

the term of saying to you, offered to them? Because with me, and with all the angels, I have seen a man, who made it his business to see what was the Christian himself doing? He was coming against Christ. 6. What was Paul's reason for the Christian's duty? Wherefore, I must make my conduct to offend, etc.

DOCTRINAL SUGGESTION.—Christian liberty.

CATECHISM QUESTIONS.

26. What do you mean by the omnipresence of God?
That God is everywhere.
Jeremiah xxiii. 24. Can any hide himself in secret place that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.
Psalm cxxxix. 7-12.
27. What do you mean by the almightiness or omnipotence of God?
That God can do whatever he will.
Job xiii. 2; Matthew xix. 26.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1491] LESSON I. (JULY 1

GOD'S COVENANT WITH ISRAEL.

Exod. 24. 1-12. Memory verses, 7, 8

GOLDEN TEXT.

I will be to them a God, and they shall be to me a people. Heb. 8. 10.

OUTLINE.

1. The Covenant of Israel.
2. The God of Israel.

TIME.—1491 B.C.

PLACE.—In the wilderness, occupying the peninsula between the two northern gulfs of the Red Sea, and at its southern part before Mount Sinai.

INTRODUCTORY.—In the first six months of the year 1887 we studied in Genesis and Exodus and traced the history of God's dealings with the chosen people as far as to the giving of the ten commandments at Mount Sinai. How God first gave them we do not know, but we do know that Moses rehearsed them and all the remainder of the law that God had given as recorded in Exodus, chaps. 20, 21, 22, and 23, and that thereupon the people had promised to keep the law and obey. To make the promise peculiarly sacred Moses instituted the ceremony of formal covenant making recorded in our lesson.

EXPLANATIONS.—Come up unto the Lord—That is, come up into Mount Sinai, or upon the mountain whose summit was capped with the darkness which indicated God's presence. *Moses wrote all the words*—Notice the assertion that the record of the law is the work of Moses. *Twelve pillars*—Heaps of stones, or pillars built to represent the people, as the altar represented God. *Young men*—Consecrated for this purpose, and probably the priests meant in Exod. 19. 22. *Oxen*—A general word to represent animals. The author of Hebrews says Moses offered calves and goats. *Book of the covenant*—That is, the writing described above. *They saw God*—That is, some symbol of his glory: in Deut. 4. 15, Moses says they did not see any form. *Paved work of a sapphire stone*—Rather a pavement made of sapphire stones, which are very brilliant gems. *Body of heaven in clearness*—That is, transparent and clear as the broad, open heavens. *Tables of stone*—Better, tablets of stone, or flat, hewn stones, engraven on both sides. The law was to be put in imperishable form.

QUESTIONS FOR HOME STUDY.

1. The Covenant of Israel.
What is meant by "all the words" and "all the judgments" in ver. 3?
When had all these revelations of God's law been made?
With what sublime natural manifestation had the law been given?
What proof of the Mosaic authorship of this part of Exodus does the lesson contain?
After Moses had spoken and written the law what ceremony was performed?
Who were the parties to this covenant?
In what respect did Moses in this ceremony resemble Christ?
How much time would such a ceremony be likely to require?
At what time of day, then, is it probable the covenant feast mentioned in ver. 11. occurred?

2. The God of Israel.

What was the altar built by Moses representative of?
How many persons went up to the covenant feast? ver. 9, 13.
What great event did God give to their representatives of his people?
Can you think of any other thing concerning God that is proven by ver. 10?
Did they see a visible form in this appearance of God? Deut. 4. 12.
How has the God of Israel been best shown to men? John 1. 18.
What was God's purpose in his manifestation of himself?
What was the mutual relation to be established between God and man? (See GOLDEN TEXT.)

PRACTICAL TEACHINGS.

God is always near his people, and if our eyes were not blinded by sin we might see him.
How God must have loved his people to make such manifestations of his glory!
But this sight had no saving element in it. Nadab and Abihu perished after it. The seventy elders built the calf-idol after it. They saw God. Can we? Yes; and our sight saves; for our sight is of Christ.

HINTS FOR HOME STUDY.

1. Find every instance in Scripture which speaks of God as being seen by men. Use a reference Bible.
2. Find what Jesus said about the person of God in his talk to the woman of Samaria.
3. Make an order of exercises which will represent the occurrences of this day, described in our lesson.
4. Find out all you can about the past and future of Nadab, and Abihu, and Joshua.
5. Find from Heb. 9. 18-20 some of the things that happened that day that are not told in the lesson.

THE LESSON CATECHISM.

1. What was the first thing Moses did after receiving the law? He came and told the people. 2. What did the people respond? "All that the Lord hath said will we do." 3. How was this covenant publicly sealed? By a solemn service and a covenant feast. 4. What represented the people and their pledge in the service? Twelve pillars sprinkled with blood. 5. What promise did God make to his people as the divine part in this covenant? "I will be to them a God," etc.

