

The Christian Messenger.

HALIFAX, N. S., APRIL 15, 1874.

BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES. SUNDAY, April 19th, 1874. The People Forgiven.—Exodus xxxiii. 12-20.

GOLDEN TEXT.—“There is forgiveness with thee, that thou mayest be feared.” Ps. cxxx. 4.

COMMIT TO MEMORY: Verses 12-15.

SUMMARY.—The loving presence of God with his servants is the crowning grace of God to his servants.

ANALYSIS.—I. God's presence sought and promised. vs. 12-17. II. A view of God's glory requested. vs. 18-20.

EXPOSITION.—Comparison.—Two weeks ago we had God's holy law, one week ago man's guilty revolt, and to-day the gracious reconciliation of God and man—the covenant given, the covenant broken, the covenant restored—man as he should be, man as by nature he is, the transition from the latter to the former state.

Connection.—In the narration we find after our last lesson that Moses rebuked Aaron for his sin. Aaron pleaded his excuse. Moses called for those who were on the Lord's side. Three thousand of the revolvers were slain. Moses returned to the mount to intercede for Israel. God commanded Moses to lead Israel to Canaan, and promised to send an angel to go before them, but declared that he himself would not go with them. Israel, in mourning at this, laid aside all ornaments. Moses pitched a tent without the camp, at a great distance from its extremity, and there the cloudy symbol of God's presence appeared, and Moses entered the tent and talked face to face with God; while the people from their own tents in the encampment reverently acknowledged God, who by his removal from among them visibly testified to his abhorrence of their sin, and by his intercourse with Moses and forbearing to disappear wholly, testified to the possibility of reconciliation once more. Chaps. xxxii. 21-35; xxxiii. 1-11.

Verse 12.—And Moses said unto the Lord [Jehovah]. The connection indicates that this was said in an interview at “the tabernacle [tent] of the congregation,” referred to above. This tent or tabernacle must not be confounded with that afterwards built, whose pattern had been shown to Moses in the mount. Chaps. xxv-xxvii; xxxv-xl. This was only a temporary and comparatively insignificant affair. Its whole glory was in its use. See, or “behold,” calling attention to what follows as of unusual importance. Thou sayest unto me. Didst say; on a previous occasion, when Moses went up into the mount after the slaughter in the camp. Chap. xxxii. 30. Bring up this people. That is, into Palestine. vs. 1-3; chap. xxxii. 33, 34. Thou hast not let me know whom thou wilt send with me. God had only said that he would not go with them in person, that is, in this presence of the cloud, but instead an angel should be sent to lead them. vs. 2, 3; xxxii. 34. The thought of his heart was like that of Simon Peter, who said to Christ, to this same Jehovah, not as with Moses enveloped in impersonal forms of majesty, but incarnate in human nature, “Lord, to whom shall we go? Thou hast the words of eternal life.” John vi. 68. Moses saw in the cloud the living, divine Person, as we see in the face of a friend the real friend. Yet thou hast said, etc. Why this treatment? We think of Christ's cry, “My God, my God, why hast thou forsaken me!” I know thee by name. Have for thee that special regard which the king manifests for him whom he calls into his presence and addresses by name, as he does not the rest of his people. Thou hast also found grace [favor] in my sight [eyes]. This is the language, not of complaint, but of sad perplexity.

Verse 13.—In this verse there is a species of logic which is peculiar to Christian experience. The fact that Moses has found favor in God's sight is the argument by which he sustains his plea that he may find still further favor. Just so Paul writes: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” Romans viii. 32. The first request is, Show me now thy way, that I may find grace in thy sight. That is, by being informed of “thy way.” There is nothing selfish in this. Noble, magnanimous, self-sacrificing man of God! Oh, that we might so live for others! Mark

his words that follow. Consider that this nation is thy people. He left the riches and honors of Egyptian royalty to join himself, not to his own people, but to the people of God. Here there appears jealousy for the honor of God, jealousy for Israel as being the property of God. “For thine own name's sake,” is the argument that will to the end of time be urged in prayer, and never urged in vain.

Verse 14.—My presence shall go with thee. That is, I, present as heretofore, will go with you as your Guide, Protector, Saviour, Friend. I will give thee rest. That is, will not abandon you, will not abandon my people until they come to the promised rest. This promise reminds us of the words, “Lo, I am with you always, even unto the end of the world.” It is in fact the same sweet promise. It was made, not for some favored few of the Lord's people, but for all.

