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— ON —

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FOR

SENIOR CLASSES.

JANUARY TO JULY, 1889.

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OLD TESTAMENT HISTORY.

LESSON I.

JANUARY 5, 1889.

SHRINKING FROM DUTY.

1. UNDER what circumstances did the Lord appear to Moses at Horeb? Ex. 3:1-6.

2. For what purpose did the Lord appear to him? Verses 7-10.

3. By what name did the Lord say he would be known? Verses 13-15.

4. What is the significance of this name? *Ans.* —The One who *is*; the self-existent and eternal One.

5. What similar terms do we find in the New Testament? Rev. 1:4; Heb. 13:8.

6. What sign was given to Moses, by which the Israelites might know that the Lord had appeared to him? Ex. 4:1-5.

7. What additional sign was given? Verses 6, 7.

8. What further sign was Moses to give in case the Israelites should not believe the first two? Verse 9.

9. What excuse did Moses then make? Verse 10.

10. What rebuke and encouragement did the Lord give him? Verses 11, 12.

11. What reply did Moses make? Verse 13, see margin.

12. With what did Moses thus indirectly charge God? See note.

13. How did the Lord regard this? Verse 14, first clause.

14. What further encouragement did he give Moses? Verses 14-16.

15. What practical lesson may we learn from this occurrence? See note.

NOTES.

WHEN Moses said to the Lord, "Send, I pray thee, by the hand of him whom thou shouldst send," he indirectly charged God with not knowing whom he ought to send. If the Lord had not seen that Moses was the best man for the place, he would not have selected him. While God does not want a man to run when he has not been sent (see Jer. 23: 21), he does want a man to go when he sends him. If God indicates that he wants a man to do a certain work, that is sufficient evidence that he will sustain him in that work. It is a terrible thing to refuse to obey the Lord. To beg off from labor to which one has been appointed, is not always humility. It may be an evidence of pride or stubbornness. This case under consideration may naturally call to the minds of many the case of Jonah, although Jonah was not like Moses except in that he did not want to do what the Lord wanted him to do. The motives of the two men were different. The teacher, however, who exhausts the lesson before the allotted time has expired, will do well to call attention to the case of Jonah, and of others that come to his mind, as different phases of this shrinking from duty.

VERY often people who plead inability to do a certain work in the church or Sabbath-school, to which they are called, think that their refusal is an evidence of their humility, when, in fact, it is an evidence of nothing but pride. They fear that if they should take hold of it, they might make mistakes; and that people might not think so much of them in consequence. And so, in order to avoid possible criticism by men, they are content to be drones, and to risk the displeasure of God. That is one of the worst kinds of pride

LESSON II.

JANUARY 12, 1889.

RESISTING THE TRUTH.

1. WHEN Moses and Aaron delivered their message to Pharaoh, what answer did they get? Ex. 5:1, 2.
2. Of what did Pharaoh accuse them? Verses 4, 5.
3. What additional burden was placed on the Israelites in consequence? Verses 6-9.
4. When Moses the second time repeated God's promise to the Israelites, how did they receive his words? Ex. 6:9.
5. How did this make Moses feel about going again before Pharaoh? Verse 12.
6. What assurance did the Lord give him? Ex. 7:1.
7. What was meant by this? Ex. 7:2; 4:16.
8. What was Moses told to do when Pharaoh should ask for a miracle? Ex. 7:9.

9. When this miracle was performed, what did Pharaoh's sorcerers do? Verses 10-12.

10. What manifestation of God's power followed this act of the magicians? Verse 12, last clause.

11. What effect did the rejection of this evidence have upon Pharaoh? Verse 13, see Revised Version.

12. What were Moses and Aaron told to do next? Verse 19.

13. What was the result? Verses 20, 21.

14. What destroyed the effect of this miracle upon Pharaoh? Verse 22.

15. What plague was next threatened, if the king should refuse to let the people go? Ex. 8: 1, 2.

16. Was this done? Verses 5, 6.

17. How severe was this plague? Verses 3, 4, 6.

18. What did the magicians do? Verse 7.

19. What request and promise did Pharaoh then make? Verse 8.

20. Why did not his magicians and sorcerers remove the plague? See note.

21. What is a magician? *Ans.*—"One skilled in magic; one who practices the black art; an enchanter, a necromancer; a sorcerer or sorceress."—*Webster*. See also definition of "magic."

22. What is sorcery? *Ans.*—"Divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits; magic; enchantment; witchcraft."—*Webster*. See also definition of "witchcraft" and "enchantment."

23. Whom did the heathen worship? 1 Cor. 10: 20.

24. Then on whose side were Pharaoh and his magicians?

25. What does the Bible say is Satan's sole work? 1 Pet. 5:8.

Concluded next week.)

NOTES.

IF in our version the word "Jehovah" were allowed to appear wherever it does in the corresponding place in the Hebrew, the sense would often appear more clearly. "Jehovah" is the distinctive title of the one true God. Paul says, "There be gods many, and lords many; but to us there is but one God." He is the one who made all things, and who exists by his own power. This God, Pharaoh did not know. When Moses and Aaron said, "Thus saith Jehovah, the God of Israel, Let my people go," he rudely exclaimed, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." If Moses had said, as our version indicates, "Thus saith the *Lord*," it would not have been distinctive, for the sun-god, which Pharaoh worshiped, corresponded to the Canaanitish Baal, which means "lord." Pharaoh knew many lords and gods, and one above all, the sun-god, which was known as "*the lord*;" he knew Ra, and Osiris, and Isis, and Phthah, and Set, but he did not know Jehovah, the only Lord. He might have known God, but, like the other heathen, he did not like to retain God in his knowledge. Still God gave him this opportunity to know and to recognize him; and when Pharaoh haughtily said, "I know not Jehovah," the Lord brought judgments upon him until he was forced to confess his power.

"AND the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from

their works?" The word "let" is used in its primitive sense of hindering, or causing to cease. That this is so, is shown by the next verse, where the king continues, "Behold, the people of the land now are many, and ye make them *rest* from their burdens." Whatever opinion may be held as to the reason, this much is certain, that in consequence of the coming of Moses and Aaron, and what they had said, the Israelites had to some extent ceased from their work. This is still further shown by the fact that Pharaoh said of them, "They be idle" (verse 8), and to them, "Ye are idle, ye are idle" (verse 17). It was because of this that the king increased their task, compelling them to make brick without straw.

To the Jews Jesus once said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12 : 35. Nothing is more evident than that when a person turns away from light he goes into darkness. Light and darkness are opposite conditions, so that if a man is not in the light he is in the dark. That proposition needs no argument. It was on this principle that Pharaoh's heart was hardened. Ample evidence of the superiority of God's power over that of Satan, as exhibited through the magicians, was given to Pharaoh, but when he refused to accept it, that very rejection was a hardening of his heart. The light which, if it were accepted, would acquaint him with God, was rejected, and by thus shutting himself farther away from God, hardness of heart and blindness of mind necessarily followed. For this no one was to blame but Pharaoh himself. The Revised Version renders Ex. 7:9 thus: "And Pharaoh's heart was hardened."

THE only reason that can be given why the magicians did not remove the plague of frogs, is

that they could not. That they would gladly have done everything in their power to destroy the effect of the miracle upon the mind of Pharaoh, and to make him believe that the power that was with Moses was no greater than that with them, there is no reason to doubt. It is most reasonable, also, to conclude that as the king had called the magicians to his assistance for the purpose of withstanding Moses, he would first call upon them to remove the plague. But they could not. The fact that Pharaoh was obliged to call upon Moses and Aaron to remove the plague, was an additional humiliation, and emphasized the fact that the power that was with them was greater than that power that was with the magicians.

