

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

APRIL, 1874.

[No. 4.

"Work in My Vineyard."

Go, labour in my vineyard
I heard the Master say ;
Wide open lie the furrows,
And swiftly fades the day,
Sow carefully, precious seed,
With many tears and prayers,
When the reaping-time shall come,
Its fruitage thou shalt share.

Go, labour in my vineyard,
Ye need not idle stand,
Lo ! the fields stretch far and wide,
All ready for thy hand.
In the morning work ; at noon
Heed neither sun nor wind,
When the harvest-time shall come,
Rich garnering thou wilt find.

Go, labour in my vineyard,
There is work enough to do,
Vines to trim, weeds to uproot,
The laborers are too few ;
Foxes spoil the tender grapes,
The leaves are touched with blight,
Haste, to glean the ripening fruit
Before the coming night.

Go, labour in my vineyard,
And when thy work is done,
With full wages in my hand
To pay thee I will come ;
Then, with harvest-treasures rich,
Will bear thee on my breast,
To my Father's house on high,
To share its joy and rest.

Real workers we in his vineyard,
With purpose pure and true ;
Ready for any service
That he shall bid us do,
And in the open furrows,
Scatter we seeds of love,
Springing into precious fruit,
For his store-house above !

Oh ! toil we through heat and sun,
With ever willing hand ;
Hearts aglow with Christian zeal,
An earnest, faithful band.
And when evening shadows fall,
And sets life's latest sun,
Then we'll from the Master's lips,
Hear welcome words, "Well done."

A. J. D.

Help Wanted in the Infant Class.

CHRISTIAN mothers and Sunday-school teachers are supposed to "clasp hands" in sincere sympathy ; else I, as an infant-class teacher—though a mother also—should hardly venture these suggestive notes.

After several years of experience with a class averaging forty children, from four to eight years of age, belonging to rich and poor,—and usually Christian parents,—and having further compared notes with other infant class teachers in town and country, candour compels me to make two special points for the consideration of Christian mothers and others who expect

and hope that their dear little ones will, every Sunday, "hear of heaven and learn the way."

After making generous allowance for differences in temperament, recognizing the liability of nervous children to laugh, chatter (if they are allowed), grimace and become restless in the class, according to their own "sweet will," or prompted by exciting and magnetic companions, it is all the more difficult for the infant class teacher to possess her soul in patience when she scans her little flock and discerns that one or more *overdressed little girls* are making the real mischief, distracting the attention of their nearest companions, and really tempting several others to feelings of covetousness, and aspirations savoring more of vanity than of "the beautiful and good."

Many and many a carefully prepared lesson have I felt to be *wasted*, because the appearance of some surprising sash or elaborate costume—may be only the effect of a strikingly *piquant* Normandy cap or a pretty new chain and locket—distracted the eyes otherwise turned to the lips busy with "the sweet story of old."

Then again, how sorry I have felt to see the sad, almost tearful face, of some nice quiet child in calico, as she looked upon her own "perfectly poor though perfectly clean" attire, begin next to study the "good clothes" of the lively little butterfly at her side, and then with puzzled eyes seek mine. The problem, difficult enough to settle years later, ought never to be *thus* thrust into the faces of Sunday-school *infants*.

Why not, dear Christian mothers, studiously omit all the gay ribbons and adornings that thus seduce the eye and arouse envy, when you get your little ones ready for these spiritual lessons?

Certain it is that little children's hearts may be fashioned in worldliness and vanity almost beyond repair, while they are still regular attendants in the Sunday-school. I could specify the baneful instances where "society children," with airs, graces and trappings suitable for some matinee—if for any place—have given direction to the lesson hour; the object teaching of this kind finding a kindred taste already to greet its presentation!

As an antidote of my own devising, I have found it very effective to commend the rainy day attendants; praise the water proof and repellant suits; and to beg the little people to ask their mammas that they might come out "when it didn't storm too hard," with their home, play, or school dresses. Mothers, for the sake of allowing the prayers, praises and lessons of the short hour for which your darlings leave you for the infant class, to have their full and fresh effect—anticipated and supplemented by Divine influences—will you not recognize the propriety of this "dress reform?" All that is needed is a *simple, unnoticeable dress*, and though not "costly as thy purse can buy," or as expressive of your cultivated sense of beauty as you would choose, believe me, your children will neither disturb others nor lead them to feel that mission and out-of-the-way charity Sunday-schools are the only proper places for plainly dressed children!

If you think this point over argued, pray drop into the infant class and be convinced.—*S. S. World*.

Study your Scholars Separately.

The study of his scholars is an important part of a good teacher's work. Mr. W. H. Groser, of London, in his valuable series of papers entitled, "Our Work," considers first, "Our Material; or, What is a Child?" He says: "I presume that there is hardly any one who would dispute the assertion that a teacher of children should understand child-nature. And yet does not the whole history of education, from the earliest period of which we have any record, down almost to the present time, read like a satire upon that very principle?" Even if a teacher has ample knowledge of the nature and characteristics of childhood, he is not fitted to do his best work until he is further acquainted with the peculiar capabilities, disposition, and needs of each individual child in his class. Not all children are alike. They must be treated differently if treated wisely. Dr. Alden has said, that if he had fifty scholars before him, he would seek to be fifty different teachers, as he addressed them separately. Each scholar requires and

deserves a consideration and treatment peculiarly his own; and, until a Sunday-school teacher recognizes and acts on this important truth, he will fall short of his highest possibilities as a friend and instructor of those committed to his charge.

At a Baptist Sunday-school Institute, in Hartford, not long ago, an admirable illustration of this point was given, as follows, by Mr. Charles E. Willard, an experienced and thoughtful teacher:

"Suppose that you were a worker in metals; had a foundry and forge in which you cast all manner of curious things, and wrought all manner of cunning devices. Suppose a stranger should come to you, bringing sealed packages, and should say, 'Here are various kinds of metals. Without unsealing them, put them at once into your furnace, run them into your mould, work them at your forge, treat them all alike, and produce for me a set of images, each the exact counterpart of the other.' Would you not reply: 'The thing is impossible. Let me know what I am working on. Brass will not melt as readily as lead. Iron is not as malleable as copper. Steel is not as ductile as gold. One process for one, another for another, is the rule of my trade.' 'But,' he urges, 'metal is metal, heat is heat, a forge is a forge, and a mould is a mould. Is not that enough?' You answer: 'Metals differ. The heat that melts one would sublime another. The mould that is strong enough for one is too weak for another. The blow that would crush the one, would rebound from the other.'

"But, my brother teacher, are we not apt to think that the iron will, the leaden insensibility, the brazen defiance, the golden sincerity which exist in our classes, if put into the same furnace of appeal, moulded in the same mould of instruction, and hammered in the same forge of argument, will all conform at last to the same image? Are we not apt to think that a lesson is a lesson, a truth is a truth, an appeal is an appeal? And do we take pains enough to learn the nature of the peculiar material on which we are working, and to adapt the means to the end, the process to the result?"—*Sunday-school World*.

In the Church or In the Sunday School?

"WHERE do you find the best interest, the most spiritual life, in the churches or in the Sunday-schools?" said a lady to me the other day. I replied, there is no doubt but much of the best piety, and the greatest spiritual power in the churches is engaged in this department of church work, and as a consequence there is much activity and spiritual life in it. Something like it may be found in the Young Men's Christian Associations and some city and other mission work, where the *direct personal contact* of the workers with those they seek to save is constant and close. The workers have the glowing piety, and the ripe, rich Christian experience. And it is not strange that in the meetings of the whole church where so many idlers come in, these elements should appear to be lacking.

Let the whole church become *workers*, let each one come from the field of *labor*, from active, loving, earnest contact with the lost ones they are seeking to save, and Zion in all her borders, through every part, will shine and glow with the light and heat of the sun of righteousness.

There is indeed something in this work of teaching the children which reflects back on the workers, the simplest and sweetest elements of that piety to which it seeks to win the little ones.

It makes the formality and precision of manner to which we all so naturally incline well nigh impossible; makes us child-like, and so, better, nobler Christians, better fitted for every good word and work.

Let us not make invidious comparisons which may be unjust, but learn the lessons taught us by these facts, and put them into practice. Let each work in the same yard where, and as, the Master calls, and all will "go forth and grow up as calves of the stall." Mal. iv. 2.—*S. S. World*.

COMMUNION with God and humbleness of mind in a superintendent will make an atmosphere favorable for the presence of the Holy Spirit, and a work of grace in any school.

The Sunday School Banner

TORONTO, APRIL, 1874.

"LET IT GROW!"

LET what grow? The scandal against a fellow teacher's orthodoxy? The ill-feeling against a fellow teacher? The disposition to leave the preparation of the lesson till Saturday night? No,—not that.

Then, what is to grow? Our patience? Our love one to another? Our forbearance with our scholars' neglect? These should grow most certainly, but it is not of these things that we desire to speak.

Let the lesson grow. The best prepared lessons are the ones which are not *made*, but which *grow*. Shall we further explain our meaning? There are two teachers in a school. The one begins the preparation of the lesson on Sunday night, before retiring to rest. The beginning is simple. Possibly it is all included in reading the lesson over once, and in lifting the heart in prayer for the Divine lesson. That does not amount to very much, perhaps; but let us have that teacher's course through the week. On Monday it is read again, and parallel passages searched. He goes to his business. Some one makes a casual remark. The teacher at once thinks of his lesson. "Why," he says, "that illustrates a point in the subject for next Sunday." He sees something on the street. He is a wide-awake teacher, and, lo! he has another thought on the lesson.

The day's work is done. He comes home, and picks up the paper. He reads a paragraph. Nothing very extraordinary about it, one would think, but out comes the note-book and pencil, and his lesson is enriched by one new thought. Each day's experience is much the same. No illustration escapes his attention. Incidents,

facts, snatches of conversation, that, at other times, would receive no attention, all help; and when, toward the close of the week, he comes to devote an evening to the arrangement of his lesson, he finds that by the aid of his note-book he has more material than he can use. Perhaps he thinks he only gave one or two hours to the preparation of the subject—he gave a week.

There is another teacher. He is quite as able as the other. When Friday comes he can't tell you what the lesson for Sunday is about. But he is too honest to go to his class unprepared, and he has too much self-respect to stop away from Church on Sunday morning to prepare it. So Saturday night finds him with BANNER, and LEAF, and Clarke's Commentary, and Foster's Wonderful book of grand illustrations. He reads, and studies, and arranges, and goes to his class with what he esteems, and what perhaps is, a very well prepared lesson. But it lacks something. The illustrations are good. The exposition is capital, but the scholars would like teacher No. 1 better. Why? The first grew all the week in the atmosphere of human experience and human study. The first was like the plant that remaining out doors catches every shower, every ray of sunshine, and even the rough weather, but which is declared *healthy*. The other to some extent, resembles the hot-house plant. It is very beautiful, but its growth was forced. This is very nice for special occasions; but wouldn't you prefer a flower from the garden, with all nature's fragrance, to a flower from the hot-house, when the very maturity is a sign of unhealthy forcing? Both are good. Both are beautiful. But the flower that grew naturally is the best. So with our lessons. Bear the exhortation, therefore, dear fellow teachers,

LET THEM GROW!

BOOK NOTICES.

We are in the receipt of the fourteenth number of CATHOLIC SERMONS. Select discourses by eminent ministers of all denominations. Crown octavo. Superior toned paper. Sixteen pages. With occasional portraits. One penny monthly. Post free for 12 months for eighteenpence.