Verse 15.—And he [Moses] said unto him [Jehovah]. In answer to the promise just given him, not as doubting the promise, but in recognition of his sense of its worth. If thy presence go not with me, Not as expressing any doubt that it would. The word just pledged excluded doubt. Omit the words “with me,” which are in italics in the common version. Carry us not up hence. The word translated “carry up” means “cause to go up.” Moses could not have expressed more strongly his appreciation of the divine wisdom. This word of the great leader was no orientalism. It was simple, sober truth and reason. It would have been better thus to perish. It is better for us not to live on in this life if all the way of life is to be without the light of God's presence.

Verse 16.—Wherein shall it be known here. “Wherein, pray, shall I and this people have favor, if thou art not with us.” That presence was the favor bestowed. The cloud was its outward sign. So shall we be separated. Israel had as its one grand distinction that it was the Lord's people. Moses wished the nation to be separate, not for vanity, but for God's glory, not in the way of some worldly peculiarity, but as having the grace of God. So are Christians the elect nation, because the Lord is among them and in them.

Verse 17.—I will do this thing also. The word translated “also” often serves merely to add emphasis, like our surely or indeed. The request of Moses in the preceding verse seems to be the repetition, substantially, of that in verse 13. In this view God's reply is an emphatic re-assertion of Moses, and instead of “also,” we should read truly.

Verse 18.—We have here a new request, the nature of which we cannot fully understand. The glory which Moses would see seems to refer to a splendor visible to the eye of sense. We think of the transfiguration, the resurrection, the ascension, the vision of dying Stephen, and of Paul in the third heaven.

Verse 19.—Goodness. The Hebrew word, more often than this, represents the physical and material. So here, as seems from verses 21-23, but the physical as representing the spiritual. Proclaim the name of the Lord before thee. Gesenius translates as follows: “Proclaim by name before thee, Jehovah, as present, that is, in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming.” Compare Genesis xli. 43. I will be gracious, etc.

Verse 20.—My face, here means, in the full glory of the final redemption; in verse 14 presence, that is, face—same in Hebrew—is the lower manifestation. And live, Or while living.

QUESTIONS.—The subjects of the last two lessons? The subject of this? The relation of the three to each other? What took place between the last lesson and this? Chaps. xxxii. 21-35; xxxiii. 1-11.

Vs. 12 Where did Moses thus speak to God? Vs. 11. When had God told him to bring up the people? Chaps. xxxii. 34; xxxiii. 1. What had been told him as to the one that should go before him? Chaps. xxxii. 34; xxxiii. 2. Why did not this satisfy Moses? Why did he expect greater favors?

Vs. 13. What is here meant by God's “way”? Psalm i. 6. Had it hitherto been shown him? Explain when and how. What does he here say of Israel? Why should he mention Israel?

Vs. 14. What do the words, “my presence” here mean? How had this thus far been with them? What is meant by the words “will give thee rest”? What is the “rest” of Christians? Hebrews iv.

Vs. 15. Did Moses doubt God's words? Vs. 16. What was the evidence to other nations that God was with Israel? What that he is with Christians? 1 John iii. 10.

Vs. 17. What thing is here promised? Why was it promised? What must have

been the feelings of Moses? What is Isaiah liii. 11?

Vs. 18. What new request is here made? What was this glory? Vs. 21-23; Matt. xvii. 2; John i. 14.

Vs. 19. What is here meant by “goodness”? What is taught as to God's mercy? Romans ix. 15.

Vs. 20. What does God here say? Meaning of the words?

Abridged from the Baptist Teacher. Scripture Catechism, 183.

SUNDAY, April 26th, 1874.—The Tabernacle set up.—Exodus xl 17-30.

“OUR QUESTION BOX.”

Query.—“Is it proper to have a Pedobaptist teacher in a Baptist Sunday-school?” Answer.—Of course, in entering upon such a relation the teacher goes in under a flag of truce, and it is understood that he holds in abeyance such views of his own as are at variance with ours. This a Baptist could not do under like circumstances and maintain a good conscience; but a Pedobaptist could, because he does not regard the question at issue as one of any moment.

For our own part, we should greatly prefer as a Sunday-school teacher a Pedobaptist who evidently knew Christ, to a cold-hearted Baptist who evidently knew nothing but water.

Query.—“One of our teachers is a fussy advocate of the doctrine of the annihilation of the wicked. What ought we to do with him?”

Answer.—Give him the benefit of his doctrine—annihilate him.—Baptist Teacher.

Youths' Department.

POOR MOSES!

A long time ago, when our Gracie was a little girl, to interest her I put the large illustrated Bible on the sofa and opened it at the picture of Moses going up the mountain to take a look at the beauties of the promised land. Although she was only four years old, she had the habit of asking for an explanation of the pictures she looked at. I explained it to her, and told her about his leading the children of Israel through the wilderness, and about their rebelling, and that he was angry with them, and God told him he could not go into the promised land, but he might go up and behold it afar off.

