

The Christian Messenger.

Bible Lessons for 1881.

FOURTH QUARTER.

Lesson XII.—DECEMBER 18.

QUARTERLY REVIEW.

- M. Lessons I, II.....Ex. xxxv. 25-35; xl. 1-16.
 T. Lessons III, IV.....Lev. i. 1-14; vii. 11-18.
 W. Lessons V, VI.....Lev. x. 1-11; xvi. 16-30.
 T. Lessons VII, VIII.....Lev. xxiii. 33-44; xxv. 8-17.
 F. Lesson IX.....Num. xxi. 1-9.
 S. Lesson X.....Num. xxiv. 10-19.
 S. Lesson XI.....Deut. xxxii. 44-52.

REVIEW OUTLINE.

A SHADOW OF GOOD THINGS TO COME.

- Passover. C Ark of the Covenant.
 Manna. H Burnt Offering.
 Shewbread. R- Peace Offering.
 Candlestick. I Atonement.
 Incense. S Jubilee.
 Laver. T Brazen Serpent.

ALL AND IN ALL.

I. The Service of the Tabernacle.

1. Free Giving. Exodus xxxv. 25-35.
 Willing Offerings, (vs. 25-29). Wise Workers, (vs. 30-35).

2. The Tabernacle. Exodus xl. 1-16.
 The House and its Furniture, (vs. 1-8).
 The Consecration, (vs. 9-16).

3. The Burnt Offering. Lev. i. 1-14.
 The Offering from the Herd, (vs. 1-9).
 The Offering from the Flocks, (vs. 10-13).
 The Offering from the Fowls, (vs. 14).

4. The Peace Offering. Lev. vii. 11-18.
 The Thanksgiving Offering, (vs. 11-16).
 The Vow and Voluntary Offering, (vs. 16-18).

5. Nadab and Abihu. Lev. x. 1-11.
 The Sin, (vs. 1). The Penalty, (vs. 2-8).
 The Warning, (vs. 9-11).

II. The Holy Seasons.

6. The Day of Atonement. Lev. xvi. 16-30.
 The Purification of the Tabernacle, (vs. 16-19). The Live Goat, (vs. 20-22).
 Concluding Ceremonies, (vs. 23-30).

7. The Feast of the Tabernacles. Lev. xxiii. 33-44.
 Its Observance, (vs. 39-44).

8. The Year of Jubilee. Lev. xxv. 8-17.
 The Jubilee Trumpet, (vs. 8-10).
 The Jubilee Rest, (vs. 11, 12).
 The Jubilee Return, (vs. 13-17).

III. The Last Year in the Wilderness.

9. The Serpent in the Wilderness. Num. xxi. 1-9.
 The Vow, (vs. 1-3).
 Sin, (vs. 4, 5). Penalty, (vs. 6).
 Penitence, (vs. 7). Salvation, (vs. 8, 9).

10. Balaam. Num. xxiv. 10-19.
 The Covetous Prophet, (vs. 10-14).
 The Grand Prophecy, (vs. 15-19).

11. Last Days of Moses. Deut. xxxii. 44-52.
 Last Words, (vs. 44-47).
 Last Hours, (vs. 48-52).

NOTES.—The lessons of this Quarter have taken us through a region of the Word that has hitherto been little explored by Sunday-schools. Every lesson is richly laden with spiritual truth, and points more or less directly to our Lord Jesus Christ.

I. The Service of the Tabernacle.

The command to build a tabernacle and the pattern of it were given to Moses on the mount. The children of Israel received the intelligence that they were to have localized worship with joy. Many instructive lessons are to be learned here as to Christian benevolence. We see, 1. The object to which they gave—the house of God. Everybody gave liberally and cheerfully, even eagerly; including gold and precious stones and the costliest spices and cloth. They gave as a religious service, the tabernacle was a blessing to them from the outset, in teaching them how to give.

The tabernacle and its furniture are described in the Second Lesson. Reverse the order given in the lesson, and begin with the sinner's approach to the brazen altar, the laver, the golden lamp-stand, the shewbread, and offers the in case of prayer and praise, enters into the Holy of Holies with the high priest, with the blood of atonement; all this is explained in the Epistle to the Hebrews, as the figure of the true tabernacle.

In Lessons Third and Fourth, we have two of the five different kinds of offerings described in Leviticus.

