

stricken down, and the prospects of a useful life prematurely blasted. The names that might have been enshrined with glory are now covered with disgrace.

"The godlike power bestowed on men
Demands of them a godlike care.
And noblest gifts, if basely used,
Will sternliest avenge the wrong :
And grind with slavish pangs the slave
Whom once they made divinely strong."

And Aaron held his peace, v. 3. It may be forgiven a sailor who turns from his post of watching to talk with some friend during the midday, when the sun reveals a distinct and clear horizon, but if, when the thick fog is enveloping the vessel in its close folds and dangers are imminent, the sailor unconcernedly leaves his post and forgets his duty, the offence is a much more grievous one, which cannot easily be passed over. May we not explain the swift death of Ananias and Sapphira in the early church (Acts 5) on some such principle? The conditions of the time added to the necessity of teaching strict obedience and honesty. Thus also with our lesson to-day. The holy sanctuary was at its commencement. The stream was at the source, and the source must not be polluted.

I will be sanctified, v. 3. These men lacked reverence. Irreverence is ever in danger of invading our life. It is found in the flippant way in which the doctrines of

Christ are at times discussed ; in the custom among some of using the words of Scripture to give point to mere wit ; in the attitude within the house of God, where a bold glance and unbowed head tell of a heart that feels none of the humility which angels have, when they veil their faces before God. Reverence is one of the most chaste adornments of life. It is the attitude of those who are conscious of God's glory and who fear to offend against His majesty. The reverent man does not confine his attention to outward attitudes of humility, but he bows down in heart as he remembers the condescension of Him who has vouchsafed to speak with the sons of men. "Let us have grace whereby we may serve God acceptably with reverence and godly fear ; for our God is a consuming fire," Heb. 12 : 29.

Do not drink wine, v. 9. Some interpreters tell us we are not justified in drawing the natural inference that the sacrilege of Nadab and Abihu was due to a previous intoxication. However this may be, the association of irreverence and intemperance is suggestive. The drunkard is irreverent, for he pays no attention to the divine nature implanted within him. He takes the spiritual gift which is his glory and the evidence of his heavenly origin, and degrades it in the earth. He removes himself from the region where intellect governs and puts himself in the lower region where animals dwell who are governed by appetite.

POINTS AND PARAGRAPHS

Willfulness in worship is sinful, as well as neglect of worship. v. 1.

The penalty of sin is not always sudden, but it is always certain. v. 2.

Unless God be glorified in us through obedience, He will be glorified on us in wrath. v. 3.

Natural feeling must be subject to the will of God. v. 4.

A funeral should be an impressive sermon. v. 5.

The true leader will sacrifice his own feeling to the welfare of others. v. 6.

Human affections must give way before fidelity to duty. v. 7.

The submissive heart is ready to hear the voice of God. v. 8.

Sobriety is essential to true worship. v. 9.

Indulgence of appetite dulls the moral perceptions. v. 10.

The teachers of God's law must observe it themselves. v. 11.

A ship captain once required a pilot, and a man came on board to make application. He was asked if he knew where all the rocks and shallow places were. He replied that he did not, but that he knew where the deep water was. It is not so necessary for us to know where the dangerous places in life are as to know the safe path. There is safety in