LESSON III.

JANUARY 19, 1889.

RESISTING THE TRUTH.

(*Concluded.*)

1. RELATE what we have already learned of the work of Pharaoh's magicians.
2. What have we learned that they could not do?
3. What was the second plague that was brought on the land of Egypt?
4. When this plague was stayed, did Pharaoh keep his promise? Ex. 8:12-15.
5. What was the next plague? Verses 16, 17.
6. Could the magicians repeat this miracle? Verse 18.
7. What were they forced to acknowledge to Pharaoh? Verse 19, first part,

8. In so saying, what did they virtually admit concerning their own work?

9. What does Paul say will be the character of men in the last days? 2 Tim. 3:1-4.

10. Among what people will this wickedness exist? Verse 5.

11. What will this sort of people do? Verses 6, 7.

12. How will they resist the truth? Verse 8.

13. What other prophecy have we of miracles to be wrought for the purpose of deceiving? Rev. 13:13, 14.

14. What did the Saviour say on this point? Matt. 24:24.

15. By what agency are these lying miracles wrought? Rev. 16:14.

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did? *Ans.*—Spiritualist mediums.

17. Is there now any indication that the deceptions of Spiritualism will find a place among those who profess godliness? See notes.

18. What does Paul say of those who shall resist the truth by their lying wonders? 2 Tim. 3:9.

19. How was the folly of Pharaoh's magicians made manifest? Ex. 8:18, 19; 9:10, 11.

NOTES.

It is evident that wherever the *principles* of Spiritualism are held, whatever *manifestations* may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as

of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held.

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the *S. F. Chronicle*, of September 7, gave a report, in which it was said:—

“Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning.”

He said, further, that to Catholics the spirit world was as clear as the light of a gas jet; that the dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism.

The *Sunday School Times* of August 29, 1885, had a long editorial entitled, “What Our Dead Do for Us,” in which the following occurred, among much more of the same nature:—

“Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead.”

“Our living friends do much for us, but perhaps our dead friends do yet more.”

The *New York Christian Advocate* of September 8, 1887, contained an article on the death of Dr. Daniel Curry, in which it was said;—

“But he is not gone. We will not say ‘Good-bye’ to him. We will keep him among us still. Reserve that seat in the front pew of the conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. ‘Are they not ministering spirits?’”

The *Christian Union* of November 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University, in which he said:—

“Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace.”

Many similar passages could be quoted from representatives of all denominations.

THE folly of Pharaoh's magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will “show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matt. 24: 24. The miracles which in the past have been given as proof of the power of God, and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned “upside down,” the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that “this is the finger of God.”

LESSON IV.

JANUARY 26, 1889.

GOD'S CARE FOR HIS PEOPLE.

1. WHAT was the fourth plague that came upon the land of Egypt? Ex. 8:20, 21, 24.
2. What remarkable proof of his power did the Lord give? Verses 22, 23.
3. When Pharaoh still refused to let the people go, what plague was threatened? Ex. 9:1-3.
4. Did the cattle of the children of Israel suffer? Verses 4-7.
5. What was the sixth plague? Verses 8-10.
6. What was threatened as the seventh plague? Verse 22.
7. How terrible was this plague? Verses 23-25.
8. Was there anything that was not destroyed by the hail? Verse 32.
9. How did God again show his power, and his care for his people? Verse 26.
10. When Pharaoh again broke his promise to let the people go, what did the Lord threaten? Ex. 10:4, 5.
11. How severe was this plague? Verses 13-15.
12. What was the ninth plague? Verses 21-23.
13. What showed in a special manner that this darkness was not from ordinary causes? Verse 23.
14. What was the tenth and last plague threatened? Ex. 11:4-6.
15. How did the Lord propose to show that he put a difference between the Egyptians and the Israelites? Verse 7.

NOTES.

THE first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship, thus evincing, in the outset, that their gods could neither help the people nor save themselves.

The second miracle was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindoos do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight, and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this, their cherished object of idolatrous homage, was transmuted to blood; and its finny idols became a mass of putridity.

The third miracle was directed to the accomplishment of the same end—the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted, and turned into a source of pollution to its worshippers.

By the fourth miracle of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. “Now if it be remembered,” says Glieg, “that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day,* the severity of this miracle as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted, no act of worship could be per-

*Every third day according to Herodotus.

formed, and so keenly was this felt that the very magicians exclaimed, 'This is the finger of God.' "

The fifth miracle was designed to destroy the trust of the people in Beelzebub, or the Fly-god, who was revered as their protector from visitations of swarms of ravenous flies which infested the land, generally about the time of the dog-days, and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

The sixth miracle, which destroyed the cattle excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power Jehovah manifested his own supremacy, and destroyed the very existence of their brute idols.

Of the peculiar fitness of the sixth plague (the seventh miracle) says the writer before quoted, the reader will receive a better impression when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests, and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which, very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten) and he cast it into the air, as they were accustomed to

do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priest, nor people, escaped. Thus the bloody rites of Typhon became a curse to the idolaters—the supremacy of Jehovah was affirmed, and the deliverance of the Israelites insisted upon.

The ninth miracle was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and like an overshadowing curse they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came—and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel.

The eighth and tenth miracles were directed against the worship of Isis and Osiris, to whom, and the river Nile, they awarded the first place* in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris, must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls—where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew record!—during the long period of three days and

*Against the worship of the Nile two miracles were directed, and two, likewise, against Isis and Osiris, because they were supposed to be the supreme gods. Many placed the Nile first, as they said it had power to water Egypt independently of the action of the elements.

three nights, while the gloom of thick darkness settled, like the outspread pall of death, over the whole land! Jehovah of hosts summoned nature to proclaim him the true God; the God of Israel asserted his supremacy, and exerted his power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage.

The Almighty having thus revealed himself as the true God, by miraculous agency, and pursued those measures, in the exercise of his power, which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the eleventh and last miracle was a judgment, in order to manifest to all minds that Jehovah was the God who executed judgment in the earth.—*Philosophy of the Plan of Salvation.*

LESSON V.

FEBRUARY 2, 1889.

GOD'S CARE FOR HIS PEOPLE.

(Concluded.)

1. TELL, in their order, what plagues were brought upon the land of Egypt because Pharaoh would not let Israel go?

2. State the particulars of how God discriminated between his people and the Egyptians?

3. What was the last plague? Ex. 11:4-6.

4. How safe were the Israelites to be? Verse 7.

5. Before this plague was inflicted, what instruction did the Lord give his people? Ex. 12:1-10.

6. What was this feast declared to be? Verse

7. What were they to do with the blood of the lamb? Verses 21, 22.

8. Why were they to do this? Verses 13, 23.

9. What did this simple act indicate? *Ans.*—Faith in God.

10. What took place at midnight? Ex. 12: 29, 30.

11. What part of the previous record warrants us in believing that the Egyptians might have availed themselves of the protection afforded the Israelites? Ex. 9: 20, 21.

12. Of what was the lamb whose sprinkled blood saved the Israelites from death, a type? 1 Cor. 5: 7.

13. From what are we saved by His blood? Rom. 5: 8, 9; Gal. 1: 4.

14. Just before God's people are finally delivered from this evil world, what will come upon the earth? Rev. 15: 1; 16: 1.

15. Which of the seven last plagues will be similar to the plagues upon Egypt? See Rev. 16.

16. Mention some of the things that are said as to the trouble of that day? Dan. 12: 1; Isa. 2: 20, 21; 13: 6, 7, 9; 24: 1, 3-6, 17-21.

