

UNDER HIS EYE.

WHEN you think, when you speak, when you read, when you write, when you sing, when you walk, when you seek for delight, To be kept from all evil at home and abroad, Live always under the Eye of the Lord.

Whatever you think both in joy and in woe, Think nothing you would not like Jesus to know. Whatever you say in a whisper or clear, Say nothing you would not like Jesus to hear.

Whatever you read though the page may allure, Read nothing of which you are perfectly sure. Contemneration at once would be seen in your look If God should say suddenly, Show me that book.

Whatever you write with haste or with heed, Write nothing you would not like Jesus to read. Whether you sing in the midst of your glee, Sing nothing that God's listening ear could displease.

Whenever you go to bed, where you fear To answer if God asks: Why art thou here? Whatever the pasture in which you engage, For the cheering of youth or the solace of age, Turn away from each pleasure you'd shrink from pursuing, Were God to look down and say, What are you doing?

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE PENTATEUCH.

B.C. 1400.] LESSON III. [Oct. 16.]

THE BURNT-OFFERING; or, THE ONE OFFERING.

Lev. 1. 1-14. Commit to memory v. 2-5.

GOLDEN TEXT.

So Christ was once offered to bear the sins of many. Heb. 9. 28.

OUTLINE.

- 1. A Pure Offering, v. 1-14.
2. A Willing Offering, v. 1-14.
3. An Accepted Offering, v. 1-14.

TIME, PLACE, etc. - See Lesson II.

EXPLANATIONS - The burnt-offering here described was not the sacrifice offered daily by the priest for the whole nation, but an offering given by any person, at any time, for himself alone. It was to show that sin can be taken away only by blood, and to point to Christ as the great sacrifice. The animal offered might be either a bullock, a sheep, a goat, or a pair of pigeons, or of doves; but it must be a male, without defect or taint, and living, to show that man's best should be given to God. The sacrificer brought his offering alive to the door of the tabernacle, and placed his hands upon it, to show that it stood in his stead before God, as an atonement for his sins. It was then killed, either by the man himself, or in his presence by the priest. The blood was then sprinkled upon and around the altar, to show that life must go to redeem life. Then the animal was cut in pieces, washed, and laid upon the altar, where the fire was always burning, and entirely consumed, showing that all, and not a part only, must be given to God. This was acceptable to God, as showing a sincere giving up of self to God, and as representing the great sacrifice of Christ for the sin of the world.

QUESTIONS ON THE LESSON.

[To THE PUPIL. - Read carefully the foregoing Explanations, and you will find answers to many of the questions.]

- 1. A Pure Offering, v. 1-14.
What was the burnt offering? Who gave this offering?
How did it represent Christ? GOLDEN TEXT.
From what kinds of animals might the burnt-offering be chosen?
What was required respecting the animal chosen for sacrifice? v. 3.
Why was it required to be without blemish? What sin is rebuked in Mal. 1. 8?
How did the pure offering represent Christ? 1 Pet. 1. 19.
2. A Willing Offering, v. 1-14.
In what respect was this a willing offering? How was the offering shown to be willing? v. 3.
What should be the character of our offering? Rom. 12. 1.
Where was it to be presented? v. 3.
Why was it to be offered there? [ANSWER, Because the altar stood there.]
How was Christ's offering voluntary? John 10. 18.
How should our offering of ourselves be voluntary? Psa. 40. 8.
3. An Accepted Offering, v. 1-14.
What did the sacrificer do to his offering? v. 4.
What was shown by this act? How was it accepted? v. 4.

What is here meant by "atonement" [ANS. Reconciliation of the sinner with God.] What is necessary for this reconciliation and the forgiveness of sins? Heb. 9. 22. What was next done with the offering? v. 5. What was done with the blood? What did this represent? Col. 1. 13, 14. What was finally done with the offering? v. 9. Who was made our sacrifice? Eph. 5. 2.

TEACHINGS OF THE LESSON.

Where does this lesson teach -

- 1. That God requires a perfect offering?
2. That God expects a willing offering?
3. That we have an all-sufficient offering?

THE LESSON CATECHISM.

1. What was shown by the burnt-offering? The atonement for sin. 2. What was required for this sacrifice? A perfect and living animal. 3. How was it presented? As a voluntary offering. 4. What was done with it? It was slain and burned. 2. How did this represent Christ? As the sacrifice for sin.

DOCTRINAL SUGGESTION - The Atonement for sin.

B.C. 1400.] LESSON IV. [Oct. 23.]

THE PEACE OFFERING; or, THANKSGIVING AND VOWS.

Lev. 7. 11-18. Commit to memory v. 11-18.

GOLDEN TEXT.

Offer unto God thanksgiving; and pay thy vows unto the Most High. Psa. 50. 14.

OUTLINE.

- 1. Thanksgiving, v. 11-15.
2. Vows, v. 16-18.

EXPLANATIONS - The peace-offering was so named because it was intended to represent man as in the condition of peace and friendship with God. It was offered as a thanksgiving-service of gratitude for God's mercies, and as a pledge for the fulfillment of a promise or vow made to God. The animals offered at this sacrifice were either oxen, sheep, or goats, and might be either male or female. As with the burnt-offering, it was brought to the door of the tabernacle, the hands of the offerer were laid on its head, and it was slain. But, unlike the burnt-offering, (see last lesson,) the peace offering was divided into three parts. One of these was offered to the Lord, and burned upon the altar. The second was waved to and fro, and lifted up on high as a token of thanksgiving, and then given to the priest. The third part was given back to the sacrificer, who, with his friends, ate it as a feast before the Lord, with thanksgiving. Besides the flesh of the offering, bread, both leavened and unleavened, was eaten at the sacrificial feast. If it were a thanksgiving, the food must all be eaten on the same day, but if it were a vow, a part might be kept until the next day, but in no case longer, lest, in the warm climate of the East, it might spoil. The offering with its feast represented God and his people at peace, sitting down to partake of food together. The feast upon the sacrificial meat taught also the duties of fellowship and generosity.

