly body cannot bear the celestial glory. We must have spiritual bodies before we have the full vision of the spiritual world. There is an ancient Jewish legend that Moses died on Nebo from the kiss of God's lips, or the full communion of the heavenly glory.

21. There is a place by me. That is, a place near the spot where Moses had already received the revelation of God on Mount Sinai. Of course, as pure spirit, God is every-where, and in all places, as much as any one. But he chose to manifest his glory in some one; to encourage his servant, and strengthen him for the tasks that were before him.

22. Will put thee in a cleft. That is, in some cave or crevice; perhaps the same one in which Elijah, six hundred years afterward, received his vision of the divine glory. **Will cover thee with my hand.** The "hand" is used figuratively only; but some figure must be employed to convey to human minds a conception of the glory of God and his manifestation.

23. I will take away mine hand. Remove the veil for a moment, and for a moment only, lest the flesh fail to endure the revelation. **See my back parts.** The lesser glories of God, and the reflection of his splendor. It is possible that in the vision which came to Moses on the next day there was a human form dimly seen in the glory, and that Moses really beheld the preincarnate Son of God, or Christ before his coming to the earth.

GOLDEN TEXT

Lo, I am with you always, even unto the end of the world. Matt. 28, 20.

LESSON HYMN.

No. 205, Dominion Hymnal.

Grace! 'tis a charming sound,
Harmonious to the ear.

HOME READINGS.

M. God's presence promised. Exod. 33, 12-23.

Th. God's presence promised. Exod. 34, 1-7.

W. The promise fulfilled. Neh. 9, 18-25.

F. God with Jacob. Gen. 28, 10-17.

F. God's presence a defense. Ps. 91.

S. Comfort of God's presence. Ps. 23.

S. Christ's abiding presence. John 14, 18-20.

No. 67, Dominion Hymnal.

Only thee, my soul's Redeemer!
Whom have I in heaven desired?

No. 68, Dominion Hymnal.

Come, stay thy feet by the sheltering Rock,
And sweet thy rest will be.

TIME AND PLACE.—Same as in the last lesson.
DOCTRINAL SUGGESTION.—The glory of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. God's Promise.**
After the rebellion of the golden calf was quelled, where did Moses pitch his own tent? ver. 7.
What sign of his continued presence did God then give to Moses and the people? vers. 9, 10.
What new command and promise did God give to Moses? chap. 32, 34.
How does Moses allude to this in our lesson?
What seemed to be a great characteristic of Moses in his relations to God? Exod. 3: 1, 4, 1; 33: 12.
What gracious promise does God now give him?
What four things does Moses pray for in this lesson? vers. 1, 15, 18.
- 2. God's Glory.**
What did he mean by this last prayer?
Had he not already, in chap. 24, 10, had this prayer answered?
What more do you suppose he desired?
What was God's answer to this prayer of Moses? ver. 20.
Is there any promise of Christ that men shall ever see God? Matt. 5: 8.
When is it that his children are to see him as he is? 1 John 3: 2.
Was the promise that God here made to Moses kept? Exod. 34: 5-8.
Why did God give this manifestation of himself to Moses?

Practical Teachings.

Here is a picture of human life: a man sorely tried—almost ill-couraged—looking out from himself for help. This life looked to God. It sought God in solitude, in secret, in the closet. ver. 8. See what Christ taught, Mat. 6: 6.
Here is a model for prayer: It pleads God's past promises; it bases its request upon God's past assurance, vers. 12, last clause, and 13, first clause; it simply asks more of the same experience; its only purpose is the good of others.
Here is a revelation of God's character: always at hand to hear; always ready to give counsel, comfort, and strength; always ready to reveal himself.

Hints for Home Study.

1. Find the different things Moses said in this lesson.
2. Find the different things God said to Moses as here given.
3. Find the different instances in which God talked with Moses, and see how they differ.
4. Note all the different attributes of God which are here suggested.
5. Find from commentaries or from your pastor what vers. 22 and 23 mean.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. God's Promise.**
What command had the Lord given to Moses?
What had he not told him about his guide?
What had been said which assured him of God's favor?
What prayer did Moses then utter?
What answer was given him?
What did he wish if God should not go with him?
Of what would God's presence be a sign?
Above whom would this exalt Israel?
What reply did the Lord make to Moses' plea?
What assurance of his presence does Jesus give his people? (Golden Text.)
- 2. God's Glory.**
What further request did Moses make?
What did God promise about his goodness?
What would he proclaim?
What was this name? chap. 34, 6, 7.
Why did he say of his mercy?
Why might not Moses see God's face?

Where was Moses told to stand?
How would he be protected when God's glory passed by?
What would he be permitted to see?
Where can we see God's glory? Psa. 19, 1.
Where is that glory most clearly seen? 2 Cor. 4, 6.

Hints for Home Study.

Where in this lesson are we taught—
1. That we may secure God's favor?
2. That we may enjoy God's presence?
3. That we see enjoy God's glory?

Teachings of the Lesson.

What was the sign of God's presence with Israel in the wilderness?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who prayed God to forgive Israel's sin? Moses.
Of whom was Moses a type in this? **OF JESUS, OUR Advocate.**
Who came and talked with Moses? The Lord.
What did Moses ask the Lord to do? To go with them through the wilderness.
What promise did the Lord give Moses? Read ver. 14.
What was Moses unwilling to do? To go on the journey without the Lord.
What did he ask of the Lord? Some sign of his presence.
What prayer did he offer? "Show me thy glory.
Where did the Lord tell Moses to stand? Near him upon a rock.
How did the Lord cover Moses? With his hand.
What then passed by? The glory of the Lord.
Why could not Moses see God? Because no man can see his face and live.
Upon what rock may we stand? Upon the Rock Jesus Christ.
What shall we see when we stand there? The glory of the Lord.

Words with Little People.

God's promise to Moses, "My presence shall go with thee, and I will give thee rest."
God's promise to us, "The Lord shall guide thee continually."
"Thou art the guide of my youth." Jer. 3, 4.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the command which God had just given to Moses? "Bring up this people."
2. Before obeying, what anxious question did Moses ask? "Whom wilt thou send with me?"
3. What gracious answer did God give him? "My presence will go with thee."
4. What prayer did Moses then make? "I beseech thee, show me thy glory."
5. What was God's answer? "I will make all my goodness pass before thee."
6. What is God's promise to-day, through Christ, to all his children? "Lo, I am with you," etc.

CATECHISM QUESTION.

3. When did God create man?
After the creation of the earth, God made man to be the chief of his creatures upon it.

Isaiah xlv, 12, 13. Thus saith the Lord. . . . I have made the earth, and created man upon it.

Zecariah xii, 1. The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

ANALYTICAL AND BIBLICAL OUTLINE.

God's Presence with his People.

- I. AN INDIVIDUAL PRESENCE.**
I know thee by name. v. 12.
"I . . . know my sheep." John 10, 14.
"The Lord knoweth them . . . his." 2 Tim. 2, 19.
- II. A GRACIOUS PRESENCE.**
Thou hast also found grace. v. 12.
"By grace are ye saved." Eph. 2, 8.
"Grace be to you." Eph. 1, 2.

III. A GUIDING PRESENCE.

Show me now thy way. v. 18.

My presence shall go with thee. v. 14.

"Will guide thee with mine eye." *Ps.* 32. 8.

IV. A RESTFUL PRESENCE.

I will give thee rest. v. 14.

"Rest in the Lord." *Ps.* 37. 7.

"We...do enter into rest." *Heb.* 4. 3.

V. A SEPARATING PRESENCE.

So shall we be separated. v. 16.

"Be ye separate...my sons," *2 Cor.* 6. 17, 18.

"A holy nation, a peculiar people." *1 Pet.* 2. 9.

VI. A REVEALING PRESENCE.

All my goodness pass before thee. v. 19.

"Reveals us...unto us by his Spirit." *1 Cor.* 2. 10.

"Given us an understanding." *1 John* 5. 20.

THOUGHTS FOR YOUNG PEOPLE.

God's Relation to us.

1. Notice how freely Moses talked with God, telling all his needs, asking for his desires, and appealing for special privileges. All that Moses asked for we may ask also; for we can have a communion as complete as his.

2. God told Moses more than once, "I know thee by name." We too may be known personally to God, and may enjoy the assurance of his personal notice. It is said that Alexander the Great knew each one of his soldiers. Our leader has a personal knowledge of each one who follows him.

3. The Lord promised to lead the Israelites in their journey; and even so he leads us, giving to us guidance and direction, selecting our way, helping us over difficulties, until we shall reach our Canaan-land in heaven.

4. God gave to Moses a wonderful revelation of his glory and his goodness. But we who have the New Testament, and the enlightenment of the Holy Spirit, have a clearer view than even Moses had of God's grace and his character.

English Teacher's Notes.

EVERY soldier in a regiment is proud of his flag. The flag is that which represents the individuality of the regiment, and distinguishes it from others. There is a story of a regiment which had in some way been unfaithful to duty, and was in consequence deprived of its flag. This was a sore punishment, and was keenly felt. In the course of the campaign, however, it happened that there was a very difficult post which it was necessary to win from the enemy. Addressing this regiment, the general said: "Soldiers! your colors are on the summit of that hill; and to win back what they had lost the hazardous duty was gladly undertaken.

There was a distinction which the children of Israel enjoyed, not like the colors of a regiment, just marking them out among the nations, but honorably setting them apart from all the rest. "Wherof," says Moses, "shall it be known that I and thy people have found grace in thy sight?" Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. Thus it was when they crossed the Red Sea. The presence of God was with them. "Judah was his sanctuary and

Israel his dominion. The sea saw (the presence of God with them) and fled." *Ps.* 114. 1-3, 5, 7.

But this glorious distinction they had forfeited by their rebellion. The nation was spared at the intercession of Moses, but God's message to the people was this: "I will not go up, in the midst of thee." *Ver.* 3. And they began to see in some measure the greatness of their loss; for, we are told, "they mourned and no one did put on him his ornaments. There was one who was determined to get the lost privilege restored to Israel. He felt he could not go on without it. *Ver.* 15. But Moses knew it could never be recovered by their own deed. They could not win it back again as the regiment won its colors, for not only were they a "stiff-necked people" (*chap.* 34. 9), but they had never had any inherent right to it. It had been theirs only by God's undeserved favor. And by that favor he sought to win it back.

But what is his plea? It is God's expressed favor to himself. "Thou hast said, I know thee by name, and thou hast also found grace in my sight;" so, what does he do? I. Three times over he brings this forward (*vers.* 12, 13, 16), and adds the prayer that he may prove the truth of it, "That I may find grace in thy sight." 2. He identifies himself with his nation, "I said thy people." *Ver.* 16. And the answer comes straight and full: "My presence shall go with thee;" "I will do this thing, thou hast found grace in my sight, and I know thee by name." The plea was allowed, and the identification accepted.

Now it was man's distinction that he was made in the image of God, and destined to hold communion with him and to enjoy his presence. But the privilege was lost by the fall. The image was defaced, the communion interrupted, the presence withdrawn. And man could never win it back again. Besides, in his natural state man is unconscious of the loss. The presence of God is not the one thing desired, even by those who have had Christian training. And yet it is the one thing needful. Without it man is an easy prey to fear, care, sorrow, mistakes, loss, disappointment. Only God knows what man had lost. Only God cared that it should be restored to him. And God has provided the way.

There was one among the millions of Israel whom God regarded with peculiar favor—Moses. There is one Man alone in whom God is well pleased—the man Christ Jesus. His "name" avails to get the lost privilege restored. Is that name for us?

Christ has identified himself with every one who believes in him. *John* 17. 14, 16, 18-26. To them he has promised his perpetual presence, and where he is, there also is the Father. It was because Moses found grace in the sight of Jehovah, and Jehovah knew him "by name," that the Presence was restored to Israel. It is for Christ's sake and in his name that we may have the presence of God.