I left her a little while, not thinking she would take it very hard (she was so tender in her feelings I was very careful what I said to her), but after baby was asleep I returned to her, and found her weeping bitterly. I took her up and asked what was the matter. After a while she sobbed out “Poor Moses! I guess he didn't mean to be naughty.” It was some time before I could pacify her; and it was a long time before she could look at the Bible without weeping for poor Moses. I could but think that in all the sermons I had heard I did not remember hearing one pitying word for poor Moses; though it had always struck me as rather hard to get so near, and, after all, not be allowed to enter.—Watchman and Reflector.

GIRLS SHOULD LEARN DOMESTIC DUTIES.

A mother has no right to bring up a daughter without teaching her how to keep house; and if she has an intelligent regard to her daughter's happiness, will not do it. By knowing how to keep house, we do not mean merely knowing how books should be arranged on the centre table, and how to tell servants what is wanted to be done. We mean how to get a breakfast, a dinner, a supper; how to make a bed; how to sweep a room; how to do the thousand and one different things which are requisite to keep a home in order, and make it pleasant. A person who does not know how to do a thing well, does not know how to have it done well. No number of servants makes up for the want of knowledge in a mistress. A family employed a girl to do general housework. She came just at night, and the first thing assigned to her to do was to wash the dishes. She washed them in cold water, and without soap! A gentleman sent home a roasted piece of beef, and a quantity of cut porter-house steaks. When he sat down to dinner he learned that the new cook had roasted the steaks! Yet many a boarding-school miss, at the time of her marriage, might make either of these mistakes. Not one woman in a thousand knows how to make bread as good as it can be made. And sour tempers, scoldings,

dyspepsia, with its indescribable horrors, and even death itself, not unfrequently result from bad cooking. Mothers, whatever else you may teach your daughters, do not neglect to instruct them in all the mysteries of housekeeping. So shall you put them in the way of good husbands and happy homes.

GEORGE'S REASON.

The pupils of Mr. Jones's school had all, save one, entered the school and taken their seats, when George Hardy, the tardy scholar for once, came hurrying in much out of breath.

“Why, George,” said his teacher, “how is this? I saw you, as I supposed, on your way to school when I started from home. I hope you have not been away at play when you should have been at school.”

“No, sir; I have not played any this morning. I thought I could run home and be back before school commenced.”

“But why did you wish to return home? Did you forget anything?”

“No, sir.”

“What did you go back for, then?”

“If you will please excuse me, sir, I had rather not tell.”

“I hardly think I can excuse you, George; you are very late, for you know that I have a right to demand a sufficient reason for it.”

George stepped up, and placing his lips close to his teacher's ear, whispered, “I met a boy who was without shoes, and as I had a pair which I had outgrown, I went home to get them for him.”

“Was that the reason?” asked the teacher, looking upon the blushing boy with love and approbation.

“Yes, sir.”

“Why, then, did you not wish to tell me?”

“Because, sir, my mother says when I give anything in charity, I must do it privately, lest I should receive praise of men, and become vain and proud.”

STRANGERS IN OUR CHURCHES

No stranger should be allowed to come to our churches and depart without receiving a kind word and invitation to come again. I am afraid that many of us are in this matter at fault. Too often the stranger is taken no notice of; no one offers him a seat; and he is permitted to go away without any sign of welcome. This is a great mistake, even if not sin. Many a young man has been saved by a word of encouragement given him when entering a place of worship for the first time. A kind word to a stranger goes a good way. If those who have no regular place of worship are treated with Christian kindness when they come to our churches, they will be likely to return. Every courtesy and attention should be paid them, so that they may feel at home in the house of God. It is our duty as Christians to win those whom we meet to Christ by all the means in our power. We owe it to them as a matter of politeness. This will tend to increase the congregation and fill up the church. Dwindling audiences have been enlarged by such means. In some churches there are hand-shaking committees, so-called, whose business it is to see all strangers, speak to them and invite them to come again. But it seems to us that every member of the church ought to feel it his duty, if possible, to greet those who come into the congregation for the first time, and let it be known that they are heartily welcomed. Many of our churches are but partially filled because very little effort is made to draw them to the house of God. There should be a drawing church as well as a drawing minister. The gospel should go after and seek out men, if they will not come after the gospel. All Christians should feel it their duty not only to invite the religious to the house of worship, but also to treat them with cordiality and kindness when they do come. This may induce them to return.

SUPERSTITION IN TURKEY.