17. What distinction will God then put between his servants and the wicked? Ps. 91: 1-10.

LESSON VI.

FEBRUARY 9, 1889.

HARDENING PHARAOH'S HEART.

1. WHEN the Lord sent Moses to Egypt, what did he say that he knew of Pharaoh? Ex. 3: 19, margin.

2. What did he say he would have to do before Pharaoh would relent? Verse 20.

3. Then what was Pharaoh's natural disposition?
Ans.—Stubborn and self-willed; hard and unyielding.

4. Afterward, what did the Lord tell Moses he would do to Pharaoh? Ex. 7: 3.

5. What did he say that Pharaoh's stubbornness would give him an opportunity to do? Verses 4, 5.

6. What first tended to harden Pharaoh's heart? Verses 10-13.

7. What again confirmed him in his stubbornness? Verses 20-22.

8. Through whose power did the magicians resist the truth, and strengthen the king's evil purpose?

9. What first caused Pharaoh's determination to weaken? Ex. 8: 8.

10. When the Lord granted him this favor, what was the result? Verses 12-15.

11. Did the next plague have any effect on the king? Verses 17-19.

12. When the plague of flies came, how was he affected? Verses 24-28.

13. When favor was again shown him, what was the result? Verses 30-32.

14. How was Pharaoh affected by the next two plagues? Ex. 9: 6, 7, 10-12.

15. After Pharaoh had so often hardened his heart, what did the Lord do? Verse 12.

16. What was the seventh plague? Verses 23-25.

17. How did this terrible plague affect the king? Verses 27, 28.

18. Was his request granted? Verse 33.

19. What did this favor lead Pharaoh to manifest still more? Verses 34, 35.

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make? Ex. 10:16, 17.

21. Did the Lord grant his request? Verse 19.

22. What did the Lord again do to Pharaoh, even by this act of kindness? Verse 20.

23. In all this record, what special thing is it that had the effect of hardening Pharaoh's heart? *Ans.*—The rejection of light from God. See notes.

24. With what scripture is this in harmony? Isa. 26:10.

25. What is it that makes wicked persons more settled in their determination to sin? Eccl. 8:11.

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long a time? Ex. 9:15, 16. See note.

27. When God's judgments are in the land, for what purpose is it? Isa. 26:9.

NOTES.

GOD knows the hearts of all men (Acts 15:8; John 2:25), and so he knew the full stubbornness of Pharaoh's nature before he sent Mōses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested his power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil

to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians—the agents of the devil—had confessed their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:—

“But if our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Cor. 4 : 3, 4.

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, “even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, to do those things that are not convenient.” Rom. 1 : 28, margin. So of those in the last days who willfully reject light, he says that “for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.” 2 Thess. 2 : 11, 12.

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of his Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: “Therefore shall they eat of the fruit of their own way, and be filled with their own

devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

THE bearing of this lesson upon the doctrine of a future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept his salvation. The true Light "lighteth every man that cometh into the world." John 1:9. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax hardens clay.

LESSON VII.

FEBRUARY 16, 1889.

THE DEPARTURE FROM EGYPT.

1. WHAT was the last plague upon Egypt?
 2. What were the Israelites required to do in order to escape it?
 3. On what day of the month was the Passover?
- Ex. 12: 6.

4. At what time in the night were the first-born slain? Verse 29.

5. When this great calamity came, what did Pharaoh do? Verses 30-32.

6. Of what word of the Lord was this a fulfillment? Ex. 11: 1.

7. How did the people of Egypt feel? Ex. 12:33.

8. What did the Israelites receive from the Egyptians? Verses 35, 36. See note.

9. With what word of the Lord was this in harmony? Ex. 3: 22; Gen. 15: 13, 14.

10. Explain the seeming discrepancy between Gen. 15: 13 and Ex. 12: 40. See note.

11. How large a company went out from Egypt? Ex. 12: 37.

12. What did Moses take with him? Ex. 13: 19. See Gen. 50: 24, 25.

13. In exacting this promise, by what was Joseph actuated? Heb. 11: 22.

14. What precaution did the Lord take against causing the Israelites to become discouraged? Ex. 13: 17, 18.

15. What protection and guidance did he give them? Verses 21, 22.

16. What confidence may God's people ever have? Ps. 34: 7; 125: 1, 2.

17. Then what should ever be their song? Isa. 12: 2.

18. What sustained Moses all through the contest with Pharaoh, and the departure from Egypt? Heb. 11: 27, 28.

NOTES.

“AND they borrowed of the Egyptians jewels of silver, and jewels of gold; and raiment.” Ex. 12: 35. It may be noticed, in passing, that the word rendered “jewels” more properly signifies “vessels,” “instruments,” etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demand*ed them, as the Hebrew word indicates. The Hebrew word here rendered “borrowed” is the same that is rendered “require” in Deut. 10:12: “And now, Israel, what doth the Lord thy God *require* of thee, but to fear the Lord thy God, to walk in all his ways,” etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in Ex. 12:35. The Revised Version has it, “They *asked* of the Egyptians.” The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Ex. 1:11); indeed, the Egyptians owed their very existence under God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressor in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the

Persian, are the same as the Hebrew, and that the European versions are generally correct.

GEN. 15:13¹ says: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Ex. 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, "who dwelt in Egypt," was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. And in harmony with this is the reading of the Samaritan Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:—

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years after the promise. Gal. 3:17, 18. But while the sojourning was four hundred and thirty years, the affliction was only four hundred years. Gen. 15:13; Acts 7:6. Therefore, since the four hundred and thirty years of sojourn began with the giving of the promise, the affliction must have begun thirty years after the promise; and this was when Isaac was about five years old, for he was

not born until twenty-five years after the promise. Compare Gen. 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Gen. 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.

LESSON VIII.

FEBRUARY 23, 1889.

CROSSING THE RED SEA.

1. WHEN the king of Egypt found that the Israelites had actually gone, how did he feel? Ex. 14:5.
2. What did he do? Verses 6, 7.
3. Had the Lord foretold this action on the part of Pharaoh? Verses 1-4.
4. Where did Pharaoh and his army overtake the Israelites? Verse 9.
5. When the Israelites saw the Egyptians, how did they feel? Verse 10.
6. How did they show their lack of faith in God? Verses 11, 12.
7. What words of courage did Moses speak? Verses 13, 14.
8. What did the Lord say to him? Verses 15, 16.
9. What did he say that the Egyptians would do? Verse 17.
10. How did the Lord protect the Israelites through the night? Verses 19, 20.

11. What way of escape did he prepare for them? Verses 21, 22, 29; Ex. 15: 8.

12. When the Egyptians followed them into the sea, what did the Lord do? Ex. 14: 23-28; 15: 9, 10.

13. What was it that enabled the Israelites to cross the sea? Heb. 11: 29.

14. What effect did this deliverance have upon the people of Israel? Ex. 14: 30, 31.

15. After such exhibitions of God's power and his care for them, ought they ever to have feared again?

16. Why were all these things written? Rom. 15: 4.

17. What song did Moses and the children of Israel sing after their deliverance. Read Ex. 15: 1-21.

18. After the seven last plagues are poured upon the wicked, what song will the delivered sing? Rev. 15: 2, 3.

19. Repeat the substance of this song. Rev. 15: 3, 4.

LESSON IX.

MARCH 2, 1889.

THE GIVING OF MANNA.