The granting of his petition emboldened Moses to put forward another for a sign of God's glory. In this request, however, he did not take the place of

intercessor; he spoke for himself. In the first instance, he is a type of Christ; in the second, he stands for the believer, hidden in the "secret place of the Most High" (ver. 21; Psa. 91. 1), in the "Rock of Ages" (ver. 21, 22; Isa. 2. 4, marg.), covered with his hand (ver. 32; Isa. 49. 2), and yet seeing the "glory of God in the face of Jesus Christ." 2 Cor. 4. 6; John 1. 18.

The practical question for the class is this: Are you content to forego this privilege that might be yours—the presence and the glory—or will you earnestly seek and prize it?

The Lesson Council.

Question 6. In what way did God talk with Moses?

In articulate speech, as he spoke the decalogue in the hearing of Israel. Deut. 5. 22. "A voice of words." Heb. 12. 9.—*Rev. A. H. Tuttle, D.D.*

Evidently, not with man with man, but as he talked with God (Gen. 22. 24) by an angel, or possibly as at the baptism of Jesus by a voice from heaven, or as the "voice" talked with Paul when, near Damascus, he was prostrated to the ground. Under the old dispensation an intermediary was often, though not always, employed to represent Jehovah; but the advent of the new dispensation a voice supplanted the angel, and the ear heard, but the eye saw not. In the absence of any mention of an interpreter or angel in this chapter we are inclined to the opinion that the conversation was conducted by a "voice" which Moses recognized, and to which he replied as if Jehovah were actually present and visible to him.—*Rev. J. W. Mendenhall, D.D.*

In Exod. 23. 20-23, is a description of Jehovah's angel. In Exod. 33. 11, it is said that the Lord spake unto Moses face to face (or presence to presence), as a man speaketh unto his friend. This face was not Jehovah's face. See Exod. 33. 20. Moses talked with the angel of the Lord, and saw this angel's face. See the writer's answer to Question 2, Lesson 1, "How did the elders of Israel see the God of Israel?"—*Dean A. A. Wright, D.D.*

7. What revelation of God did Moses expect and desire at this time?

Moses was anxious for a twofold revelation, to wit, a revelation of God in his character and glory to himself, and an equally large revelation for his people. In other words, a personal revelation, or such a knowledge of God as can be obtained only by spiritual contact with him, or communication from him, such knowledge including the whole realm of theistic trouble, accompanied with declarations of individual duties and possibilities; and also a national revelation, or a knowledge of God's purposes respecting the people, both in their present state and in Canaan, to which they were journeying. However, as Moses was in a highly wrought spiritual state at this time, the personal revelation, or the impartation of spiritual gifts and powers, as a preparation for his leadership of Israel, was that which he most desired and expected.—*Dr. Mendenhall.*

Moses had heard the voice of God's words, (Deut. 4. 12), had seen the form of the Lord (Num. 12. 8), had talked with him face to face, or presence with presence (ver. 11), had seen the glory of the Lord in the cloud (Exod. 16. 10), and had beheld this glory like devouring fire on the top of the mount. Exod. 24. 17. All these revelations were for human eyes. The dreadful apostasy of Aaron and the people, and the delicacy and intricacy of his duties as leader of this mob, press on him. The key to his desire is given in

verse 13. Show me now thy ways (H. V.), tell me how I am to administer this dreadful trust, in righteousness. Consider (this is imperative in Heb., and the reference is not to Moses) that this nation is thy people. This work is thine. This people is thy people. Will thou go with me? With us? The answer of Jehovah (ver. 14) is, My presence (lit. face, synonymous with angel, possibly) shall go with thee. This is not enough for Moses. He cries (ver. 18), Show me thy glory. He wants a more complete and perfect revelation of Jehovah's self. And he receives it in the terms of God's goodness and mercy, though not in the terms implied in his request.—*Dean Wright.*

8. What is meant by the expression, "Thou shalt see my back parts." Exod. 33. 23.

Verse 20 denies to Moses a sight of God, and affirms that "there shall no man see me and live;" and verse 22 assures that "My glory passeth by." The Hebrew

reads thus: $\text{וְאֵלֶּיךָ} \text{ אֲנִי} \text{ מֵבִיא} \text{ אֶת} \text{ הַכְּבוֹד} \text{ וְהַגְּלוֹרִיָּה$

"And thou shalt see things after me, but my presence [literally] not shall they be seen," that is, a collective idea—parts. The Septuagint is less ambiguous and more explicit; *καὶ ἀπέλω τῆν χεῖρα καὶ τότε ὄψεαι τὰ ὀπίσθια μου τὸ ἐὶς πρόσωπόν μου οὐκ ἐπιθήσεται σοι.*

"And I will take away the hand, and then thou shalt see the things after me [exploring glories], but my presence shall not be seen by thee." This at least determines what the seventy (seventy-two) great rabbis understood the meaning to be of this most interesting Scripture, nearly three centuries before Christ. Unquestionably this theophany transcends all others of the Old Testament. "My servant Moses is not so.... With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold." Num. 12. 7, 8.

"And the Lord spake with Moses face to face, as a man speaketh unto his friend." Exod. 33. 11. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt unto Pharaoh." Deut. 34. 10, 11. My own view of this text is this: As we cannot behold the bright sun in his native splendor at midday, but after he is set and passed completely out of sight an after-glow remains to adorn and glorify the universe of cloud and mountains, of landscape and sea—a magnificence which soon vanishes—so when the divine Spirit had passed by the rock in which Moses was concealed, God withdrew his hand and Moses saw, not God, but the departing glories of the Godhead, for upon the being of God he could not look and live. Compare the following proof-texts: "Who only hath immortality which no man can approach unto, whom no man hath seen nor can see." 1 Tim. 6. 16. "Philip saith unto him, Lord, show us the Father, and he saith unto him, He that hath seen me hath seen the Father; and he saith that thou hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14. 8, 9. "No man hath seen God at any time." John 1. 18. "Now unto the King eternal, immortal, invisible, the only wise God," 1 Tim. 1. 17. "For now we see through a glass, darkly, but then face to face." 1 Cor. 13. 12. "We shall see him as he is." 1 John 3. 3.—*Dr. S. L. Dowman.*

See the writer's answer to questions 2 and 6, given above. In verse 20 Moses is assured that he cannot see Jehovah's own face, that is, his own self. He may

see the Angel of Jehovah as before, under conditions of majesty and glory such as he had not yet witnessed, and in the presence of those wonders which environ the proclamation of the name of the Lord (which is the name of mercy, the name which is above every name, and given to Christ, Phil. 2. 9), but he must be content with a vision of the angel with averted face. *Thou shalt see my back; but my face shall not be seen.—Dean Wright.*

A larger revelation of God than had been previously given, and yet an inferior revelation, compared with the glory to be manifested in the fullness of time, or in the great day for which all other days are made. The revelation was an answer to Moses's prayer, strengthening him for all service and achievement, but it was a dim shining of light compared with that that enveloped Peter, James, and John at the transfiguration.—*Dr. Mendenhall.*

Thou shalt have such a view of my personal presence as thou hast of one whose face is averted, but thou shalt not see the glory of my divine essence, as thou seest the soul of a man in his face.—*Dr. Tuttle.*

Cambridge Notes.

Exodus 33. 12-31. 7.

Charles Wesley's exquisite hymn, "O God, my hope, my heavenly rest," brings out the meaning of this great passage better than any thing else. See also hymn 317.

VER. 12. *Sayest*, Lit., "art saying," a command ever present. *Whom*. That is, what angel (chap. 32. 34; 33. 2), for Jehovah had refused his personal presence. Moses despaired of leading them alone. *I know*. Comp. 31. 9; Num. 12. 6-8; John 10. 3. God dealt with him individually, with the people collectively. VER. 13. Comp. Paul's prayer, Phil. 1. 10. *Ways*. Moses longed to understand God's plan; hitherto he had been only a trusty servant. John 15. 15; Heb. 3. 5. *That I may*. A continuance of that grace could only be won by the knowledge of God. *Consider*. It seems like reminding God of his own choice, as if he could forget. But intercessory prayer is not designed to persuade God, but to react upon men, both the pleader and the prayed for. VER. 14. *Presence*. The same word as face in ver. 23. It means person, self. *With thee*. These words are best omitted here and ver. 15, for there we should rather supply "with us." God is again trying Moses by making a rich promise to him individually. But still he refuses to be separated from his people. *Rest*. Comp. Josh. 1. 13, 15. See the argument of Hebrews (3. 7. 4. 13), showing that the entry into Canaan could not exhaust God's promise of "rest." Moses himself only received that promise in its highest meaning. See it transfigured in Matt. 11. 23. VER. 15. Better the wilderness with God than the land of promise without him. VER. 16. The pillar of the Presence was the sign of that special divine favor which alone made Israel a nation. How significant the repetition of "I and thy people!" See above. VER. 17. God blesses Israel because Moses was an Israelite; even so he now blesses mankind because Jesus was a Man. Compare the principle of Abraham's intercession. Gen. 18. 23-33. VER. 18. *Glory*. From a root signifying "weight," passes by a universal metaphor into the idea of real greatness and its outward manifestation. Comp. 2 Cor. 4. 17. Moses prays to see God "as he is." VER. 19. The goodness is the only part of God's glory that man is concerned to know; it includes all the attributes of 34. 6. 7. *Proclaim the name*. Literally, with the name. The proofs of God's goodness,

streaming through the Seer's illumined soul, were to be shown inseparably from the revelation of Jehovah.

(For "name" see note on Matt. 23. 19.) *Tuultu*. These are simple futures. The sentences are exactly like chap. 3. 14; 4. 13. See chap. 24. 1, note. The recipients of God's mercy shall not be otherwise defamed than as recipients. VER. 20 Compare the old Greek myth of Semelē praying Zeus to show her his glory. Persisting despite warning, she perished in the blaze of light, but lived again in a son, the God of nature rejoicing. Stripped of corrupt accretions, this is a beautiful allegory of the same truth, that to comprehend the Infinite man must burst the bonds of mortality. Moses deliberately chooses rather to finish his work below. Comp. Phil. 1. 23-25. VER. 21. *Hyme*. That is, on Sinai's summit. It was the scene of Elijah's vision. 1 Kings 19. VER. 22. Here again anthropomorphic language is inevitable in describing a spectacle whose real nature we cannot conceive. The fulfillment (vers. 5-7) shows that it was spiritual, though doubtless accompanied by unspeakable outward splendor. *Cleft*. This suggested hymn 415. VER. 23. The hand of God is his providential activity. Man can see no more of him without revelation. His person the law partially revealed, but with averted face. Only in Jesus could he turn a smile on guilty men. CHAP. 34. *Heu thee*. Man's work instead of God's (32. 16). *I will write*. Comp. Deut. 4. 13; 10. 2, 4. In ver. 28 "he" is Jehovah. VER. 3. How impressively that awful solitude contrasts with the busy throngs amid which the Incarnate Jehovah moved. VER. 5. See ver. 19, note. The margin seems less likely because of the parallel. VER. 6. *Jehovah*. Repeated for emphasis. Adequate comment on these verses would mean a compendium of Old Testament theology. They must be studied word by word, with constant use of references. *Slow*. The phrase answers to the New Testament "long-suffering." Comp. Luke 18. 7; 1 Cor. 13. 4, etc. *Mercy and truth*. Two opposites only meeting in God. Comp. Psa. 85. 10; 89. 11; John 1. 17. VER. 7. *Keeping*. Treasuring up, not unlike 1 Pet. 1. 4. *Iniquity*. Three views of sin: (1) moral obliquity; (2) rebellion against God; (3) missing an ideal, the prevailing New Testament conception, Rom. 3. 23. *Clear*. He requires repentance and an atonement, else forgiveness would not benefit. *Visiting*. See chap. 20. 5, 6; Deut. 6. 2; 9 Kings 14. 5, 6; Jer. 31. 29, 30. It is the law of heredity. The moral fruit descends, and even those who by grace correct it must suffer. But the suffering for them is a blessing, and there abides a Theodicy above.