EXTRACT FROM PREFACE: "Our aim is to be truly CATHOLIC, using the term in its broadest unsectarian significance, and preachers of all denominations will in turn occupy the same pulpit. In every case the subject will be selected and the sermon revised by the Author, so that the series will comprise some of the choicest utterances of our representative ministers; and form a handsome volume worthy of a place in every library." The last number contains a sermon by James Parker, D.D., worth reading.

Toronto: Wesleyan Book Room.

Correspondence.

To the Editor of the S. S. Banner.

A VOICE FROM THE EAST.

DEAR SIR,—It may not be altogether uninteresting to some of your readers, to learn of the successful beginning of a new Wesleyan Sunday School in the town of Peterboro', in connection with a new Church, with the dedication of which you had something to do. The school was started about the middle of January, and in spite of some difficulties now numbers some 80 scholars and about a dozen teachers. When a library is in working order, that number will probably be largely increased. Mr. Thomas Donnelly is the Superintendent.

A very successful anniversary was held on the first Sabbath and Monday evening of February, in connection with the Old Wesleyan Church of this Circuit. The anniversary meeting was a complete and gratifying success, and the character of the recitations, singing, &c., reflects great credit upon those to whose exertions the state of excellency reached is due. I may be permitted to speak thus eulogistically as I am, in some sort,

Yours faithfully,

AN OBSERVER.

Peterboro', February, 1874.

Scripture Lessons.

International Lesson Department, 1874

SECOND QUARTER—STUDIES IN EXODUS.

SUNDAY, APRIL 5, 1874.

LESSON I.—*The Ten Commandments.*—Exod. xx. 1-17.

GOLDEN TEXT: John xiv. 15.

Berean Notes on the Lessons.

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

I. GENERAL STATEMENT.

Leaving Rephidim, the Hebrews reach the desert of Sinai after one day's march. Exod. xix. 1. Jethro's visit is related in chapter xviii. Chapter xix. contains the account of God's mode of preparing the people for the Proclamation of the Law from Mount Sinai. B. C. 1491.

II. EXPOSITORY NOTES.

1. THE PLACE WHERE THE LAW WAS PROMULGATED. MOUNT SINAI. Much controversy has existed as to the precise peak of the Sinaitic Mountains from which God announced the law. We can only say here that all the conditions related in Exodus are met in the summit known as *Ras Sufsafeh*, and the plain of *Er Rahah* at its base. The thorough scientific explorations made by Professor E. H. Palmer in 1869-70 seemed to have identified these sites beyond dispute. By actual measurements, taken on the spot, the plain of *Er Rahah* was found "large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual." Palmer. (See Map 2 in *Bible Geography*.)

2. THE CIRCUMSTANCES OF ITS PROMULGATION. (1) Moses goes UP INTO THE MOUNT to learn God's purpose. Exod. xix. 3-6. (2) The people declare their willingness to obey the Lord in all things. 7-9. (3) Neither man nor beast is allowed to TOUCH THE . . . MOUNT under the penalty of DEATH. 12, 13. (4) On the third day there are THUNDERS and LIGHTNINGS, a THICK CLOUD, and the VOICE OF THE TRUMPET EXCEEDING LOUD. 16. (5) Moses brings the people to

MEET WITH GOD at the NETHER PART OF THE MOUNT, 17. (6) The LORD DESCENDED IN FIRE, 18. (7) Moses is again called to the top of the mount, 20. (8) In mercy to the people God sends Moses back to warn the people not to BREAK THROUGH the BOUNDS ABOUT THE MOUNT, 21-25. (9) The wondrous VOICE utters the words of the Decalogue, xxi. 1. (10) Alarmed by the NOISE and FIRE the people remove and stand AFAR OFF, entreating MOSES to SPEAK and NOT GOD, 18-20. (11) Moses draws NEAR to the THICK DARKNESS WHERE GOD is, 21. (12) God gives Moses certain directions concerning religious services, and delivers to him a number of civil laws by which the new nation may henceforth be governed. Read Exod. xx. 22-26, and chapters xxi-xxxii.

GOD SPAKE, Exod. xx. 1. A supernatural "voice," audible to the more than two millions assembled at the base of Sinai. Deut. v. 4. This mighty voice "shook the earth." Heb. xii. 26. "Thousands of angels" were present, (Psa. lxxviii. 17; Acts vii. 53; Gal. iii. 19; Heb. ii. 2,) though the nature of their service is not indicated. The whole scene was inconceivably grand and awe-inspiring.

3. THE NATURE OF THE LAW. THESE WORDS. Literally, *the ten words*—the Decalogue, the Ten Commandments, the Moral Law. "A broad basis for a system of ethical science."—*Murphy*. Called in Scripture: "The Words of the Covenant," Exod. xxxiv. 28; "The Tables of the Covenant," Deut. ix. 9, 11, 15; "The Covenant," Deut. iv. 13; 1 Kings viii. 21; 2 Chron. vi. 11; "The Two Tables," Deut. ix. 10, 17; "The Testimony," Exod. xvi. 34; xxv. 16, 21, etc.; "The Two Tables of the Testimony," Exod. xxxi. 18; xxxii. 15; xxxiv. 29; "The Commandments," Matt. xix. 17; Mark x. 19; Luke xviii. 20; Rom. xiii. 9. They were written by "the finger of God" on two stone tables or tablets. Exod. xxiv. 12; xxxi. 18; xxxii. 15, 16, 19; xxxiv. 1, 28. They were deposited in the Ark of the Covenant Deut. x. 5; Heb. ix. 4; 1 Kings viii. 9, where they were kept until the sack of Jerusalem by Nebuchadnezzar, when they were doubtless destroyed.

THE LORD THY GOD. The Creator, Preserver, and Benefactor of his people; whose right it is to give law; whose MERCY and LOVE constrain him to save the lost.

THOU SHALT NOT. Language of author-

ity; language of restraint. Sin ever goes beyond the right, transgressing all law. These commands are designed to restrain, to keep men within due bounds. These "words," or laws, are divided into (1) Duties to God, and (2) Duties to man. They reveal man's fallen nature; his constant tendency to (1) Idolatry; (2) Profanity and blasphemy; (3) Disregard of God's sacred days; (4) Unfilial conduct; (5) Dishonesty; (6) Uncleaness; (7) Falsity; (8) Disregard of the good name, property, happiness, or life of others. Human nature is ever the same. Paul described its vileness. See Rom. i. 21-32.

Christ declares that our whole duty is contained in the Decalogue. Matt. xxii. 40. Compare Eccl. xii. 13.

The LAW is our SCHOOLMASTER to BRING US UNTO CHRIST. Gal. iii. 24. "Thou shalt," and "Thou shalt not" show us our DUTY; but the law is utterly powerless to help us. In coming to Christ we are "justified," we are SAVED. When Christ is in the soul it becomes no longer our *duty* simply, but our privilege, our chief joy to love God supremely and our neighbors as ourselves. All duties to God and to our fellow-man are rendered of easy performance by the saving power of Jesus. Gal. ii. 20; iii. 11; 1 John iii. 2, 5, 6.

An English Teacher's Notes on the Lessons.

BY EUGENE STOK.

A suitable introduction being given to secure the interest of the class, how is the teacher to proceed? With running comments on the ten commandments successively, giving about three minutes to each? Certainly not. Rather let him treat the Law as a whole, and try to show its relation both to Israel and to ourselves.

Notice, first, that in the Decalogue is embodied, in a particular form, the whole of God's law. There is no duty, to God or man, which is not comprised within it. Our Lord even compresses the ten commandments into two, and then says, "On these two hang all the law and the prophets." (Matt. xxii. 40.) And in the Sermon on the Mount he explains this, taking the sixth and seventh of the ten as specimens, and showing how they forbid, not on y the outward acts named, but the words and the thoughts from which the acts spring. Let the teacher take the sixth commandment, and from Christ's exposition of it

and from 1 John iii. 15, hold it up to the class as one which, to a certainty, they have all broken. Refer also to Rom. xiii. 8-10, where we are reminded that the true way to keep any of the commandments is to cultivate the virtue which is precisely *opposite* to the thing forbidden. "He that loveth another hath fulfilled the law," (i. e. the second table.) Why? Because "love worketh no ill to his neighbor." Love a man, and you will not wrong him: and thus, without thinking of the law, you will keep it. And so with the first table. Love God, and all your duty to God follows as a matter of course.

If the consciences of the scholars can be touched in respect of one commandment, the next step is to show the truth of James ii. 10, that to break one is to break all. This is exactly what children do not see, and it must be illustrated to them. Thus: the commandments are not like ten iron rings lying separately on the ground, but like the links in a chain by which the sailors in a sinking vessel hope to reach the land. *Break one link*—and where is the chain? Or, suppose a garden with ten gates, and a father says to his children, "You must stay in the garden, and not go outside; what would be thought of the boy who, when charged with breaking the rule, pleaded that he had only gone out of one of the gates?"

What will be the feeling if this teaching is grasped? Will it be one of utter hopelessness? That is just what we want to awaken. And then comes in the good news of the Gospel. Christ has borne for us the penalty of our disobedience. (See Gal. iii. 13.) He has kept the law which we could not keep, and "by the obedience of one shall many be made righteous." (Rom. v. 19.) Thus the very best way of drawing our children to the Saviour is to show them the searching character of God's commandments.

What have we to do with the law now? Just the same—to keep it. Not to obtain salvation—that is as unnecessary as it is impossible, for "ye are complete in Him." (Col. ii. 10.) No, but from love, because salvation is ours already. So says the Golden Text. "If ye love Me keep My commandments." No amount of trying to walk would have enabled the paralytic to shake off his palsy; the palsy must first be cured, and then he could and did walk.

Seed Thoughts for Senior Scholars.

BY L. D. BARROWS, D. D.

1. What *reason* is assigned for giving this Law?

2. Is a *graven image* the same as *other gods*?
3. Why are *graven images* so strictly and minutely forbidden?
4. What is a *vain use*, in its broadest sense, of the divine name?
5. What is it to *remember* and what to *keep holy* the Sabbath?
5. *When* are father and mother honored?
7. What is the *extent* and what the *limitation* of *shall not kill*?
8. How much is forbidden in *shall not commit adultery*?
9. What is *theft*?
10. How do we bear *false witness*?
11. Define *covetousness*.
12. Is this moral Law *changeable*?
13. Did the Jews *keep it* or *understand it*?
14. Were they *punished* for its violation?

Blackboard Exercises.

Where were the commandments first inscribed? *On tables of stone*. Where should they now be written? *In my heart*. How shall my heart be prepared? *God knoweth; ask him, in faith believing*. Can I keep his commandments and not love him? *If you give your heart to him, he will fill it with his love, and write therein his law. The law of the Lord is perfect, converting the soul*. How shall I keep his commandments? *Jesus will help, ask him*. If I transgress God's law, what must I do? *Repent and ask forgiveness for Jesus' sake*. How shall I show my love to God? *Keep his commandments: love thy neighbor as thyself*.

The Primary Class.

Remind the children that the people of God remained in the desert, having come from Rephidim, where Amalek was defeated, (as noticed in our lesson two weeks ago,) to Mount Sinai. Show the places on map or blackboard. Describe the steep mountain, the people assembled in front, the thunder, the lightning, the trembling earth, and the voice of God. God gave his law to the people, that is, he told them what he wished them to do, and what not to do.

Of course a single lesson on the Ten Commandments cannot be very thorough, but much may be done, even in one lesson, to help fix the commandments in the memory.

We offer two analyses, both of which may be used in the class.

