

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 14.]

SEPTEMBER, 1881.

[No. 9.

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THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XV.]

SEPTEMBER, 1881.

[No. 9.

Cheer for God's Workers.

BY LIZZIE T. LARKIN.

"Why was this waste of ointment made,"

MASTER divine, of aught we do for Thee
Can it be ever truly said: "'Tis lost,"
E'en though our eyes on earth should never see
The thing for which we've toiled at so much
cost?

Though it be ours to sow for many years,
While others gather in the golden grain,
Shall we look upward through our falling tears
And say: "Our labour surely is in vain!"

Is all this "waste," this toil, these many cares,
These ceaseless longings for poor wandering
sheep,

These midnight vigils filled with yearning prayers
While those for whom I plead are lost in sleep?
This weariness of heart and brain and limb
That sometimes seems to earth to weigh me
down,

Tell me, is this unnoticed all by Him
Who wore for me on earth a thorny crown?

Nothing is ever lost that's done for Him;
Others may say, indignant; "Why this
waste?"

Look upward! though thine eyes with tears be
dim,

"He that beileveth, he shall not make haste.
One day is with the Lord as thousand years;
Seed thou hast sown, though trampled in the
dust

Shall spring and blossom, watered by thy tears,
When thou hast long been gathered with the
just.

And God's eternal ages are for thee,
Time for rich b'ossoming and fruitage rare;
Bridge o'er this "little while," and joyful see
By faith's clear vision, what awaits thee there.
For "those who sow in tears shall reap in joy,"
And thou shalt see, at last, thy ripened grain
In those fair realms, where, bliss without alloy,
Thou'lt join in Heaven's triumphant victor
strain.

The Sabbath-school.

BY MRS. SIGOURNEY.

GROUP after group are gathering, such as pres'd
Once to their Saviour's arms, and gently laid
Their cherub heads upon His shielding breast,
Though sterner souls the fond approach for-
bade;

Group after group glide on with noiseless tread,
And round Jehovah's sacred altar meet,
Where holy thoughts in infant hearts are bred,
And holy words their ruby lips repeat.
Oft with a chastened glance, in modulation
sweet.

Yet some there are upon whose childish brows
Wan poverty hath done the work of care;
Look up, ye sad ones! 'tis your Father's house
Beneath whose consecrated dome you are;
More gorgeous robes ye see, and trappings rare,
And watch the gaudier forms that gaily rove,
And deem, perchance, mistaken as you are,
The "coat of many colours" proves His love
Whose sign is in the heart, and whose reward
above.

And ye, blest labourers in this humble sphere,
To deeds of saint-like charity inclined,
Who from your cells of meditation dear
Come forth to guide the weak, untutored
mind—

Yet ask no payment, save one smile refined
Of grateful love, one tear of contrite pain,—
Merkly ye for it to your mission kind
The rest of earthly Sabbaths. B. your gain
A Sabbath without end, 'mid you celestial
plain.

Childhood Conversion.

I BELIEVE the day is coming when the announcement, "There is one child un saved," will bring the Churches of a continent to their knees in prayer, or to their feet in heroic effort. A man of forty years is converted. Sing your doxology—ring your joy-bells—and the word to heaven—call a festival of thanksgiving—a brand is plucked from everlasting burnings! Rejoice, also, for you may hope for twenty years' labour for Christ. Shout, for an infinite mercy has been accomplished.

A child is converted. No habits of vice have wrought iron bands about the soul. Hold him to Christ and His Church, and when he shall be forty years of age, how much service will the Church have received? What work will he have done? What beneficence will he have scattered? Now place him beside the man just converted. The child-convert is a veteran, the man a raw recruit; the child-convert has the same twenty years ahead, but how much more can be made of them? Shall there be less rejoicing over the child than over the man?

