

fault to find with the selection. The greater number of the tunes are new to us, at least as they are here designated; but a glance at the notation of about a dozen of them unmasks two or three old acquaintances with new names. The publishers may not, however, be to blame for this, as there are many pieces of music going about the world under a variety of names. The volume is well printed and better bound than the general run of music books.

ROMANISM IN THE LIGHT OF ITS MOST RECENT AND AUTHORITATIVE EXPOSITIONS AMONGST US By T. D. Witherspoon, D.D., Pastor of Tabb street Presbyterian Church, Petersburg, Va. (Richmond, Va.: Presbyterian Committee of Publication.)—This pamphlet of 159 pages contains twenty letters which have done good service in a newspaper controversy. Their publication in their present form will render them still more beneficial. To very many readers the extracts from Roman Catholic educational text books and other doctrinal works will be a revelation, making them acquainted for the first time with the pernicious nature of the real tenets which lurk behind the fair pretences of a corrupt sacerdotal system.

REVISED VERSION OF MARK'S GOSPEL (New York: I. K. Funk & Co.)—The publishers have in the press a "Teachers' Edition of the Revised New Testament," from which they have issued in advance the gospel that contains next year's International lessons. Sabbath school workers will find it very useful, as supplying not only the text of the revised version, but copious parallel passages placed in the margin and printed in full. It also gives the notes of the American revisers, and running headlines at the tops of the pages. As the text is printed in paragraphs, the close of each verse is indicated by a black-faced punctuation mark or letter; this will greatly facilitate ready reference. Maps showing the topography and physical geography of Palestine are also given, as well as a list of the lessons and golden texts for 1882, a harmony of the gospels, and several other tables. This useful volume costs but 15 cents in paper covers, or 50 cents in cloth.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1882. (Boston: W. A. Wilde & Co.; Toronto: John Young.)—It is a great advantage to Sabbath school teachers and superintendents to have a year's lessons before them, so that they can not only study the lesson for each week as it comes up, but grasp the more prominent doctrinal points in advance, and teach them in such a way that the review at the end of the quarter will be a comparatively easy matter. The book we are now noticing affords this advantage, and it is at the same time one of the most complete aids that can be found for the study of each individual lesson. The notes, explanatory, illustrative, doctrinal, and practical, have been selected with great care, and at the expense of much labour, from the writings of as many as 240 commentators, theologians, etc., and each quotation is credited to the author from whose writings it is taken. Illustrations are employed wherever their use is rendered necessary by any reference to objects or customs peculiar to New Testament localities or times. A map of Palestine forms the frontispiece, and there is another of the Sea of Galilee and its surroundings. Chronological and statistical tables are supplied in the most comprehensive form. The book is beautifully printed and strongly bound; and even when 1882 and its Sabbath school lessons are numbered with the things of the past, it will still be found worthy of preservation as a permanent commentary on the Gospel according to Mark.

THE Spanish Ministry, having been requested by the Roman Catholic bishops of that country to urge the Italian Government to adopt measures for securing the independence of the Pope and his security from the dangers now threatening him, have refused to do so, telling the bishops that they believed the Italian Government was trying to live up to its promises.

At a recent Edinburgh noon prayer-meeting, Dr. Granville, as an illustration of what might be done in the way of keeping up a united prayer-meeting, mentioned the case of a Christian man who for eleven years before his death never once failed to attend a meeting of that description in another city, although it sometimes happened that there was no one there but himself. His zeal was rewarded, for the meeting referred to was still kept up.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

Dec. 11, } LAST DAYS OF MOSES } Deut. xxxii.
1881. } 44-47.

GOLDEN TEXT.—"So teach us to number our days, that we may apply our hearts unto wisdom."—Ps. xc. 12.

HOME READINGS.

M. Num. xxvii. 12-31. Joshua to Succeed Moses.
T. Deut. xxxi. 1-30. Charge to Joshua.
W. Deut. xxxii. 1-43. Song of Moses.
Th. Deut. xxxiii. 44-52. Last Words of Moses.
F. Deut. xxxiii. 1-29. Moses' Parting Blessing.
S. Deut. xxxiv. 1-12. Death of Moses.
Sab. Ps. xc. 1-17. A Prayer of Moses.

HELPS TO STUDY.

In our last lesson we found that Balaam could not curse the Israelites. Through a wicked suggestion, however, that he made to Baalak (Num. xxxi. 16), some of them were overtaken by the curse that inevitably follows the breaking of God's law, for they were led into the gross sins of adultery and idolatry by the lewd daughters of Moab, and perished by pestilence and the sword of the judges to the number of twenty-four thousand.

After that we find the people once more numbered; further laws given to Moses on the Mountains of Abarim; the Midianites, and probably the Moabites along with them, attacked and utterly defeated; provision made for cities of refuge and other matters; and the tribes of Reuben and Gad, with the half tribe of Manasseh, settled in their allotments on the east side of the Jordan, on condition that, leaving their wives and children there, they would accompany their brethren across the river and aid them in subduing the western part of the land.

The book of Deuteronomy, from which our present lesson is taken, is, as its name implies, principally occupied with a repetition of the laws formerly given, containing many additions, however, both to the former record of the law and to the historical annals of the Israelites since the exodus. Thus, although we pass over much important matter, the events of our present lesson are not separated from those of the last by any great portion of time, and we find the armies of Israel encamped somewhere in the neighbourhood in which we left them, "in the plain of Moab, over against Jericho."

The following division of the lesson is suggested: (1) *The Last Song*, (2) *The Last Exhortation*, (3) *The Last Penalty*, (4) *The View from Pisgah*.