First. We are told what we are to do and what we are not to do. I. We are to, I. Keep

the Sabbath; 2. Honor father and mother. II. We are not to, 1. Have any other God but the Lord; 2. Make images or worship them; 3. Take the name of the Lord in vain; 4. Kill; 5. Commit adultery; 6. Steal; 7. Bear false witness; 8. Covet.

Secondly. We have duties toward God, and duties toward our neighbors. I. Toward God. We are, 1. To have him alone for God; 2. Not to make images or worship them; 3. Not to take his name in vain; 4. To keep his Sabbath day holy. II. As to our neighbors. [Explain this word as including all people but ourselves.] We are, 1. To honor father and mother; 2. Not to kill; 3. Not to commit adultery; 4. Not to steal; 5. Not to bear false witness; 6. Not to covet.

There will not be time to illustrate and explain every one of these commandments, but the class may be reminded, in a general way, that these are like the words of a father to his children. The father wants the children to love him and to love each other. Those who obey their father's commandments will be the happiest. Remind the children that though there is nothing said here about forgiveness, if the commandments are broken, yet Jesus Christ came to save all who repent of having broken God's law and who come to him for salvation.

Let the class repeat, 1. The Ten Commandments; 2. The sayings of Jesus in Matt. xxii, 37-40; 3. His sayings in John xiii; xxiv. 4. What John says in 1 John ii. 1.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. *The Law on Tables of Stone.* Exod. xxiv. 12; xxxi. 18; Deut. v. 22; 1 Kings viii. 9; Heb. ix. 4.

2. *The Law in the Book.* Deut. xvii. 18-19; xxxi. 24-26; Josh. i. 8; Psa. cxix. 97; Neh. viii. 1.

3. *The Law on the Lips of Jesus.* John xiii. 34; Luke xviii. 20; Mark xii. 28-31.

4. *The Law in its Spiritual Sense.* James ii. 8-12; Rom. viii. 7; Matt. v. 21, 22; 1 John iii. 15; Matt. v. 27, 28.

5. *The Law in the Heart.* Jer. xxxi. 33; Psa. i. 2; lxxiii. 25; 1 John v. 2, 3; 2 Cor. iii. 2, 3.

6. *The Law in Summaries.* Eccles. xii. 13; Deut. vi. 4, 5; Rom. xiii. 8, 10; Psa. xv. 1, 5; 1 Tim. i. 5.

7. *The Law and the Gospel.* Matt. v. 17, 19; John i. 17; Rom. x. 4; Gal. iii. 13.

SUNDAY, APRIL 12, 1874.

LESSON II.—*The Golden Calf.*

Exod. xxxii. 1-6, 19, 20.

GOLDEN TEXT: 1 John v. 21.

Berean Notes.

I. GENERAL STATEMENT.

After the giving of the Law (Exod. xix. xxiii.) Moses was called up to the summit of Sinai to receive from God instructions for the establishment of a priesthood, and the construction of a tabernacle with laws concerning the Sabbath, ect. Here he remained forty days, receiving at the end of his stay two tablets of stone, upon which God had written the commandments. Exod. xxiv-xxxii. Impatient at the long delay of Moses, the Israelites fall into gross idolatry.

II. NOTES AND ILLUSTRATIONS.

1. AN IDOL DEMANDED, ver. 1. (1) *The absent leader.* DELAYED. Moses was detained upon the mount for forty days by God himself, in sweet and profitable communion with his Maker. Exod. xxiv. 12-18. The people were encamped in the plain at the base of Sinai. To Moses the time was short; to Israel long. (2) *Impatient Israel.* WOT. An obsolete word from the Anglo-Saxon, signifying "to know." Moses had been received into the cloudy pillar, which was still visible above the distant summit; and it was strictly true that the people KNEW NOT what had BECOME OF HIM; nor did they seem to care. GATHERED—tumultuously—UNTO AARON—who had been appointed chief counsellor by Moses while he should be absent. Exod. xxiv. 14. (3) *The impious request.* MAKE US GODS. Plural for the more appropriate singular. A sensual people demand a visible object of worship; *spiritual* worshippers are satisfied with the "invisible" God. Rom. i. 20-25; Col. i. 15; Heb. xi. 27. Thus these idolaters totally disregard the wondrous "voice" of the Almighty, which a few days before had forbidden them to make "any graven image." How speedily does forgetfulness of God degrade the soul!

The Roman soldiers, when, at the sacking of Jerusalem, they entered the temple, and

went into the *sanctum sanctorum*, seeing no images there, as they used to have in their idolatrous temples, said, in a jeer, that the Jews worshipped the clouds. And thus, because the pleasures of righteousness and holiness are not so gross as to come under the cognizance of the world's carnal senses, as their brutish ones do, therefore they laugh at the saints, as if their joy was but the child of fancy; . . . but let such know that they carry in their bosom what will help them to think the pleasures of a holy life more real, and . . . that there are incomparable delights and pleasures peculiar to the holy life which the gracious soul finds in the way of righteousness.—*Spencer*.

2. AN IDOL MADE, vers. 3-4. (1) *A sacrifice demanded*. AARON. Admitting that the temptation to which Aaron was exposed was one of extraordinary power, nevertheless his sin is wholly inexcusable. Deut. ix. 20. He studied not duty, but expediency. God's strength could have been obtained for the asking. 1 Chron. xvi. 11; xxix. 12; Psa. lxxviii. 35; James i. 5. BREAK OFF . . . BRING. The request appealed to two of the strongest passions of the soul—covetousness, and love of the soul. EARRINGS. These were of large size. SONS. As it was not customary for Egyptian young men to wear ear-rings, possibly the term may refer to the *foreigners* who came out of Egypt with the Hebrews, and whose influence was corrupting. Exod. xii. 38. (2) *A sacrifice made*. BROUGHT. Cheerfully given what is needed for their object. Spiritual worshippers may here learn a lesson of sacrifice. See Exod. xxxv. 21-29. (3) *The idol of gold*. Costly. GRAVING-TOOL. Probably the idol was of wood, overlaid with plates of gold. Isa. xl. 19. There were skillful workmen among the people. (4) *Form of the idol*. A . . . CALF. Fashioned after the chief Egyptian god Apis. Apis was a bull, which was regarded as the visible incarnation of the god Osiris.

3. AN IDOL WORSHIPPED, vers. 5, 6. (1) *The Altar of Sacrifice*. The people proposed to worship Jehovah, yet they did it in the grossest, most sensual mode, still employing some of the usual forms of their purer worship. (2) *The sacrilegious feast*. PROCLAMATION. Made by AARON—who goes on from bad to worse at every step. TO-MORROW. Doubtless several days elapsed between the inception and the completion of these idolatrous services. Ample time for change of purpose. Eccl. viii. 11. EARLY. Showing their eagerness and zeal. BURNT-OFFERINGS. Offerings entirely con-

sumed on the altar. PEACE-OFFERINGS. Such as were partly consumed and partly eaten by those that offered them. TO EAT AND . . . DRINK. Not with prayer and thanksgiving, but with impious glee. Psa. cvi. 21. TO PLAY. Wantonly, in imitation of heathen orgies. "Sin, when it is finished, bringeth forth death." James i. 15; Psa. ix. 17.

4. AN IDOL DESTROYED, vers. 19, 20 (1) *The Anger of Moses*. Read verses 7-18. CALF AND . . . DANCING. Two symbols of a sensual, worldly Church. Idolatry and lewdness. WAXED HOT. While Christianity demands the broadest love for the sinner, it equally demands deepest indignation against sin. Piety not only makes us benevolent and charitable, but it imparts *strength* and *zeal* to resist Satan and all his hosts. Amos vi. 1; Psa. lxxix. 9; cxix. 139; John ii. 14-17; Acts xvii. 16; James iv. 7; 2 Peter ii. 8. CAST . . . BREAK. Like all the other passions, even a "righteous indignation" may be unwisely exercised. The controlling grace of the Holy Spirit must be constantly sought. The TABLES were sacred, and Moses seems to have been blamable; yet it is significant that he records no penitence for this act, nor does God rebuke him. See Deut. ix. 15-20. (2) *Courage of Moses*. TOOK . . . CALF . . . BURNT. "The meekest man" may be the most firm and courageous. Six hundred thousand men seem paralyzed before this one man, who stands boldly up for God's cause. Deut. xxxii. 30. (3) *Sin's bitter dregs*. WATER. "The brook . . . of the mount." Deut. ix. 21. MADE . . . DRINK. No other water of which to drink. Sin curses our blessing. Mal. ii. 2. "About three thousand" of the most rebellious were slain "that day," verses 25-28. Sin's wages—death. Rom. vi. 23; Heb. ii. 3. Christ, the sinner's only refuge.

Look, as one drop of ink colors a whole glass of water, so one gross sin, one shameful action, one hour's compliance with antichrist, will color and stain all the great things . . . that ever you have performed; it will stain and color all the good prayers that ever you have made, and all the good sermons that ever you have heard, and all the good books that ever you have read, and all . . . the good works that ever you have done; and therefore, whatever you do keep off from sin, and keep off from all sinful compliances, as you would keep off from sin itself.—*Brooks*.

English Teacher's Notes.

This narrative affords a striking and a sad illustration of the instability of good resolutions. A few weeks only have elapsed since Jehovah came down with thunder and lightning, with fire and smoke, on the top of Sinai—a sight, one would think, never to be forgotten even when far away from the scene—and Israel is still encamped in full view of the holy mountain. Yet already had they forgotten the solemn words trumpeted forth in their ears, and their own not less solemn promises of obedience, and have deliberately broken the plainest of the commandments in the most literal sense—making to themselves a graven image, bowing down to it, and worshipping it. God's almost piteous lament over them seven hundred years afterward by the mouth of Hosea might well have been spoken even at this early period: "O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away." Hosea vi. 4.

Yet might not this divine expostulation be still more fitly addressed to us? How far greater are our privileges than Israel's! Yet how readily are we drawn out of the path of steadfastness!

At first it seems as if the people broke both the First and Second Commandments; but the former was not really infringed, except by the setting up of their own wills against God's. For they evidently regarded the golden calf neither as a god itself nor as the image of some heathen deity, but as the representation to them of their own God who had brought them out of Egypt. (See ver. 4; Psa. cvi. 20.) Yet it is in this way that idolatry is fostered. In Greece and Rome of old (see Acts xvii. 29) the better informed among the people professed to worship, not the idol, but the invisible deity whose image it was—and so in India and Africa now; but this soon gives place, in the minds of the poor and ignorant, to the actual worship of the visible and tangible piece of wood, or stone, or metal. The same result follows in Roman Catholic countries; priests and doctors may distinguish between the worship offered to God and the adoration paid to images, but no such distinction can be grasped by the mass of the people. Hence the absolute prohibitions of the Second Commandment, which are not arbitrary, but dictated by God's unerring knowledge of our human nature.

The particular form of the image Aaron made was derived from the worship of the country

they had just left, the bull Apis being one of the principal Egyptian idols. This greatly enhances the guilt of the people, and it led naturally to the adoption of the shameless games and dances that accompanied Egyptian worship, (see vers. 6, 19, 25,) which contrasted with the purity enjoined on them when approaching the presence of Jehovah, (chap. xix :) shows that the golden calf really served to mind them, not, as they professed, of the God who brought them out of the land of Egypt, but of the gods some of them had worshipped in the land of Egypt. (See Josh. xxiv 14.)