1. WHAT inconvenience did the children of Israel suffer soon after they crossed the Red Sea? Ex. 15: 23.

2. How did they act? Verse 24.

3. How did the Lord give them relief? Verse 25.

4. What promise did the Lord then give the people? Verse 26.

5. When they came to the Wilderness of Sin, what wicked charge did they bring against Moses and Aaron? Ex. 16 : 1-3.

6. What did the Lord say he would do to satisfy their hunger? Verse 4.

7. What test did he say this would be for them? —*Ib.*

8. When were they told that they should receive food? Verses 6-8, 12.

9. What kind of flesh did they have at even? Verse 13.

10. In the morning when the dew was gone what did they find? Verses 14, 15.

11. Describe the manna. Num. 11 : 7.

12. How did they prepare it, and how did it taste? Verse 8.

13. How much were they to gather for each person? Ex. 16 : 16.

14. How was it if some gathered too much or not enough? Verses 17, 18.

15. What practical lesson does the apostle Paul draw from this? 2 Cor. 8 : 13-15.

16. What took place if they tried to keep the manna till the next day? Ex. 16 : 19, 20.

17. On the sixth day what did they do? Verse 22.

18. What instruction had they received on this point? Verse 5.

19. What did Moses say to them on that day? Verse 23.

20. Did any manna fall on the Sabbath? Verse 26.

21. How were they provided with food on that day? Verses 23, 24, 29.

22. What did some of the people do on the seventh day? Verse 27.

23. What reproof did the Lord give them? Verse 28.

24. How long did the children of Israel eat the manna? Verse 35.

25. Show how they could not by any possibility have made a mistake in regard to the Sabbath in that time.

26. In giving the manna, what purpose did God effect besides supplying the children of Israel with food?

27. What does the psalmist say this manna was? Ps. 78 : 24, 25.

28. Of what was it a type? John 6 : 48-51, 58.

LESSON X.

MARCH 9, 1880.

WATER FROM THE ROCK.

1. RELATE the instances already learned, in which God miraculously interposed to deliver his people.

2. After all these deliverances, how should they have felt?

3. Into what straits were they brought in their next encampment, after the giving of the manna? Ex. 17 : 1.

4. What did they do? Verse 2.

5. With what did they again charge Moses? Verse 3.

6. What were they about to do to him? Verse 4.

7. Against whom were they really murmuring? Verse 2, last part.

8. What doubt was indicated by their murmuring? Verse 7.

9. What did they thereby virtually say about the wonderful miracles that they had witnessed?

10. How did the Lord provide for them on this occasion? Ex. 17 : 5, 6.

11. What graphic description does the psalmist give of this? Ps. 78 : 15, 16.

12. Of what was their drinking water from the rock an emblem? 1 Cor. 10 : 4.

13. What kind of water does Christ give? John 4 : 10.

14. What will it do for the one who drinks it? Verse 14.

15. While the Jews were at Rephidim, what other trouble did they have? Ex. 17 : 8.

16. Relate what followed. Verses 9-13.

17. What was shown by this circumstance? *Ans.*—That they were delivered, not by their own strength, but by the direct interposition of God.

18. What does the prophet Isaiah say of God's tender care for them? Isa. 63 : 9.

19. What beautiful illustration is given to show how the Lord carried them? Deut. 32 : 11, 12.

20. Of what may the people of God always be assured? Deut. 33 : 25-27.

LESSON XI.

MARCH 16, 1889.

THE GIVING OF THE LAW.

1. How long was it after the children of Israel left Egypt until they came to Sinai? Ex. 19 : 1, 2.

2. What did the Lord say he would do the third day afterward? Verses 10, 11.

3. What precaution was taken to keep the people from touching the mount? Verse 12.

4. What severe penalty was to follow any violation of this order? Verses 12, 13, 21.

5. With what words did Moses describe this setting off of the mount? Verse 23.

6. What other order indicated the solemnity of what was about to be done? Verses 10, 14, 22.

7. What terrible things did the people hear on the third day? Verse 16.

8. What caused this? Verses 18, 20.

9. For what purpose did the Lord come down upon Sinai in his terrible glory? Neh. 9 : 13, 14.

10. Who accompanied him? Deut. 33 : 2; Ps. 68 : 17.

11. Of what was this giving of the law a manifestation? Deut. 33 : 2, 3.

12. Where do we find the law which the Lord spoke from Sinai? Ex. 20 : 3-17.

13. What is the law called, which the Lord spoke? Deut. 4 : 12, 13.

14. Did he speak anything beside the ten commandments? Deut. 5 : 22.

15. As soon as he had spoken them, what did the people say? Ex. 20 : 18, 19; Heb. 12 : 19.

16. What does Paul say of the awfulness of that occasion? Heb. 12 : 20, 21.

17. Upon what did God write the ten commandments? Deut. 4 : 13; 5 : 22.

18. When will the trump of God be heard again? 1 Thess. 4 : 16; 1 Cor. 15 : 51, 52.

19. When the voice of the Lord was heard at Sinai, what took place? Ex. 19 : 18, 19; Ps. 68 : 8.

20. What will take place when it is heard at the last day? Heb. 12 : 26; Joel 3 : 16.

LESSON XII.

MARCH 23, 1889.

RETURNING TO BONDAGE.

1. AFTER the covenant between God and Israel had been ratified, what did the Lord say to Moses? Ex. 24 : 12.

2. What covered the mount, and what was its appearance? Verses 15-17.

3. How long was Moses in the mount? Verse 18.

4. Did he eat or drink during that time? Deut. 9 : 9.

5. When the Lord had finished talking with Moses, what did he give him? Ex. 31 : 18.

6. What was on these tables of stone? Deut. 9 : 10.

7. Whose workmanship were the tables, and how were they filled? Ex. 32 : 15, 16.

8. What did the people say and do when they saw how long Moses was gone? Verses 1-3.

9. What did Aaron do with the gold? Verse 4, first part.

10. What did they call this golden calf? Verse 4, last part.

11. What does the psalmist say of this? Ps. 106 : 19, 20.

12. Before they could do this, what did they forget? Verses 21, 22.

13. How did they worship this image? Ex. 32 : 6.

14. What must we conclude as to the nature of this "play"? See notes.

15. How did the people happen to make a calf to worship, instead of the image of a man? See notes.

16. What was the Egyptian calf-worship? See notes.

17. How extensive was sun-worship anciently? and what was the nature of it? See notes.

18. What did God think to do to the Israelites for their abominable idolatry? Ex. 32 : 9, 10; Deut. 9 : 20.

19. With what words did Moses plead for them? Ex. 32 : 11-13, 31, 32.

20. Did the Lord grant his request? Verses 14, 33, 34.

21. What immediate punishment did the people receive? Verses 19, 20, 26-28, 35.

NOTES.

IN an article entitled, "Sun Images and the Sun of Righteousness," in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun worship "the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man." And again: "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere." "In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis."

In "Religions of the Ancient World," p. 21, Prof. George Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

But while Osiris was the Egyptian sun-god, or

the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the "Encyclopedia Britannica" (art. Apis) says:—

"According to the Greek writers Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-*Osor*, or *Apis Osiris*. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull."

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and began the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

As to the nature of sun-worship, it will perhaps be sufficient to quote what the "Encyclopedia Britannica" says of Baal:—

"The Baal of the Syrians, Phœnicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal-Shamem, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was wor-

shipped in association with the unchaste goddess Ashera, the female principle of nature.”

This is a mild statement of the case; and so when we read of the Israelites that “the people sat down to eat and to drink, and rose up to play” (Ex. 32:6), and learn that the word rendered “play” is the same as that rendered “mock” in Gen. 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.

