

SUNDAY SCHOOL LESSON.

THIRD QUARTER.

THE BOOK OF GENESIS.

I. AUTHOR—Moses, born B. C. 1571, and died 1451, aged 120.

II. NAME—Genesis means the origin of things, and describes the creation, or origin, of the world, of man, and of things as we see them.

III. DATE—Probably during the forty years wanderings in the wilderness, B. C. 1491-1451.

IV. TIME—The Book of Genesis covers 2,369 years,—from the creation of Adam, A. M. 1, to the death of Joseph, A. M. 2369, or B. C. 1635.

LESSON I—JULY 4, 1880.

The Creation.—Gen. 1: 1-3: 2-4-8.

INTRODUCTION.

The first two chapters of the Bible describe the creation; the last two, the new creation. It first goes from chaos to Eden, the second from the moral chaos of sin to the heavenly paradise. The whole Bible describes and carries on the work from one to the other. There can be no more fitting beginning for the Bible than the first chapters of Genesis. And there is an exact and perfect harmony between Genesis and the latest discoveries of science. Professor Dana says, of the first chapter of Genesis, "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

1. The works of God must be in harmony with the word of God. The Bible is not intended to teach science, but if it teaches false science it cannot be true. Every heathen religion that gives an account of creation proves itself false by teaching false science. The Bible alone stands this test.

2. The Bible does not and must not use scientific terms, but must use popular language, or to most of the ages it would seem false, while it was true. It says, "The sun rises and sets," and so does the modern scientist himself, though it is only popularly, and not scientifically, true.

3. There is absolutely no conflict between the Bible and science. The apparent conflict is either between the new science and the old, which science taught the believers of the Bible; or between unsettled scientific theories and the Bible; or between science and wrong interpretations of the Bible, but which do not belong to the Bible. Between the Bible, fairly and rightly interpreted, and all that is firmly settled in science, there is to-day absolute harmony.

EXPLANATORY.

In the beginning. At the very first, when heaven and earth began their existence, at the commencement of all created things. God. In the original the word means "the Everlasting," and in the plural "the Eternal Powers;" correctly rendered "God," the Eternal Supreme Being. Created. Caused to be that which did not before exist.

Dr. Guyot has called attention to the fact that the word "create" is used three times, and only three, in this chapter:—1. For the origination of matter, ver. 1. 2. The origination of life, ver. 21 (the summary of the fifth day); and 3. The origination of soul, ver. 27. Now, it is remarkable that these are exactly the points where Nature has said to Science, "Thus far, and no farther." All the powers of modern science have failed to originate matter, or life, or soul. After they have these, men can go on developing; but they cannot create. Here must come in a personal God, who can create. It is remarkable also, that while the development theory is still unproved, the wording of this chapter will harmonize with this theory of second causes: "Let the waters bring forth," "Let the earth bring forth." It is not evolution instead of God, but evolution under God's control, with God as creator and guide of all. It is well to note that Genesis states the fact that God created all things; it does not state how he created them. God makes a tree as really when it grows in the field as if he had sent it ready-made from heaven. Let scientists discover how. We know, and hold to the fact, that God creates all The heavens. The skies, the heavenly bodies—all were created by God.

The earth was without form, and void. A formless, lifeless mass. Darkness was upon the face of the deep. The deep is the formless fluid, either water or gas, referred to above. On the nebular hypothesis this is the darkness which would necessarily be in inactive gases before motion was imparted. On the other, as represented by Hugh Miller's "Mosaic Vision of Creation," it would refer to the earth when all the light of heaven was shut out by the thick clouds of steam surrounding the world. In either case science says the world would be entirely dark. The Spirit of God. The breath of God, the divine power energizing in nature, the source of vegetable and animal, as well as of rational and moral life. Air is the emblem of the Divine Spirit; a substance invisible, yet diffusive, permeating, animating, quickening, inspiring, forceful. Moved upon. Hovered over, brooded upon. Came to flutter, produced vibrations, set the matter in motion. The waters. The deep. It means fluid, liquid, or gaseous. All power and life come from the Spirit of God. This is a picture, too, of the spiritual creation of each soul. The first movements toward a new and true life in the chaos and darkness of sin are from the spirit of God.