I believe that in many of the populous cities there is a great need to warn children against the image-worship of the Church of Rome; but even where this is not the case, the lesson may suggest a most practical application. For the worship of some earthly object, even while we profess to be, and think we are, worshipping God, is common enough among old and young.

To explain this show by Psa. lxxiii. 6; lxxiii. 25, what true worship involves, and then ask, What do *you* "remember on your bed?" What is that beside which *you* "desire nothing upon earth?" Look at Phil. iii. 19, "whose god is their belly;" at 2 Tim. iii. 4, "lovers of pleasure more than lovers of God;" at Psa. lii. 7, "the man that made not God his strength, but trusted in the abundance of his riches." "These be thy Gods!" is what we may justly say to too many boys and girls. Some, like Esau, make a god of their appetites; some, like Herod the tetrarch, of their pleasures; some, like the young ruler, of their money. But think—can our appetites, or our pleasures, or our money deliver us out of bondage, the bondage of sin, and lead us to the heavenly Canaan? No, God alone can do that; therefore cleave to him, and to him only.

Do we want an image of God because he is so far above and beyond us? Well, he has given us one. Christ, the God-man Jesus, is "the image of the invisible God," (Col. i. 15,) "the express image of his person," (Heb. i. 3;) and "he that hath seen him" hath "seen the Father," (John xiv. 9.) Learn the character of Jesus, and you will "know God." See John i. 18.

Blackboard Exercises.

Our last blackboard lesson set forth that which we should keep *in* our hearts; the present lesson illustrates what should be kept *out* of our

hearts. Just as soon as we forget our duty to God, then idol worship begins. The children of Israel through forgetfulness and ingratitude toward God worshipped a golden calf, but *unbelief* and *pride*, and *selfishness* were set up in their hearts before they demanded an idol. We must beware of gilded idols. *The world* is a golden idol to many, and *pride* has its thousands of worshippers. If it were not for pride, multitudes would to-day become disciples of the meek and lowly Jesus; but they dare not humble themselves in the eyes of the world. He that humbleth himself shall be exalted. The idol of *self* creeps into the heart almost unawares, and with it *unbelief* gains a foothold. We are not in danger of worshipping idols such as the heathen worship, but without God's help the *golden idols* of worldly pleasure, sin, and unbelief will be set up in our hearts. "Little children, keep yourselves from idols."

Seed-Thoughts for Senior Scholars.

1. Did the people really suppose that Moses brought them up out of Egypt?

2. Did they now *design* to *ignore* or overlook Jehovah?

3. Had they really supposed Moses was lost or dead, would they have thus treated his *memory*?

4. If *gods* in the Hebrew is the plural of God, what must have been the intention of the people?

5. Which of the Ten Commandments, in that case, did they violate?

6. What are the people shown to have been in forgetting, in thirty days, the Decalogue and its sublime delivery?

7. Was Aaron a *willing* or *forced* agent in this case?

8. Did he boldly and nobly *oppose* the people?

9. Did Aaron think to thus honor God? (ver. 5.)

10. What is the general tendency of all *un-devout* minds when considering *spiritual* beings and subjects?

11. What connection is there between the abandonment of God's worship and corrupt amusements.

12. Of what was the breaking of the tables emblematical?

13. Was that from Moses' own or from a divine impulse?

14. How did he show the people their stupidity and the vanity of their idol?

The Primary Class.

Briefly notice what is stated between the twentieth chapter of Exodus and the thirty-second. Tell how Moses went up into the

mountain by command of God to receive the commandments written on two tablets of stone. Tell how the people having lived so long among those who worshipped idols became tired of worshipping a god they could not see. Moses, too, who promised to lead them, had strangely gone out of sight. Having often seen the Egyptians worship the ox, or the image of an ox, they thought if they could have the Egyptian gods they might get out of the wilderness. So they brought their golden jewels to Aaron, the brother of Moses, and he melted them and made an image of a calf, and all the people worshipped the golden calf. Show the wickedness of this, and ask what commandments these people broke when they did this. Then speak of the displeasure of Moses when he came from the mount and saw what had been done. He brake the two stone tables, and destroyed the golden calf.

There are many little children in the world who are taught to worship idols. Show how even children in Christian families and Sunday-schools may worship idols, not as the heathen do, but in a way equally displeasing to God. Any thing we love more than we love God becomes to us an idol. Try to impress the lesson that God is to be loved above every thing, and close by repeating the Golden Text.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. LAW AGAINST IDOLS. Exod. xx. 3-5; xxiii. 13; 1 John v. 21.
2. IDOLS ARE NOTHING. Acts xvii. 29; Isa. xli. 29; Psa. cxv. 4-8.
3. POWER OF IDOLATRY. Psa. cvi. 19, 20, 35, 36; 1 Kings xii. 28-32; Jer. ii. 11.
4. FOLLY OF IDOLATRY. Isa. xl. 18-20; lxxv. 6; xlv. 9, 10; Hosea xiii. 2; Rom. i. 21-23.
5. WARNINGS AGAINST IDOLATRY. Hosea x. 5; 1 Cor. x. 7; Ezek. xx. 7.
6. MODERN IDOLATRIES. 2 Cor. vi. 14-18; 1 John ii. 15-17; Rom. xii. 2; Matt. vi. 24.
7. APPEALS. Matt. v. 29-30; Luke ix. 23; John xvii. 15; Col. iii. 2; 1 Cor. xvi. 13.

SUNDAY, APRIL 19, 1874.

LESSON III.—The People Forgiven.

Exod. xxxiii. 12-20.

GOLDEN TEXT: Psa. cxxx. 4.

Berean Notes.

I. GENERAL STATEMENT.

Israel still encamped at Sinai. B. C. 1491.

After the golden calf had been destroyed, the Levites, at the command of Moses, slew three thousand of the idolatrous people. Moses, again going up into the mount, makes earnest entreaty for Israel's forgiveness. Exod. xxxii. 28-35. God, while declaring his great displeasure, promises to send an "angel" to go before them into Canaan. Exod. xxxiii. 1-4. Not content with this promise, Moses enters the "tabernacle" and pleads the presence and guidance of God himself.

II. NOTES AND ILLUSTRATIONS.

1. THE GRACE OF GOD SOUGHT, vers. 12, 13, 15, 16. (1) *Moses deeply troubled.* MOSES. Now talking with God in the "tabernacle;" that is, in a tent set apart as a temporary meeting place with God (vers. 7-11). The tabernacle proper was not yet made. (See Lesson IV.) Moses is troubled chiefly because he does not know who the "angel" is that is promised, (vers. 2). Neither does he comprehend precisely the present relationship of Israel to God since their late sad fall into idolatry. See ver. 3. (2) *His ground of hope.* I KNOW THEE. At the bush in Horeb God had called Moses BY NAME. Exod. iii. 4; compare Isa. xliii. 1. So God knows the name of all his children. John x. 3, 14. FOUND GRACE. Favor. Exod. xxxii. 7-14. (3) *Moses reasoning with God.* THEREFORE. Because I HAVE FOUND GRACE. Moses is determined to *closely* see God's WAY. He will have no other way. THY PEOPLE. God has just refused to own Israel. Exod. xxxii. 7. Now Moses reminds him that he had chosen THIS NATION to be his own peculiar people. Compare Deut. ix. 25, 26; Joel ii. 17. (4) *Entreaty for Divine Guidance.* IF...NOT. God had refused his presence, ver. 3. CARRY US NOT. Canaan is valueless without God.

A few in every age have known the divine art of carrying sorrow and trouble as wonderful food, as an invisible garment that clothed them with strength, as a mysterious joy, so they suffered gladly, rejoicing in infirmity, and, holding up their heads with sacred presages whenever times were dark and troublous, let the light depart from their eyes that they might by faith see nobler things than sight could reach.—*Beecher.*

(2) THE GRACE OF GOD PROMISED, vers. 14, 17. (1) *The presence of the Lord.* MY PRESENCE. Not the presence of an angel, simply; but I, Jehovah, the covenant-keeping God, will GO

WITH THEE. His earnest prayer avails. James v. 16. (2) *Rest through grace.* GIVE... REST. To Moses, freedom from disquietude; to the people, the possession of Canaan. Deut. iii. 20; Josh. xxii. 4. God's favor always calms the troubled soul. Matt. xi. 28. (3) *Fullness of the promise.* WILL DO THIS. Repetition and reassurance from God.

3. THE GRACE OF GOD PROCLAIMED, vers. 18, 20. (1) *Moses' broad request.* I BESEECH. The term reveals the overwhelming earnestness of a devout soul struggling for all that heaven will bestow. SHOW...THY GLORY. "Nearer, my God, to thee." Show me thyself unveiled! (2) *God's mode of revealing his glory.* MY GOODNESS. God will show that his chief glory for mortal vision is *goodness*; not Omnipotence, not Omniscience. Psa. xxxiv. 8. TO BE GRACIOUS to the sinful, and to SHOW MERCY to the guilty, are among the brightest revelations of God's goodness. God in Christ reconciling the world unto himself;" this in later days was "the brightness of his glory." 2 Cor. v. 19; Heb. i. 3. (3) *God's face unseen by mortals.* CAN'T NOT SEE. The finite cannot grasp the infinite. Though Moses may dwell on the mount of God amid the beatific influences of the Divine Presence, yet he may not SEE the FACE—the essential glory of the Eternal Spirit. (4) *The wondrous revelation on Mount Sinai.* The next day, "early in the morning," Moses returned to the mount. There the "Lord stood with him," and proclaimed his gracious name. From a "cleft of the rock" Moses beheld all the Divine glory which mortal vision could bear. Exod. xxxiii. 21-33; xxxiv. 4-8.

English Teachers' Notes.

So Paul, in Rom. ii. 4, speaks of "the riches of God's goodness and forbearance and long-suffering;" and the prophet Joel calls upon sinners to turn unto him because he is "gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." How many examples of this have we in the history of Israel, particularly on their journey from Egypt to Canaan! See Psa. lxxviii. 36-40; xcv. 10.

The teacher should contrast the patience of God with the impatience of men, in order to make the former more conspicuous. How little will a child, for instance, bear to be thwarted in a cherished design! how quickly does it cast aside a plaything which will not act exactly as

it was meant to act! How true to nature is the action of the debtor in the parable, when, fresh from the merciful presence of his lord, he takes his fellow-servant by the throat, and not getting the paltry sum owing, casts him into prison! "But he deserved to go to prison," would be the excuse. Ah! but what have we deserved times without number? Any single day for years past the stroke of God's judgment might have justly descended on us. Why has it not? Because he is "slow to anger and of great kindness."

But while we lay stress on the long-suffering of God, we must not let it overshadow altogether the terrors of his justice. "The people forgiven" is the title of this lesson, but they were not *all* forgiven, (see chap. xxxii. 27, 28, 35;) and the very text above quoted, which speaks of the riches of God's forbearance, speaks also of the certain doom of the impenitent. (Rom. ii. 3, 5, 8, 9.) Caution is needed in teaching on this subject. A boy will sometimes go on in sin, relying on God's *subsequent* forgiveness—which is not one whit better than the Romanist brigand in Italy getting absolution before he commits a robbery.

What does the golden Text say? "There is forgiveness with thee, that"—what? that our fear may be done away? Not at all; but "*that thou mayest be feared.*" Is this, however, really the result of forgiveness? Yes, it is. He who has really felt the freeness of Divine pardon does fear: he fears to sin; his feeling is, How can I grieve my merciful Father? Above all, when he thinks *how* that pardon was procured, surely he will fear to fall into the sins that nailed the Son of God to the cross.