But I see, in successive ages of the Church, various duties made clear by providential indications. If I read aright, God calls the Church of this decade to the work of childhood-conversion and Christian childhood-culture. The subject engrosses the thoughts of venerable bishops, eminent theologians, and practical laymen. Thanks be to God! we see noble, educated young ministers willing to be counted fools for Christ's sake if they may save his dear little ones. The heart of the Church feels a throb, and stirs with a pulse of new life; and I am almost ready to pro-

phesy that before the coming of 1880 there will be a revolution throughout Zion; that children will be haled as born expressly for the service of Christ; that religious men will see that they are, from the first, wards of the Church. They inherit a nature fallen in the first Adam, but redeemed in the second, and such Christian culture must surround and train them that their hearts shall decide for Christ in the first act of conscious choice; that Christian influence shall be made stronger than diabolic. It is to be the aim of Zion to secure the following of Christ at the first call. Or, failing this, the sanctified energy of the Church will be bent to recover the children early, ere years of sin have hardened them against, and unfitted for, the service of Christ.

To save them from sin, to rescue them when they sin—this is becoming the aim of the Church. Through our mistakes and failures, through our mis-calculations, God is helping us onward. This is the problem of our age and of the Church of our time. This solved—and solved it will be—the true methods for childhood-conversions ascertained—and they will be—the true Christian nature set in controlling operation—as it surely shall be—the mountain difficulties removed, the valley difficulties filled up, then cometh the glory seen by seer and saint. Then dismal war shall end, social wrongs shall perish, the echoes of the millennial song shall break upon our mountain sides, and swell over our prairie crests, and saved childhood shall take up the song of a saved world. God speed it!—*Dr. T. M. Eddy.*

Making the Soul Felt.

LORD COCKBURN said of Dugald Stewart: "He made me feel that I had a soul." It was the finest tribute that could be paid to a great teacher. There is a glintness that comes from the tongue, a logic that comes from the head; this rare power of making the soul feel itself, comes only from the soul.

The Sunday-school teacher must have the Dugald Stewart spirit. His work will embrace teaching Scripture, geography, oriental manners and customs, bio-

graphy; but, through all these, and beyond all these, his work is that of soul awakening. To the outer eyes, the scholars may be thoughtless, wayward, having no place for large thoughts; but to the eyes of the soul they are immortal. The aim must be to make them feel that they have souls.

How can a teacher do this? A teacher cannot force this upon his class, nor can he cram it into them. To make others feel their souls, the teacher must, first of all, feel his own soul. A soulless teacher can never beget an hungering and thirsting in the heart. A teacher must be larger than his teachings. The character, the man, the soul will infuse itself into all the teaching and influence. The teacher may not be a genius—very few geniuses grow—but he may be a man of large patience, of earnest piety, in whom the teachings of the Scriptures find a living embodiment. Sainthood in the teacher will beget a sense of soulship in the scholar.

The teacher needs a large horizon for his work, in order to keep him from regarding his work as drudgery. All teaching must come from the heart to reach the heart. It is a day of much machinery and maps; a day in which more of history and geography is given than ever before. This is well—for we must not have pious schools at the expense of brains. But a Sunday-school teacher must not sink to the level of being a mere teacher of geography, etc. Everything must be subordinate to the work of soul-discovery, soul-saving, and soul-building. In this light all the details of the Sunday-school work will be hallowed.

God alone can save the soul. But, God makes use of the Dugald Stewart spirit and character to shine into hearts, to transform them, to lead them to Christ and Christliness.—*Rev. O. P. Euches.*

Don't "flourish" much when you address children. Be hearty, straightforward, plain. "I can't read the flourish," was the complaint of a little boy who tried to pick out the sense of a "beautiful" letter he had received.—*S. S. Times.*

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The Sunday School Banner.

Rev. W. H. WITTHROW, M.A., Editor.

TORONTO, SEPTEMBER, 1881.

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is, we believe, the cheapest Sunday-school paper in the world.