And God said. Have we anything here of the Trinity? "In the beginning was the Word (John 1: 1). "And God said,

Let there be light." And we can see for ourselves "the Spirit of God moving," &c. We have, then, God (the Creator), the Word, and the Spirit, all brought before us in the work of creation. Let there be light. The Hebrew word for light is wide enough to cover heat and electricity, the primal forces of the universe.

2: 4. These. The account just given in the verses omitted, but which should be carefully read in the Scriptures. Here begins the second account of creation, the one in its relation to man. Are the generations. The acts of forming or generating, the births. "Lord God," "Jehovah" God, so used throughout this second account. Jehovah is the covenant God, the Saviour; and here it is shown that Jehovah is the creator God.

And every plant of the field before it was in the earth. That is, these are the generations, or this is the history, of the production of the plants and herbs, prior to the ordinary mode of propagation from the seed. Plant of the field. The higher orders. Had not caused it to rain. The absence of rain was somewhere in this summer-up day of creation; its place, however, is not fixed in the series, and it is alluded to not for his own sake, but in connection with the plants, as originating from a higher causality.

But there went up. There came a time when rain began to fall, and the present condition of the atmosphere came into existence. No wonder that this is referred to. Ponder what a stupendous thing evaporation means. The average quantity of water held in the air is 54,000,000,000,000 tons. The annual rainfall is estimated at 186,240 cubic miles. Reflect now, that water in its natural state is 773 times heavier than air. And now suppose that you had never heard of the principle of evaporation, and that you were required to lift up this vast mass of water, one, two, miles into the air and keep it there!

Formed man of the dust. This part of the verse gives the account of the formation of man's body. It does not say how the body was formed of the dust—it simply states the fact. Our bodies to-day are formed of the dust, as really as was Adam's; the elements of our bodies are the elements of the dust; we eat that which grows out of the dust. If the development theory, as to our bodies, should prove true, it would not affect the statement of fact in Genesis, as to our bodies being formed of dust; and it makes no difference to us whether our bodies were derived from lower animals, or whether we eat them, and so form our bodies from them, in either case from the dust. Let scientific men search this question out; we simply adhere to the fact. This verse is a mode of showing that there is a divine life beyond the earthly life. Breathed the breath of life. The Hebrew is *live*, including the animal and spiritual life. God's Spirit is first imaged under the symbol of breath, and the same is imparted to man. This and not the forming of the body, is the real creation of man. Man became a living soul. This is the imparting of the divine life to man. God made man in his own image. Not the body, but the spirit. His soul is of a nature like God's,—spiritual, reasoning, thinking, loving, religious, immortal. The creation of woman. Afterwards God created woman from man, ver. 21, 22, by taking a rib (not merely the bone, but a piece of the side) and forming it into woman. It is strictly in accordance with the processes of life as revealed by modern scientific research. Only two modes of propagating are known—by sexes, and by fission (i. e., cuttings, or budding). Generation by fission is now constantly going on in many of the lower animals, as well as in plants. Adam was the only one of the race. God chose the only method in existence among his creatures which the nature of the case rendered possible. So from a portion of Adam made he a woman. A miracle, indeed (as all creations are miracles), but a miracle conforming, as far as the conditions permitted, to methods already in use.

Planted a garden (an enclosed or separated place, specially beautified and cultivated) eastward. Either in the eastern part of Eden, or eastward of the place where this account was written. The garden was but a small portion of Eden. Eden. A large region in the East, somewhere on the Euphrates and Tigris, but exactly where, is a matter of dispute. Probably it includes the vast region from the Caspian and Black Seas, to the Persian gulf, watered by the four rivers named below, which all rise in the hill region of Armenia. Two of the four rivers of Eden, all agree, rise here—the Euphrates, 1,500 miles long, and the Tigris (Hiddekel), 1,136 miles long. They rise not more than four or five miles apart. Between the two main sources of the Euphrates, and about ten miles from each rises the Araxes (probably the Gihon), and flows 1,000 miles to the Caspian Sea, encompassing the Asiatic Cush; while at no great distance from the Euphrates is the origin of the Halys (Pison), which runs a winding course 700 miles to the Black Sea. That the Halys is the Pison, is favored by the striking similarity of the original names of Havilah and Colchis, the region of the golden fleece, which was situated on the shores of the Black Sea.