The fact that the passage for this lesson includes the latter verses of chapter 33 seems to indicate that a special aspect of forgiveness is to be dwelt upon, namely, that it *restores the exiled sinner to the presence of God.* It was the loss of the presence of God which Moses most dreaded for the people; that it might be granted them was his most earnest prayer; that a nearer revelation of it might be given to himself was his highest ambition. (See vers. 3, 4, 15, 18.)

Sin cuts off from God's presence, (Isa. lix. 2; Habakkuk i. 13.) When David had sinned, his prayer was, "Cast me not away from thy presence." (Psa. li. 11.) "Everlasting destruction from the presence of the Lord" is the impending doom of the unrepentant. (2 Thess. i. 9.)

Seed-Thoughts for Senior Scholars.

1. To what two facts does Moses allude in the first part of ver. 12?
2. What great loss were the people now to suffer for their great sin?
3. What use did Moses make of God's pronounced favor to him?
4. What use did he make of it in ver. 13?
5. What use did Moses make in ver. 13 of God's *relation* to that people?
6. What was the effect of Moses' urgent, logical, and persuasive prayer?
7. Why did Moses not wish to go up without the Divine presence?
8. State all the reasons found in ver. 16.
9. Why did God *yield* to Moses?
10. What did Moses desire to see in God's glory, a *spiritual* or material display?
11. *When* has God granted a visible manifestation of himself? and when *refused*?
12. *What* did he promise now instead of this?
13. *Why* can no man see his face?
14. If *possible*, would that be any more *beneficial*?

Blackboard Exercises.

Our blackboard lesson to-day illustrates seeking the grace of God. Moses sought the grace of God, that he might be strengthened by it, and led by it, and have rest in the presence of the Lord. The result of his seeking was that the grace of God was promised him, and it was proclaimed that the Lord would be gracious and merciful. How are we to find grace in the sight of God? *We must ask for it with all our heart through the intercession of our Lord Jesus Christ.*

The Primary Class.

God felt very angry at his people for forgetting and disobeying him, and he sent a great punishment upon them. He told Moses that he would not lead them any more, or be with them any more, but would send an angel to lead them. God had been very good to his people, and it was very naughty in them to forget him. But when they found that God was angry with them and would not lead them, they felt sorry and repented; then Moses said he would go and talk with the Lord again, and ask the Lord to forgive them. So Moses went again into the presence of the Lord and pleaded with him that he would forgive the people. [Let the teacher continue the story of the lesson, showing the mourning and sorrow of

the people—how they were sincere in their repentance—God's coming again to his people.] Moses pleads again for the people, and the Lord promised him, "My presence shall go with you, and I will give you rest." "Whatsoever thou askest of me that will I do, for thou has found grace in my sight." Was God still angry with the people? What had he done for them? If Moses had not gone to God would the people have been forgiven? *No*, and he had to ask earnestly for it. If you should lose something valued very much, what would you do? *Look for it.* Yes: I am going to write a little word on the board which has the same meaning. You may spell it for me. *SOUGHT*, that is, *looked for*. Moses did what? [point] *sought*; for what? *Forgiveness*. Did he go away without it? *No*. Why? because God gave him what he asked for. We will write another little word here. *FOUND*. Moses sought and—[*found*—]forgiveness. Spell another word which I write. *PROMISED*. Now read for me. [Let the class read the word on the board in this way, as you point; *forgiveness promised, sought, and found.*]

I have a beautiful promise to-day which God has sent to little children: "They that seek me early shall find me." [Class repeat.] What is it that you have repeated? *A promise*. Yes. This is a precious promise, and God means that he will send forgiveness to all those that seek him, and especially to those that seek him while they are young. What is the rest of the promise? *Shall find*. Yes, dear children, all that seek him shall find him. He will turn no one away. I want you all to be very quiet and see what I am about to write on the board. It is a little question for you. *HAVE I?* [Let the class read the question in a subdued tone; and in gentle, loving words show them how they may seek Jesus in the forgiveness of sin, and that those that seek him shall find him because he has promised.]

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. FORGIVENESS SOUGHT. Exod. xxxiv. 9; Joel. ii. 17; Psa. xxv. 7; li. 1.
2. FORGIVENESS PROMISED. Acts v. 31; Psa. xxxiv. 18; Ezek. xxxiii. 10, 11; Isa. xxxviii. 17.
3. FORGIVENESS GRANTED. Mark. ii. 5-7, 10; Luke vii. 47-49; Psa. lxxviii. 38; Isa. i. 18.
4. THE SOURCE OF FORGIVENESS. Exod. xxxiii. 17; Titus ii. 14; Rom. ii. 4; Exod.

xxxiv. 6; Isa. xlii. 25; Psa. lxxxvi. 15; Dan. ix. 9; Acts v. 31.

5. THE OBJECT OF FORGIVENESS. Psa. cxxx. 4; Rome. viii. 1; Dan. iv. 27; 1 John i. 9.

6. THE FORGIVEN FORGIVING. Mark. xi. 25, 26; John xiii. 35; 1 Peter iv. 8; 1 John iv. 20.

7. MERCIFUL INVITATIONS. Matt. xi. 28; Isa. lxx. 24; John xiv. 14; 1 John v. 14, 15; Isa. lv. 1, 7; Psa. ciii. 12.

SUNDAY, APRIL 26, 1874.

LESSON IV.—*The Tabernacle Set Up.*
Exod. xl. 17-30.

GOLDEN TEXT: Psa. lxxxiv. 1.

Berean Notes.

I. GENERAL STATEMENT.

If you would find the deep spiritual import of the Tabernacle, and of the terms used in connection therewith, read St. Paul's explanation as given in the eighth, ninth, and tenth chapters of Hebrews.

II. GENERAL STATEMENT.

The hosts of Israel are still at Sinai. The chapters of Exodus between the last lesson and the present refer chiefly to the offerings made for the Tabernacle, and the mode of its construction. The work being completed, God commands Moses to "set up the tabernacle of the tent of the congregation." Exod. xl. 2.

III. NOTES AND ILLUSTRATIONS.

- I. THE TABERNACLE SET UP, vers. 17-19, (1) *Preparation of the Tabernacle.* IT CAME TO PASS. God had commanded that a "sanctuary" be built, in which the most sacred rites of religion should be performed. a. It was prepared after a model furnished by God himself. Exod. xxv. 9, 40; Heb. viii. v. 6. With willing offerings from the people. xxv. 2-7. c. A costly and beautiful structure. "There is no inherent connection between ugliness and godliness."—Stanley. d. To be the *dwelling-place* of God. xxv. 8; xxix. 42, 43, 45. Hence its various names: "tent," (xxvi. 11, 12); "tabernacle," (13); tent of meeting," (xxix. 43); "tent of the testimony," and "tabernacle of witness," (Num. ix. 19; xvii. 7; xviii. 2); "house of the Lord," (Deut. xxxiii. 18; Josh. ix.

23; Judges xviii. 31.) While God himself was the architect he chose Bezaleel, grandson of Hur, to superintend the construction, Exod. xxxi. 2; xxxvi. 1, 2; xxxvii. 1; xxxviii. 22, 23; 1 Chron. ii. 20; 2 Chron. i. 5; giving him Ahohiab as assistant. Exod. xxxv. 30-35. [In Exod. xxxiii. 7-11, the "Tabernacle of the congregation" was probably an ordinary tent temporarily used until the new one should be finished.] (2) *Style and size.* It was a portable tent, so skillfully constructed as to be readily and quickly set up or taken down. Critics differ on some minor points concerning its style. "It was erected in the middle of a quadrangular court (one hundred cubits by fifty) or yard, which was inclosed by a fence (five cubits high) of white linen cloth, hung with silver hooks on silver (plated) rods let into copper posts (five cubits apart) set in copper sockets on the ground, and, doubtless, braced by cords inside and out to copper pegs driven into the ground."—*Strong.* The tabernacle itself was oblong, thirty cubits by twelve. According to Fergusson the roof was sharp, with a front gable resembling a sharp-roofed modern house. (For a full detail, most ingeniously wrought out, see Mr. Fergusson's article *Temple in Smith's Dictionary of the Bible.*) There are strong objections, however, to his theory of a "sharp roof." ("For the flat roof" theory, as well as for other most valuable details, see "The Tabernacle and its Priests and Services," by W. Brown, Edinburgh, 1872.) The whole work was completed in about six months. The materials employed in its construction are estimated at nearly one million and a half dollars. Concerning the costly materials of the tabernacle—gold, silver, brass, fine linen, etc.—it may be remarked that the Israelites probably inherited some treasures from their ancestors; some were obtained from the Egyptians, Exod. xii. 35; and some they probably captured from the Amalekites, Exod. xvii. 8-13. Probably also they traded with passing caravans. During their long stay among the Egyptians they had undoubtedly acquired a considerable knowledge of the arts for which Egypt was noted. (3) *The mode of setting up.* TENT OVER TABERNACLE. The tabernacle—the dwelling-place of Jehovah—was first set up; then the tent, covering or shelter was thrown over it. Exod. xxvi. 1, 6, 11, 14.

2. THE ARK OF THE COVENANT, verse, 20, 21. THE ARK. A box or chest, 2½ cubits long by 1½ in breadth and depth, made of shittim or

acacia wood. Both within and without it was overlaid with pure gold, with a golden border or edging. At each of the four corners was a golden ring, through which staves of acacia, plated with gold, were passed to bear the ark on the march, Exod. xxv. 10-15. THE TESTIMONY. The stone tables of the ten commandments were put into the ark. Exod. xxiv. 12; xxxi. 18; xxxiv. 1, 28. These are called Tables of the Testimony, Exod. xxxi. 18; and Tables of the Covenant, Exod. xxxiv. 28; Deut. ix. 9, 11, 15. The ark is called the Ark of the Testimony, Exod. xxv. 22; and the Ark of the Covenant, 1 Sam. iv. 3, 4. Besides the tables of stone the ark contained Aaron's rod and the golden pot of manna. Num. xvii. 10; Heb. ix. 4. THE MERCY-SEAT. The lid of the ark—a plate of pure gold. Exod. xxv. 17. On the ends of this mercy-seat were two cherubim, beaten out of one solid piece of gold. Exod. xxxvii. 7. The cherubim faced each other, and from between their extended wings of gold shone the dazzling glory of the Shekinah, the symbol of God's visible presence. Exod. xxv. 17-22; xxx. 6; xxxi. 7; xxxvii. 6-9; 1 Chron. xxviii. 11; Psa. lxxx. 1; xcix. 1. ARK INTO TABERNACLE. The place of the ark was in the "most holy place," or "the holiest of all," the innermost apartment of the tabernacle—VAIL OF THE COVERING. A hanging curtain, separating the holy place from the holy of holies. Exod. xxvi. 31-34; xxxv. 12. Made of very rich materials, of blue, purple, scarlet, and white, and interwoven with figures of cherubs. Into the most holy place none could enter but the high-priest. At the death of Christ the "vail of the temple" was rent from top to bottom, signifying that now the way to the holiest of all is open for every believer at all times. Matt. xxvii. 51; Heb. iv. 16; x. 19-22; Rom. v. 2; Eph. ii. 18; iii. 12.