The Fifth recounts the sin and punishment of the two young priests who were officiating in the services of the tabernacle. We are taught that God is no respecter of persons, but meets out penalty to iniquity, even though the guilty ones be anointed priests. Indeed, the higher one's position, the

greater the responsibility to the pure and holy. We see in Nadab and Abihu, a reckless disregard of God's enactments. Their sin was great, their punishment swift and terrible; and the warning added, is one that all should lay to heart. God could not permit disorder where false lives in the worship would teach error about the One who was to come; and he shows us that those who commit folly under the influence of liquor, are responsible for their sin.

II. The Holy Seasons.

The first great annual feast. The Feast of Pentecost is not included in the course; but the third great feast, that of Tabernacles, forms one of our lessons. Before considering that, however, we study the Day of Atonement, the day of days in the whole year. Upon this day, God in symbol met the great question of human guilt, and the high priest, as type of Jesus Christ, went into the Holy of Holies, with the blood of the bullock, to make atonement for the priests, and with the blood of the goat, to make atonement for the sins of the people. We have also presented in the treatment of the two goats, the twofold work of Christ, in expiating and bearing away our sins. Now, each one is to confess his sins on the head of Jesus, by faith in him, and have them borne away.

The Jubilee Year sets forth our deliverance in Christ. The gospel trumpet sounds forth liberty to the captive by sin, restoration to peace and eternal possessions, and rest of soul, because of pardon through the blood.

III. Last Year in the Wilderness.

At last, the wanderings of the children of Israel are about to end. Again they are assembled at Kadesh-barnea, where, thirty-eight years before, their fathers refused to believe the report of Caleb and Joshua, and to go up to possess the land. Now, they are to start on their final march; and all the nations around are in terror of them, and try to stop their progress.

First, we have a scene of murmuring because they were compelled by the Edomites to go around their country, a long, weary way, instead of going through it. The sin of the complainers was very grievous, and the punishment came. This lesson is of special interest, because Christ refers to it in John iii. 14, and teaches us that the brazen serpent was a type of himself.

The king of Moab sends a long distance for Balaam, a magician and prophet, to come and curse Israel. God can turn a cursing against his children, into a blessing.

Our last lesson gives us the closing hours of the great prophet, law giver, leader, poet, statesman, Moses. Even sin in him must have its penalty. Trace points of resemblance between the character and work of Moses and of Christ.

For the Teacher of the Primary Class.

In reviewing the first six lessons of the quarter, let the interest centre in the tabernacle. As you set it up, call upon the children to name and describe its parts.

1. Name the different things of which the tabernacle was made. Our first lesson this quarter told us who gave these things.

2. For whom was the tabernacle made? When did God come to live in it? What covered the tabernacle when God's glory filled it? Answer by Golden Text.

3. What did the people ask God to do when they killed the burnt offering? Why don't we kill a lamb now when we ask God to forgive us? Who died to bear our sins? Answer by Golden Text.

4. What kind of an offering did God tell the people to bring after they had been forgiven? What does our Golden Text tell us to offer to God?

5. Who took care of the tabernacle? How did the priests dress? Who was the High Priest? How many sons did Aaron have? What happened to two of them? What kind of men did God want the priests to be? Were Nadab and Abihu holy?

6. Into which room of the tabernacle did the priests go every day? What did they do in the Holy Place? Into which room did they never go? Who only went into the Most Holy Place?

How often? On what day? How did Paul say he felt when he remembered that Jesus had made atonement for his sins on the cross? Answer by Golden Text.

7. What was our thanksgiving text this year? Answer by Golden Text. Try and count all of God's benefits to us.

8. What joyful sound did the people love to hear? How often did they hear it? What was in the fiftieth year? What did it mean to them?

9. How long did the children of Israel wander in the wilderness? When they were near Canaan, what dreadful punishment was sent to them? Why? How were they cured? Review Golden Text.

10. What man wanted to please God and at the same time do his own way? What kind of a man did we call Balaam?

11. Who was the great leader of the children of Israel? Why did he not go into Canaan? What is the little prayer in the Golden Text.

—Abridged from the Baptist Teacher.

Bouths' Department.

Scripture Enigma.

No. 148.

With hands men build for God an earthly place;

But where shall we, who fain would seek his face,

Approach his throne of grace?

These names—th' initials first, the finals next—

May guide our fingers to a sacred text,

To solve our doubts perplexed.

1. Wisest of founders! prophets' pens proclaim

The schedule of thy labours and thy fame;

We ask thy Tyrian name?

2. Darkest of woodwork—with the ivory bright,

Its inlaid beauties gratify the sight;

We seek its name to write.

3. Oldest of mountains! on thy sheltering breast,

Once all mankind their offered vows addressed;

We would thy name attest.

4. Last of the priestly families—save one—

That with strange marriages great wrong had done,

We seek its seventh son.