WHEN it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was “the wild solar holiday of all pagan times” (*North British Review*, vol. 18, p. 409), and has its name “because the day was anciently dedicated to the sun, or to its worship” (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God’s holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.

ONE more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in “Religions of the Ancient World,” p. 20, says:—

“Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which

were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph'Ra—'the sun.'—*Ib.*, p. 20.

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

LESSON XIII.

MARCH 30, 1889.

SUGGESTIONS FOR QUARTERLY REVIEW.

1. How many plagues came upon Egypt because of Pharaoh's refusal to let the Israelites go?
2. How many of these were imitated by the magicians?
3. What effect did the work of the magicians have upon Pharaoh?

4. What similar thing will take place in the last days?

5. What power is behind all opposition to the truth? John 8:44.

6. What was the character and disposition of Pharaoh?

7. What effect did the plagues have upon him?

8. How was he confirmed in his obstinacy?

9. State the instances in which God showed his special care for his people.

10. When, how, and why was the passover instituted?

11. Of what was the deliverance from Egypt a type? *Ans.*—Of the deliverance of God's people from the bondage of sin and this wicked world, to the heavenly Canaan.

12. Show that Christ was the real leader of the Israelites.

13. Relate the circumstances of the giving of the law.

14. Why was the law given amid such terrible majesty?

15. What is the only other event that can compare with the giving of the ten commandments?

16. What great wickedness did the Israelites do while Moses was in the mount with God?

17. What was the nature of their idolatry?

18. What form of idolatry has from the earliest ages drawn men from the worship of God?

LESSON XIV.

APRIL 6, 1889.

FREE-WILL OFFERINGS.

1. WHILE Moses was in the mount, what did God tell him to say to the children of Israel? Ex. 25: 1, 2.

2. Of what was their offering to consist? Verses 3-7.

3. What were these offerings for? Verse 8.

4. Who only were to bring an offering? Verse 2; Ex. 35: 5, 21.

5. What sort of things did they bring? Ex. 35: 22-24.

6. How did they come to have so many valuable things? Ex. 12: 35, 36.

7. What did the women do? Ex. 35: 25, 26.

8. What kind of service was all this? Verse 29.

9. How are we exhorted to give? 2 Cor. 9: 7.

10. What kind of a giver does God love?—*Ib.*

11. Cite another instance where the people offered willingly to the cause of God? 1 Chron. 29: 6-8.

12. How was it that the people were enabled to give so willingly? Verse 9.

13. Is there danger of coming to poverty through generous giving to the cause of God? Prov. 11: 24, 25.

14. What is God able to do? 2 Cor. 9: 8, 11.

15. How is this? Ps. 24: 1; 50: 10-12; Haggai 2: 8.

16. Then when people make offerings to God, whose property do they give? 1 Chron. 29:14-16.
17. What was the result when the people gave with a willing heart? Ex. 36:4, 5.
18. What proclamation had to be made? Verses 6, 7.
19. How many have known of such an instance in the history of the cause?
20. Is there in this record any lesson for us?

NOTE.

IN his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The plan of salvation begins and ends in a gift. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt and cheerful giving. Indeed, it will lead to such giving, on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of

his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be "good stewards of the manifold grace of God." 1 Peter 4: 10. The spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Cor. 8: 4-7. A converted church must be a liberal church. A revival that does not increase the contributions of a church, is not the right kind of a revival; for those who, like the brethren in Macedonia, first give themselves to the Lord, will, like them, abound in liberality, even in deep poverty. See 2 Cor. 8: 1-5. This is further proved by the experience of the people in the time of Hezekiah. See 2 Chron. 30 and 31, comparing especially chapter 30: 18-20 and 31: 4-11.

LESSON XV.

APRIL 13, 1889.

THE TABERNACLE.

1. WHAT was the object of the sanctuary which the Lord told the children of Israel to build? Ex. 25: 8.
2. Was this an entirely new thought to them? Ex. 15: 1, 2.
3. Of what was the frame-work of the tabernacle made? Ex. 26: 15.
4. How many boards were there on each side? Verses 18, 20.
5. What were the dimensions of each board? Verse 16.
6. Then what was the length and the height of the tabernacle?

7. How were these boards kept in an upright position? Verses 17, 19, 26-28.

8. Describe the west end of the tabernacle. Verses 22-25.

9. With what was all the wood-work covered? Verse 29.

10. How was the east end inclosed? Verses 36, 37.

11. What formed the ceiling of the tabernacle? Verse 1; see also verses 2-6.

12. What covering was above this? Verse 7; see also verses 8-13.

13. What further protection did the tabernacle have above? Verse 14.

14. How many apartments were there in the tabernacle? what were they called? and how were they separated? Verses 31-33.

15. How was Moses guided in building this tabernacle? Ex. 25:8, 9.

16. Was this tabernacle the real dwelling-place of God? 1 Kings 8:27; Acts 7:48, 49; Isa. 66:1, 2.

17. What were these "holy places" which Moses made? Heb. 9:23, 24.

18. Then where are the true holy places?

19. Is there a real sanctuary, a special dwelling-place, for God in Heaven? Heb. 8:1, 2; Ps. 11:4; 1 Kings 8:30.

20. In the type, what were pictured on all the curtains within? Ex. 26:1, 31.

21. What were these to represent in the reality? Rev. 5:11

22. For what purpose are these angels round about the throne of God in the heavenly sanctuary? Ps. 103:19, 20; Heb. 1:14; Dan. 7:9, 10.

LESSON XVI.

APRIL 20, 1889.

THE ARK—ITS USE AND SIGNIFICANCE.

1. NAME the articles of furniture that were in the tabernacle? Ex. 25:10, 23, 31; 30:1.

2. According to what were they fashioned? Ex. 25:40.

3. Of what were they representations? Heb. 9:21-23.

4. Have any of these articles been seen in the true tabernacle in Heaven? Rev. 11:19; 1:12; 8:3.

5. Describe the ark. Ex. 25:10-12.

6. Tell what the covering of the ark was called, and describe it. Verses 17, 21, first part.

7. What was upon the mercy-seat, or cover of the ark? Verses 18-20.

8. In what part of this tabernacle was God's presence specially manifested? Verse 22; Num. 7:89; 8:1.

9. What do we read of the real throne of God? Ps. 11:4; 99:1; see also Eze. 1.

10. Since the tabernacle was a figure of the true sanctuary in Heaven, what must have been signified by the ark with its covering, from which God spoke? *Ans.*—The throne of God in Heaven.

11. What was placed in the ark in the earthly sanctuary? Ex. 25:16, 21; Deut. 10:4, 5.

12. Remembering that everything about the earthly sanctuary was a representation of things in the heavens, what must we conclude from the fact that the tables containing the ten commandments were placed in the ark, from above which God spoke? *Ans.*—That the law of God—the ten commandments—is underneath the throne of God in Heaven.

13. What statements have we to this effect? Ps. 89:14; 97:2.

14. What are the commandments of God declared to be? Ps. 119:172.

15. Whose righteousness are they? Isa. 51:6, 7.

16. Since the law of God is the foundation of his throne, how enduring must it be? Ps. 36:5, 6; 111:7, 8; 119:160.

17. To what would the abolition of the law of God be equivalent? *Ans.*—To the overthrow of the Government of God.

18. Then is it conceivable that the law can be abolished or changed?

NOTE.