The Course of Reading provided for the Sunday-school Union will embrace Stories of Early Methodists, by the Rev. Dr. Wise and other writers who have given the subject special attention,—and stirring stories from the history of our own land, by the Editor. This course is one projected by the Rev. Dr. Vincent for the schools of the great Methodist Episcopal Church of the United States, but modified to suit the requirements of Canadian schools. It will be supplemented by the series of cheap boys' and girls' books, of which the first number is announced below. We hope that thousands of our scholars will take up this Course, which we are sure will both delight and profit them. In many homes there is little provision for juvenile reading. We are sure that many parents will be glad to help their children to acquire a little library of their own of good books, at an almost nominal price.

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These books, we hope, will drive out of the hands of our young people the cheap story papers and dime trash which are ruining so many. Sunday-schools will find this series much superior to certain "cheap" libraries that are announced. They will be furnished by the Rev. Wm. Briggs.

The Sunday-school Assembly.

At the late International Sunday-school Convention, held in Toronto, Dr. Vincent, to whom the Sunday-school institution owes more than to any other living man, expounded his new plan for retaining the older scholars in the school, and for greatly extending the scope of its influence and usefulness. Instead of giving a version of our own of his plan, we shall let him speak for himself in the following announcement which he has published. We hope that his wise suggestions, which he says are only tentative, will be adopted in our schools by many of our most efficient Sunday-school workers.—

A STEP FORWARD.

Let us organize a new movement. Let us draw a line between the children and the adults who now constitute the Sunday-school. Let us remove the excuse which some young people use for giving up the Sunday-school, "It is for children. We are no longer children." With the wisdom of the world, let us be wise enough to recognize the natural instincts and tastes of human nature, and as in the secular schools a distinction is made between the child and the senior, let us separate them so that the latter may find lessons and services adapted to his more mature tastes and character. Let us have a "high-school," or a "collegiate department," above the Sunday-school, into which the pupils who have attained a certain age may come. This is not only desirable and necessary, but it is entirely practicable.

We do not, indeed, recommend an immediate and violent separation between the Sunday-school and this other and higher society or department. That may come in due time, but the time is not yet. Let the whole biblical department of the Church—now called "Sunday-school"—remain as it is, with its primary, intermediate, and senior sections. Let all meet and sing and pray and study together as now, but within the existing organization organize a new department, with a new name, having well-defined objects, a carefully-prepared plan of operations, and let it develop within the school until such time as the school and the new movement shall be mutually benefited by a separation—if such time should ever arrive.

Here is the outline of a wheel within a wheel. Let us look at it again.

THE ASSEMBLY.

This new "society," "movement," "development," or whatsoever you please to call it, which for the benefit of our older pupils we organize within the Sunday-school, must have a name. Let us call it the "Assembly." That was the name given to a separate synagogue service in the early ages—a service of consultation and discussion following the usual public service. It was a meeting of men—young and old.

Let us call our new senior movement THE ASSEMBLY. Boys and young men who do not particularly pride themselves in being "Sunday-school scholars," in association perpetually with primary and intermediate pupils, will not object to membership in THE ASSEMBLY—made up of persons over fifteen years of age, enrolling, as it soon will, a large number of the best men and women of the community.

This plan will leave the Sunday-school proper to the juvenile work it has traditionally and really in hand. It will harmonize more perfectly with the system of gradation now recognized in all secular schools, and give advanced and mature pupils a standing in the school department of the Church. It will thus help the Sunday-school, and insure firmer hold upon the adult element now gradually dropping out of the institution.

The Assembly is designed to promote the higher biblical, doctrinal, and general culture of the adults and young people of the Church and community.

It should hold its regular sessions in connection with the Sunday-school, remaining occasionally after the dismissal of the school, or meeting at other convenient hours for special sessions.

It should employ the International Lessons and such additional exercises in the form of lectures, "services," drills, etc., as may be adopted by the officers.

