

## Sabbath School Teacher.

INTERNATIONAL LESSONS

July 8, 1888.

THE GOLDEN CALF.

{ Ex. 32 : 15-26.

GOLDEN TEXT.—Little children keep yourself from idols. 1 John v. 21.

SHORTER CATECHISM.

**Question 83.**—The true estimate of sin is not that which man forms but the view that God takes of it. There are degrees of sin, as there are degrees of holiness. The varying degree of guilt are seen in the degrees of punishment meted out in Scripture to the transgressors of God's law. In Exodus xxxi., Sabbath-breaking, blasphemy, murder and adultery are classified as capital offences. Sins are aggravated according to the degree of knowledge and opportunities possessed by the offender, as well as by the nature of the offence. In the New Testament, the sin against the Holy Ghost is represented by the Saviour as one of the most grievous that can be committed. The sin of unbelief is also one of the gravest. While there are degrees of guilt, it should be remembered that every sin is dangerous.

INTRODUCTORY.

Moses, accompanied part of the way by Joshua, having left the elders on a lower part of the mountain, began to ascend the summit of Sinai. The command came for him to leave Joshua and continue the ascent alone into the sacred presence of Jehovah, where he received instructions concerning the government and worship of the people of Israel.

**I. The People Become Idolaters.**—While Moses was long absent from the people their faith and obedience were put to the test. Only a short time before had they solemnly covenanted to keep God's laws. They had forgotten their vows and become impatient at Moses' absence. When their faith was gone they then became fearful. They were exposed to danger, and they imagined they had no protector. God Himself was their defence, but they did not see Him. They wanted to have some visible manifestation of His presence. God informed Moses on the mount of the people's defection and manifested His displeasure at their sin. With that rare magnanimity that comes from faith in God and communion with Him, Moses interceded for the people with a passionate earnestness. He went down from the mount bearing the two tables of stone on which "the writing was the writing of God" graven upon the tables. When he was rejoined by Joshua, the latter, hearing at a distance the great noise the people were making, imagined that they had been attacked by some enemy. It was neither the shout of the victor nor the wail of the vanquished that they heard. As they approached they saw the Golden Calf, the image they were worshipping. The bull had been an object of idolatrous worship in Egypt and Assyria. The Israelites were familiar with it as a symbol of divinity and regarded a representation of God. Thus early had they forgotten the second Commandment.

**II. Idolatry Stopped.**—When Moses reached the base of the mountain he was overpowered with indignation at the painful spectacle which the people's apostasy presented. His anger waxed hot. He who loves what is good cannot look on evil unmoved. His soul is stirred within him, and in his indignation he dashed the tables of stone out of his hands and brake them at the base of the mount. The people had broken God's law, and there was significance in Moses' act in breaking the tables on which that law was written. Then single-handed he rushes into the midst of the multitude. He does not wait to reason with them. They were in no mood to listen to reason or remonstrance. Moses had to act, and he acted promptly. He seized the golden calf, threw it in the fire, then ground it to powder and cast it into the stream from which they obtained their water supply and were thereby compelled to drink part of what they had worshipped as a god. By this act, it was demonstrated to them that an idol was nothing in the world. It was utterly powerless to protect them, it could not defend itself when only one man completely destroyed it. He then turns to his brother Aaron, who was left during Moses' absence, in charge of the camp, and asks for an explanation of his part in this terrible defection. Aaron explains but does not attempt to justify what he feels can admit of no justification. The people were set on mischief. They said make us gods that shall go before us. It may have been to give the people time to rethink themselves of their folly that Aaron asked them to bring their gold. They were, however, prepared to part with that. He cast it into the fire, and, says he, "there came out this calf." The whole explanation is that of one who is consciously in the wrong.

**III. Idolatry Punished.**—The idolatrous Israelites were not only in a state of degradation, they were by their folly courting attack from the foes with which they were surrounded. In their present demoralized condition they would be a speedy prey to whoever should assail them. To this weakness Aaron had consented. He who was afterwards to officiate as high priest, had learned by painful experience, what an erring mortal he himself was. With uncompromising courage, Moses at least was prepared to do his duty in the emergency. He took his station at the gate of the camp and gave full and free opportunity to all to repent of their wickedness. He cried "Who is on the Lord's side? let him come unto me." The sons of Levi at once responded, but before the effects of that idolatrous departure from the service of the living God were stayed, 3,000 of the unhappy transgressors perished.

PRACTICAL SUGGESTIONS.

Profession to serve the Lord should be held sacred; without Grace professions cannot be kept.

People in these days may be just as much idolaters as were the Israelites. They may not make a golden calf, but they can only too easily make an idol of wealth, or pleasure.

Moses was strong because he was faithful to God; Aaron was weak and foolish because he sought to temporise when he should have been firm and resolute.