It is absolutely inconceivable that the law of God should be abolished, or changed in the slightest particular. It is the righteousness of God, and that cannot be different from what it is. It is his will, and God changes not. It is the foundation of his throne, his Government, and that cannot change, because he is "from everlasting to everlasting." There is just one thing that the Bible declares that

God cannot do: "He cannot deny himself." He cannot be other than he is. And so it is absolutely impossible for the omnipotent God himself to change or abrogate his law, for in so doing he would deny himself; he would change his character, his will, and his Government, and would cease to be God. But this is inconceivable; and so we repeat that it is absolutely inconceivable that the law of God should be abolished or changed.

LESSON XVII.

APRIL 27, 1889.

OFFERINGS FOR SIN.

1. WHAT has God represented himself as most willing to do? Isa. 55 : 7.
2. In what does he delight? Micah 7 : 18.
3. How great is his mercy? Ps. 103 : 11.
4. What will he do for our iniquities, and where will he put them? Micah 7 : 19.
5. How far does he remove our transgressions from us, if we but repent? Ps. 103 : 12.
6. What assurance have we of all this? Rom. 8 : 31, 32.
7. What is it that cleanses from sin? John 1 : 29; 1 John 1 : 7.
8. Yet what were the Israelites required to do when they committed sin? Num. 15 : 27, 28.
9. Tell the particulars of this sin-offering. Lev. 4 : 29-31.
10. In case the entire offering was burnt, what was done with the blood? Lev. 4 : 5-7, 11, 12.

11. What is said of the blood? Lev. 17:11, last part.

12. When only the fat of the sin-offering was burnt, what was done with the flesh? Lev. 6:26, 30.

13. In this case, what was the flesh considered as bearing into the sanctuary? Lev. 10:16, 17.

14. Was there any power in these offerings to cleanse from sin? Heb 10:1, 4.

15. Yet were not the people actually and fully pardoned when they made these offerings? Num. 15:28; see also Lev. 4, noting especially verses 20, 26, 31, 35.

16. Then what must have been the significance of those offerings? *Ans.*—They represented the death of Christ, “who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness” (1 Peter 2:24), by whose stripes we are healed. God’s promise makes future things as real as though they had been already performed, and so the blood of Christ was as powerful to cleanse from sin in the days of Moses as it is now. The sin-offerings that the people brought, simply showed their faith that the Lord had laid upon Jesus the iniquity of us all, and that there is cleansing in his blood. It was by faith that all sacrifices that were of any value were made. Heb. 11:4. It was faith that made the people whole in those days, as well as in the days of Christ, or at the present time; and without faith it was as impossible to please God then as it is now.

17. If there was not true repentance, would any sacrifice avail? Ps. 66:18.

18. What does the Lord require of us? Hosea 6:6; Micah 6:6-8.

19. What are the real sacrifices of God? Ps. 51:16, 17.

NOTE.

WHEN the Lord says, "For I desired mercy, and not sacrifice," and David says, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering," we must understand it as meaning that God never had any delight in sacrifices and burnt-offering unaccompanied by a contrite spirit; for immediately after David said what we have just quoted from him, he added: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering." The meaning is that God is not pleased with mere form and soulless ceremony. He does not desire a person to do penance, and his favor cannot be bought by any amount of treasure, or affliction of one's body. See Micah 6:6-8. But he is pleased with a broken and contrite heart; and such a heart will say from the fullness of its sense of the divine mercy, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116:12-14.

LESSON XVIII.

MAY 4, 1889.

UNSANCTIFIED SERVICE, AND THE RESULT.

I. WHAT article of furniture was just before the vail of the most holy place in the sanctuary? Ex. 40:26, 27.

2. How often was incense to be offered on it?
Ex. 30:7, 8.

3. What else was done at the same time? Ex.
29:38, 39, 42.

4. What reference does David make to this
custom? Ps. 141:1, 2.

5. While the sacrifice and incense were being
offered, what did the people do? Luke 1:8-10.

6. What was signified by the incense? Rev.
5:8, margin.

7. What commandment did the Lord make
concerning the offering of incense upon the altar?
Ex. 30:9.

8. Who violated this commandment? Lev.
10:1.

9. How were they punished? Verse 2.

10. What special instruction did the Lord then
give Aaron? Verses 8, 9.

11. From this what must we conclude was the
cause of the error of Nadab and Abihu? *Ans.*—
That they had been drinking wine, and did not
fully realize what they were about.

12. Why was it that their perceptions should
not be clouded by strong drink? Verse 10.

13. Can an intemperate man properly serve the
Lord? 2 Pet. 1:5, 6; 1 Cor. 9:25.

14. What other instance can you name where
God showed, in a special manner, the difference
between holy and common things? 2 Sam. 6:6, 7.

15. If God could make one portion of fire and
one article of furniture holy, could he not also
make one day holy above all others?

16. What day has God made holy? Ex. 20: 8-11.

17. Did the fact that Nadab and Abihu used the strange fire in the service of the Lord, make that fire holy?

18. Then can men by devoting a certain day to religious uses make it holy if God has not hallowed it? Lam. 3: 37.

19. What curse has God pronounced upon those who put no difference between common and holy things? Isa. 5: 20-24.

LESSON XIX.

MAY 11, 1889.

UNBELIEF AND ITS PUNISHMENT.

1. How far did the Israelites travel after they left Sinai before they encamped again? Num. 10: 33.

2. How were they guided in selecting a place to camp?—*lb.*

3. What did Moses say when the ark set forward? Verse 35.

4. What did he say when it rested? Verse 36.

5. When the people again complained, what followed? Num. 11: 1.

6. What does the psalmist say was the reason they were thus punished? Ps. 78: 20-22.

7. What made this murmuring inexcusable? Verses 23, 24.

8. Is it any less excusable if God's people complain now? Lam. 3: 22, 23.

9. In the instance under consideration, how were the people saved? Num. 11:2.

10. What was proved by that? James 5:16.

11. Did this lesson prove sufficient to keep the people from murmuring? Num. 11:4-6.

12. When Moses heard their murmurings, how did he feel? Verses 11, 14.

13. What provision did the Lord make to lighten his burden? Verses 16, 17.

14. What did he say the people should have? Verse 18.

15. How abundantly did he say they should be supplied? Verses 19, 20.

16. What did Moses say of this great promise? Verses 21, 22.

17. What did the Lord reply to his implied doubt? Verse 23.

18. How was the promise fulfilled? Verse 31; Ps. 78:27-29.

19. How did the people manifest their greed, and their distrust in God? Num. 11:32; Ps. 78:30, 31.

20. What was the result? Num. 11:33.

21. Did this cause the rest of the people to believe God? Ps. 78:32.

NOTE.

THE rendering in our common version, which makes the quail to have been piled up "two cubits *high* upon the face of the earth," is uncalled for and unwarranted. The Revised Version gives the proper sense and rendering, by putting it, "about two cubits above the face of the earth." The Vulgate has it, "And they flew in the air, about

two cubits above the earth." . This is a very free translation, nevertheless it exactly expresses the sense of the original. The quails flew about breast high, and so were easily killed. Many readers of this will recall flights of pigeons in such numbers as to darken the sun, and when they flew so low as to be easily knocked down with clubs. In the case under consideration, the quails were brought miraculously, and were doubtless in miraculous numbers; but the Bible, rightly translated, gives no countenance to the absurdity of either living or dead birds being piled up three feet high for a space two days' journey in diameter.

LESSON XX.

MAY 18, 1889.

MIRIAM'S SIN.

1. WHAT name was given to the place where the people lusted for flesh? Num. 11:34.
2. Where did they go from that place? Verse 35.
3. What fault did Miriam and Aaron find with Moses? Num 12:1.
4. What showed that this complaint was due solely to envy? Verse 2.
5. What testimony is here thrown in as to the character of Moses? Verse 3.
6. What promise has the Lord made concerning such people? Ps. 25:9.
7. Why will the Lord guide the meek rather than any others? See note.
8. Although the meek may be despised, of what are they sure at last? Ps. 37:11; Matt. 5:5.