Berenn Methods.

Hints for the Teachers' Meeting and the Class.

As this lesson stands in strong contrast with the preceding one, it is necessary that the connecting events between them should be noticed. Tell the story of Moses's intercession after the people's sin.... Notice the time, place, and persons in this lesson.... Moses shows us in this lesson how to pray: 1.) Directly. 2.) Boldly. 3.) In the promises. 4.) Persistently. 5.) Successfully.... We see here how God reveals himself to his people, and what his presence with them brings. (See Analytical and Biblical Outline.)... The presence of God with his people is a good subject for teaching.... Show how we have manifestations of God's gracious presence as rich as this which was given to Moses.... Another theme in the lesson is the people of God: 1.) Known personally and individually to God. ver. 13. 2.) Enjoying God's presence and guidance. ver. 14. 3.) Separate from the world. ver. 16. 4.) Receiving reve-

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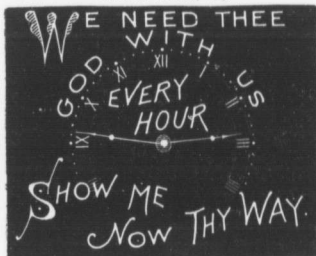
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lation of God's grace and glory. Vers. 18-23. . . Be careful not to spend too much time on technicalities and difficulties, as how Moses could see God's back parts, yet not see his face, etc. Seek the truths and not the mysteries in the lesson.

God be with you.
Father-most holy,
Holy spirit, faithful Guide,
Everlasting love,
Rock of Ages,
Hide thou me,
Lead thou me,
Precious promise,
Guide me, O thou great Jehovah,
He leadeth me.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY REMARKS. In to-day's lesson we learn how Moses renews his supplications to God on behalf of the people, especially praying for the divine presence to remain with them. The blackboard represents the application of the lesson to ourselves. We need the divine presence every hour, and we should rejoice that he has said, "him that cometh unto me I will in no wise cast out."

DIRECTIONS FOR COLORS. Draw the central figure in light blue or gray; the words, "we need thee every hour," in some bright color, such as yellow or pink, that will make it prominent; the lower sentence in white. The following exercise may also be used:

I NEED THEE EVERY HOUR
THAT I MAY

BE | AVOID
[Write in answers given by the school.]

Primary and Intermediate.

LESSON THOUGHT. The Rock of Ages.

What did Moses find the Israelites worshipping one day? Do you think it was foolish to worship a calf made of gold? Is it not just as foolish to worship money, or fine clothes, or food times? Remember—any thing that we put in place of God is our golden calf.

MOSES TROUBLED. Why was Moses troubled? Because God had said he would not go with such an unbelieving people to show them the way to Canaan. What was the name of the sin printed on the lowest step in last lesson? Did class tell what this sin led to, calling back step by step. Moses knew that they could never find their way if God did not go with them. So Moses beseeched God to forgive the foolish people, and to go with them. Moses was an **ADVOCATE**, to plead the cause of the people. Who is our **ADVOCATE** with God?

Yes, Jesus. Moses loved the people, though they did so wrong. Jesus loves us, though we are sinners. And this is why Moses felt sad, because he feared that God would leave the people to themselves. Moses was not selfish. He was not looking out for him-self, but for others. Let us learn from Moses how to feel for others.

MOSES HAPPY. Tell story of a little girl who wanted her little friend to have just as beautiful a doll as she had herself, and who was made very happy when told that even a nicer one than her own would be given to little May. God promised Moses that for his sake he would go with them, and give them rest. Moses did not want to go unless the Lord went too. We ought to fear to take one step in the journey of life without the presence of the Lord.

MOSES COVERED. Now Moses prayed that he might have some sign of God's favor, and God showed Moses all his goodness. He could not let him look upon his face, but he hid him in a cleft of the rock, and covered him with his hand, while he showed him how good and loving and great he was.



O, what a safe place. Covered by the hand of God! Are we there? We may be. Make a rock on the board. On the face print "Jesus." Teach that Jesus is the great Rock in which we may hide from sin and Satan. Sing softly, "Rock of Ages, cleft for me." Little children may find this safe place. Tell the simple old story of faith in a Saviour who died for us, and love and obedience growing out of that faith.

Lesson Word Pictures.

Poor Moses! Almost crushed by the heavy burden of his trials. A "Promised Land" away off somewhere. Wilderness and stern mountains and hostile nations intervening. A rough, insubordinate people somehow to be led to that "Promised Land," and God refusing to go with them. To one place only can the disheartened Moses go with his burden—to his heavenly Father—and there he pleads the gracious promises. We see his bowed form, his lifted head, his beseeching face. We hear his agonizing outcries. And hark! Like music amid our unrest comes the voice of God saying he will go with Moses and the people. To the distant land? Yes, all the way, he will go. Across the wilderness, around the mountains, through the ranks of hostile nations, the pillar of cloud and of fire will go.

Still Moses pleads. Will not the Lord reveal his glory to Moses? Yes, Moses shall behold all that measure of glory which man can witness and yet live. How still, how solemn is the place of this revelation! It becomes a holy of holies. In that cleft in the rock, with trembling heart, with face awed by that thought of God's approaching glory, Moses is lingering. All nature is hushed. All presence of man is withdrawn. Alone, Moses shrinks into that solitary cleft in the rock. Reverently he is waiting, for the utterable One, the God that humbled Pharaoh and swept the bed of the Red Sea dry, that is veiled in the folds of the pillar of cloud, even he is approaching! O Moses, hide thy face! He comes, he comes! Is it a fire flashing, a royal chariot rumbling, a face looking down out of glory indescribable? Moses cannot tell. Upon his eyes is laid a mysterious hand as Jehovah passes by. Jehovah recedes, and there in the rugged cleft of the rock is a man confusedly lifting his head, straining his bewildered eyes, and looking toward an unutterable vision that is passing away.

B. C. 1491.]

LESSON IV. FREE GIFTS FOR THE TABERNACLE.

[July 22.]

Ecod. 35. 20-29.



FREE GIFTS FOR THE TABERNACLE
ON THE ALTAR

[Commit to memory verses 21, 22.]
20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made will; and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the LORD's offering; and every man, with whom was found shiloh wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man after woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

General Statement.

The tents of Israel are still spread at the foot of Mount Sinai. The prayer of Moses has been heard, the iniquity of the people has been forgiven, and once more the chieftain stands among them with the new tablets of the law in his hand. To supply the need in their nature for some visible symbol of God's presence, toward which they can look in their worship, Moses announces that a tabernacle is to be builded as the dwelling-place of God, and a priesthood is to be established to stand between Jehovah and his people. The families of Israel are called upon to present their offerings for the building and furnishing of the Lord's house. Eager to make amends for their sinfulness in the past, all press forward with their contributions of treasure or of

toil. A hum of happy labor is heard throughout the camp. The distaff and the spindle are in motion; the weaver's shuttle plies to and fro; the artisan bends to his task; the lapidary cuts and polishes his gem with careful hand. All hearts are lifted up in their consciousness that their labor is not for man but for God. So abundant are the offerings that Moses is compelled to stuy the tide of liberality, and to bid the people cease from their gifts, since there is already an abundance for the tent which is to stand in the midst of the camp as a meeting-place with God, for the furniture of the sacrifices and the services, and for the robes of the priests that shall stand before the altar.

Explanatory and Practical Notes.

Verse 20. The congregation. This is the term applied to the children of Israel as a body while they were in the wilderness. **Departed from the presence.** After his return from his second period of communion with God on the mount for forty days, Moses called the people together and proposed to them the building of the tabernacle. They met his call with alacrity, and willingly made preparation for the work.

21. Every one whose heart stirred him up. Every one whose heart was ready to respond to God's call. Every one whom his spirit made willing. It is evident that while most of the people were ready to contribute and to work, there were some whose spirit was not willing; just as there are still who the giving is voluntary. They brought the LORD's offering. Meaning, the offering to the Lord. Yet it is his offering, because we only render to him what is his by right. **To the work.** There was need of much work in the preparation of the gifts as well as of great liberality in the gifts themselves. The tent was to be made, its furniture also, and all the equipments for the worship. **The tabernacle of the congregation.** Rev. Ver., "the tent of meeting," so called because it was the place where God and men were to meet with one another; for the very conception of the tabernacle service was that of a meeting with God. **His service.** The furniture of the tabernacle, as the altar of burnt-offering and incense, the laver, the ark, etc. **The holy garments.** The priestly robes for Aaron and his sons. (1) *God is best pleased with the willing and cheerful giver.* (2) *His cause.* (3) *When we give to God, we return to him and his own.* (4) *We can meet with God in prayer without the need of a "tent of meeting."*

22. Both men and women. Hebrew, "the men, besides the women;" as if the women were foremost. **Brought bracelets.** Rev. Ver., "brooches." That is, ornaments used on garments at the neck or shoulder. **Ear-rings.** Such were worn anciently by the Egyptians, as are shown on the monuments. **Rings.** Probably signet rings, as in Rev. Ver. **Tablets.** Rev. Ver., "armlets;" bands of gold worn around the arms. **Jewels of gold.** In Israelites in Egypt were not all poor, despite the exactions of their rulers. Many of them doubtless had riches in concealment. Also they plundered the Egyptians on their departure, or received rich gifts from them; and they may have taken some spoil from the Amalekites after their victory. Every

man that offered. Perhaps this simply means that the offering was as general as the ability of the people. **Offering of gold.** Some estimate the gift as over a ton of gold, worth now a million dollars; of silver, over four tons, and of bronze or copper, called "brass," nearly three tons.

23. Blue, and purple, and scarlet. Probably wool dyed in these colors, which were very expensive, as well as very brilliant. **Fine linen.** Spun from a white thread made of flax, the material of the finest mummy-dresses in Egypt; some of which were so fine as to be worth its weight in gold. **Goats' hair.** Either the finer quality which was used for the vestments of the priests, or the coarser, of which the external curtains of the tabernacle were made. **Rams' skins of rams.** Rather, as in Rev. Ver., "rams' skins dyed red." **Badgers' skins.** There has been much controversy over this word, but the best opinion is that indicated in the Rev. Ver., "seal skins," leather made from a variety of seal still found in the Red Sea.

24. Brass. This was either copper or bronze, as the mixed metal brass was probably unknown at that time. **Shiloh wood.** The acacia (Rev. Ver.), a gnarled and thorny wood, close grained, of orange color, well adapted for carving, and still growing in the Sinaitic peninsula. (4) *The varied means of a people can all find a place in the varied demands of God's cause.*

25. All the women. The offerings of the women seem to have been given with a noticeable enthusiasm and industry. **Wise-hearted.** That is, skillful and ingenious in work. **Did spin with their hands.** They used the distaff, a rude implement, often represented upon the Egyptian monuments. **That which they had spun.** The thread or yarn, to be woven into cloth by the male weavers (36). *There is work for the delicate hands of women in the cause of God.*

26. The women. There was no other people, except perhaps the Egyptians, among whom women were as free and unconstrained as the Israelites. Hence the noble women, as Miriam, Deborah, Hannah, and the Shammunnies, who appear in Old Testament history. (6) *True religion exalts and honors womanhood.* (in wisdom). The sentence may read, "Those whose hearts stirred them spun goats' hair with wisdom."