5. Sweetest memorial of God's helping hand!

Thy rocky sign shall in our pathway stand,

While we thy name demand.

6. Proudest of Moab's mountain—idols thou!

We read thy awful doom when Bel shall bow;

And ask thy title now?

7. First of the cities which Benhadad smote—

King Assa's registrar the record wrote;

We there its name would note?

8. Deepest of azure gems, cerulean stone!

The pavement of God's everlasting throne,

Thy priceless name make known?

CURIOUS QUESTIONS.

276. Take (1) the cry of an animal
 2. The lower covering of the face.
 3. Tasting of yeast—Now behold them,
 and curtail them, and you have a square
 of words; meaning, 1 a meadow, 2 the
 organ of one of the senses, 3 an upper
 limb.

277. Make a diamond of words:

My first is in house, and also in nurse;

My second is a woman who called down
 a curse;

My third means you, and me, and all,
 Whether in measure we're short or tall;

My fourth is a point of time fixed by a
 nation;

My fifth ends the curiosity of all creation.
 —Selected.

Answer to Scripture Enigma.

No. 147.

Millstone.

1. Mill.....Ex. xi. 5; Matt. xxiv. 41.

2. Stone....Jacob at Bethel, Gen. xxviii.
 18. Goliath, 1 Sam. xvii.
 49. Ebenezer, 1 Sam. vii.
 12. Cephas, John i. 42;
 1 Peter ii. 4

3. Millstone; Job xii. 24; Deut. xxiv. 6;
 Rev. xviii. 21.

ANSWERS TO CURIOUS QUESTIONS.

273. M A G P I E
 A G A I N
 G A I T
 P I T
 I N
 E

274. Transpositions: Plasm, palme,
 lamps, psalm.

275. Enigma: Jesus wept. Solutions.
 Jew, wept, sees, sup.

Those Bible Cards.

"No, sir, I don't approve of 'em" and the deacon brought his fist down upon the old fashioned center-table in his own cozy parlor. "All gilt edged and painted up with red, and blue, and pink, and flowered and betrimmed. No, sir! I say, give the children the old Bible to learn their verses out of, and let these new fangled cards go to the dogs, or to the heathen, I don't care which. These 'ere young teachers bringing of our children up to learn Scripture, off of painted trumpery instead of gospel itself! Yes sir! I say again, I don't approve of 'n, Benjamin Nolan!"

This is what occurred one Sunday evening after the prayermeeting at Deacon Sumner's house; and this is what happened the next morning.

"Jeremiah! Jeremiah!" called Jerry Nolan's mother from the door of her dairy room. "Come back, I tell ye now, ye ain't agoing, least wise ye ain't agoing agin yer father's orders, and—and—Jeremiah!"

"I'll ketch him, you just see if I don't ketch him," interposed Aunt Mehitable, throwing down the dish cloth, and making straight for the corner of the barn to which Jerry had hastily retreated.

"Here he is! I told you I'd ketch him," she exclaimed triumphantly, as she appeared in the kitchen with Jerry by the collar.

"Now, then, Jeremiah," said his mother, settling him in a chair, and waving her milk pails over his head "ye think now because you're twelve year old come June, and a middling strapping boy at that, that ye can go carting round the country with any rowdy that takes the privilege of asking ye; and if ye think—"

"Tain't no such thing," interposed Jerry the innocent. "I'm only going down to town to fetch them things for Dick Harkney, and ye can't prevent me either."

"And I say ye ain't agoing. Didn't yer father say this morning that ye wasn't going to town till he could go with ye? Ye've always been a middling fair boy, I'll allow, until within a couple of months, and now here ye are disregarding of yer father's wishes, and starting to town before nine in the morning; and I says ye ain't agoing now. Ye can walk up stairs into yer bedroom, and I'm going to lock the door on yer. And if I hear—remember, Jerry Nolan—if I hear of yer cutting any shins, or trying to come out of that room, I'll see to you fast enough."

Now Jerry wasn't a bad boy, but this morning he was terribly irritated. He had made what seemed to him an innocent engagement, and here were his parents vetoing the whole thing. No, he would not stand it!

They were good people, Jerry's father and mother, "members in regular standing," as the minister said, of the Methodist church. But they didn't understand managing a boy; indeed, I think very few people do. Hitherto Jerry had been obedient, but now he did not care, and rising to his feet he exclaimed, "I won't have you bossing over me!" and in another moment, eluding the vigilance of the dish-cloth and the milk pail, Jerry darted out the door, and was soon lost to view.

"Oh, dear, now he's gone!" and Mrs. Nolan sank into a chair and burst into tears.