"Our Folks," followed, by Miss Ella Gibson, preceding Tennyson's "The Revenge," by Miss Mary Gillies. Miss Ida Edwards was again heard to advantage in a violin solo "Auf der Strome," by Wellings. Spirited declamations—"Edinburgh after Flodden," by Miss Lillian Wright, and a "Reverie in Church," by Miss Christine Perry, were well received. The last musical items on the programme were a grand duet on two pianos, including "Variations sur un Theme de Beethoven," by Misses Nellie Butterworth and Bella Hill, and a chorus, "Voices of the Woods," by the junior class. The valedictory was then delivered in fine style by Miss Christine Rowat.

## OBITUARY.

MR. JOHN GUNN.

John Gunn was born toward the close of last century at Golsrie, Sutherlandshire, Scotland; he died at Woodville, Ont., in September last. For many years he lived near the lake shore, in the vicinity of Beaverton, and was a prosperous farmer. He left behind him seven sons and one daughter, all of them successful in temporal affairs.

John Gunn was a devout man, and for that reason was highly respected by all who knew him. Though not having the advantage of a superior education in early life, he was endowed with eminent natural gifts, which, he freely exercised in advancing the cause of Gospel truth. In the absence of ministerial service he frequently delivered evangelical addresses of great power and fervency, which were productive of great good and were highly appreciated. His theology was massive and sound, being decidedly of the Puritan stamp, his vigorous and well-disciplined mind grasping clearly its fundamental principles. In his manner Mr. Gunn was direct and outspoken, denouncing everything that savoured of sham and insincerity, but withal kind and genial, proving himself in all cases to be both a true and faithful friend to every one brought into relation with him. Once, when the late Dr. Burns was preaching at Beaverton, he used the expression "mercy is God's darling attribute." At the close of the service, Mr. Gunn remarked to him "I object to the expression 'darling attribute.' All God's attributes are equally dear to Him." In practical life he was upright and honourable. His practice and profession were harmonious, and he was held in general esteem and respect. He died as he had lived, a sincere and humble believer in the Saviour he had loved and served.

MR. DUNCAN CAMERON.

Duncan Cameron, of Glencoe, Ontario, died at his residence there on the 30th May, after a lingering illness, aged forty-four years. For several years a resident of Huntingdon, Me., he took an active interest in the work of the Presbyterian Church and Sabbath school. Ten years ago he removed to Ontario, and settled in Glencoe, where he built large flouring mills, also a house and home for his young family. He was a man of sterling qualities of character, sympathetic and generous, always contributing liberally to the Schemes of the Church. Kind and hospitable, his house was always open to the ministers of the Gospel of Christ, and to any good cause when required. He was hopeful and joyful as he neared the end of his earthly journey, witnessing to those around him how grand and beautiful is the death of a Christian. He leaves a wife and four young children to mourn their early loss. His funeral was one of the largest known in Glencoe, the Rev. D. Currie, the pastor, preaching an impressive soul-stirring sermon, assisted in the service by Revs. Messrs. Sutherland and Henderson.

REV. JAMES BOYD.

The *Stratford Beacon* gives the following brief account of an esteemed minister whose death is widely mourned:

Rev. James Boyd, Presbyterian minister of Crosshill who has been ill for some weeks, departed this life Sabbath morning week. He has been in delicate health for years, and some time since he applied through the Stratford Presbytery to the General Assembly to be placed on the retired list, and his application would have come before the meeting at Halifax this week, had he not been called away. Mr. Boyd was born at Pollockshaws, near Glasgow, and was seventy-three years and six months old at his death. He was educated for the ministry at Glasgow College, but after coming to Canada, he studied two years at Knox College Toronto, under the late Principal Willis and Dr. Burns. He was licensed as a preacher forty-one years ago along with Rev. Dr. Burns, now of Halifax, they being the first ministers licensed from Knox College.

Mr. Boyd was principal of the Richmond Hill high school for four years and seven months, during most of which time he preached on Sabbaths, and was settled as Presbyterian minister of Markham for eight years. He occupied his late fields, in Crosshill and Wellesley—the field now left vacant by his much lamented death—for the long period of twenty-nine years. For many years he acted as superintendent of schools in the township of Wellesley and took a warm interest in educational matters up to the time of his death.

Mr. Boyd made no pretensions to oratory or eloquence as a preacher, but his discourses were characterised by deep thought, sound reasoning and an earnest desire to present the truths of the Gospel in a clear and forcible light. His views on all questions were listened to with great respect by his brethren of the Stratford Presbytery, by whom he was held in great esteem for his candor, good sense and singleness of purpose. Transparent honesty was stamped on all his actions. Mr. Boyd was a faithful and zealous minister and a noble citizen, beloved by all for his kindly disposition and gentleness of character. He is survived by a wife, six daughters and two sons, the latter being well-known business men of Toronto and Port Elgin.

A CURATE on the way home from church was lately thanked for his sermon by an old lady, one of his parishioners, who added that he "would doubtless improve as he grew older." It was a crack sermon of Bishop Wilberforce's, one of four preached before the Queen, that he had delivered!

merly. The quartette sang "God be with you till we meet again," and the meeting broke up.