27. The rulers. Who, as the hereditary chiefs of

What cloths formed a part of the offering?
 What other metals besides gold were brought?
 What kind of wood was used for the sanctuary?
 What assured us that these offerings pleased the Lord? (Golden Text.)

2. Ready Hands.

What women engaged in this service?
 In what work were their hands engaged?
 What were some of the products of their spinning?
 What further work did these ready hands perform?

3. Rich Gifts.

Who brought precious stones for the Lord?
 To what use were these put?
 What other rich gifts did the rulers offer?
 What kind of an offering did all Israel bring?
 What made these givers willing?
 For what purpose did they bring their gifts?
 To whom, then, were all their offerings made?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That a willing heart is the best offering to the Lord?
2. That willing hearts make ready hands in God's service?
3. That all true offerings to God are rich gifts?

Hints for Home Study.

Find another occasion in Old Testament history when the people offered willingly for God's house. Find a New Testament instance where a willing heart made a small offering outweigh rich men's gifts.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Moses told to go once more? Up to Mount Sinai.

What did the Lord tell him to bring? Two tables of stone.

What did God write upon the tables? The ten commandments.

How long did Moses stay this time? Forty days and nights.

What did Moses tell the people when he came down? What the Lord had said.

What did the Lord want to have built? A tabernacle.

What did he ask all the people to do? To help build it.

Who brought gifts for the tabernacle? All who were willing-hearted.

What did the women bring? Jewels of gold, fine linen, and cloth.

What did the men bring? Precious stones, spleen, and shittim-wood.

What did each one do? Each gave willingly, the best he had.

Why did they give their best things? Because they were giving to the Lord.

What has God given to us? His best gift, Jesus.

When is God pleased with our giving? When we give cheerfully.

Words with Little People.

God gives us—	Shall we give to God—
Jesus.	Ourselves?
Happiness.	Our service?
Eternal life.	Our best gifts?

If we take his gifts we shall gladly give to him.

THE LESSON CATECHISM.

[For the entire school.]

1. What were the children of Israel asked to bring gifts for? To make a tabernacle for God.

2. Who brought the gifts for which Moses asked? Every one who was willing.

3. What did each person bring? The best gift he had.

4. How does God regard those who thus give? "God loveth a cheerful giver."

5. How ought we nowadays to give? "According as the Lord hath prospered us."

CATECHISM QUESTION.

4. How was man the chief creature on earth?

Because the Creator made man in his own image.

Genesis 1. 27. So God created man in his own image, in the image of God created he him.

ANALYTICAL AND BIBLICAL OUTLINE.

The Gifts of God's People.

I. THE LORD'S OFFERING.

They brought the Lord's offering. v. 21.
 "An offering unto the Lord." Exod. 35. 5.
 "Bring ye all the tithes." Mal. 3. 10.

II. EVERY BODY'S OFFERING.

They came, both men and women. v. 22.
 "Who then is willing?" 1 Chron. 30. 5.
 "People had a mind to work." Neh. 4. 6.

III. A WILLING OFFERING.

As many as were willing-hearted. v. 22.
 "They offered willingly." 1 Chron. 30. 9.
 "God loveth a cheerful giver." 2 Cor. 9. 7.

IV. A LIBERAL OFFERING.

An offering of gold. v. 22.
 "Soweth bountifully... reap." 2 Cor. 9. 6.
 "He that giveth... with simplicity." Rom. 12. 8.

V. AN OFFERING OF TREASURE.

Bracelets... fine linen... wood. v. 22-24.
 "Enriched to all bountifulness" 2 Cor. 9. 11.
 "More blessed to give." Acts 20. 35.

VI. A MANNER OF WORK.

For all manner of work. v. 29.
 "As workers together with him." 2 Cor. 6. 1.
 "She hath done what she could." Mark 14. 8.

THOUGHTS FOR YOUNG PEOPLE.

Giving to God's Cause.

1. God's cause in the world needs our gifts, and is dependent upon them; for our own sake, and for the sake of his cause, he expects us to give toward it.

2. We should give voluntarily, and not wait to be called upon or appealed to for contributions. v. 21.

3. Each should give according to his ability, as the Israelites gave, some largely, in gold and jewels; some less, in silver and brass and wood; but all should give something. vs. 22-24.

4. Those who can give their work and skill should offer it, some to sing, others to speak, others to build. Our work is a noble gift to God; and whatever talent we possess should be laid at his feet. vs. 25, 30.

5. Notice that the entire people gave, rulers, nobles, rich and poor, men and women; so should all give and labor for the Church of Christ.

6. The object of these gifts made them all noble. They were for the tabernacle, the dwelling-place of God. Ours, too, will be ennobled by the service of Christ, to which they are given.

English Teacher's Notes.

There are two things needed to perfect a gift: a willing giver and a willing receiver. We all know the difference between a thing bestowed grudgingly, or simply of necessity, and a free offering of love. The former is like an artificial flower; it may be brilliant and showy, but there is no sweet perfume arising from it. The latter is fragrant as a newly gathered blossom. But the receiving is as important as the giving. I knew a little girl who was so surfeited with presents that she cared little for them. Could the friends that sent them have known how little they were valued they would have felt their offerings were wasted. Sometimes valuable gifts have been carelessly used and spoiled. Unless proceeding from the heart of the giver the gift is im-

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perfect in itself; unless taken to the heart of the receiver it has failed in its destination.

It is the latter half of our Golden Text which is generally enforced when the words are quoted. Our thoughts are directed to the giver and the giving. Let us to-day look at the former half, and endeavor rather to direct attention to the Receiver and the receiving.

The passage for to-day is not the only one in the Book of Exodus which brings before us a scene of giving. We read of another such scene last Sunday. We saw Aaron standing in the midst of Israel, while the people divested themselves of the golden earrings which they wore, and even took them from their children and gave them up to carry out their idolatrous purpose. They did it willingly and readily. They were cheerful givers. But was there any loving hand stretched out to receive the gift, any one to whom it brought gladness and satisfaction? There was none; cast into the fire by Aaron, the gold was fashioned to a molten calf, a senseless idol. The gift was more than wasted. Its results were dissipation, degradation, judgment, and sorrow.

How different the picture that meets our eyes to-day. There are gifts of all kinds brought out, costly possessions, personal ornaments, offerings of skill and industry, and all, like the golden earrings, brought willingly. We must not overlook a difference in the giving. The former gifts were brought readily enough at the moment, but without any deep stirring of heart or warm glow of satisfaction. These, on the contrary, were the outcome of gladness and gratitude and happy determination. But the contrast we have particularly to note is in the receiving.

The gifts were evidently precious in the eyes of the Receiver, for see what a description we get of them! It is the hand of love that has chronicled the whole. The different articles are all enumerated—the brass, the silver, the various ornaments of gold, the precious stones, the shittim (or acacia) wood, the rams' skins, and badgers' or seals' skins, the goats' hair, the fine and colored linen, the spice, and the oil. The writer seems to find a pleasure in mentioning each. None could say that his gift was unprized, unnoticed, or wasted. And they were not merely spoken of as gifts for the various requirements of the tabernacle, but as "the Lord's offering;" "an offering unto the Lord;" "a willing offering unto the Lord." Then see how the givers are spoken of—the men, the women, the rulers, every man, every one. Their skill and industry are not passed over; mention is made of the work of the "women who were wise-hearted." But most of all the motive is recorded and emphasized: "Every one whose heart stirred him up and whom his spirit made willing;" "as many as were willing-hearted;" "a willing offering;" "whose heart made them willing." The welcome, the appreciation accorded to the gifts was accorded in a yet higher degree to the givers: "God loveth a cheerful giver."

We are all givers. Youth, health, strength, time, talents, affections—all must be bestowed on someone or something. What is that child going to do with his warm heart and ardent spirit? What is that girl going to do with her winning manner, that youth with his courage and enterprise? Shall they be lavishly given to things which can never satisfy, to soulless things, to fading things, to things which only delude and deceive—to pleasure, business, fame, popularity, etc.? How many sacrifice their all to these, and get no thanks at all! And all the while one loving Voice says, "Give me thine heart."

Some seem to have little enough to give. The world slightes them and looks with contempt on their offerings. There is One who does not despise even "a broken and contrite heart." He who gave the greatest gift of all, the Son of his love for sinners, is the one Receiver who will never disappoint, no matter how small or how poor the offering may seem. "God loveth a cheerful giver."

The Lesson Council.

9. Where did the Israelites obtain their gifts for the tabernacle?

When they left Egypt they "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." Exod. 12:35. They had no established commercial relations with the tribes of the desert, but were dependent on what they brought with them. It is apparent that they had loaded themselves with the jewelry of the Egyptians before their departure from Goshen.—Dr. Mendehall.

Israel's sons did not in the first instance enter Egypt as paupers, but purchased and paid for their merchandise. When because of famine they at length all removed thence from Palestine, they were received and treated in a princely manner, as persons of wealth and influence would expect to be treated. When the Israelites were about to leave Egypt under Moses, after centuries of uncompensated servitude, under the divine direction, and with the most equitable claim, we are told that the Israelites did not "borrow" (Eng. Ver.) but "demanded" of the Egyptians "jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they offered them freely; and they spoiled

(שָׁבְרוּ) —plundered) the Egyptians!" Comp. Exod.

3. 21. and 11. 23.—Dr. Bowman.

At the burning bush (Exod. 3. 22) Moses is directed to see that the enslaved Israelites, whose services had made Egypt rich, should ask from the Egyptian jewels and gold and other treasures for the exodus. In Exod. 11. 2, on the day before the dreadful last plague, the slaying of the first-born, Moses is commanded to require the people to ask every man of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. From ver. 3 it is evident that the Egyptian population thought it but an act of justice to reimburse the departing Israelites. In Exod. 12. 35, 36, we read that the Israelites "asked of the Egyptians... and the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians."—Dean Wright.

10. What is the meaning of the name "Tabernacle of the congregation" as given in the Revised Version, "Tent of meeting?"

The first tabernacle of Moses was placed outside the camp in the desert, and was called the tabernacle of the congregation, because he or any Israelite was at liberty to go into it and communicate with the Lord; but after passing Sinai a second tabernacle, of which Bezaleel was the architect, and which was resplendent with beauty, took the place of the distant tent and stood in the center of the camp. The congregation assembled here, and offered worship. It was at this tabernacle that God revealed himself to the people; hence, it was appropriately called the "tent of meeting," or the place where God met the Israelites.—*Dr. Mendenhall.*

"Tabernacle of the congregation" is misleading, as it suggests a place wherein a congregation of people might assemble. Such was not the purpose of the "Tent of meeting," which was properly called a tent, because it was, to external appearance, a house or dwelling made of curtains, like the tents of nomadic and wandering tribes of the East. It was called the tent of meeting, because it was the divinely appointed symbol of the meeting and dwelling together of God and his people, as affirmed in Exod. 29, 42-46. It served as a material object-lesson to teach Israel how and on what terms God would graciously dwell with man and permit man to dwell with him.—*Dr. Terry.*

It refers in general to the place where Jehovah met Moses and the priests and the people. These last were gathered into a congregation at the entrance to the tent. In Exod. 40, 1 and 29 it is called tabernacle of the tent of meeting. This is the complete designation for that which is usually called the tabernacle. It is to be noted, however, that in Exod. 33, 7 it is said (Rev. Ver.), "Now Moses used to take (or, his) tent.... and he called it the tent of meeting." This must not be confounded with the phrase "tabernacle of the tent of meeting" in Exod. 35, 21; 40, 1 and 29. The tent of Moses was not the tabernacle, but rather his own official tent.—*Dean Wright.*

Cambridge Notes.

Exod. 35, 20-29.