"You needn't be fretting about him, he'll be back all right," observed Aunt Mehitable, in a solacing way. "Ye never was born to bring up a child, particularly a boy, Joanna, and I always told you on't. If ye had let me rear that boy from the beginning, he'd have been a member in regular standing now; and instead of running to town on other people's business, he'd have been a reading his Bible, or sawing wood."

"Oh, dear!" again sighed Mrs. Nolan, as the clock struck. "I do wish I knew whether that boy had gone to town or not. There's Benjamin, now, coming up the road," and the excited woman went down to the gate to meet him.

"Father," said she, when he came within hearing distance, "one thing is certain—either we've got to give in to Jerry, or Jerry's got to give in to us."

"Why? What's up now?" asked the farmer cheerfully.

"Up? Why, Jerry's got mad as can be, and says he will go to town, and won't be bossed neither. I never saw the boy

so mad, and I'm afraid he'll never come home again."

"Whew!" whistled Mr. Nolan. "I ain't agoing to be hard on the boy, and if he wants to go to town once in a while perhaps no harm'll come of it."

Twelve o'clock came, and with it dinner, but no Jerry. One, two, three, four, and still no Jerry.

Benjamin Nolan, grew very restless. "Mother," said he, "I think I'll go over to Deacon Sumner's and talk with him about Jeremiah; he's had considerable experience about boys."

"Do tell! So he's gone to town, and agin your orders?" said the deacon.

"Well, then I'll tell ye what it is; it's them painted Scripture verses as has done it. If he'd been set to studying his Bible instead of handling those gaudy cards, he'd never have gone off the straight road. Those cards will lead the whole Sunday-school to gambling yet, depend on't. Now, you set down here, while I go over to neighbor Harkney's and see if he knows anything about the matter."

To cut off a considerable distance to the Harkney farm, the deacon took his way through a piece of woods on the back of his lot. Before he had gone very far he came to a large willow, and in its shade, on a pile of moss, lay Jerry Nolan fast asleep.

"I vow!" said the deacon, "If here he ain't! What's that he's got in his hand?" and as he stopped he saw one of the same Bible cards that he had so thoroughly denounced. At that moment Jerry stirred, and the card dropped from his fingers. The deacon picked it up.

"I vow!" he said again, reading the golden text: "Children, obey your parents in the Lord, for this is right." And turning it over, he found pencilled in a boy's rough hand these words: "Resolved to do it."

"Why!" said he. And just then Jerry opened his eyes and looked around.

"Where's my Sunday school card?" he inquired nervously; "how came you here, Deacon Sumner?"

"The question is, how you came here. And here's your card; I just picked it up. Where are you going now? You ain't been to town, have you?"

"No, I haven't been to town; and I'm going home now." And then suddenly his voice changed, and he said: "I don't mind telling I had a row to-day, and I started to go off; but I came here to write a note to send back to my mother, and I didn't have no paper in my pocket, only this card, and I kinder hated to write the card over, 'cause my teacher gave it to me yesterday, and I promised her to learn it; so I thought I'd learn it before I sent it home; then after I learnt it I kinder changed my mind, ye see. Think I'll try if a spell now—obeying, I mean;" and Jerry prepared to walk homeward.

"And said the deacon, as he told the story to Mr. Nolan, "I was one of those Bible cards done it."—Zion's Herald.

The late Prof. T. C. Upham, of Bowdoin College, became in his later years an advocate of the "higher life," so called. His widow went further and connected with her higher life views a belief in Spiritualism. Among her new found friends were two maiden sisters by the name of Ward, prominent advocates of the "higher life," who live in Waverly N. J., and with their father are accustomed to hold holiness meetings at Ocean Grove. An ex-Methodist minister John A. Lansing, aided them in these meetings. He has a house in Brookline, Mass., where he has gathered around him a sort of sisterhood. One of the Ward sisters introduced him to Mrs. Upham, and persuaded her, under divine guidance it was claimed, to put her property, about \$14,000, in Lansing's hands for investment in "Jacques Cologne Manufacturing Co.," on the promise of ten per cent. interest, payable monthly. For a few months the interest was paid, and then ceased. Mrs. Upham then endeavored to get back her property, but failed. At last, convinced that she had been swindled, she called in the aid of the law, and Miss Ward and Mr. Lansing have been arrested for fraud. As the Independent suggests, "This is not the first illustration of the fact that ordinary honesty has certain advantages over supernatural holiness. Antinomianism is closely allied to perfectionism."

There is more heat in ten cents worth of yellow mustard, than there is in a dollar's worth of coal. But you must put the mustard on your bosom, not in the stove.