QUESTIONS ON THE LESSON.

[To THE PUPIL. - Study carefully the Explanations for answers to the questions.]

- 1. Thanksgiving, v. 11-15.
Why was this termed a "peace-offering"? Under what circumstances was it given? What was it especially intended to express? What should we offer to God for his benefits? Heb. 13. 15.
What animals were allowed for this offering? Lev. 3. 1.
What was to be done with the offering? Lev. 3. 2.
What was also to be presented with the sacrifice? v. 12, 13.
Into how many parts was the offering divided? What was done with the part given to God? What was done with the second portion? What was done with the rest of the offering? What did this feast express? What are some mercies for which we should thank God?
What return for God's mercies should we give? Psa. 116. 12, 13.
2. Vows, v. 16-18.
What is a vow? [ANS. A promise to fulfil some service to God.]
What vows to God should we make? What was Jacob's vow? Gen. 28. 20, 22. What was Hannah's vow? 1 Sam. 1, 11. What was to be done with the sacrifice of a vow? v. 16.
What was to be done with any of the offering left on the third day? v. 17.
Why was this rule made?
What is the command of the GOLDEN TEXT?

TEACHINGS OF THE LESSON.

How do we learn in this lesson -

- 1. The duty of thanking God for his mercy?
2. The duty of remembering our promises to serve God?
3. The privilege of communion with God?

THE LESSON CATECHISM.

1. What did the peace-offering represent? Thanksgiving to God. 2. What was offered with the sacrifice? Bread, both leavened and unleavened. 3. What was done with the sacrifice? It was divided into three parts. 4. What was done with one portion? It was burned upon God's altar. 5. What was done with the second part? It was given to the priest. 6. What was done with the third part? It was eaten before the Lord. 7. What did all this show? A condition of peace with God.

DOCTRINAL SUGGESTION - Fellowship with God.

B.C. 1400.] LESSON V. [Oct. 30.]

NADAB AND ABIHU; or, THE HOLY LORD.

Lev. 10. 1-11. Commit to memory verses 1-3.

GOLDEN TEXT.

Ye shall be holy, for I am holy. Lev. 11. 44.

OUTLINE.

- 1. God's Wrath, v. 1-7.
2. God's Warning, v. 8-11.

EXPLANATIONS - Censer - A bowl in which incense was offered. Strange fire - Any fire except that taken from the altar of burnt-offerings, where the incense was commanded to be kindled. Before the Lord - The incense was offered upon the golden altar in the holy place. Fire from the Lord - From the glory of God above the ark of the covenant. They died - As the penalty of disobedience and impiety. I will be sanctified - That is, "hallowed." God's holiness was shown in this event, by the death of those who carelessly came into his presence. Glorified - Held in honor and reverence by the people. Held his peace - Showing submission to God's will. Your brethren - So called as members of the same family. Before the sanctuary - From the holy place before the curtain of the holy of holies. In their coats - Their priestly garments, which were regarded as polluted by their crime. Uncover not - An Eastern sign of mourning is to take off the turban and dishevel the hair. Rend your clothes - In grief often Orientals tear their clothes from their bodies. Lest ye die - They were to respect their vocation as God's priests, and not give way to grief. The anointing oil - Consecrating them to God's service. Not drink wine - Showing that probably the two priests were intoxicated when they committed the crime. Between holy and unholy - That, being sober, they may be able to observe the distinction.

- 1. God's Wrath, v. 1-7.
Who were Nadab and Abihu? What did they do? What is meant by "strange fire"? What was commanded in Exod. 30. 9? What kind of fire should they have used? Where was the incense offered? What came upon them? Why did they suffer this fate? What may have been their condition at the time? v. 9.
What like event took place in later times? 2 Sam. 6. 7.
What is the warning to us in Heb. 12. 25? In what spirit should we come before God? What did Moses say concerning this event? v. 3.
How was God "sanctified" by this event? What example of submission to God did Aaron show? What is said in Psa. 39. 2, 9? What did Moses command concerning the burial? What did he say to Aaron and his remaining sons? Why were they not to mourn?
2. God's Warning, v. 8-11.
What did God warn Aaron not to do? Why was strong drink forbidden them at this time? Why should we not drink liquor at any time? What is Paul's exhortation in Eph. 5. 18. Between what were they to make a distinction? When will that distinction be shown? Matt. 25. 32.
On which side would you choose to stand? What were they to teach the Israelites? What is said in Mal. 2. 7? How is the great duty taught in this lesson summed up in the GOLDEN TEXT?
TEACHINGS OF THE LESSON.
Where in this lesson do we find -

- 1. The duty of reverence for God?
2. The example of submission to God?
3. The warning against strong drink?

THE LESSON CATECHISM.

1. Who were Nadab and Abihu? Sons of Aaron the priest. 2. Of what crime were they guilty? Of irreverence toward God. 3. How did they show irreverence? By offering incense with strange fire. 4. What fate befell them? Fire from God killed them. 5. What did their fate show? God's wrath against the unholy.

DOCTRINAL SUGGESTION - The holiness of God.

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