It is instructive to notice the enthusiasm with which the people strive to make up for their recent apostasy. They had failed in the duty of waiting, they now succeeded when duty gave them a definite work to do. That work was one of extreme importance in the nation's religious history. The tabernacle was the visible token of Jehovah's constant dwelling with his people. Its minutest details were ordained by God himself, that it might stand as an inspired building, a counterpart of the inspired Book, with the initiative divine, the execution human. In this lesson we study the spirit in which it was made. The main thought seems to be that men did their best. The result would be not very magnificent in itself, but what of that? The gorgeous temple really introduced a danger in that it seemed an attempt to rear a building worthy of Jehovah's presence; the spirituality of Solomon's design would be soon forgotten. The sacred tent, with no splendors beyond what faithful toil could make out of materials gathered in the desert or saved from Egyptian spoils, taught that God condescends to accept men's gifts not according to their intrinsic value, but as tokens of a devoted heart. Mary's spikenard, the widow's two mites, the coarse spun cloth of the tabernacle, are worth more than the world's wealth to the Maker of all. **VER. 21.** Not all

came. Some had spent every thing on the golden calf, and perhaps some still secretly wished to do so. **Tent of meeting.** Where Jehovah met his people, also called the tabernacle, as his "dwelling." **VER. 22. Both.** The Hebrew seems to hint that the women were foremost. We see from 36, 5-7 that more was offered than was needed. **Brooches,** etc. The text is the most probable rendering, though ear-rings are thought by some to include nose-rings, and armlets may be really necklaces. **Every man.** That is, others came with articles of gold not included in the foregoing. **VER. 23. Blue.** Perhaps indigo. **Purple.** Dyed with the celebrated Tyrian murex. **Scarlet.** From a kind of cochineal insect. Stores of fine raiment are a particular form of wealth in the Old Testament. The four materials here mentioned seem to be Egyptian. **Goats' hair.** Still used by the Arabs for tent covering. There were two qualities, coarse, made from the outer hair, and fine, from the inner. **Skins.** North Africa has always been famous for its leather. **Sea-skins.** A general word denoting various animals of the seal tribe which frequent the Red Sea. The skins were valuable as being water-proof. **VER. 24.** It seems that the amount of silver was not large. Chap. 38, 25 *egg*, tells us the main sources of the silver and bronze, and how it was used. **Acacia.** A tree something like a large hawthorn in shape, plentiful in the wilderness, and supplying a hard and durable wood. **VER. 25. Wise-hearted.** That is, skillful. Spinning was women's special work. **Comp. Prov. 31, 19.** Flax, already dyed, was the material here. **VER. 26.** This describes women especially skilled; goats' hair seems to have been harder to spin. **VER. 27.** The "rulers" were perhaps the princes of the tribes (**Num. 1, 5-16**), and we may suppose each brought his tribe's stone for the breastplate (**28, 21**). Two larger stones were also given for the shoulder-pieces of the ephod, or high priestly robe (**ibid., 9-12**). **VER. 28.** For the use of this see 30, 23-33. **VER. 29.** Note how this verse sums up the central point of the whole—the perfect absence of compulsion and the general enthusiasm for the service of Jehovah.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a brief account of the connecting events, and the circum-tances.... The call for gifts, and the object for which they were needed, then and now.... The spirit of true giving: 1.) a spirit of willingness, ver. 21. 2.) Of liberality. 3.) Of self-sacrifice. 4.) Of work. 5.) Of unanimity. 6.) Of consecration.... What gifts may we bring to the cause of Christ?... Find Scripture examples of liberal giving—David, "the widow's mite," Mary of Bethany, Barnabas, etc.... Legend of a cathedral built by a king's gift of money, but the tablet bearing his name was changed by angels, and on it written the name of a poor woman who brought to the horses drawing stone for its walls a wisp of hay.... Little child dying in Philadelphia gave her treasure of \$7 to her pastor "to build a church for poor people." The minister told the story to his congregation, and the people gave money enough to build the church.

Beautiful Saviour.

Just as I am, thine own to be.

Ah! for thee.

My youth is thine.

Something for Jesus.

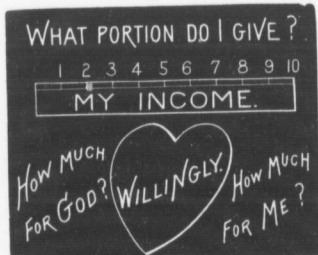
O scatter seeds.

Some work to do.

Awake, my soul.
I love thy kingdom, Lord.
To the work.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. The superintendent says, "This is a lesson on giving. The lines divided in tenths represent your income." Ask the question, pointing to the board, "What portion do you give? How much for God? How much for me? Can I cut off one tenth, and say, 'Yes, I give that much?' Who can authorize me to cut off two tenths? How many only give half of a tenth? Is there any one who will be forced to say, 'All for me, none for Christ?' What does your heart say? Are you a willing giver? Giving is not a matter of dollars and cents altogether, but of the heart."

Primary and Intermediate.

LESSON THOUGHT. Giving to the Lord.

INTRODUCTORY. Print "Presence," "Rock," "Covered," on the board, and question, calling back last lesson. Then tell that God took Moses again into the mountain with him and kept him forty days more. What was the name of the mountain? God told Moses to bring two more stone tables, and he wrote the commandments upon them. Who can tell what Moses did with the first tables? While Moses was in the mount this time, God gave him many commands for the people, and then told him about the tabernacle which he wanted the people to make for his worship. Moses told the people all these things, and they began at once to bring their gifts for the tabernacle. This lesson tells how they worked.



Which boy do you think would have helped to build the tabernacle? Make open hand on the board, also hand tightly closed.

Only the willing-hearted were asked to give. Tell how gladly they brought their gold and silver and brass, beautiful cloths and skins and woods. Tell how the women brought the work of their own hands, and how glad every one was to bring something. Show that each one did just what he could do. All could not do the same work, but all who had a willing heart could do something. Teach that it is so now; every one who

really wants to help the Lord's work can find a way to do it. Print Golden Text; and illustrate by some simple story from real life.

BUILDING FOR GOD. Every body is asked to help build a house for the Lord. One house that each may help to build is out of sight. "Ye are the temple of God." In every little life the building is going on. Is it to be a house for God or a house for self and Satan? Make list of things that go with the house for God: Love, self-denial, patience, obedience, etc. Something is brought every day toward the house. Imagine two children in the same family; one building the heart-house for God, the other for self. Show what a contrast there would be between the two in temper, words, acts. Speak solemnly of the sad end of that building which is not of God, but wood, hay, etc., which must be burned.

Lesson Word-Pictures.

Such a wonderful meeting of the children of Israel as Jonathan reports to his wife, Abigail!

"Every body there, Abigail, and Moses wants them to do every thing, it seems to me."

"For what, Jonathan?"

"For the tabernacle. Moses wants gold, silver, hangings of blue and purple and scarlet, and fine linen, and goats' hair, and oil, and onyx stones. O every thing! And how we, this people in the wilderness, are going to do it, I cannot tell."

"But let us think it over. Sit down, Jonathan, imagine that you are rich."

Jonathan holds up his hands in amazement. Rich! This desert-pilgrim!

"Feel rich, and now give as you feel, Jonathan! There is that bracelet of gold on your wrist."

"Yes, and your ear-rings."

"Here they are," and Abigail's beautiful, shapely hands reach up to the golden ear-rings, remove them, and throw them down on the floor of tent, there to lie by the side of Jonathan's heavy bracelet.

"And will you give your bright mirror of brass?" he asks.

"Yes, and I will go through the tent. There is a hanging of purple we can spare."

"But the red ram-skins, Abigail?"

"We will give what we have. Then you go through your flocks, Jonathan. Feel rich, and give of your rams and goats."

"It is a little flock," murmurs Jonathan, as he goes away. But he feels rich, and then gives unto his blessed heavenly Father. He takes the noblest rams. He selects the goats with the lonest, softest hair. And Abigail—with generous, loving eyes she looks all through the tent. She fetches out a rug, a skin, a hanging. She looks over her jewels. Ah, there are some of the ornaments received from Egypt, passover-night, and due for the bondman's work whose payment long was deferred. "The dear Lord shall have these," softly murmurs Abigail. Soon Jonathan is back at the tent. But, hark! What cheery music does he hear as he hears his home? It is the sound of the spinning of a daughter of Israel, for there in the tent door, the cool wind from the mountain-tops playing with her ark hair, sits the beautiful Hebrew, busily, rejoicingly at work for the house of the Lord. In other tents, Jonathan catches the hum of the spinning. Other men are going to their scanty flocks, coming back loaded as if they were rich. Other homes are ransacked for gifts of gold and silver.

At last we see long files of men, women, and children going from the tents to the appointed place of offering. One man is loaded down with shittim wood, and another is bringing a bundle of badgers' skins. Here

comes Jonathan with gifts from his flock, while Abigail follows with her deftly spun hangings—and with valued trinkets of gold. From yonder dellie comes one of the rulers bringing oil and sweet spices, and—hark! Hear the merry voices of children troop[ing] over that bit of grass, and bearing some offering from their

homes. Still the givers come, O, so many, all bringing, all happy, and into what a great sunset-cloud their offerings accumulate! How the smile of God must have rested upon that free-will offering, and all the brightness of the latter seemed only a reflection of that smile!

B. C. 1490.

LESSON V. THE TABERNACLE.

[July 29.]



- Exod. 40. 1-16.** [Commit to memory verses 1-3.]
- 1 And the LORD spake unto Mo'ses, saying,
- 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
- 3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.
- 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
- 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
- 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
- 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

General

Statement.

Through all the autumn and winter of the first year after the exodus from Egypt, the Israelites were busy with the preparations for and the construction of the tabernacle. At last it stood complete upon the sandy floor of the desert, in the center of the camp of Israel. Around it was an open court, marked off from the surrounding tents by a wall of curtains, a hundred and fifty feet long, seventy-five feet wide, and seven feet high, within which only the priests could enter. Within it stood the great altar of "brass" or copper, day and night smoking with its sacrifices, and proclaiming redemption by the blood of One yet to come. At the door of the sacred tent was the brazen laver, with its water for washing, declaring the purity of God's service. We lift the curtain and pass within the

Explanatory and

Practical Notes.

Verses 1, 2. The Lord spake. The manner of God's revelation of his will to Moses cannot be known. On the first day of the first month, The Hebrew year had two New Year days. The civil year began on the first of the month Tisri, nearly corresponding to our October; and the ecclesiastical year on the month Nisan or Abib, near April. Shalt thou set up. For nearly six months the materials were in preparation, and the edifice was raised on the New Year's day in the spring, lacking fourteen days of a year after the Israelites went out of Egypt. **The tabernacle of the tent.** The tabernacle was a tent with sides of boards covered with gold, and roof of several thicknesses, consisting of goats'-hair cloth, red rams' skins, and seal-skins. It was fifteen feet wide and high (reckoning the cubit at a foot and a half), and forty-five feet long; had a pointed roof, but whether with or without a ridge pole is uncertain, and was divided into two rooms. **The tent of the congregation.** Rev. Ver. "tent of meeting;" so named because it was the tent where God would meet with men. (1) *We need no tent as a place of meeting with God, if we carry him in our hearts.*

3. Therein. In the smaller of the two rooms, the holy of holies, or sanctuary; a room ten feet square; roofed with variegated tapestry; and entered on only one day in the year, by the high-priest alone. **The ark of the testimony.** An oblong chest or coffer of sycamore wood, overlain within and without with gold, about three feet nine inches long, by two feet three inches in depth and width. It was the depository of the two stone tablets containing the ten commandments, of

- 8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
- 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
- 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
- 11 And thou shalt anoint the laver and his foot, and sanctify it.
- 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
- 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
- 14 And thou shalt bring his sons, and clothe them with costs:
- 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations.
- 16 Thus did Mo'ses: according to all that the LORD commanded him, so did he.

threshold of the tabernacle. The light of the day is exchanged for the soft rays from the golden lamp-bread, revealing to our sight the table with its show-bread, and the golden altar of incense, all pointing to Christ as the Light, the Bread, the Intercessor for mankind. Within the second veil, where none save anointed eyes may look, stands the ark of the covenant, covered with a golden lid, the "mercy-seat," where on one day in each year man meets with God. Thus was presented to earthly minds the conception of God dwelling among his people, receiving their offerings, and meeting them in fellowship. And thus was dimly shadowed forth the picture of One who should in due time enter within the holiest of all as our Redeemer and our Priest.