DOMESTIC TRAINING.

The following is an extract from an address on the "Education of Girls," by Nathan Allen, M. D., read before the American Institute at its fiftieth annual meeting, July 10, 1879:—Once it was customary for the girls in our New England families to do much domestic labor, commencing quite early in life. They were trained up to it year after year. Some part of this labor was hard, and its performance made a severe tax upon the muscles. In this way the constitution of girls became strong and vigorous, capable of much endurance. Besides,

schools were formerly continued only about half the year, and then, in the intermediate time, girls found an abundance of exercise in work. One of the most unfortunate events or sentiments that ever befell any people, was the change in feeling and opinion that came over our New England women in regard to domestic work as menial and degrading. Had this notion been confined to hired service—for that only which received regular pay—this injury would not have been so great. But the notion or sentiment has gradually been taking possession of the minds of our New England women, especially girls, that domestic labor, wherever performed, is degrading—is not fashionable—and that any other kind of work or business is preferable.

These views have not been confined to the city, or to families "well to do in the world," but have pervaded all classes everywhere, so that very few of our New England girls are trained up to thorough domestic work. Now, no exercise or employment can be found which is so well calculated to develop strong, vigorous, and healthy constitutions in girls, as household work, commenced early, and persevered in, even the more laborious parts of it. At the present day, it is only the lighter kinds of domestic work that girls are called upon to do, and not those harder portions that develop and strengthen the muscles, that harden and toughen the constitution. As girls are now sent to school after six or seven years of age, and kept there five or six hours a day, with lessons imposed which they are obliged to learn more or less at home, there is but little chance or time to attend to household duties. Education is considered by parent and teacher as paramount to everything else; the growth and development of the body, strong and vigorous muscles, a sound and healthy physical system, are practically regarded as of but little consequence.

What, now, are some of the results of this neglect of physical exercise and supreme devotion to mental pursuits? Let us inquire what are the teachings of physiology on the subject? A fundamental principle of this science is that growth and strength depend upon exercise; and, of course, those parts or organs which are most exercised will receive most nutrition. Exercise is a primary law of existence. There may be some growth in parts of the body without much exercise, but it cannot be continued long in a vigorous and healthy manner.

For our Young People.

"ONLY A DONKEY!"

If you speak to a lad who is beating an ass, he will most likely say or think, "Oh, it's only a donkey!"—as if donkeys were created just to be ill-used. "Hit him hard! he's got no friends," seems to be the thought that stirs a crowd of street-boys round a poor donkey, who has got no friends but his own hind-hoofs, with their little shinning shoes, which he flings out from time to time when he gets out of all patience! But, alas! these efforts rather excite his tormentors to fresh goadings than gain any respite for him, as they all take good care to keep out of reach of a kick.

I wish to gain among the readers of "The Wesleyan" some friends for the unfriended donkey. Even if the donkey was as stubborn and wilful as a beast as some folk think it, it would still be very cruel and cowardly to abuse it, when it has not a fair chance of defending itself, or running away. But I think I can show that there are some reasons why we should respect the donkey, and that it is only bad treatment that makes him stupid and obstinate.

The donkey is worthy of respect, because he comes of a very old family, and has been man's useful servant for thousands of years. The donkey seems to have been tamed to man's service before the horse. Four thousand years ago, Abraham had he-asses and she-asses; and the ancient patriarch Job had five hundred she-asses.

The donkey is worthy of respect, because it is the only animal that we know of which, by God's will, spoke with man's voice, as Balaam's ass did, to reprove her master, the false prophet.

The donkey is worthy of respect, because our Lord Jesus chose to enter into Jerusalem, in His only earthly triumph, meek and sitting upon an ass, and on a colt, the foal of an ass; and it is an old fancy that the black stripe down the back and over the shoulders of the ass is the mark of the Cross, given to it because of the honour that it had in carrying the Lord Jesus.