THE *Cobourg World* says: The garden party, in connection with the Presbyterian Women's Foreign Mission Society, held at Oakendale, the residence of Mr. W. J. Westington, was a successful affair. Nearly every family in Plainville and Coldsprings was represented, and a large number of visitors from Harwood and other places were present. The weather was propitious and the refreshments were excellent. The beautiful grounds of Oakendale are shaded by grand old trees, interspersed with flowering shrubs and evergreens. Little hillocks clothed with verdure dot the surface here and there, and produce a novel and pleasing effect. Games of foot and baseball, croquet, etc., were played. The doors of the residence were thrown open and skilful artists discoursed sweet music. Messrs. Horseburgh and McMann occasionally accompanied with violins, while from without, clear and shrill rang the stirring music of the bag-pipes. Many a son of Scotia drew near the piper, Mr. H. Ross, of Harwood, and the thoughtful expression on the faces of some of them told that their thoughts had wandered back to the dear old homes in the land of brown heath. Shortly before the shades of evening began to gather, the company were invited to witness the presentation to Mrs. Cook of a handsome silver water pitcher, by the lady members of Coldsprings Presbyterian Church, Mr. A. McLeod occupied the chair and performed his duties in happy style. He spoke of the regret Mr. Cook's friends felt at parting from him, but believed it would be selfish in them to try to detain him here, when a pastorate possessing superior advantages awaited him elsewhere. Mr. McLeod referred briefly to the several pastors who had each in turn, after a few years habitation among us, gone to other fields of labour. Mrs. Richie presented Mrs. Cook with the pitcher, while Mrs. George Kerr read a eulogistic address, which was gratefully acknowledged by Mr. Cook.

## PRESBYTERIAN LADIES' COLLEGES.

BRANTFORD LADIES' COLLEGE.

The closing exercises of the college this year were of unusual interest. The college authorities, and especially Principal MacIntyre, are to be congratulated on the steady growth of the institution and on its present high state of efficiency. On Thursday evening, the 14th inst., the graduates in music gave a rare classical programme, which in its finished execution throughout would have done credit to experienced artists. The graduates in music are: Miss Minnie Gould, Uxbridge, in vocal and voice culture; Miss McNider, Hamilton; Miss Harvey, Hamilton, and Miss Hall, Brantford, in piano.

On Friday evening the Alumnae Association gave their annual reception and conversation. The beautiful grounds and the stirring music from the band added a charm to the brilliant assemblage.

On Monday evening Wickliffe Hall was crowded by the elite of the city, and many of the friends of the young ladies from Hamilton, London, Toronto, Montreal, Trenton, M. J., and other places. Professor Garratt presented a splendid programme, which, in all its parts, was rendered with great skill by the fair performers, and was received by the audience with rapturous applause, notwithstanding its high classical character. The college has evidently reached a very high standard of excellence in music. At the close of the concert the exhibit of the students in the fine arts was open to inspection.

The commencement exercises took place in Wickliffe Hall, on Tuesday evening, the Rev. D. D. McLeod, Barrister, president of the College Advisory Council, presiding. Miss Dickson, of Seaford, read an essay on "Words and Works" and the valedictory. The following ladies obtained the diploma of the college: Catherine Bertram, Toronto; Josie Chambers, Trenton, N. J.; Ida Dickson, Seaford; Margaret Douglas, Warkworth; Lizzie Forin, Belleville; Alice Gray, Brampton; Bertha Howson, Brantford; Minnie Jeffrey, Toronto; Jessie McLachlin, St. Thomas; Dia Rice, Toronto; Dora Wilson, Seaford. Miss McDougall, Canington, was awarded the Governor-General's Medal for the University examination, 1887. Miss Dora Wilson received the General Proficiency Medal of the senior year, the gift of his Worship Mayor Heyd, and Miss Cecil Jeffrey the General Proficiency Medal of the second year. Professor Goldwin Smith in a very pointed and practical address expressed his sympathy with the work done by the Ladies' College in educating women of our country in a way which would conserve the highest and best womanly character and graces. He expressed himself as somewhat conservative in his ideas of the higher education of women, and did not look with favour on any attempts to bring in a system of co-education. He favoured the cultivation of a taste in music and paid a high compliment to the college for the excellence attained in this art. After the distribution of prizes to the successful candidates in the various departments, Principal MacIntyre announced the close of a most successful Session, and the re-opening of the college on the 5th day of September.

OTTAWA LADIES' COLLEGE.

The closing exercises of the Ottawa Ladies' College, which commenced with the special sermon to the graduating class by the Rev. W. D. Ballantyne, B.A., principal, at St. Andrew's Church on Sunday, and were continued by the closing concert Wednesday evening week, were brought to a conclusion on the afternoon of Thursday. At half-past two another large audience of parents and friends of the fair young pupils were present in the assembly room to witness the final closing exercises. The opening prayer was delivered by the Rev. Principal Ballantyne, after which a very clever essay was read by Miss M. K. Ross. This was followed by a nicely rendered piano solo by Miss Mary Robertson, being Mozart's "Fantasia Sonata." The presentation of prizes was made by Sheriff Sweetland, vice-president of the institution. A clever piece of declamation,