These are some of the general provisions of our plan for organizing, holding, interesting, and instructing the youth and adults of our communities. It will not be in rivalry, in any sense, with the Sunday-school, but under the same direction. Its sessions will be held, at present, in the school-room, with the school. It would be possible to dismiss it into the main audience-room after the opening exercises and allow it to remain there as long as it chose to stay for special services.

Will superintendents and pastors examine this scheme, and see if there be any hint in it for them and their churches? It is simply tentative. Test it.

BEWARE of theatrical tendencies in Sunday-school "celebrations." Keep God's house pure, else God's truth will be blasphemed by a sneering, thoughtless world.

The Lesson Commentary.

LESSON X.]

[SEPT. 4, 1881.

THE CREATION.

Exod. 20: 12-21.

The Jewish people had peculiar reasons for cultivating and maintaining honor and reverence for parents. Their whole polity rested on the basis of the family. Their domestic, social, national, and religious life centered at the home. Parents were both civil and religious teachers. They were mayors, magistrates, and priests. All that the viceroyalty God had on earth, all that represented his authority and government over men, was vested in the fireside. The absolute power of putting their children to death was denied parents by the Mosaic law; but death was the penalty for wanton and persistent defiance of parental authority, just as, among us, death is the penalty for the crime of treason. Deut. 21: 18-21. This recognition of the unequivocal authority of the parent was, therefore, essential to the security of the state as well as the individual. If this was disregarded, it was a virtual casting off of God, and there was nothing left to prevent the nation from drifting back into heathenism, and so forfeiting God's promised blessing. This explains the special promise annexed to this command. It depended on the maintenance of filial obedience whether the Jewish state should be preserved or perish. This was to determine whether their "days should be long upon the land which the Lord their God gave them." The duty of honoring parents is based, not so much on the relation the parent sustains to the child directly, as in the relation he sustains to the child as God's representative. "Through all the earliest developments of the infant and youthful mind, the parent is to the child in the place of God. The same qualities of character, the same obedience, respect, and deference which God requires towards himself, are to be first implanted and developed in the mind toward the human parent." It is a significant fact, that while the duties men owe to each other are termed justice, courtesy, charity, etc., the duties of children to parents are, in most languages, denoted by the same

term used to express man's obligation to God, e. g., *pietas*. Who does not feel that it is more than uncharitable, or unconvil, or unjust, to withhold from parents love, respect, and obedience? The instincts of nature, the demands of conscience, all the voices of God in the soul, require that children "honor" their parents. If asked how shall this be done? we answer, by love, trust, and obedience, the same feelings and acts due from man to God. When the child's heart is bound to the parent by this threefold cord, the fifth Commandment is obeyed, not otherwise. It would be easy to point out individual duties, but this is not needful; to suggest a principle is far more practical than to offer a precept. Where the purpose exists to fulfill this obligation, little direction will be necessary; where there is not, no directions will avail. In the five Commandments now considered, we have the duties man owes to God and to his representatives. The way is, therefore, ready to note the duties man owes directly to his fellows. Man has certain rights of which no other man may deprive him. Foremost among these are Life, Purity, Property, and Reputation. Each of these God protects by a direct command.

VI. "Thou shalt not kill."

A divine hand gives to man his life, and the same hand alone, either directly or through divinely-appointed channels, has the right to take it. That God has the right to take the life he has given, none will deny. He has, also, the right to delegate this power. That he has at times done so, is obvious from the fact, that after the giving of the Law at Sinai, he, through the Mosaic Code, provided for the infliction of the death penalty. Governments through their derived powers, have unquestionably a right to deprive, at times, of life. Nor can it be doubted that the law of self-defence, which God has implanted in the constitution of every one, is an indication of the right to take life, if it be the necessary protection against the unlawful invasion of our own, or of those for whom we are responsible. The sixth Commandment is designed to apply to man in his ordinary relations to his fellows. To "kill," in the sense forbidden, is to take life wantonly, with no au-