The tabernacle was: "1. A school of object lessons, designed to teach the ignorant and sensual Israelites the truth of the invisible and eternal kingdom of God. It was a small model of heavenly realities—a pattern of sight in the heavens. Heb. ix. 23. It was in the realm of religious truth, something like the planetarium used in a recitation-room in teaching astronomy. 2. The principal lessons it taught were: (1.) The holiness of God; (2.) The sinfulness of man; (3.) The distance between God and man; (4.) The fact that God will abide with man; (5.) The divine plan for bringing God and man into the union. 3. In the holy of holies, in awful solitude; there, in unbroken

silence; there, in utter gloom, were it not for his own radiance, the Shekinah—the presence of the Lord God of Israel—brooded over the mercy-seat, between the golden cherubs. No eye saw him. No voice spake with him. On one day only of every year did a pale and agitated man dare to pierce the seclusion, not without blood and prayer, and an elaborate ritual, and the gathering of an anxious nation, every man, into the courts without.”—*Chadwick*.

“The holiest place! It is a sure refuge; and even as criminals of old fled to the temples, and were safe, so do we take shelter there from all true calamities of body and soul.”

3. THE TABLE IN THE TENT, vers. 22, 23. THE TABLE. Made of acacia wood, two cubits long, one cubit wide, one cubit and a half high, and overlaid with gold. Exod. xxv. 23-30. IN THE TENT . . . WITHOUT THE VAIL. Its place was on the right—NORTHWARD—of the holy place. THE BREAD. Shewbread. Exod. xxv. 30 Literally, “bread of faces,” or “bread of the presence,” so called because set BEFORE THE LORD. In 1 Chron. ix. 32, *margin*, it is called “bread of ordering.” Twelve loaves or cakes, fresh every Sabbath, were placed on the table in two piles, with frankincense on each pile. The bread, removed to make way for fresh loaves, was to be eaten by the priests in the holy place. Lev. xxiv. 5-9. Upon the table were also golden bowls and cups, which probably contained wine for libations. Exod. xxv. 29, 30; xxxvii. 10-16; xl. 4. This bread was a peace or thank-offering, by which the Israelites continually acknowledged their dependence upon God for daily food. To the hungry soul Christ is ever the “bread of life.” John vi. 32-35.

4. THE CANDLESTICK OVER AGAINST THE TABLE, vers. 24, 25. CANDLESTICK. Of pure gold, and designed to support seven oil lamps. Exod. xxv. 31-37. It was probably about three feet high by two feet broad. With its golden utensils (Exod. xxv. 38) its value would now be about \$30,000. [In Solomon’s temple were ten candlesticks. 1 Kings vii. 49; 2 Chron. iv. 7. In the second temple there was but one. 1 Macc. i. 21; iv. 49, 50.] Its place in the tabernacle was SOUTHWARD—or opposite the table, and its object was to give light in the tabernacle “continually.” Lev. xxiv. 2. On the arch of Titus of Rome are representatives both of the candlestick and the table of shewbread, signifying that these articles were among the spoils

found by Titus at the destruction of Jerusalem, A.D. 70. This candlestick was (1) of costliest materials; (2) beautiful; (3) the light-bearer. Thus typical of the Church. Oil symbolizes the Holy Spirit. When the Church is constantly filled with the Holy Ghost then is it continually the light of the world. See Rev. i. 12, 20; xi. 4; Zech. iv. 2; Matt. v. 14-16.

5. THE GOLDEN ALTAR BEFORE THE VAIL, vers. 26, 27. The ALTAR was made of wood, and overlaid with gold. It was one cubit long, one broad, and two high. Exod. xxx. 1-10. From its four corners were projections called “horns.” It was also called the “altar of incense;” as only incense was offered on it, and that twice daily. Exod. xxx. 7, 8, 34. Once a year the “horns” were sprinkled with the “blood of the sin offering of atonements.” Exod. xxx. 10; Lev. iv. 7; xvi. 18. BEFORE THE VAIL. In the holy place—not the holy of holies. The GOLDEN ALTAR represents the place of devotion, of prayer. Incense is the symbol of prayer. “The prayers of the saints” are as sweet incense to God. Rev. v. 8; Psa. cxli. 2. Our hearts may be sprinkled ever with the atoning blood of Christ; and continually the incense of our prayers may ascend to God, while Jesus our great High Priest ever intercedes for us.

6. THE ALTAR OF BURNT OFFERING, ver. 29. This ALTAR was made of wood, overlaid with plates of brass, and hence called the “brazen altar.” At the four corners were four “horns” of wood, also overlaid with brass. The altar was five cubits long, five cubits broad, and three cubits high. Exod. xxvii. 1-8; xxxviii. 1-7. Daily sacrifices were made upon it for the sins of the people. Animals were daily slain, their blood poured out before the altar and sprinkled upon it, and sometimes a part, sometimes the whole, of the carcass was burnt. Lev. vi. and vii. (See also the next lesson.) The fire was never allowed to go out, (Lev. vi. 13; ix. 24;) and this was an emblem of perpetual spiritual worship. The altar stood in the centre of the court between the gate and the tabernacle. The CROSS OF CHRIST was symbolized by this altar of brass. Jesus was the one Great Sacrifice for the sins of the whole world. His blood sprinkled upon us cleanseth from all sin. Col. i. 20, 21; Heb. ix. 26; 1 Pet. i. 19; Rev. xiii. 8. The horns of the altar indicate protection and salvation to all who will lay hold of the cross of Christ. Compare 1 Kings i. 50-53; Heb. vi. 18.

7. THE LAVER BETWEEN THE TENT AND THE

ALTAR, ver. 30. The LAVER was made of the brass mirrors contributed by the pious "women . . . of the congregation." Exod. xxxviii. 8; compare Exod. xxxv. 22, 25. This brass was doubtless of a very superior quality. Neither the size nor shape of the laver is mentioned. It was probably very large, as a great quantity of water was necessary for the daily service of the tabernacle. The priests were required to wash parts of the sacrifices, and to wash also their own hands and feet before attending to their various duties in the Court and the Sanctuary. Exod. xxx. 19-21. The laver and the water symbolize regeneration. God's people must be clean and pure. Only the pure in heart shall see God. The blood of Jesus alone can cleanse. The Holy Spirit alone can keep us pure. Compare Job. xiv. 4; xvii. 9; Psa. li. 7, 10; Isa. lli. 11; lxvi. 20; Ezek. xxxvi. 25; Matt. v. 8; viii. 2; 1 John i. 9; Rev. xix. 8, 14.

English Teacher's Notes.

The Mosaic institutions and ritual presented a series of *object-lessons*, by which a people who were "children in understanding" were to be educated in the knowledge of God and his truth. And these same object lessons are of the highest value to us. The best instructed Christian finds deep revelations of God's ways and of Christ's work in those old ordinances.

Now the Israelites had learned the *power* of God in the judgments on Egypt, and in their own wonderful deliverance; the *providence* of God in the miraculous provision made for their wants; the *will* of God in the divinely-given law; the *mercy* of God in his gracious forgiveness of their idolatry with the golden calf. But there was one thing above all others necessary for them to learn, namely, the *holiness* of God; that they might see the exceeding sinfulness of sin, and rightly value the appointed means of its removal.

Imagine, then, a devout Israelite coming to worship. God has given a symbol and token of his presence—that presence which, as we saw last time, was restored to the people after their sin, at Moses' earnest prayer. This symbol is the ark; where the ark is there God will be. Not that God's presence could not be with his servants wherever they might be scattered; but, to bring the sense of it more home to the

mind of a nation so "slow of heart," it was (so to speak) *localized*.

What is our Israelite worshipper to do? Can he approach the ark? No: he cannot even see it, though he knows where it is. He comes to the gate of the court or enclosure. Just inside is a great altar of brass. On that altar must be offered his sacrifice—else no acceptance. But he cannot make the offering himself. He must hand over the bullock or the goat to the appointed priest, and *he* will sacrifice it. Can he, then, go inside yonder tent, where the ark is? No: only the priest goes in there to offer incense, the type of acceptable worship, while he stands praying without, (see Luke i. 9, 10.) But does the priest see the ark? No: he is in the holy place, but the great curtain or veil separates him from the "holy of holies," God's chosen dwelling-place upon earth, where the symbolic ark rests in silence. In there only one man can go, the chosen high-priest, and even he only once a year on the great Day of Atonement. And even then "not without blood." See Heb. ix. 6, 7.

What could more deeply impress on the mind of the Israelite the sense of God's holiness, of his own unworthiness to approach Him, and of the necessity of sacrifice and of a mediator? "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest." (Heb. ix. 8.) And such a picture as has just been briefly sketched may do much to fasten the same ideas on the minds of our Sunday scholars. Only *they* can go further, and see that we now have "boldness to enter into the holiest by the blood of Jesus." (Heb. x. 19.)

The Golden Text suggests a different line of thought. It bids us regard the tabernacle more simply as just the place of Jewish worship, and so the type of every place of Christian worship, and reminds us that as David loved "the works of the Lord," so should we care for and reverence the sanctuaries in which, more especially, the Lord meets his people now. In this view it may be useful to refer to the *building* of the tabernacle. It was by the offerings, free and liberal, of the people, that the materials were provided. (Exod. xxxv.) What are we doing to supply "houses of God in the land?"—and what, above all, to build the Spiritual Church, the temple whose stones are living souls?

Seed-Thoughts for Senior Scholars.

1. For what *purpose* was the tabernacle built?
2. At whose expense? See Chap. xxxv.
3. When did the Hebrews become a *Church*?
4. What are the purposes of Church organization?
5. Can these be accomplished without a *place* of worship—*tent, tabernacle, or house*?
6. Why is the law of the Sabbath here re-affirmed? Chap. xxxv. 2.
7. Why was the tabernacle made so *magnificent* and *costly*?
8. Should *Christian churches* be equally so?
9. Why in darker ages than now did God lead the way to the *spiritual* through the impressive and gorgeous *material*?
10. What was the use of the *Ark of the Covenant*?
11. What was the service of the *altar*?
12. Of what were these offerings *typical*?
13. What is the one grand condition of God's favorable presence among his people? (See Chap. xxv. 8.)
14. Have any people reason to expect his presence who are too covetous to *build him a house*?

Blackboard Exercises.

We learn in to-day's lesson that God is willing to abide with those that love him. He will set up his tabernacle in your heart if you will let him dwell there. But no other God must dwell therein except the Lord thy God, and where he is no sin can be. In the place of sin there will be the glory of his presence, which giveth a peace that passeth all understanding. His presence is a sure testimony of his love, and upon the altar of your heart should burn sweet incense of willing service.

How shall my heart be prepared to receive the Father? The way to the Father is through the blood of Christ; where Christ is there is a throne of grace; at the throne of grace pray God for the sake of Christ to cleanse your heart from all sin, and abide therein.

The Primary Class.

By all means have, if possible, a pictorial representation of the Tabernacle; or, better still, a model. If neither of these can be obtained use the blackboard. If the Tabernacle

is spoken of as a *church*, it will perhaps be the best way to convey a correct idea of it to the children. God told two men to make a church for him. Their names were Bezaleel and Aholiab. This church was very different from what we now see. 1. A fence having posts of brass or copper; silver rods going from one to another of them, fastened to them with hooks of silver; on these silver rods linen curtains were hung; the gate was embroidered. 2. Inside of this fence was, (1.) A great square box made of wood and covered with copper. It was called an altar. (2.) A copper basin very large and full of water. It was called a laver. (3.) At the end a beautiful tent. The sides were made of boards covered with gold; half way up these, on the inside, were figured curtains hanging in festoons; on the outside they were covered with rams' skins dyed red. Above, making the roof of the tent, was a cloth made of goats' hair, and of a dark brown color. The inside was divided into two parts. In one of these was a candlestick of seven branches, a table with bread on it, and an altar—all covered with gold. In the other was a chest, or ark, covered with gold.