DOCTRINAL SUGGESTION.—The nearness of God.

CATECHISM QUESTIONS.

1. How did all these things come into being?
By the will of God; who created all things and brought all into their present order.
Genesis i. 1. In the beginning God created the heaven and the earth.
Psalm xxxiii. 9. He spake, and it was done; He commanded, and it stood fast.
Hebrews xi. 3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

The Progress of The Gospel in Fiji.

In the ancient city of Bau stands a stone with a history like that of Moloch. It stood in front of the chief temple, Vata mi Tawaki, which on a high foundation towered above the many shrines and fanes of Bau. The corpses destined for cannibal orgies, trailed in their gore along the dusty soil, were dashed by the head against this stone as an offering to the divinities before being devoured. For at least thirty years this stone has had upon it no stain of human blood, and now is converted into a baptismal font, and stands in the great Bau Church.—*Crisis of Missions.*

THERE is no policy like politeness; and a good manner is the best thing in the world to get a good name, or to supply the want of it.

Canadian Methodist Magazine

(VOL. XXVIII.)

JULY TO DECEMBER, 1888.

Six Months for \$1.00.

A number of very important Illustrated Articles will begin with this volume, among others the following:

VAGABOND VIGNETTES.

BY THE REV. GEO. BOND.

Ex-President of the Newfoundland Conference.

Mr. Bond has recently returned from an extensive tour in the East, and will, under this head, give a series of handsomely illustrated articles on

The Land of the Pharaohs, Syria and Palestine, and the Levant.

This series will be of much value to all Sunday-school workers, and, indeed, to all Bible readers.

The Editor will begin an important series, extending over five or six numbers, entitled

Landmarks of History

They will describe with magnificent pictorial illustration some of the great historic movements of the ages.

ROUND ABOUT ENGLAND.

Five or six papers, with many engravings of the most romantic scenes and historic sites in the Shires of York, Durham, Westmoreland, Cumberland, Lancashire, Derby, Leicester, Lincoln, Cambridge, Warwick, Worcester, Gloucester, Kent, Somerset, Devon and Cornwall; including numerous engravings of London, York, Oxford, Cambridge, etc.

OUR OWN COUNTRY,

BY THE EDITOR,

With numerous engravings of the most picturesque scenes in the Provinces of Quebec, New Brunswick and Nova Scotia, will be continued.

HERE AND THERE IN EUROPE,

Illustrating many of the most important scenes and cities in France, Spain, Italy, Holland and Belgium, will also be continued.

Now is a Good Time to Subscribe. Only One Dollar to the end of the Year. Back Numbers can still be supplied.

One Dollar for the Six Numbers, from January to June.

WILLIAM BRIGGS,

78 and 80 King Street East, Toronto.
C. W. COATES, 3 Bleury St., Montreal.
S. F. HUESTIS, Halifax, N.S.

THREE CHEAP BOOKS for the YOUNG

Gilbert Gresham's Story

A BOOK FOR YOUNG MEN

By GEORGE E. SARGENT

Author of "Story of a Pocket Bible," etc. Foolscap 8vo., paper covers, illustrated. 5 cents.

THE LOST KEY.

By Miss S. FAY.

Foolscap 8vo., paper covers, illustrated. 3 cents.

The Cheery Chime of Garth

AND

Lame Jock's Carol.

By Mrs. PROSSER.

Foolscap 8vo., paper covers, illustrated. 3 cents.

AUTHORIZED EDITIONS.

THE

PANSY BOOKS.

"No writer has achieved a more enviable reputation than 'PANSY.' Her style is unique, and the strong, healthy, natural spirit, breathed through all her writings enables the mind—making the manly more strong and the womanly more true."

Best and Cheapest Editions from Original Plates.

Price, Cloth, 50 Cents Each.

ALREADY ISSUED.

- FOUR GIRLS AT CHAUTAUQUA.
- CHAUTAUQUA GIRLS AT HOME.
- RUTH ERSKINE'S CROSSES.
- NEW GRAFT IN THE FAMILY TREE.
- MRS. SOL. SMITH LOOKING ON.
- ONE COMMONPLACE DAY.
- FROM DIFFERENT STANDPOINTS.
- THE HALL IN THE GROVE.
- THE MAN OF THE HOUSE.
- ESTER RIED.
- INTERRUPTED.
- THREE PEOPLE.

Others to follow of this Cheap Edition.

A NEW BOOK

By PANSY, Entitled

"Eighty-Seven."

CANADIAN COPYRIGHT EDITION.

A Chautauqua Story, dedicated to the "Class of '87."

Price - - \$1.00.

WILLIAM BRIGGS,

PUBLISHER,

78 & 80 KING ST. EAST, TORONTO.
C. W. COATES, Montreal, Que.
S. F. HUESTIS, Halifax, N.S.