thorized sanction, with no purpose to fulfill a divinely-appointed commission. Whenever there is an act, or intent, against life without this, there is a violation of this command. How many acts, therefore, unpunishable by human law, and undetected by the world's eye, are in defiance of the words, "Thou shalt not kill." Practices and occupations which, for ourselves or others, cause life by slow degrees to ebb away; putting to our own or another's lips the cup which prepares for a drunkard's grave,—these can be no less than violations of that law which invests with such sacredness the life of those "made in the image of God." It is because man is thus made that his life is so divinely guarded. It is not the life, but the man himself, that is sacred. Hence, according to our Lord's interpretation of this command, it forbids, not only the actual taking of life, but treating man in any way hatefully, as being "angry without a cause." His kinship with God should repress the outflowing toward man of all bitter and contemptuous thoughts, since thus to treat the work is to dishonor the Workman. "Thou shalt not kill" is a divine vindication of the greatness and sanctity of man, bearing the likeness of his Maker.

VII. "*Thou shalt not commit adultery.*"

How many who never purpose to break in form, this command, hesitate not to violate it in spirit? forgetting that the impurity lurks where often no eye but God's can see it. Sin is the internal act, the unsuppressed desire, the lustful thought. But the evil done is the de-thronement of that purity in which God would have the soul exist. Untold evils come to the state, to the family, and to man's physical frame, through violation of this command; but greater than all these is the evil done to the soul, in the loss of its heaven-born purity. And when Christ tells us that this loss can be sustained by an inward thought as really as by an outward act, how should this command, to the young as well as to every one, seem girt about by a flaming sword that pointeth every way. There is a divine idea to be fulfilled in the marriage relation. Ignoring or forgetting this leads to some of the most alarming

features threatening society. The seeds of this giant evil are not far to find. Among other causes is the pernicious literature which floods our community. Papers, and books, unfitting to be seen or read, are openly sold to scatter their poison. "Know ye not that ye are the temple of God? If any man destroy the temple of God, him will God destroy."

VIII. "*Thou shalt not steal,*" i. e. thou shalt not take anything from another dishonestly; or, put it in positive form, thou shalt allow every one to have his exact due. Read thus, the command applies to others than the would-be burglar and thief. It forbids all dishonest dealing; it requires scrupulous rectitude in every transaction; it puts the scales of exact justice in the hands of both buyer and seller; it adjusts precisely the obligations of the employer and the employed, and arbitrates conscientiously between capital and labor. This command is to be taken into the counting-room and the workshop, into the bank and the store, into the sewing-room and the parlor—furnished far too often with ill-gotten gains. This rule should be carried to every department of business, and the young should be taught to form their plans of life with uncompromising regard to its peremptory mandate. A young man has met with more than a misfortune who has come to think he will contrive a scheme by which he can obtain a dollar in some other way than by giving a hundred cents in return, by muscle or brain, or in some way to render for it an honest equivalent,—full value given for everything received.

IX. "*Thou shalt not bear false witness against thy neighbor.*"

This command assumes that there is worth in character, and that every man has a right to be judged by what he really is. Bearing "false witness" is putting a man in a false light—representing him as different from what he is—so that others shall form of him wrong opinions. Doing this before judges and juries is punishable with heavy penalty. Few of us appear in courts of justice to be witnessed against. We all stand, however, before another court, composed of our neighbors, acquaintances, friends, and sometimes enemies. Every one of us is there being judged day

by day, and we are as really entitled to a just sentence from that tribunal as from a judge on the bench. Every one has a right to claim that there be no "false witness" borne against him. Often irreparable injury is done by the malicious or careless word spoken untruthfully or conveying only a partial truth. This method of bearing false witness is far too common.