4. Thou shalt bring in. The references is now to the holy place, or exterior room of the tent, a chamber thirty feet long and one half as wide. **The table.** This was made of acacia-wood covered with gold; was three feet long, a foot and a half wide, and two feet three inches high; and stood on the right of one entering the room from without. **The tables . . . upon it.** Twelve cakes of unleavened bread changed every week, and perhaps representing Christ as the Bread of Life, John 6. 35. 39. **The candlestick.** More properly the lampstand; an upright shaft from which seven branches curved forth on either side, making seven sockets in which lamps were placed. It was two feet gold, and contained \$35,000 worth of the precious metal. It stood on the left side of the room, and furnished its only light, thus being a type of Him who is "the Light of the World." It was reported by tradition that all the lamps were lighted at night, but only the central one during the day-time.

5. The altar of gold. The incense altar of acacia wood covered with gold, three feet high and a foot and

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a half square. It stood directly in front of the veil, and represented Christ as intercessor for his people. Heb. 7. 25. For the incense. This was offered twice a day, kindled with live coals from the altar of burnt-offering, and represented Christ, which is effectual through the atonement of Christ. The hanging of the door. The curtain at the entrance of the tabernacle, through which the priests entered daily into the holy place. (3) Every day we need the offering of prayer and praise to God.

6. The altar of the burnt-offering. The largest article in the furniture of the tabernacle, made of wood, covered outside and inside with plates of "brass" or copper. It was seven and a half feet square by four and a half feet high, and stood in the outer court. Upon it all the sacrifices were offered, and the fire was kept constantly burning.

7. The laver. This was a large font used for the ablutions of the priests in the services; made of the brazen or copper mirrors of the women of Israel (Exod. 38. 8), and standing at the left of the door to the tabernacle.

8. The court round about. This was the open place around the tabernacle one hundred and fifty feet long and seventy-five feet wide, and surrounded by a curtain seven feet and a half high. The post on which this curtain hung were sixty in number, twenty on each side and ten on each end. The hanging at the court gate. At the eastern end, a finer curtain, one more easily moved aside, was hung over the entrance to the court.

9-11. The anointing oil. This was made of peculiar ingredients, and was forbidden for other uses than the services of the sanctuary. Hallow it. To signify that it was set apart, consecrated to a holy use, as the "tent of meeting" with God. All his vessels. Rev. Ver. "the furniture." (4) As the dwelling-place of God. *our hearts should be kept holy.* An altar most holy. None but the priests were permitted to touch the altar.

HOME READINGS.

- M. The tabernacle. Exod. 40, 1-16.
- Tu. The command obeyed. Exod. 40, 17-19, 33-38.
- W. Solomon's temple. 1 Kings 8, 1-18.
- Th. The temple dedicated. 1 Kings 8, 30-30.
- F. Christ's teaching on true worship. John 4, 19-26.
- S. A more perfect tabernacle. Heb. 9, 1-12.
- S. The new and living way. Heb. 10, 11-23.

GOLDEN TEXT.

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

LESSON HYMNS.

- No. 43, Dominion Hymnal.
Forever here my rest shall be,
Close to thy bleeding side.
- No. 34, Dominion Hymnal.
Thou my everlasting portion,
More than friend or life to me.
- No. 24, Dominion Hymnal.
Safe in the arms of Jesus,
Safe on his gentle breast.

TIME.—1400 B. C.

PLACE.—At Sinai.

DOCTRINAL SUGGESTION.—The Church of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Tabernacle.
How was the work provided for in the last lesson accomplished? chap. 38, 43.
What was the next thing to be done?
What peculiarly marked the arrangement of the tabernacle?
What was the great purpose of this institution?
How was it perpetuated in after Jewish history?
What relation or connection is there between the institution called the church and the tabernacle?
How long did the tabernacle exist?
What special mark of God's presence for thirty-eight years attended the tabernacle?
2. The Priests.
What was to be the duty of the priests?

In after times, however, men accused of crime fled for refuge to the altar, and took hold of the horns on its corners. His vessels. The pans, shovels, knives, etc., used in the services of sacrifices. The laver, and his foot. Rev. Ver., "his base;" probably the enlarged foundation, which may have been like a basin, containing water.

12. Aaron. The elder brother of Moses, set apart for the priestly office, which was to be hereditary in his family. His sons. They were four in number, but the two older were soon after this slain by fire from the Lord for sacrifice. Lev. 10. Wash them with water. By bathing their entire bodies; symbolical of the cleansing required of those who draw nigh to God.

13. The holy garments. These were the peculiar clothing of the priests, some common to all the family, as the linen breeches, coat, girdle, and turban or bonnet; others worn by the high-priest only, as the ephod, the breastplate, the robe, and the golden plate for the forehead. These white garments were a token of the purity required of those who wore them, and a type of Christ, the spotless High-priest of heaven. The high minister. He was to stand as the mediator between God and men, representing God to the people, and the people before God.

14. 15. Cloth them with coats. Tunics, or long skirts of linen cloth. These priestly garments were never used for ordinary wear, but when soiled were made into wicks for the lamps, shall surely be an everlasting priesthood. Rev. Ver., "shall be to them for an everlasting priesthood." This is generally interpreted to mean that the sons of Aaron were anointed for all, and that their descendants in the priesthood were not anointed, except such as became high-priests.

16. Thundid Moses. It was characteristic of Moses that he gave a loyal and exact obedience to every command of God.

Who were to be the priests?
How long was the order of priests to continue?
Can you find in ver. 15 an argument for or against the Roman Catholic custom of forbidding priests to marry?
How were the priests to be recognized among the people?
How were they to be specially prepared for their work?
Who is the high-priest of the Christian Church? Heb. 4. 14.
What preparation was required of Aaron and his sons before their anointing? ver. 12.
What preparation of heart is thereby symbolized for us?

Practical Teachings.

The tabernacle was God's first great school for his Church. It taught that God was invisible; that man ought to consecrate himself wholly to God; that man must be wholly cleansed from sin; that man could not come to God except through a mediator; that man must give himself and his substance for the Church of God; that man must daily offer his life a service and sacrifice to God. How much better way hath God provided for us through Christ!

Hints for Home Study.

1. Find how long time had elapsed since the departure from Egypt to the completion of the tabernacle.
2. Enumerate their journeys, telling all the places to which they had been.
3. Recall all the various gifts which had been made for this tabernacle.
4. Study out the after history of this first church edifice, and learn what became of it.
5. If you can, get the little Chautauqua Text-book on *The Tabernacle*, and read it.
6. Read what the book of Hebrews says about the tabernacle.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Tabernacle.
At whose command did Moses set up the tabernacle?
On what day of what month?
What was to be placed within the tent?
By what was the ark hidden from sight?
What two articles were next placed in the tent?
What direction was given about the table?
What command about the candlestick?

- What altar was placed in the tabernacle?
 Where was the altar of burnt-offering?
 What was the position of the laver?
 What was to surround the whole?
 What was then done to hallow the tabernacle?
 In what way was the altar of burnt-offering sanctified?
 What was done to the laver?
 What says the Golden Text about the tabernacle of God?
- 2. The Priests.**
 Who was first set apart for the priesthood?
 With what ceremonies was he set apart?
 Who were associated with Aaron as priests?
 How were they robed?
 How were they consecrated?
 How long was the priesthood to continue?
 What tribe of Israel was thus set apart as priests?
 How fully did Moses obey the law?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's house is a holy place?
2. That God's service requires a holy priesthood?
3. That God's commands call for exact obedience?

Hints for Home Study.

- Find a description of "the ark of the testimony," and learn by what other names it is called.
 Find a description of "the holy garments" of Aaron and his sons.

QUESTIONS FOR YOUNGER SCHOLARS.

Who told Moses how to build the tabernacle? The Lord.
 Of what was it made? Of shittim-wood, covered with gold.
 Into what did a curtain divide it? Into two rooms.
 What was the farther one called? The holy of holies.

What stood in this room? The ark.
 What was the ark? A box, covered with gold.
 What was the top of it called? The mercy-seat.
 What stood just outside of the curtain? The altar of incense, the table of show-bread, and the golden candlestick.
 What stood outside the door of the tabernacle? The altar of burnt-offering.

What was near this altar? The laver.
 What surrounded the tabernacle? Brass pillars, between which hung beautiful curtains.

Who were allowed to enter the tabernacle? The priests, Aaron and his sons.
 In what were they clothed? Holy and beautiful garments.

What did the Lord tell Moses to do? To anoint them.
 Of what were all these things types? Of holy things.

Words with Little People.

What do you see in this lesson?
 The holy of holies, a type of heaven.
 The ark, a type of Christ.
 The blood of the sacrifice, a type of Jesus' blood.
 The high-priest, a type of our High-priest, Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the tabernacle? The first church of history.
2. What was it designed to teach? How men could worship God.
3. What great truth did it teach about God? That God is a spirit, and invisible.
4. What did it teach concerning man's approach to God? There is one way, and one only.
5. The old tabernacle perished; does the idea still remain? "Behold the tabernacle," etc.
6. How does God still dwell among men? By the blessed Comforter, the Holy Ghost.

CATECHISM QUESTION.

5. In what part of man is the image of God?
 In his spirit or soul, which was breathed into him by the Creator.
 Genesis ii. 7.

ANALYTICAL AND BIBLICAL OUTLINE.

Christ in the Tabernacle.

- I. THE ARK.
The ark of the testimony. v. 3.
 "The Word was God." John 1. 1.
- II. THE VEIL.
Cover the ark with the vell. v. 3.
 "Through the vell... his flesh." Heb. 10. 20.
- III. THE TABLE.
Bring in the table. v. 4.
 "I am the bread of life." John 6. 35.
- IV. THE CANDLESSTICK.
The candlestick... the lamps. v. 4.
 "I am the light of the world." John 9. 5.
- V. THE ALTAR OF INCENSE.
The altar of gold for the incense. v. 5.
 "Ever liveth to make intercession." Heb. 8. 25.
- VI. THE ALTAR OF BURNT-OFFERING.
Set the altar... before the door. v. 6.
 "Redemption through his blood." Eph. 1. 7.
- VII. THE LAVER.
Laver between the tent... and the altar. v. 7.
 "The washing of regeneration." Titus 3. 5.
- VIII. THE COURT.
Set up the court round about. v. 8.
 "Broken down... wall of partition." Eph. 2. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Gospel in the Tabernacle.

1. The tabernacle stood in the center of the court; so religion is the most important element in national, family, and personal life.
2. The court marked the separation of God's house and his people from the rest of the world.
3. The altar of burnt-offering, the largest and most prominent object in the tabernacle establishment, shows the importance of the atonement as a doctrine of salvation.
4. The laver at the door of the tabernacle betokened the purity required by the service of God.
5. The two rooms of the tabernacle represent God's dwelling-place: the holy place his Church on earth, the holy of holies his Church in heaven.
6. The candlestick is the Church, precious as gold, with many branches, yet one light, upholding Christ, the Light of men.
7. The table proclaims Christ as the bread of life, on which his royal priesthood feed.
8. The incense-altar, close by the mercy-seat, shows Christ as our High-priest presenting the incense of our prayers before the throne.
9. The veil shows how close is the relation, and how slight the separation between the Church on earth and the Church in heaven.
10. The mercy-seat shows God dwelling in the midst of his people, to accept their prayers, and to guide them by his glory.