The people gathered around, but could not go in; only the priests, the ministers, went inside. All this before Jesus died. Now, how different. We come *inside* of the church, and all sing and pray together. Do you love to come? Why? How should you behave? Will God let little children worship him? and love him? and serve him? Is he here? Let us seek him.

LESSONS FOR MAY.

- MAY 3. The Five Offerings. Lev. vii. 37, 38.
- MAY 10. The Three Great Feasts. Lev. xxiii. 4-6, 15-21, 33-36.
- MAY 17. The Lord's Ministers. Num. iii. 5-13.
- MAY 24. Israel's Unbelief. Num. xiv. 1-10.
- MAY 31. The Smitten Rock. Num. xx. 7-13.

To improve the spiritual tone of the school, the superintendent should first see that his own heart is baptized with the Holy Ghost and filled with love for Christ and for souls; then lead his teachers to be animated by the same blessed influence in their work.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—APRIL.

SECOND QUARTER: TWELVE LESSONS WITH MOSES.

SABBATH, April 5.—**LESSON I.—The Ten Commandments.**—Exod. xx. 1-17.

Leader. 1. And God spake all these words, saying,
School. 2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth:

5. 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;
6. And showing mercy unto thousands of them that love me, and keep my commandments.

7. 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.

8. Remember the Sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work:
10. 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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: So wherefore the Lord blessed the Sabbath-day, and hallowed it.

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

13. Thou shalt not kill.
14. Thou shalt not commit adultery.

15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

TOPIC—Our Duty to God and Man.

Golden Text—If ye love me, keep my commandments. John xiv. 15.

Home Readings.

M. Exod. xix. 1-13.
Th. Exod. xix. 16-25.
W. Exod. xx. 1-17.
Th. Deut. iv. 7-19.
F. Deut. iv. 20-40.
S. Heb. xii. 18-29.
S. Mark xii. 28-33.

ILLUSTRATIVE TEXTS.—Deut. iv. 23-26. Command I. Isa. xlv. 8.; 1 Cor. viii. 4-6; 1 John v. 20-21. II. Lev. xxvi. 1; Psa. cxxxv. 15-18; Isa. xli. 5-7; Exod. xxiv. 14; Deut. xxxii. 21; Josh. xxiv. 19; Deut. v. 29; John xiv. 12, 21, 23, 28. III. James v. 12. IV. Num. xv. 32, 33, 36; Neh. x. 31. V. Prov. I. 8, 9; xxx. 11-17; Col. 3-20. VI. Deut. xix. 11-13; Jer. xxvi. 15. VII. Prov. ii. 16, 18. VIII. Lev. vi. 1-7; Prov. xi. 1. IX. Psa. cl. 5, 7. X. Psa. cxix. 36; x. 3; 1 Tim. vi. 6-11.

QUESTIONS, etc.—Recite the entire lesson. Who spake these words? To whom were they spoken? Exod. xxiv. 12. Where was Moses when he received the law? Ex. 4. xix. 20. For whom were the commandments given? Where besides are they given in the Bible? Deut. v. 1-21. How were they given to Moses? Deut. v. 22. What was done with these tablets?

[ANS. Exod. xxxii. 19; xxxiv. 1, 28, 29; Deut. x. 5; Heb. ix. 4.; 1 Kings viii. 9. *The ark with its contents was finally destroyed by Nebuchadnezzar.*]
How is the duty of man summed up in Eccles. xii. 13? How does Christ sum up the law in Matt. xxii. 37-40? How many of the commandments treat of our duty to God? What is said in Isa. xliii. 10?

1. What is meant by "other gods"?
[ANS. *A y object which is worshipped instead of the living God. The Hebrews had just come out of a land of idolatry and false worship.*]
How may we have "other gods"?

2. What command is given concerning making and worshipping images?
[ANS. *Exod. ten. xlv. 9-20 for a description of the folly of idol worship.*]

To whom is the mercy of God promised? How may we show this love? 2 John vi.

3. How is honor for God's name enforced? v. 7. How enforced b. the Lord Jesus? Matt. v. 33, 37. How should we ever speak God's name?

4. What honor had been put upon the seventh day? Gen. ii. 1-3. What does the Lord especially call the

Sabbath? Lev. xxiii. 3; xix. 3. What commandment is given by our Lord Jesus as the "second." How many of the ten commandments are included in our duty to man?

5. To whom are especial honor and reverence to be given? What name is given to this precept in Eph. vi. 1-3? How did Jesus show His obedience to this command? Luke ii. 51, 52.

6. What penalty did God impose upon the taking of human life? Gen. ix. 6; Lev. xxiv. 21. What is said of murder in 1 John iii. 15?

7. What is said of the seventh commandment in Matt. v. 27, 28?

8. What command in reference to the property of another? Does this command cover the sin of wronging a neighbor by unjust dealing? Lev. xix. 35, 36; Deut. xxv. 13, 16; Prov. xi. 1.

9. How are we to regard the good name of our neighbor? v. 16. What is the New Testament law? Matt v. 43-45.

10. How are we to feel in regard to the prosperity of our neighbor? v. 17. What caution is given by Jesus in Luke xii. 15? What is the penalty for breaking the commandments of God? Deut. xxviii. 15-48; Gal. iii. 10. Will any sin be excused? James ii. 10. How, then, can any be saved? Rom. iii. 21, 22. What great question in Heb. ii. 3? What is your answer to it?

QUESTION AND ANSWER.

20. What is the Gospel?

The Gospel is the good news of salvation through our Lord Jesus Christ contained in the New Testament.

Luke ii. 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people. For unto us is born this day, in the city of David, a Saviour, which is Christ the Lord.

N.B.—Verses marked with a hand, thus [H], are the "Selected Verses."

SABBATH, April 12.—LESSON II.—The Golden Calf.—Exod. xxxii. 1-6, 19-20.

Leader. 1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

School. 2. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

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

S. 20. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

TOPIC—Duty to God forgotten.

Golden Text—Little children, keep yourselves from idols. 1 John v. 21.

Home Readings.

M. Exod. xxxii. 1-20.
 Tu 1 Kings xii. 25-33.
 W. Deut. ix. 7-21.
 Th Psa. cxv.
 F. Hosea xi.
 S. Psa. xiv.
 Sa. Matt. vi. 19-24.

OUTLINE :

I. AN IDOL DEMANDED, v. 1; Micah vi. 4; Matt. xxiv. 48, 50, 51; 2 Peter iii. 3, 4.

II. AN IDOL MADE, v. 2-4; Exod. xii. 35, 36; Judges viii. 24, 27; xvii. 3, 4; 1 Kings xii. 28-32; Psa. cvi. 19, 20, 35, 36; Isaiah xl. 18, 19, 21; Hos. xlii. 2; Rom. i. 21-23.

III. AN IDOL WORSHIPPED, v. 5, 6; Judges xvi. 23, 25; Num. xxv. 2, 3; 2 Kings x. 20, 21; 2 Peter ii. 13, 15.

IV. AN IDOL DESTROYED, v. 20; Exod. xxxii. 11; xxvii. 1, 27-29; Deut. ix. 21; Num. xii. 3; 2 Kings xxiii. 6, 13; 2 Chron. xxxiv. 3, 4, 7.

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

1. *An Idol Demanded.*—From whom was the idol demanded?

Where was Moses at this time?
 How long had he remained upon the mountain? Exod. xxiv. 18.
 What had the Israelites just promised in regard to the law of God? Exod. xxiv. 3, 7.
 What commandment had they so soon forgotten?

Of what other sins were they guilty?
 [ANS. *Of dishonouring the God who had led them, and ingratitude for their wondrous deliverance.*]

2. *An Idol Made.*—Of what was the idol made?

Why made in the form of a calf?
 [ANS. *The chief idol of the Egyptians, to which they had been accustomed, was in the form of a bull, named Aphis.*]
 Who made the golden calf?
 To what had he been appointed by the Lord? Exod. xxviii. 1.

What did the Israelites declare the golden calf to be? Whom had they forgotten? Psa. cvi. 21.

3. *An Idol Worshipped.*—How did Aaron make preparation for the worship of the idol?

What proclamation did he make?
 What did he impudently substitute for Jehovah
 In what manner did the people worship?
 What dreadful sentence against those who forget God? Psa. ix. 17.

4. *An Idol Destroyed.*—Who destroyed the idol?

From whose presence had Moses just come?
 What made him "angry"?
 Was he right in being angry?

[ANS. *"That anger is without sin that is against sin." Matt. v.]*

What is said of anger in v. 10. 11?
 What did Moses do with the tables of the law?
 Why did he break them?

[ANS. *They were God's covenant with his people, which they had just outraged and broken.*]
 What ought we to do with that which we are setting up in place of God in our hearts?

Where, in this lesson, do we learn—

1. That it is foolish and wicked to distrust God?
2. That distrust of God often leads to open rejection?
3. The folly of impatience?
4. That communion with God gives us a hatred of sin?
5. The injustice and ingratitude of Israel?

HYMN.—Tune "Balerma."—C.M.

The dearest idol I have known,
 What'er that idol be,
 Help me to tear it from thy throne,
 And worship only thee.

So shall my walk be close with God,
 Calm and serene my frame;
 So purer light shall mark the road
 That leads me to the Lamb.

QUESTION AND ANSWER.

21. *Can you more particularly describe the Gospel?*

The Gospel may thus be more particularly described. The Gospel is, 1. An account of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death and his resurrection. 2. The Gospel contains the commands of God to all men, every where, to repent of their sins, and to believe in Christ. 3. The Gospel is the promise of God to pardon, sanctify, and to save from eternal death, all who according to the commands of God repent and believe on his Son.

SABBATH, April 19th.—LESSON III.—The People Forgiven.—Exod. xxxiii. 12-20.

Leader. 12. And Moses said unto the Lord, See, thou hast sent me, bringing 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.

School. 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

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

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

L. 16. For wherein shall it be known here that I and thy people have found grace in thy sight?

S. 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.

L. 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.

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

L. 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 be gracious, and will shew mercy on whom I will show mercy.

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

TOPIC—The God of all Grace.

Golden Text—There is forgiveness with thee, that thou mayest be feared. Psa. cxxx. 4.

Home Readings.

M. Exod. xxxiii. 12-20.
 Tu. Isa. xlvi. 12-20.
 W. 1 Kings xix. 9-18.
 Th. Psa. lvi.
 F. Gen xxxii. 24-30.
 S. Psa. xxxii.
 S. Rom. ix. 14-24.

OUTLINE:

I. THE GRACE OF GOD SOUGHT, v. 12, 13, 15, 16; Num. iv. 14; 2 Sam. vii. 23; Psa. cxlvii. 20; Isa. xliii. 1; Job ii. 17; Eph. i 17-19; Titus xi. 14.

II. THE GRACE OF GOD PROMISED, v. 14, 17; Gen. xix. 19-21; Josh. i. 5; Isa. lxiii. 9; Matt. xi. 28; John xvi. 23; Heb. iv. 8, 9.

III. THE GRACE OF GOD PROCLAIMED, v. 18-20; Judges vi. 23; Psa. lxxv. 4; Matt. xvii. 1, 2; John i 1-8, 14, 15; 2 Cor. iv. 6; 1 Tim. vi. 16.

QUESTIONS, etc.—What fact does the TITLE record? By whom forgiven? [See TOPIC.] What precious truth is stated in the GOLDEN TEXT? Recite OUTLINE.

1. The Grace of God Sought.—What "grace" did Moses seek at the hand of God?

[ANS. His personal presence and leadership.]