But perhaps you would say that the donkeys in hot, sunny lands, are very different from our stupid ones.

That is true. The donkey is a native of the vast plains of Central Asia, where herds of them range about under the leadership of one chief-captain donkey. These wild asses are larger and much more lively than our donkeys, and when they are broken in for man's use they are even more spirited than the horse,—so Solomon said, "A whip for the horse," to make him go, but "a

bridle for the ass," to hold him back (Prov. xvi. 3).

Some persons say that it is our cold climate that makes the ass so stupid with us; but I think that the unkind and rough treatment which the poor donkeys so often get has much more to do with it.

I wish I could persuade all boys and girls to protect the friendless donkeys. I don't think any one can help being kind to the baby-donkeys, with their quaint, shaggy heads, and their stiff, little, awkward legs; but I wish to gain some friends for the grown-up donkeys, who have entered on the serious duties of life, in the coal-cart or the vegetable wheelbarrow.

Let me persuade you to give a kind touch or an encouraging word to such poor donkeys, or to try and persuade their owners to treat them gently, if they are using them ill.

How much better it would be for both drivers and donkeys, if kind words were used, instead of cudgels and pointed sticks! I have read of a lad who made this change, and who found to his great surprise that his donkey understood him, to use his own words, "just like a Christian."

Rowland Hill used to say, "I would give nothing for that man's religion whose very dog and cat are not the better for it;" and if perchance such a man had a donkey, it would certainly fare better than before, as well as the dog and cat. If we have any true religion it will surely lead us to show kindness to all dumb animals, and to be pained when we see them treated with cruelty.

If you happen to have a donkey of your own, or if you hire one for a ride, I hope you will rule it by love rather than fear. Do not let the lad to whom it belongs run after it, giving it a blow at every stride, as is so often done. Insist on getting down if he does not give up his beating. I wonder how any one, most of all how any girl, can enjoy auster accompanied by such savage sounds. And whenever you see a donkey ill-treated anywhere, say a kindly word in favour of kindness: try to persuade the owner to act on a Bible saying, "The merciful man is merciful to his beast;" and never excuse cruelty in yourself or in others, for so foolish a reason as this—that the sufferer is "only a donkey."

I MUST DO MORE FOR MY MOTHER.

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the manager.

"There is none," was the reply, "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said—"You must have friends who could aid you in obtaining a situation; have you advised with them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly—"My mother said it would be useless to try without friends;" then recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him, by asking why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the instant reply; "but I study at home, and keep up with the other boys."

"Then you have had a place already?" said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy, quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the child hesitated; then he replied with half-reluctant frankness—"I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said, with a quivering voice—"My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, in the meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

Tears filled his eyes as he replied—"My father is dead, my brothers and sisters are dead, and my mother and I left alone to help each other; but she is not strong, and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered.—Sunday-school Times.

VEGETINE.

HER OWN WORDS.

BALTIMORE, Md., Feb. 12, 1877. Mrs. H. R. STEVENS: Dear Sir—I have got a sore and very painful eye. I had some physicians, but they could not cure me. I saw a bottle of your Vegetine in the window of a drug store, and I bought one. I used it for a few days, and I feel much better. I thank you for this remedy, and I will give every sufferer my attention to it. It is a blessing for the world. Mrs. C. KRABE, 62 West Baltimore Street.

VEGETINE SAFE AND SURE.

Mrs. H. R. STEVENS: In 1877 your Vegetine was recommended to me, and, yielding to the persuasion of a friend, I consented to try it. At the time I was suffering from general debility, and nervous prostration, produced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose, and under its persistent use rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give Vegetine my most unqualified endorsement, as being a safe, sure and powerful agent in promoting health and restoring the wasted system to its life and energy. Vegetine is the only medicine I use; and as long as I live I never expect to find a better. Yours truly, W. H. CLARK, 125 Monterey Street, Allegheny, Penn.

VEGETINE THE BEST SPRING MEDICINE.

CHARLESTON, S. C. Mrs. H. R. STEVENS: This is to certify that I have used your "Blood Preparation" in my family for several years, and that I think it the best medicine for the cure of all the ailments it is capable of curing; and as it is a safe and powerful agent in promoting health and restoring the wasted system to its life and energy, I can cheerfully recommend it to any one in need of such a medicine. Yours respectfully, Mrs. A. A. DUNSMORE, 15 Russell Street.