9. Did the Lord overlook the envy of Miriam and Aaron? Num. 12:4, 5.

10. How did the Lord say he would reveal himself to a prophet? Verse 6.

11. What showed that Moses was greater than an ordinary prophet? Verses 7, 8.

12. What direct statement have we concerning the high standing of Moses? Deut. 34:10-12.

13. How did the Lord talk to Moses? Num. 12:8; Deut. 34:10.

14. What punishment was inflicted upon Miriam? Num. 12:9, 10.

15. What prayer and confession did Aaron make? Verses 11, 12.

16. Did Moses cherish any resentment in the case? Verse 13.

17. How did the Lord show that Miriam's sin was not a light one? Verses 14, 15.

18. If this envying of Moses had not been checked, what would have been the result? James 3:16.

19. What lesson is this designed to teach us
Ans.—That those whom God places in high position, and honors with his special presence, are not to be lightly spoken against. Not to be afraid to speak evil of dignities is a characteristic of the grossly wicked.

20. What instruction did Paul give to Timothy, who was himself placed over many churches? 1 Tim. 5:19.

NOTE.

THE reason why the Lord will guide the meek

rather than any others, is because they are the only ones that he can guide. The proud trust to their own judgment, and will not follow the leadings of God's Spirit. And since "it is not in man that walketh to direct his steps," it follows that "pride goeth before destruction, and an haughty spirit before a fall." But those who "have no confidence in the flesh" (Phil. 3: 3), are in a condition to accept the wisdom that comes from above. God desires to guide all men in judgment, and lead them in the right way; but since he will not force any to go contrary to their wishes, the meek, who distrust themselves, are the only ones whom he can guide. How much better for a man not to lean to his own understanding, when he can have the benefit of God's wisdom. Happy is the man who can say from the heart,

"I'd rather walk in the dark with God,
Than walk alone in the light."

LESSON XXI.

MAY 25, 1889.

THE BLINDNESS OF UNBELIEF.

1. WHEN Moses, according to the command of the Lord, selected twelve men to spy out the land of Canaan, what directions did he give them? Num. 13: 17-20.

2. What evidence did they find of the fruitfulness of the land? Verse 23.

3. How long were they on their mission? Verse 25.

4. When they returned, what did they say of the fruitfulness of the land? Verse 27.

5. What did Moses afterward say of the land? Deut. 8: 7-10.

6. What did the spies say of the people? Num. 13: 28, 29.

7. Notwithstanding the promise of the Lord, that he would bring them into the land, what did the spies say? Verses 31-33.

8. How did this report affect the people? Num. 14: 1.

9. What foolish and wicked murmuring did they indulge in? Verses 2, 3.

10. What did they propose to do? Verse 4.

11. What report did Caleb and Joshua bring? Verses 6-8.

12. How did they seek to encourage the people? Num. 14: 9; 13: 30.

13. How did the people regard them for their truthful report? Num. 14: 10.

14. What proposition did the Lord make to Moses, because of the stubborn unbelief of the people? Verses 11, 12.

15. How did Moses show his disinterested love for the people and for the honor of God? Verses 13-16.

16. What request did he make? Verses 17-19.

17. What answer did the Lord make? Verses 20, 21.

18. What did the Lord say should become of those who had so often showed their unbelief and rebellion? Num. 14: 22, 23; 32: 10, 11.

19. Who only did he say should reach the promised land? Num. 32: 12.

20. How long did he say the people should wander in the wilderness? Num. 14: 31-34.

21. What became of the ten spies who brought an evil report? Verses 36, 37.

22. When the people heard the Lord's sentence against them, how did they feel? Verse 39.

23. What did they then propose to do? Verse 40.

24. What counsel did Moses give them? Verses 41-43.

25. How much better was their courage now than their cowardice before?

26. What was the result of their presumption? Verses 44, 45.

27. What exhortation, based upon this lesson, is given to us? Heb. 4: 1, 2, 11.

LESSON XXII:

JUNE 1, 1889.

THE REBELLION OF KORAH.

1. WHAT instance have we already had of envy because of the exalted position of Moses?

2. How did God regard that manifestation?

3. How was rebellion again fomented? Num. 16: 1-3.

4. Against whom were they really rebelling? Verses 9-11.

5. When Moses sent for the conspirators, what did they reply? Verses 12-14.

6. What false accusation did they bring against Moses?—*Ib.*

-
7. How did Moses repel their charge? Verse 15.
 8. What did the Lord tell the people to do? Verses 23, 24.
 9. Why was this order given? Verse 26.
 10. What did Moses say the Lord would do to test the truth of the charges that had been brought against him? Verses 28-30.
 11. What was done to Korah, Dathan, and Abiram? Verses 31-33.
 12. What was done to their fellow-conspirators? Verse 35.
 13. What was done to keep this rebellion and its result in mind, and as a warning to others? Verses 37-40.
 14. Notwithstanding the fate of the rebellious princes, what wicked charge did the people still bring against Moses and Aaron? Verse 41.
 15. What did the Lord say to this? Verses 44, 45.
 16. How quickly was the judgment of God visited upon them? Verses 46, 47.
 17. How many perished in this plague? Verse 49.
 18. How can you account for such daring rebellion as was manifested by the people?

NOTE.

SUCH presumptuous rebellion as was manifested by the people on this occasion, can be accounted for only by saying that it was caused by the blindness of unbelief. Their hearts had been hardened by the deceitfulness of sin, until they were ready to charge God to his face with injustice. Such

Heaven-daring rebellion seems almost incredible, yet it is often equaled in our day. The Israelites had the same human nature that men have nowadays, and were not sinners above all that have ever lived.

LESSON XXIII.

JUNE 8, 1889.

THE SIN OF MOSES.

1. WHEN the Israelites came to Kadesh, in the wilderness of Zin, what took place? Num. 20: 1.
2. From what did the people suffer? Verse 2.
3. What did they do and say? Verse 3.
4. What did they charge Moses with doing? Verse 4.
5. What did they say of the place where they then were? Verse 5.
6. Whom did they blame for bringing them out of Egypt? Verses 3-5.
7. Who had really brought them from Egypt? Ex. 20: 1, 2.
8. Then to what was their murmuring equivalent? *Ans.*—To a denial that God had anything to do with their wonderful deliverance.
9. What does the psalmist say of them? Ps. 106: 21, 22.
10. While the sin of the Israelites was exceedingly great, is it an uncommon one?
11. What did Moses and Aaron do in this extremity? Num. 20: 6.
12. What directions did the Lord give them? Verses 7, 8.

13. When the people were gathered before the rock, what did Moses say? Verse 10.

14. What does the psalmist say of this occurrence? Ps. 106: 32, 33.

15. How did it go ill with Moses? Num. 20: 12.

16. In what particular did Moses and Aaron trespass against the Lord? Deut. 32: 51.

17. When Moses allowed the Israelites by their rebellious words to provoke his spirit, what position toward God did he also assume? Num. 20: 24; 27: 14.

18. Do we have any intimation that the Lord in any degree excused his sin because he labored under great provocation?

19. In this giving way to anger, of what grace did Moses show a lack? 1 Cor. 13: 4, 5.

20. What evidence have we that, although Moses was prohibited from entering the promised land, he repented of his sin and was fully forgiven? Deut. 34: 5, 6; Jude 9; Matt. 17: 1-3.