English Teacher's Notes.

We have, most of us, watched the building of some house as it slowly rose from its foundations, seen the lower rooms partitioned off, the walls rising higher and higher, the upper rooms completed, and the roof gradually covering in the whole. We may go over that house after its completion, may see the furniture carried in. But by and by we find there is no more free going in and out; the door is closed;

the occupier is there; strangers have no right to enter at will; the inside is private and the passers by are shut out. Yet there is an approach to the house—a door—which is meant to open, perhaps a gate, carriage-drive, porch, etc. It is intended that some should enter. The house, though occupied, and shut from the gaze of outsiders, is accessible to some.

It was just so with the dwelling place (mishcan) of which we read in the passage for to-day. It is hardly possible in one lesson even to allude to all the teachings of the tabernacle. I propose, therefore, to take up three elementary points which appear in the passage.

1. The tabernacle was God's dwelling-place in the midst of Israel. The people had supplied the materials for its erection. They had, many of them, diligently worked at it until every thing was complete and the whole ready to be set up. They might have seen all the various parts before they were put together. But when it was once erected and every thing arranged in order they saw no more excepting the outside covering. Yet, day by day, as the pillar of cloud rested over it, they knew that God's presence was there, that he dwelt in the midst of them, although they could not enter his abode.

2. This dwelling-place with all it contained was strictly shut off from those outside. No sooner was the ark deposited in the innermost recess than the thick curtain, "veil," or "screen" (R. V.) was hung before it. No sooner were the table, the candlestick, and the incense-altar in their place than a second "screen" shut them in. After this a court was erected all around the tabernacle, and another "screen" put up at the gate.

3. With all this there was a way of approach. There was a laver in the court, so that certain persons might wash before entering the holy precincts. The altar for sacrifice stood right before the door of the tabernacle. Priests were set apart to go in and out, to offer sacrifice, burn incense, trim the lamps, and place the show-bread on the table, and one of these, the high-priest, specially to represent the people of Israel. To these the dwelling-place of Jehovah was accessible.

Now, what might Israel and what may we learn from these things?

1. God's loving desire and purpose to dwell with man. Man forgets God, but God does not forget him. The Lord of heaven and earth longs to bestow on his poor, sinful creatures the very highest privilege and happiness. He created them for this purpose, and though they have got far away from him, he seeks to restore them. There is many a town which would think itself well off to get a royal visitor. I have no doubt that the town of Wiesbaden, which, at the moment I write, is looking for the visit of the Emperor Frederick of Germany, will receive him with all possible delight and honor. Would the Lord of all be thus welcomed in the class?

2. The barrier that shuts man out from God.

Though he came into the midst of Israel, the dwelling-place he chose was strictly guarded. The people might not come into his immediate presence. The "veil," or "screen," was between. What shut them out shuts out mankind generally—sin. The guilty and sin-stained cannot stand before the holy One. This fact is at the root of man's desire to forget God, though pride will not acknowledge it, and though many seem to think they have a perfect right to enter God's home above, though they could not claim the same right to enter their neighbor's house if strangers to him.

3. The way of approach God has provided. Access was given to Israel through the priests. The way was made through sacrifice. The shed blood was the pass into the holy place. So God has made a way for all mankind! We need but one Representative, and our High-priest has not only passed the veil, but has removed it, so that access is free to all who will take the God-appointed way.

And for those who come there is the promise, not merely that they shall be made welcome, but that the holy One will come to them, and make his spiritual tabernacle in their heart: "I will dwell in them and walk in them" (2 Cor. 6, 16), and the further promise for the future of which our Golden Text reminds us.

The Lesson Council.

Question 11. What was the purpose of the tabernacle?

To educate a people accustomed to the grossest form of idolatry into the knowledge and worship of the true God.—*Dr. Tuttle.*

The main purpose was to afford Jehovah a visible and an approachable dwelling-place in the midst of his people. "And let them make me a sanctuary; that I may dwell among them." Exod. 25, 8. With them he had covenanted. To Moses he had promised that his presence should go with him. Therefore the tabernacle was built according to the pattern shown to Moses in the mount. It is to be noticed that the order of Jehovah's revelation to Moses concerning the tabernacle work treats first of the ark. Exod. 25, 10-16. This was to be the dwelling-place of the ten words. The tabernacle therefore served as a constant reminder to the people of the law and of the covenant, a reminder of their abiding and placable Jehovah.—*Dean Wright.*

The tabernacle was regarded as God's dwelling-place (Exod. 25, 8); the repository of the articles or furniture of worship, as the ark, altars, vessels, etc., and as the place of worship.—*Dr. Mendenhall.*

12. Are there analogies in the eastern world of such movable buildings for worship as the tabernacle?

I know of none whatever. It seems to have been unique in character and design, secluded rather than exposing the deity to be worshipped, as did the Egyptians. God seems to have arranged an institution without a parallel, and so intended it to be for his "peculiar people." Yet he so appointed it that it was perfectly adapted to the itinerary of the desert, and afterward the "tabernacle" was replaced by the temple, which in turn was replaced by Christ as "a more perfect tabernacle." See John 11, 19.—*Dr. Bowman.*

Hengstenberg, *Egypt and the Books of Moses*, gives many instances of more or less importance in

support of the position that the ark of Israel was copied from the ark of Egypt. The movable shrines or arks exhibited on Egyptian monuments certainly suggest the ark of the covenant. These shrines were carried by means of poles borne on men's shoulders, and some shrines show figures suggesting the cherubim. But the Egyptian arks show the symbols of deity and were borne in processions. Neither of these things was true of the ark of the covenant. The sacred tent of the Carthaginians, mentioned by Diodorus, furnishes another parallel. For still others see *Bahr's Symbolik*, vol. 1, page 399.—*Dean Wright*.

13. Are buildings of such material and form, though not for worship, found in the East?

The tents of nomadic tribes, especially the tent villages of the Bedouins, quite accurately represent the tabernacle structures of the Israelites. The sides are perpendicular and made of boards covered with goats' skins, or mats, or hair cloth, with certain roof, affording protection and comfort to the family within. The writer saw such a village north of Nazareth when on his way to Damascus in 1881.—*Dr. Mendenhall*.

14. Was the roof of the tabernacle flat or sloping?

While the roof of an Oriental house is flat, the roof of the tent or tabernacle is sloping; and there is no reason to doubt that the roof of the tabernacle of Moses sloped like that of the Oriental tents to-day. Indeed, so far as we have any description of the tabernacle in the Scriptures, it is clear that the sides were of boards ornamented with cloth, with a sloping curtain roof, capable of shedding rain, and adapted to the comfort of those underneath it.—*Dr. Mendenhall*.

Nothing in the description of the plan of the sacred tent enables us absolutely to determine this question. But if the curtains were thrown over the interior board structure so as to form a flat roof, they must, in the nature of the case have become so depressed by their own weight as to hold a pool of water rather than protect from rain. It seems better, therefore, to suppose that this tent, like all dwellings covered with curtains, had a ridge pole and a sloping roof.—*Dr. M. S. Terry*.

If we distinguish between 1) tabernacle (Heb. *mis-kahn*, Exod. 26, 6 and 7), 2) its tent, and 3) its covering, then according to Exod. 26, 6 the 1) tabernacle was open at the top and was roofed over (Exod. 26, 7), or protected by the sloping roof of 2) its tent, which tent was itself re-enforced over 1) the tabernacle by 3) its covering. Yet the word tabernacle is not always used in this restricted sense. It frequently is found as the rendering of 2) plus 3)—*Dean Wright*.

Cambridge Notes.

The tabernacle occupies an extraordinary proportion of the Mosaic records, and its importance is further seen in the symbolic interpretation of Hebrew which never refers to the temple. It embodied the conception of theocracy, that is, direct government by God. The human leader was replaced by the pillar of cloud, the sheik's tent by the sacred dwelling into which the divine King's ministers went to receive his commands. The holiest place was his immediate abode, while the holy place was the appointed center of service. The New Testament teaches us that the tabernacle symbolized the incarnate body of Christ, Heb. 9, 11; John 1, 14, marg.; 2, 19; 14, 10; Col. 2, 9. The holiest place also shadowed forth those heavens into which he passed to offer his redeeming blood before God. Like the monarchy compared with the pure theocracy, the substitution of temple for tabernacle was a (perhaps in-

evitable) retrogression. It involved restricting to one spot the sign of Jehovah's presence everywhere with his people, while its magnificence, as we have seen, introduced a fruitful seed of externalism. In form we must imagine an ordinary tent, forty-five feet long and thirty broad, with the roof supported by a framework resting on five graduated pillars at each end. Of each side a space of 7½ feet was left open, within which were wooden walls 15 feet high and 15 feet apart, joined at the farther end by a cross wall. Parallel with the latter hung two veils, one at the entrance of the tent, the other dividing off the holiest place, a cube of 15 feet. Most of these measurements were exactly doubled in the temple. As to the style of art, we cannot exclusively compare that of any country. It seems to have been thoroughly eclectic, adopting points from Egyptian, Assyrian, and Babylonian alike.

VER. 2. *First month*. Nisan, nearly a year after the Exodus. VER. 3. *Ark*. See Heb. 9, 4. Described here by its principal contents, the sacred tables, before which were placed the memorials of God's faithfulness. VER. 4. *Table*. For the "Presence Bread." It was the national "meal-offering," standing perpetually before Jehovah as a sign that he accepted the good works of his people (Cook). *Candelstick*. Standing on the south side, the table on the north, with the golden altar between. The lampstand figures prominently, with the table, on the Arch of Pity. It was necessitated by the exclusion of daylight. Comp. Rev. 21, 23. The seven lamps on the branching stem typified the light of the covenant, illuminating the scene of worship. Comp. Rev. 1, 12, 13, 20, where the Church is described as the lamp of the world. See also Matt. 5, 14-16; Zech. 4. VER. 5. *Altar*. Notice how closely this agrees with Heb. 9, 4, where also the incense altar is intimately connected with the holy place, though standing outside it. While useful in counteracting the effluvia, the incense was essential as symbolizing acceptable prayer. Comp. Rev. 8, 3, 4. Hence its association with the shrine. *Door*. That is, the outer veil. VER. 7. The "washing of regeneration" follows the blood of atonement, and both are necessary before man can enter the place of service. VER. 8. The court was an open space 150 feet by 75, bounded by curtains hanging on gilt bars; at the east end hung the curtains through which entrance was made. Here the people assembled for worship. VER. 9. Anointing is throughout the Old Testament the symbol of consecration, the type of the Holy Spirit. 1 John 2, 20, 27. The anointing of the tent becomes specially significant when we remember its Antitype, the Incarnate Messiah. Comp. Acts 4, 26, 27; 10, 38, etc. VER. 10. *Mot holy*. Comp. 26, 34; 30, 10, 29; 29, 37; Num. 18, 10. Though outside it shared the sanctity of the tent. VER. 11. *Base*. See 38, 8. VER. 12. The institution of the priesthood, like all its subsequent actions, is symbolized by ceremonial purifications. They must be clean who bear the vessels of Jehovah. For the symbolism see Heb. 10, 22; 1 Pet. 3, 21; Eph. 5, 26; Tit. 3, 5. VER. 13. See Lev. 8 for a fuller description. The high-priesthood of Aaron should be minutely studied in its relation to that of Christ, a chief subject of Hebrews. The order of Melchizedek was a fitter type as being 1) universal, not Jewish; 2) royal; 3) without recorded succession; 4) rested in a person of mysterious greatness beyond even Abraham's, representative of a primitive and profoundly spiritual faith. VER. 15. The rabbins say that this anointing served for all their successors. Only the high-priest was specially anointed; for the copiousness of this see Ps. 133, 2. Hence his name of "anointed priest" (Lev. 43, etc.). VER. 6. It seems probable that Moses's instructions were

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mainly to the eye and not the ear; he saw the "pat- tern" in his vision (25, 9, 40).