VEGETINE WHAT IS NEEDED.

BOSTON, Feb. 12, 1877. Dear Sir—About one year ago I found myself in a feeble condition, and my health was very much impaired. I was unable to do any of my usual duties, and I was very much distressed. I saw a bottle of your Vegetine in the window of a drug store, and I bought one. I used it for a few days, and I feel much better. I thank you for this remedy, and I will give every sufferer my attention to it. It is a blessing for the world. Yours truly, Mrs. A. A. DUNSMORE, 15 Russell Street.

VEGETINE ALL HAVE OBTAINED RELIEF.

SOUTH BRIDGE, W. Va., Jan. 12, 1878. Dear Sir—I have had rheumatism in my neck for the last ten years, and have been unable to do any of my usual duties. I saw a bottle of your Vegetine in the window of a drug store, and I bought one. I used it for a few days, and I feel much better. I thank you for this remedy, and I will give every sufferer my attention to it. It is a blessing for the world. Yours truly, Mrs. A. A. DUNSMORE, 15 Russell Street.

VEGETINE PREPARED BY H. R. STEVENS, Boston, Mass.

Vegetine is Sold by all Druggists.

RHEUMATISM.

I had for some years been very much troubled with Rheumatic pain, and weakness in my knees, so that it was with great difficulty that I could walk about; and from the failure of every thing I had tried, I had despaired of ever finding any thing that could cure me; but, by the advice of a friend, I gave GRHAM'S PAIN ERADICATOR a trial, one bottle of which have completely cured me, as I have not felt any return of that complaint since using this medicine, more than seventeen years ago.

GURLAND COX, J P Canning, N. S., Dec. 6, 1879.

SURE CURE FOR RHEUMATISM AND NEURALGIA.

MEDICAL MEN APPROVE. FROM A. H. PROCK, M.D., Potomac, N.B. Messrs. T. Graham & Son.—Dear Sirs:—I have tried your "CONSTITUTIONAL REMEDY" in several cases of Neuralgia with marked effect. I have used it for Chronic Lumbago that has troubled me more or less for several years; I took two or three doses (large ones), and applied your PAIN ERADICATOR externally, and I am in hopes they have made a permanent cure; at all events, I have not had any return of that complaint since using these medicines, more than nine months ago.

I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints.

You are at liberty to make use of this, as you see fit.

A. W. PROCK.

LAME BACK WEAK BACK. RENO'S CAPSICUM PODOUS PLASTER. Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press. The medicinal value resides in a special ointment and is only made good for porous plasters at the Continental Exposition, 1876, at the Paris Exposition, 1878. Their great merit lies in the fact that they are the only plasters which relieve pain at once. Every one suffering from Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should use RENO'S CAPSICUM PODOUS Plaster and be relieved at once. Price 25 cts. Sold by all Druggists.

MEICINE

PA

Hint No. If you wish to see, your family, friends a world, and pain, which also many Doctor's bills, go the nearest store, few bottles of PA.

Hint No. Ask your Druggist or Apothecary for PAIN-KILLER. It is down without cost, and while extracting, for dollar from you. It is the best medicine for the cure of all the ailments it is capable of curing; and as it is a safe and powerful agent in promoting health and restoring the wasted system to its life and energy, I can cheerfully recommend it to any one in need of such a medicine.

Hint No. When you ask for PAIN-KILLER, be sure you get the genuine, which is made by the Proprietors, and which he gets them at your health or happiness.

Hint No. Beware of all the mixtures, and dirty combinations which are in almost every drug store, and which are just out, but have no effect, and which are just out, but have no effect, and which are just out, but have no effect.

If you cannot get genuine PAIN-KILLER, you should the Proprietors, and which he gets them at your health or happiness.

The is recommended by all Factories, Work every body TAKEN INTER Pain in the Stomach, or Indigestion, Sudden SORES AND SPRAINS Old Sores and Rheumatism and the PAIN-KILLER, cents respectively.—PERRY