21. Then what must even the best of men say to the Lord? Ps. 130: 3, 4.

NOTES.

WE are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit a sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan's temptations in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and

anger is not admissible under any circumstances. When the translators of our common version of the Bible, wrote that charity "is not *easily* provoked," they were evidently moved by some consideration for the weakness of the flesh. They seem to have the idea that a man might have charity and still be provoked to anger, providing he was not very easily provoked. But they did great injustice to the truth, for the words as Paul wrote them are simply, "is not provoked." True charity does not get provoked under any circumstances.

THE sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart, otherwise nothing that the people could have done would have moved him. The Lord cannot tolerate sin, no matter in whom it appears, yet he is "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34: 6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to Heaven, and was commissioned to come on a message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death.

LESSON XXIV.

JUNE 15, 1889.

SIN AND ITS REMEDY.

1. WHAT troubled the people of Israel as they journeyed from Mount Hor by way of the Red Sea? Num. 21 : 4.

2. What did they at once do? Verse 5.

3. In the face of what especial help from God did they thus wickedly murmur? Verses 1-3.

4. What punishment did the Lord send upon them for their murmurings? Verse 6.

5. When the people confessed their sin, what did the Lord tell Moses to do? Verses 7, 8.

6. What was the result? Verse 9.

7. By what were those saved who looked upon the serpent?

8. Of what was the lifting up of the serpent a figure? John 3 : 14, 15.

9. When the people murmured, against whom were they rebelling? 1 Cor. 10 : 9.

10. Then when the people looked upon the brazen serpent, what did their act signify? *Ans.*—That they now trusted Christ, their great Leader, and acknowledged that their punishment was due to lack of faith in him.

11. Until what time did the children of Israel preserve the brazen serpent? 2 Kings 18 : 1-4.

12. How had they come to regard it? Verse 4.

13. What did Hezekiah call it?—*ib.*, margin.

14. In thus worshiping the brazen serpent, what did the people do? Rom. 1 : 25.

15. When people lose faith, what will they inevitably do? Rom. 14 : 23, last part.

16. How alone can men live righteous lives? Hab. 2 : 4; 1 John 5 : 4.

NOTE.

THE performance of any ordinance by which we are directed to show our faith in God, becomes sin whenever faith does not prompt it. Instead of then being an act of worship to God, it becomes an act of idolatry. Thus the Lord's Supper has been perverted by the Roman Catholics into the idolatrous mass, the participating in which is generally thought to secure the pardon of sin. As the Jews made an idol of the brazen serpent, which was intended as an instrument of faith, so they often, and especially in the time of Christ and later, regarded their sacrifices much as the Catholics regard the mass.

LESSON XXV.

JUNE 22, 1889.

THE WAGES OF UNRIGHTEOUSNESS.

1. How was Balak, king of the Moabites, affected by the success of the Israelites? Num. 22 : 1-4.
2. To whom did he send messengers? Verse 5.
3. What did he want Balaam to do? Verse 6.
4. When the elders of Moab brought the rewards of divination to Balaam, what did he say? Verses 7, 8.

5. What did the Lord tell Balaam? Verse 12.
6. Did Balaam plainly understand that the Lord did not want him to go to curse Israel? Verse 13.
7. When Balak received Balaam's reply, what did he do? Verses 15-17.
8. What reply did Balaam give to the messengers? Verse 18.
9. Nevertheless, how did he show that he greatly desired to go? Verse 19.
10. How much permission did God give him? Verse 20.
11. Did Balaam go on this permission? Verse 21.
12. Was God pleased with Balaam's course? Verse 22.
13. Relate what followed. Verses 23-30.
14. When Balaam's eyes were opened, what did he see? Verse 31.
15. What did the angel of the Lord say of Balaam's course? Verse 32.
16. What did he say would have been done to him if the ass had not turned aside? Verse 33.
17. How much more could the Lord have said and done to show that he did not want Balaam to go to Balak?
18. Notwithstanding this, what did Balaam say? Verse 34.
19. What did the angel of the Lord reply? Verse 35.
20. When people show a strong determination to have their own way, regardless of the expressed

will of God, how does the Lord deal with them? Ps. 81 : 11, 12; Prov. 1 : 30, 31.

21. What will be the final consequence to such? Prov. 1 : 32.

22. What was the fate of Balaam? Num. 31 : 6-8.

23. What was the secret of Balaam's intense desire to comply with Balak's request? 2 Peter 2 : 15.

24. What is said of those who will be rich? 1 Tim. 6 : 9.

25. What of the love of money? Verse 10.

26. What is said of those in the church who, like Balaam, are greedy for gain? Jude 11-13.

27. What are the real wages of unrighteousness? Rom. 6 : 23, first part.

28. And what is the gift of God?—*Ib.*, last part.

29. What is indicated by this? *Ans.*—That while those who die as a punishment for their sins, get only what they lawfully deserve, eternal life cannot be earned, but is something infinitely beyond the power of any human being to earn. God does not pay us for what we do, for we cannot do anything that is worth paying for; at the best we are but unprofitable servants. But he gives us all that we have, and all that we can ever receive, because of his own wondrous love and mercy, and the merit of Jesus Christ in whom we live.

LESSON XXVI.

JUNE 29, 1889.

SUGGESTIONS FOR QUARTETLY REVIEW.

[NOTE.—It is not expected that the teachers will use just these questions in their review. They are only suggestive, and

do not cover nearly all the ground. Some lessons are not even referred to. It would be an impossibility for any teacher to cover in one lesson all the principal points that have been passed over during the quarter, and therefore each teacher should carefully review all the preceding lessons, and select just those points which impress him as being the most important, or containing thoughts most necessary for that special time, and confine his attention to them. Points that received insufficient attention in the first instance, may now be dwelt upon at greater length.

We would advise that the superintendent or division leader do not go over the same ground that the most of the teachers do, but take up some other portion of the review, as by so doing much more ground can be covered.]

1. By what means was the sanctuary built?
2. Tell how it was repaired.
3. What was the result when the people gave willingly?
4. What enabled them to give so willingly?
5. In order to have our gifts of money acceptable to God, what must we first do? 2 Cor. 8:5.
6. What is the only kind of giving that God loves or will accept?
7. What was the tabernacle for?
8. In what part was God's presence specially manifested?
9. What was represented by the ark, with the cherubim of glory overshadowing it?
10. What was signified by the fact that underneath the cherubim of glory was the law of God?
11. What is sin?
12. What is indicated by the fact that immediately above the law which had been transgressed, was the mercy-seat, and the cherubim between which the glory of God appeared? *Ans.*—That God sits upon a throne of grace, and delights in mercy, and that wherever there is sin there is the remedy.

“Mercy and truth have met together; righteousness and peace have kissed each other.” Where sin abounds, grace does much more abound. Whenever a sin is committed, the remedy is immediately at hand.

13. By what various judgments did God show that it is not a light thing to speak against his servants?

14. On what various instances did the Israelites show their wicked unbelief of God?

15. What is the foundation of all goodness? 2 Peter 1:5; Jude 20, 21.

16. Then what must be the universal besetting sin?

17. To what then must we take heed? Heb. 3:12, 13; 4:1, 2.

18. What evidence have we that God will not make the slightest excuse for sin, even in his most highly honored and best-beloved servant?

19. By what were the people in those days saved, when they sinned?



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THE above is the title of a pamphlet recently issued. In its pages, the author reviews the two most recent, and without doubt the best, contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other Essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-School Union.

We state thus definitely the source of the Essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly that several times the authors have *proved what they did not want to prove* at all—namely: That the Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands

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