Why had God withdrawn his presence from the Hebrews? Exod. xxxiii. 3.

What task had he appointed to Moses? Exod. xxxii. 34.

Did Moses plead for himself, or for the sinning people whom he led?

Who is our Great Intercessor? Titus ii. 14; 1 John ii. 1.

2. The Grace of God Promised.—Was Moses successful in his prayer for grace?

What promise did the Lord make to Moses?

For whose sake did he grant this promise?

How may we find grace in the sight of God?

What examples have we given us in the Bible of God's hearing prayer for others? Gen. xix. 19-21; xvii. 20; 1 Sam. vii. 9; 2 Kings iv. 33-35.

What is said of the prayer of the righteous in James v. 16? In Psa. xxxiv. 15.

What has God promised to all who love him in his Son Jesus Christ? Matt. xi. 28.

What encouragement have we to ask for this grace? John xvi. 23; 1 John v. 14, 15.

What further favor did Moses ask of God? v. 18.

3. The Grace of God Proclaimed.—How did the Lord proclaim his name to Moses? Exod. xxxiv. 5.

What did he declare that name to be? Exod. xxxiv. 6. How does he reveal himself now? 2 Cor. iv. 6; Eph. i. 6, 18.

Where, in this lesson, do we learn—

1. That the prayers of the righteous prevail!
2. The duty of praying for the salvation of others?
3. That forgiveness of sin comes through the intercession of Jesus?
4. That rest and safety are inseparable from the presence of God?

HYMN.—Tune "Hamburg."—L. M.

Show pity, Lord, O Lord, forgive;
 Let a repenting rebel live.
 Are not thy mercies large and free?
 May not a sinner trust in thee?

Guilty I stand before thy face;
 On me I feel thy wrath abide;
 'Tis just the sentence should take place;
 'Tis just,—but O, thy Son hath died!

22. What is repentance?

True repentance is a grace of the Holy Spirit, whereby a sinner, from the sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after, future obedience.

Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life.

Acts ii. 37. When they heard this they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?

Psa'l m. cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.

SABBATH, April 26th.—LESSON IV.—The Tabernacle Set Up.—Exod. xl. 17-30.

Leader. **Ex. 17.** And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

School. **Ex. 18.** And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

L. **Ex. 19.** And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

S. **20.** And he took up and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

L. **21.** And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses

S. **22.** And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

L. **23.** And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

S. **24.** And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

L. **25.** And he lighted the lamps before the Lord; as the Lord commanded Moses.

S. **26.** And he put the golden altar in the tent of the congregation before the veil:

L. **27.** And he burnt sweet incense thereon; as the Lord commanded Moses.

S. **28.** And he set up the hanging at the door of the tabernacle.

L. **29.** And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses.

S. **30.** And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

TOPIC—God Dwelling with Man.

Golden Text—How amiable are thy tabernacles,
O Lord of hosts! Psa. lxxxiv. 1.

OUTLINE:

I. THE TABERNAACLE SET UP, v. 17-19; Exod. xxxvi. 20-34; 1 Kings vi. 11-14; Isa. xxxiii. 20; Rev. xxi. 3.

II. THE ARK OF THE COVENANT, v. 20, 21; Exod. xxxvii. 6-9; 1 Kings viii. 6-9; Matt. xxvii. 51; Heb. vi. 19; x. 19, 20.

III. THE TABLE IN THE TENT, v. 22, 23; Exod. xxxvii. 10-16; xxv. 30; Matt. xii. 4; xxvi. 20; John vi. 35, 63, 57.

IV. THE CANDLESTICK OVER AGAINST THE TABLE, v. 24, 25; Exod. xxxvii. 17-24; Psa. cxix. 166; John i. 4, 5, 9; viii. 12; Rev. xxi. 5.

V. THE GOLDEN ALTAR BEFORE THE VEIL, v. 26, 27; Exod. xxxvii. 25-28; Lev. xvi. 12; Deut. xxxiii. 10; Heb. x. 19, 20; Rev. viii. 4.

VI. THE ALTAR OF BURST-OFFERING, v. 29; Exod. xxxviii. 1-7; Heb. ix. 12-14; xiii. 10-12.

VII. THE LAVER BETWEEN THE TENT AND THE ALTAR, v. 30; Exod. xxx. 18-21; 2 Kings v. 10; John xiii. 5-9.

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

1. *The Tabernacle Set Up.*—Who had given the pattern and directions for the tabernacle? Exod. xxxix. 42, 43.

By what other names was it known?

[ANS. "Tent of the Testimony," Num. ix. 15; "Tabernacle of Witness," Num. xvii. 7; "House of the Lord," Josh. vi. 24.]

How were the materials furnished? Exod. xxxvi. 3-5. Of what was it made? Exod. xxxvi. 20.

Describe the coverings? How many? Of what made? Exod. xxxvi. 8, 14, 19.

Why was it thus made?

[ANS. That it might be easily set up and taken down during the journey of the Israelites.]

How was the tabernacle divided?

[ANS. By a curtain or veil, into two portions or rooms: 1. "The Holy Place," or first apartment, containing the altar of incense, table of show-bread, and golden candlestick; 2. "The Holy of Holies," or inner room, containing the "ark and mercy-seat."]

2. *The Ark of the Covenant.*—Why was it called the ark of the covenant?

What did it contain besides the "law"? Heb. ix. 4.

What was the covering of the ark called? Exod. xxv. 21.

Home Readings.

M. Exod. xl. 17-30.

Tu. Exod. xl. 31-38.

W. Heb. viii. 1-6.

Th. Psa. lxxxiv.

F. Exod. xxvi. 1-14.

S. Psa. l. 1-15.

S. Exod. xxix. 36-44.

What was the "mercy-seat"?

[ANS. The place of God's visible presence to the high priest. Psa. lxxx. 1; Exod. xxx. 6.]

What provision has God made for our approach to him? Heb. x. 19, 20; iv. 16.

What separated the "mercy-seat" from the holy place? Exod. xxxi. 33.

Who has broken down this veil, that all may have access to the "mercy-seat"? Heb. x. 20.

3. *The Table in the Tent.*—Describe the table of show-bread? Exod. xxv. 23-30.

What was placed upon this table? Lev. xxiv. 5, 6.

Who alone were to eat it? Lev. xxiv. 9.

What is said of the "bread of life" in John vi. 35?

4. *The Candlestick over against the Table.*—Of what was the candlestick made? Exod. xxv. 31.

How many lamps were upon it?

How long were they burning? Lev. xxiv. 2.

5. *The Golden Altar before the Veil.*—What is the golden altar before the veil called? Exod. xxxi. 8.

How often was incense burned upon it?

6. *The Altar of Burnt-offering.*—Where was the "altar of burnt-offering" placed?

What offerings were placed upon it?

7. *The Laver between the Tent and the Altar.*—Where was the "laver" placed? What was its use?

How may we be made "clean"? 1 John i. 7.

Where, in this lesson are we taught—

1. That God's presence is the glory of the Church?

2. That we have a mercy-seat, open to all?

3. That the way to the Father is through the blood of Christ?

4. That where Christ is, there is a throne of grace?

5. That God dwells with his people?

QUESTION AND ANSWER.

23. *What is faith, in general?*

Faith, in general, is a conviction of the truth and reality of those things of which God hath told us in the Bible.

Hebrews xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

THE PRODIGAL CHILD.

"I will arise, and go to my Father."—LUKE xv. 18.

1. Come home! come home! You are wea-ry at heart, For the way has been
2. Come home! come home! For we watch and we wait, And we stand at the

dark, And so lone-ly and wild. O pro-di-gal child! Come
gate, While the shadows are piled. O pro-di-gal child! Come

home! oh come home! Come home! Come, oh come home!
home! oh come home! Come home! Come, oh come home, come home.

Come home, come home!

3.
Come home! come home!
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled,
O prodigal child!
Come home, oh come home!

4.
Come home! come home!
There is bread and to spare,
And a warm welcome there,
Then, to friends reconciled,
O prodigal child!
Come home, oh come home!

Obligation to Christ and the Children demands that Schools **Get the Best**, whether published by their denomination or not.

INTERNATIONAL LESSONS!

Sunday Schools invited to send for samples of **AM. SUNDAY SCHOOL WORKER LESSON PAPERS.**

Been published 4 years;—larger circulation than ever;—*by many regarded as the best*;—being undenominational, and following the **INTERNATIONAL TEXTS**, they can be used with any Magazine or Paper used by the Teachers. Published at 75 cents per hundred, monthly.

AM. SUNDAY SCHOOL WORKER,

An Evangelical, Undenominational Monthly for Teachers. Contains Expository Notes on the **International Lessons**, Infant Class Exercises, Intelligence, Original Articles, Selections &c. Price, \$1.50 a year.

Clubs of 5 or more receive 6 Lesson Papers free with each Magazine.

WORKER without Lesson Papers—5 copies, and less than 10, \$1.25 each; 10 copies, and less than 20, \$1.15 each; 20 copies, and less than 40, \$1 each; 40 copies and over, at 90 cents each.

Samples of Lesson Papers, Magazine, and list of Lessons, sent free on application.

AGENTS WANTED. Ministers and others, Ladies or Gentlemen. Full particulars on application, or by addressing

J. W. McINTYRE, Publisher & Bookseller,
No. 4 South Fifth Street, St. Louis, Mo.

Lesson Papers and Magazines of previous years we still furnish to many Schools who wish to study Lessons on Matthew, John, Acts and Genesis.

THE BEREAN
QUESTION BOOK;

OR,

The Uniform Lessons for 1874.

By the Rev. J. H. VINCENT, D.D.

Every Sunday School Teacher should have it.
Price 15c.; by Mail, prepaid, 20c.

ADDRESS,

REV. S. ROSE,

Wesleyan Book Room, Toronto.

THE CANADIAN

SUNDAY SCHOOL ORGAN,

A Choice Collection of Music for the Sunday School, Prayer Meeting, and Social Circle, Selected and Compiled with great care from the Works of the best Composers, old and new.

PRICE:

SINGLE COPY - - - - \$0 50
PER DOZEN - - - - 5 00

REV. S. ROSE,

Wesleyan Book Room, Toronto.

CANADIAN SABBATH SCHOOLS

SUPPLIED WITH PAPERS AS FOLLOWS:—

Good Words (Monthly.)

	3 months,	6 months,	1 year.
1 Copy, for	\$0 35
5 Copies, to one address,	\$0 25	\$0 50	0 80
12 " " "	0 50	1 00	1 95
25 " " "	0 95	1 80	3 50
50 " " "	1 75	3 25	6 50
100 " " "	3 20	6 25	11 50

My Paper (Monthly.)

	3 months,	6 months,	1 year.
1 Copy,	\$0 35
5 Copies, to address,	\$0 20	\$0 35	0 70
12 " " "	0 45	0 90	1 65
25 " " "	0 85	1 60	3 00
50 " " "	1 50	2 85	5 25
100 " " "	2 80	5 50	10 20

Good Cheer (Monthly.)

	6 months,	1 year.
1 Copy,
12 Copies, to address,	\$0 65	\$1 25
25 " " "	1 25	2 25
50 " " "	2 25	4 25
10 " " "	4 00	7 50

Old and Young,

In packages of 25 and upward, at half the rates of "Good Cheer." No small subscriptions received. Subscriptions sent on application to

N. S. RICHMOND,
GENERAL AGENT,

Christian at Work Association, Toronto, Ont.

All of these Papers Beautifully Illustrated. AGENTS WANTED.