X. "*Thou shalt not covet . . . anything that is thy neighbor's.*"

How may this command be violated? By unduly wishing that anything was ours which God has made another's, and which it is wrong, or impracticable for us to have. It is a man or woman craving love which should be fixed undividedly on another. It is Ahab sighing for Naboth's vineyard, when circumstances render it unfitting for Naboth to sell it. It is the politician aspiring for a position belonging in justice to another. It is the tradesman eager for the patronage which another has rightfully won. It is the youthful scholar, or preacher, or lawyer, longing for the honor and respect which another has gained by long experience and hard labor. It is the poor thirsting for the luxury which the rich possess, and the rich yearning for the liberty which the poor enjoy. It is wishing that any fancied or real good were ours, which, in the circumstances, is beyond our proper reach. It is a dissatisfied heart seeking for any unauthorized enjoyment. This commandment is not designed to repress a purpose or endeavor to gain a given end provided the object sought, and the means of obtaining it, are worthy. It is designed to give to man a revelation of himself, to unfold to him the inner workings of his heart, and to show him whether the secret springs of thought are good or evil. It traces the stream of human action back to the source, and there, at the fountain, in the heart itself, it bids us see whether the first motion, the desire of the mind, be right or wrong. The hand may not be reached forth to do an evil deed, the tongue may be kept from speaking the improper word, the eye even may be turned away from the tempting object; but has the heart cast out the wrong desire? It was this Commandment that

opened the spiritual vision of the Apostle Paul, and gave him a new discovery of himself. He boasted that externally he had kept the law, but here was a command that bade him look within. By that look he was condemned. "I had not known lust," *i. e.* I had not been conscious of any wrong condition, "except the law had said, Thou shalt not covet." What Paul perceived, aided by this flaming torch, each one will find, that "when the commandment came, sin revived, and I died."

In closing, note two thoughts:

1. *The Commandments are to be kept.* They require only the doing of that which is right in itself. The duty to obey them exists in the nature of things. I am not to keep the commandments simply because God requires it; but because they are right God requires me to keep them. The Decalogue does not primarily create obligation; it reveals obligation. As characters written with invisible ink are only dimly seen until a strong light is turned upon them, so the Decalogue brings into clearness those pre-existent laws and obligations which are only feebly seen and felt until the light of Sinai is flashed upon them. Hence the Commandments are, and must be, of perpetual authority. Not till the nature of things has changed will they lose any of their force. In outward act and inward purpose, they are the rules of life. The Gospel does not annul the Law. To accept Christ is not to reject Moses. Sinai indeed is not Calvary; the Law is not the Gospel; nevertheless, the Ten Commandments, in spirit, are the groundwork of the Gospel, the basis on which it rests, and without which all theories of the Gospel are an edifice without foundation—an airy structure shifting as the winds. There are some at the present time who claim that they have outgrown Sinai; that they have passed beyond the Law. Like the deluded mariner, they think they have "got by the star." Mistaken souls! There can be no true spiritual life that receives the New Testament and discards the Old; that accepts the Gospel and rejects the Law. The Decalogue will ever remain the divine "declaration of the indivisible unity of morality with religion."

2. *The Commandments show us our need of Christ.* The law teaches us what we ought to be, what we should strive to be. When, however, we look at ourselves in its light, we find that we are the very thing which the law condemns. Having, therefore, itself no saving power, it impels us to seek One who can save. That is Christ. His work is "to magnify the law," and rescue us from its penalty. He also gives us strength to keep the law, saving us not from obedience but unto obedience. He pardons our past violations of the law; he assists us to keep the law; and forgives yet again our imperfect attempts to keep it. The soul's only freedom, therefore, is in accepting him who purifies while he pardons, and strengthens while he justifies. The Commandments have not done their work unless, as a "schoolmaster," they have led to Christ. It is not their province to alter or improve man's corrupted nature, but to show how great is his need of Divine help. Convicted by the Law of sin, Christ becomes such a Saviour as the soul requires, such as its necessities demand. In view of what man ought to be, but is not, Christ appears an atoning, forgiving, divinely-helping Redeemer. Will you accept him?

"Slain in the guilty sinner's stead,
His spotless righteousness I plead,
And His availing blood:
Thy merit, Lord, my robe shall be,
Thy merit shall atone for me,
And bring me near to God."