The following incidents connected with a total eclipse of the moon, which occurred in Western Turkey, Nov. 4, 1873, are related in a letter by the Rev. C. C. Tracey, published in the Missionary Herald for March:

“As the unfortunate moon grew darker and darker, deep concern took possession of men's minds, and the muezzins began to cry from the minarets in prayers for her deliverance. When she became totally engulfed in the portentous shade, they be-

gan to fire guns and beat drums all about us. Now two or three men ascend the minarets to add emphasis to the prayers. They redouble their cries, they entreat, they howl in Arabic, and apparently Allah does not hear. Solemnity and terror settle over the city; it grows oppressive; I myself cannot escape from the burden of universal concern, so strong is the influence of sympathy. Quarter hours seem hours, and yet the darkness grows more deep and hopeless. The dogs begin to howl, and little children cry with fear. The cries and prayers continue; all other sounds are hushed; sometimes they, too, cease for a few moments, and then there is a dreadful silence, such as might betoken the end of the world.

You will see from the above to what degree the Mohammedan mind is in eclipse, that they should use such means to deliver the moon from the power of Satan! True some of the more intelligent have an inkling of the ridiculousness of these performances, and aver that their motive in howling and discharging fire-arms is not superstitious fear, but only to call attention to the eclipse—an explanation which is little enough likely to be believed. The truth is, they are very much engulfed in superstition.

Not long since, the German and French colonists in Amasia were in jeopardy because the Turks got up a story that M. Amber had buried a pig's head, inscribing some magic words over it, whereby, when clouds gathered, the head would squeal from the ground and scare the rain away. All this the wicked Frenchman was supposed to have done that he might create a famine and sell his flour at a high price. The telegraph was the means of delivering him, and of turning out the resident pasha, who was about investigating to ascertain whether or not the gentleman had been guilty of the alleged witchcraft.”

TRAVELLING THOUGHTS.

- 1. Eat regularly thrice a day, and never between meals.
2. Take with you one-third more money than you calculate on spending.
3. Take small bills, rather than large, to avoid having bad money passed on you in change.
4. Aim to be at your place of starting at least ten minutes before the time, and grow merry and wise at the contemplation of the splutterings and mishaps of those who come in at the last minute, and half a minute later.
5. See that your baggage is on the conveyance before you are yourself.
6. Remember that you make your character as you go along, by the quiet courtesy of your manners.
7. Only bores are boisterous.
8. Do not let the servants excel you in patience and politeness.
9. “Please” should commence every request, and “Thanks” end every service done.
10. A lady is always gentle; a gentleman always composed.
11. Never argue on any subject if there are more than one present besides yourself.
12. Never fail to set that person down as ignorant or low-bred who, by word or gesture, disparages a woman, a clergyman, the Bible, or the Sabbath day.

The possibilities of Lip-reading are well illustrated in the case of Walter P. Chamberlain, of Marblehead, who delivered an address upon the subject at the convention of articulation teachers of the deaf and dumb, in Worcester, last week. Mr. Chamberlain is now 42 years old, has been stone deaf since the age of five, and attained such proficiency in the art of lip reading and articulation that, during the war, he enlisted and successfully passed a medical examination. He was in the service some time when, one night, he had occasion to go to the spring supplying the camp with water, when he was challenged by the guard. Owing to the darkness he could not see the sentinel, and, of course, he did not hear him. He was arrested and had an examination next morning; and, in response to the question, “Are you deaf?” he answered, “If I were deaf how could I understand your question?” He successfully passed his examination, until an investigation of his ears revealed the fact that he was totally deaf.

God loves you; let this thought equalize all states.—Let him do with us as with the waves of the sea, and whether he takes us to his bosom, or casts us upon the sand, that is, leaves us to our own barrenness, all is well.

Corr... SHALL W... Sisters, of field for labour you read of That is well. prayed earnest is well. Have few, who do go about do touched your eyes, at desire to give the Macedon then, that is glorious, ter tongue, or thought. A ing to discuss one note, to dom and goo the sun is But, no ma dreamers is elined to thi enter rise, a tender and f Father him made by son homes, bro innocent suf found an cel God's weak but that it which even temperance We know t use of smal favoured lar Is their not no pale, we us, for sym stretched p work, if leave all th our sisters be our's, w as well as And with sent help to guide th of peace, of and homes hearts are because a homes, m Before you pillows are because of heart-felt o upon the something whose che the burnin the folies of you, it is Before you What influ might be? We cannot will crown mothers a striving to and brothe that binds they must influence Hope and zeal and a firm deter wield no their glori catch the like them surely rea in our ow cloud ris than a mu which we it not com perance st land. Br homes, w love. Th awaken, tle, to sta which th how muc anxious r removed lieve that remove it of loved d desire th Then nee this for u come to in whic “whatso