

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

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

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

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

THOU SHALT NOT. Language of author-

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

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

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

An English Teacher's Notes on the Lessons.

BY EUGENE STOK.

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

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