LESSON XI.] [SEPT. 11, 1881.

IDOLATRY PUNISHED.

Exod. 32 : 26-35.

We cannot read this account without being shocked at the suddenness and shamefulness of the Israelites' sin. They were just redeemed from bondage. The wailings of the Egyptians and the exultation of Miriam's song had scarcely died upon their ears; the bread from heaven and water from the rock were still sweet upon their lips; the solemn covenant with their redeeming God was hardly ratified; Moses was still with Jehovah upon the terrible mount; when the people came about Aaron like a mob, crying, Up, make us a god to go before us. That

weak man, perhaps, hoped to put them off by demanding the sacrifice of their golden ornaments. But they were bent upon iniquity. So the calf was made, doubtless of wood, covered with plates of gold, and finished with a graving-tool. And they shouted before it, This is thy god, O Israel, which brought thee out of the Land of Egypt.

I. *The Idolatry.* What was the meaning of the idol? We are accustomed to think of image-worship as an entire rejection of the true God and choice of a false deity. But this does not seem the fact here. The people borrowed from Egypt the symbol of its chief divinities, and set this up as an image of Jehovah. Our version reads, Make us gods; but the word is Elohim, used elsewhere for the true God, being put in the plural, according to the Hebrew idiom, to give dignity to the object. They did not call it Apis, Isis, or Mnevis. Why should they turn to a deity that had just been humbled before their own? They called it the god that had brought them up out of Egypt, whom they knew to be Jehovah. Still more distinctly in appointing the festival, Aaron said, To-morrow is a feast unto Jehovah. The calf, therefore, was to stand for Jehovah, as did the two calves which Jeroboam set up in Israel to keep the people from going to Jerusalem to worship. They wanted a visible representation of the Invisible One, something they could look at and touch, which they could surely find in its place when they wished to offer sacrifices or ask favors. Perhaps all idolatry originated in this seemingly excusable desire to aid worship by making the unseen Being more real to the senses. But it has always sunk into the grossest heathenism, in which, to the mass of the people, the idol is the god. Israel sinned through unbelief. If the invisible Jehovah was to control their lives, he must continually assert himself by direct interpositions. When the miracles ceased, the thunders died away, Moses and his rod disappeared, their faith also vanished. It was as if he had ceased to rule. They had no faith, only sight. Very stupid and wicked, doubtless; but what better is the unbelief of to-day, which cannot—that is, will not—believe

in a majestic, unseen world around us, where the purposes are shaped and the forces quickened which rule this earth? In some startling event of war or pestilence or personal distress, men believe for a moment that there is a God, but the wonder passes, and they go back to their merchandise, their politics, their gold, saying, These be thy gods. Worldliness seems less ridiculous than bowing to a graven image, but it is just as faithless, only less honest in its idolatry.

II. *The Punishment.* Idolatry may be delightful and natural. But God condemns it. Out from the cloud Moses comes striding down the mount into the midst of the revelry, his eyes hot and blazing with holy wrath. The tables written with the writing of God he casts out of his hands and breaks before the people, as they had broken the covenant. The calf he flings into the fire, and grinding the gold to dust strews it upon the water, as if to make them taste the bitterness of their sin. At the gate of the camp he calls, Who is on Jehovah's side let him come unto me. His own tribe, the sons of Levi, come over to him, and are sent sword in hand to slay even companions and brothers, for the righteousness of God is more sacred than human ties. The record does not tell whether those slain were known to the Levites as leaders in the crime, or represented the whole nation, as a mutinous army is sometimes decimated instead of being wholly destroyed. If the latter was the case, the penalty was comparatively light for only three thousand perished for the sin of six hundred thousand. We cannot wonder at the promptness or the severity of the punishment. It was necessary. The people could never have any true idea of God or be faithful in his service, if allowed to believe him absent because out of sight or not working wonders. Religion, manhood, decency, were impossible, if they were suffered to think that a lustful orgy was fit worship for Deity. What would have become of them, what of the lesson of divine unity and holiness which they were to teach the ages, if the sin was not rebuked? This was no time for gentle remonstrances and kind wishes, but for sharp chastisement.