Berean Methods.

Hints for the Teachers' Meeting and the Class.

If the school can obtain a set of Dr. Strong's large colored pictures of the tabernacle and its furniture, they will greatly add to the interest of the lesson. Send to Harris & Jones, Providence, R. I. ... Draw or show a design of the ground-plan of the tabernacle, showing the location of each article connected with it. ... Explain each part and article in the tabernacle, its form, size, location, and typical purpose. ... Show how each part of the tabernacle foreshadowed Christ. ... What the tabernacle demanded of the Israelites: 1.) Liberal giving. 2.) Thought (an object-lesson in which they were to find the meaning). 3.) Reverence. 4.) Obedi- ence. ... What is now the tabernacle of God's presence, and where is it?

References.—FREEMAN. Ver. 2: The Jewish tabernacle, 141. Ver. 3: The ark of the covenant, 142. Ver. 4: The table of showbread; the golden candlestick, 143. Ver. 5: The golden altar of incense, 144. Ver. 6: The great altar of burnt-offering, 145. Ver. 7: The brazen laver, 146. Ver. 8: The outer court, 147. Ver. 13: Priestly garments, 148.

Come, thou almighty King.

Jesus, where'er thy people meet.

Lord, this day thy children meet.

Blessed hour of prayer.

In thy name, O Lord, assembling,

Angel voices,

Within God's temple now we meet.

From every stormy wind that blows.

The Church's foundation.

Tell it out.

Primary and Intermediate.

LESSON THOUGHT. God with us.

INTRODUCTORY. Recall the bringing of gifts for the tabernacle. Let children tell of different things that were brought. Make it clear that the tabernacle was a place of worship, as a church is with us. Dwell a little upon the thought that God wanted the people to have a place where they could worship him. Tell that he cared enough about it to tell just how it should be made. Teach that God cares about our places of worship, and he wants us to care about them too. Show that besides being a place for worship, the tabernacle is a type of holy and beautiful things. If we study it carefully, we shall see many things in it pointing to Jesus, our blessed Saviour.

Pin up a picture of the tabernacle, and give as much time to explaining it in detail as seems best for your class. If you can secure pictures of the separate parts—the altar, the ark, the laver, etc. do so. The important thing in teaching this lesson is to show how every thing points to Christ.



THE ALTAR. Tell that this stood outside the tabernacle. Sacrifices were offered here. The flesh of animals was placed on this altar, and there remained until consumed by fire. What can we offer God? Teach that the child who will come to Jesus must bring an offering of sorrow for sin, and willingness to give it up. Our hearts

are sinful, and we must show that we want to part with sin before we can come close to Jesus. Speak of the laver, or washing place, between the altar and the tabernacle. Sin repented of must be washed away. Show that Jesus is our altar. To him we bring our sins. And Jesus is our place of cleansing. Sing, "What can wash away my sin?"

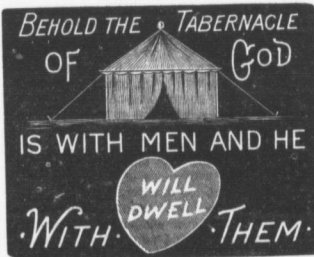
THE MERCY-SEAT. Jesus is here, ready to show love and mercy to any one who comes to him truly sorry for sin. The mercy-seat was the top of the ark. Show how the ark was a type of Christ. It is a place of safety, as the ark was in the time of the flood.

THE HIGH-PRIEST. A priest was here to offer sacrifices. He wore holy and beautiful garments, and was a type of Jesus, our High-priest. Jesus gave himself as our sacrifice. Now he is gone into the Holy Place, and there he speaks for us.

Make heart, light falling upon it; above, "God with us," and inside, "God's Temple." Teach that the heart can only be a temple of God when evil things are cast out.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. The blackboard has on it a lesson representing the condescension of God. His presence dwelt in the tabernacle in the wilderness, and now that tabernacle and all its symbols are united in Christ, and he will dwell with men, in each individual heart of them that love him.

GO IN THE TABERNACLE.

- All wise. Perfect in plan.
A Spirit. No image of himself.
Holy. A perfect law.
Merciful. Ark and atoning blood.
Pure. Nothing unclean.
Love. Dwelling place with men.

DIRECTIONS FOR DRAWING. The tabernacle with white chalk, the heart with red, and the words all in such shade or color that may be selected. Blue would be a good color. Red, white, and blue symbolize our National Union, and may be used to illustrate the union of the old types in the new dispensation.

Lesson Word-Pictures.

A house for the Lord, a house that shall be his own, a home in the wilderness. There they lie, gathered in one glittering pile, hangings and pillars for the court and the tabernacle, altar of brass, altar of gold, candlestick of gold, ark of the testimony, beautiful veil for the most holy place, all are ready. The first day of the New Year this house shall be raised. It shall be given to God with the New Year.

Set up the tabernacle, its pillars, its boards, and cover them with rich folds of blue and purple and scarlet. Wrap the rainbow about it, the sign of a perpetual covenant. Into its inmost recesses bear the ark of the testimony, the ark with its mercy-seat, above which droop the wings of the cherubim with faces of awe that change not from day to day. Let fall before it the beautiful veil bright as with jewels, and leave it alone, there in the shadows, there in the silence unbroken by any foot-fall save once in the year, alone with the Shekinah, the mysterious Shekinah.

Set in the tent of the congregation, on the northward side, the table, the king's table with its overlaying of gold and crown of gold, and heap it with the bread, the unfailling bread, with which the king shall feed all his beloved. Set over against the table, on the southward side, the glittering candlestick, that stately tree of gold, with branches of gold and flowers of gold. Now light its lamps, that with fruit of gold it shall be all ablaze, resplendent with the light that shall never go out through the long night.

Set up the altar of gold. Let its sweet, incensed breath of flame go up before the Lord. Now let the hanging of the tabernacle door fall like a veil before this vision of the perpetual feast and perpetual light.

Now let many hands bear forward the huge, massive altar overlaid with brass. Set it by the door of the tabernacle, the great altar with grate of brass and vessels of brass. Let it stand with broad, open top under the silent sky, its smoke to go straight to heaven. Near it place the laver of brass, with foot of brass. And hark! Hear the water running into it, stream after stream of crystal! Now separate all this hallowed ground with sacred ministry from the world. About all draw the great court with pillars of shittim wood and sockets of brass and hooks of silver. Swing from pillar to pillar the curtains of the twin linen, and let fall before the gate folds of blue and purple and scarlet and the fine twined linen. And now, O Moses, take holy oil and touch with it the great altar and its vessels and laver. The golden candlestick and table, and incense, and now, with softer foot-fall, let the great leader approach the inner veil, gently draw it aside, and with reverent touch set apart the silent dwelling-place of the Shekinah, and the ark of the testimony.

But who are these that have come to the tabernacle door, a great crowd looking on? Who wait by the laver of brass filled with crystal water? Grave Aaron and his sons. Purify them with water. Clothe them with garments priestly and holy. Touch them with the sanctifying oil and set them to minister before the Lord forever. Then let the glory of the God of Israel come down, cover and possess this offering of a pilgrim people on their way to the Promised Land. So, O Lord, separate us from the world! Set us apart, our life, our labors. Purify our affections. Sanctify our talents. Let creatures of earth be the temples of thy heavenly presence!

LESSONS FOR AUGUST, 1888.

- AUGUST 5. The Burnt Offering. Lev. 1. 1-9.
AUGUST 12. The Day of Atonement. Lev. 16 1-16.
AUGUST 19. The Feast of Tabernacles. Lev. 23. 33-44.
AUGUST 26. The Pillar of Cloud and of Fire. Num. 9. 15-23.

As by flattery a man opens his bosom to his mortal enemy, so by detraction and slander he shuts the same to his best friends.—*Dr. South.*

Thoughts for the Quiet Hour.

—The Lord is good, and often does not give what we should wish, in order that he may give what we should wish still more.—*Augustine.*

—Let no man think lightly of evil, saying in his heart, "It will not come nigh me." Let no man think lightly of good, saying in his heart, "It will not benefit me." Even by the falling of water-drops a water-pot is filled.—*Buddha.*

—There is always a spot in our sunshine; it is the shadow of ourselves.—*Carlyle.*

—He who diligently discharges the duties of the earthly may not less sedulously—nay, at the same moment—fulfill those of the heavenly sphere; at once "diligent in business" and "fervent in spirit, serving the Lord."—*John Calvin.*

—A man has no right to yield the search for God until he wishes for him far more than for all things else.—*E. S. Phelps.*

—Words are spiritual forces, angels of blessing or of cursing. Unuttered, we control them; uttered, they control us.—*Anon.*

—The best way to secure man's favor is by seeking God's favor. There is no sure basis of friend-ship in sin. Unless our course is approved of God, we shall not long have man's approval.—*Trumbull.*

—If you are disposed to sit down at Christ's feet he will teach you by his word and spirit.—*Whitefield.*

—Do thou then breathe the great thoughts into my mind, The fetters of my tongue do thou unbind, That I may have the power to sing of thee, And sing thy praises everlastingly.

—*Michael Angelo.*

—We easily see that we are not what we ought to be; yet we think we do a great deal in barely wishing to be better. All kinds of wishing or willing that are not strong enough to make us sacrifice whatever is an obstacle to us in our way to God pass for nothing.—*Fenelon.*

—The prayer that begins with thankfulness and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.—*Maclaren.*

—We should not trust too much to ourselves, because we have often neither grace nor understanding.—*Thomas à Kempis.*

—You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say any thing gloomy.—*Lydia Maria Child.*

—God, like the sun, can be seen only by his own light.—*Oetike.*

—God's goodness is his glory; and he will have us to know him by the glory of his mercy, more than by the glory of his majesty; for we must fear even "the Lord and his goodness."—*Henry.*

—Study and love the works of God; they are better worth reading than the words of man... In happy moments they will make you happier; in friendless moments they will give you companionship; in troubled moments they will breathe you peace.—*Canon Farrar.*

—A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—*Mason.*

OPENING AND CLOSING SERVICE FOR THIRD QUARTER.

I. Silence.

II. Responsive Sentences.

Supt. Make a joyful noise unto the LORD, all ye lands.

School. Serve the LORD with gladness :

Supt. Come before his presence with singing.

School. Know ye that the LORD he is God :

Supt. It is he that hath made us,

School. And not we ourselves ;

Supt. We are his people,

School. And the sheep of his pasture.

Supt. Enter into his gates with thanksgiving,

School. And into his courts with praise ;

Supt. Be thankful unto him,

School. And bless his name.

Supt. For the LORD is good ; his mercy is everlasting ;

School. And his truth endureth to all generations.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. LORD, thou hast been our dwelling-place in all generations.

School. Even from everlasting to everlasting thou art God.

Supt. Let thy work appear unto thy servants, *School.* And thy glory unto their children.

Supt. And let the beauty of the LORD our God be upon us ;

School. And establish thou the work of our hands upon us.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth ; and in Jesus Christ His only Son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate ; was crucified, dead, and buried ; the third day He rose from the dead ; He ascended into heaven, and sitteth on the

right hand of God the Father Almighty ; from thence He shall come to Judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. *Amen.*

THE TEN COMMANDMENTS.

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; And showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work ; But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy

stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



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