I. THE LAST SONG.—Vers. 44, 45. The song referred to in these verses is contained in the previous part of the chapter. God had directed Moses to write it and teach it to the Israelites, that it might be a witness for Him in the ages to come. Its prophetic words would follow them from generation to generation, in prosperity and in adversity, teaching them that their blessings came from God, and that when they fell into sin and calamities overtook them in consequence the fault was their own.

And Moses came and spake all the words of this song. Here we have a most emphatic declaration that the whole song as given was rehearsed to the people. "It could not, therefore," says Dr. Talbot W. Chambers, "have been a later composition foisted upon Israel as a production of the lawgiver. It bears the stamp of authenticity in its simplicity, energy and passion. Its style is rugged, sententious, and incisive. It abounds in pregnant metaphors and bold contrasts. It is pervaded with vehement lyric fire. Its obvious contents are in exact harmony with the circumstances, setting forth God's goodness, the faithfulness of the people (compare xxxi. 16, 17, 20), the chastisement to be inflicted upon them, and yet mercy in the end upon an humbled and penitent race. Doubtless this is the song of Moses referred to in Revelation xv. 3."

He and Hoshea the son of Nun—Hoshea, Hosea, and Oseha are all English forms of the same Hebrew word, meaning salvation. In Numbers xiii. 16 we find the name of the person here referred to changed by Moses to Joshua, or Jehovah's salvation. Dropping a vowel from this we have Joshua, which in passing through the Septuagint becomes Jesus, a form erroneously used in the common English version of Acts vii. 45 and Heb. iv. 8. This error is corrected in the revised version. The Old Testament Joshua, however, the upright, faithful and heroic leader who was Jehovah's salvation to Israel to the extent of putting them in possession of Canaan, was, in his name as in his work, strikingly typical of the New Testament Joshua, who is the Lord's salvation to His people in bringing them to everlasting safety, happiness and rest.

II. THE LAST EXHORTATION.—Vers. 46, 47. Moses was about to be separated from the people whose welfare he had so much at heart, whom he had been the means of delivering from bondage, and to whose guidance, teaching and training in the knowledge and service of God the energies of his life had been devoted.

Set your hearts unto all the words which I testify among you this day—referring to the rehearsal of the law as contained in the Book of Deuteronomy. "Learning a thing by heart," says Mr. Trumbull, "is commonly understood to be the fastening of its words in the memory, without knowing or caring about its real meaning, and without any serious intention of ever doing according to its requirements. But there is where Moses was ahead of the average teacher of to-day. His idea of setting the heart at the words he brought from God was for the learner to find out what was meant by the words, and then do accordingly. That would be a good way of learning a lesson nowadays; wouldn't it?"

Which ye shall command your children to observe to do. It is the duty of parents to give religious instruction to their children; it is the duty and privilege of children to receive, practice, and profit by it.

It is not a vain thing for you, because it is your life. If God speaks to us it cannot be a matter of indifference what He says. The purport of His words to us must be of vital importance. "Wherein shall a young man cleanse his way? By taking heed thereto according to thy word." For time as well as for eternity God's message to our souls is our "life." The Bible is that message, and it ought to be studied with intense interest.

III. THE LAST PENALTY.—Vers. 48-51. The best of men may sometimes be guilty of sin. Moses could not atone for his own sins any more than any other of the human race could; but God has often—partly for the sanctification of the individual, but mostly for the instruction of His people—visited public sins, committed by persons in prominent positions, with punishments equally public and conspicuous. Moses, driven almost to desperation by the murmurs of a rebellious people, had once failed to yield his usual implicit obedience to God's commands. This was done in the face of all Israel, and the penalty was to be as notable as the transgression—Moses was not to enter the promised land or see the completion of his life's great enterprise.

Get thee up into this mountain . . . and die. Abarim was the name of the mountain range; it is on the north-east of the Dead Sea. Nebo was the mountain, and Pisgah the particular peak of that mountain which Moses was to ascend. To most people this would have been a terrible command; but it does not appear to have been so to Moses. For many, many years he had been learning obedience, and his education appears to have been by that time very nearly completed.

Because ye trespassed against Me. At Horeb, when the people thirsted, Moses was commanded to "smite the rock." He did so, and water gushed forth. "And that rock was Christ" (1 Cor. x. 4), who was to be smitten by the law to supply the need of a perishing world. More than thirty years after that, at Kadesh, when the people again cried for water, Moses was told to "speak to the rock," thus teaching, it is supposed, that Christ was not to be smitten a second time, but that the blessings procured by His death were to be obtained through prayer. Moses, however, struck the rock twice, and judgment was pronounced on the spot. Aaron, who was implicated with his brother in this transgression, had already suffered the penalty on Mount Horeb, and now came the execution of the sentence upon Moses.

IV. THE VIEW FROM PISGAH.—Vers. 52. In mitigation of his punishment, and in answer to his earnest prayer (chap. iii. 25), Moses was permitted to see the land. To the aged saint and prophet the view from Pisgah's top must have been something more than a mere physical landscape. "Let us admit," says Dr. C. S. Robinson, "that Canaan was once verdant and pre-eminent lovely with cedars, flowers and vines; let us insist on the fact that when Moses gazed the full sun was in the sky, and a glow of radiance was lingering on the hill-tops, while the clear air waved its harvests and scattered its clouds; we still feel that to such a mind and heart as Moses possessed, Canaan must have been a disappointment, if just the small country was to be all that the people of God should receive. A fairer land (Heb. xi. 15-16) rose upon his chaste imagination, of which this was a type. . . . He saw Ruth coming to Bethlehem, David at Jerusalem, and Isaiah singing of Calvary; he saw Jesus upon the lake and in the temple and on the cross. What more he saw only John seems to have known, for he alone looked upon the new Jerusalem coming down out of heaven from God."

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