They were to find that the unseen Jehovah had a very terrible part in their life; that this Moses, as for whom they wot not what was become of him, was single-handed, mightier than the nation, because God and their consciences were with him. So did the Lord vindicate himself and his prophets through all the peoples' history; so did the stone which the builders rejected fall on and crush them when Jerusalem was destroyed. So have unbelieving men and unbelieving nations been made to see that there is a God; that his laws are holy and his wrath fearful. Mercy cannot let sin go free. Until all evil is done away, the God who is love must also be a consuming fire.

III. *The Reconciliation.* Immediately after this vindication of the Divine honor and the repentance of the people, Moses undertook to recover for them Jehovah's favor. Again he ascended into the mount. Forty days and forty nights, he tells them later, (Deut. 9: 18,) he prayed, for the Lord was wroth against them and against Aaron, to destroy them. This was the greatest hour in Moses' life. It was noble for him to stand out, one man against a nation; it was nobler to plead their cause with an offended God; but grandest of all was his self-forgetfulness. The Lord had said in the simple and bold language of the text, Let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. No offer could have been more splendid. To accept it would avenge Moses for all he had suffered from the people, and save from certain distress in the future; would display divine holiness, and be a perpetual warning to sinners. The covenant with the patriarchs would be fulfilled, yet his name stand above theirs as the real father of the nation. Was it not right, best, to take the offer? But the man had not forsaken the riches of Egypt for this. As he will not go forward without the divine presence, neither will he be made great without the people. Hope, ambition, life, heaven itself he almost says, all that God can do for him is bound up with their fate. If thou wilt forgive their sin—he begins trembling; then his words break down at the possibility of rejection, and he cries out, "And

if not, blot me, I pray thee, out of thy book which thou hast written." If human intercession can have power with God, this must prevail. But he makes no merit of this self-renunciation. All his entreaties are grounded on the divine mercy and faithfulness. He says, Thy people, Thy deliverances, Thine honor, Thy covenant, Thy grace, and promise. He has no smoking altar, can point to no atoning cross; but he lays hold upon that redeeming love which is to appear upon Calvary and open a way to justify the ungodly. And that divine mercy which is from everlasting to everlasting over all his children, looking upon the Lamb slain from before the foundation of the world, is turned toward Israel. The great purpose takes them up once more, the saving power is restored, God does forgive. My presence shall go with thee, and I will give thee rest.

Of many practical lessons we select two.

1. *The sinner needs conviction of sin.* Instead of this he usually offers excuses. Moses' first word was full of confession: Oh, this people have sinned a great sin. Contrast the conduct of Aaron. He too is a great man, second in the nation, brother and spokesman of its leader, to be made a high-priest over the people; he first has the opportunity to stand out against their wickedness, to be the one man, with God, stronger than a nation; and here he is leading in this abominable business! How Moses turns upon him! What did this people unto thee, that thou hast brought so great a sin upon them?

2. *The sinner needs a mediator.* The intercession of Moses illustrates the work of Christ our Mediator. Something more awful than clouds and lightnings drove the Israelites back from the mount; they were guilty, and God was there. He drew near to the Lord, made intercession for them, and won mercy. So now: the sinner dares not meet Jehovah; if he would pray, his petitions are not worthy; offered in his own name he can have no assurance that they will be heard. But we have a Mediator who is worthier than Moses. The one was a faithful servant, the other is a Son over his own house. Truly there is but one mediator between

God and man, the man Christ Jesus, who is able to save unto the uttermost all that come unto God by him.

Book Notices.

Plain Uses of the Blackboard in the Sunday-school and the Home. By REV. W. F. CRAFTS. With a Second Part of 100 pages on Illustrative Teaching in the Infant Class, by Mrs. Crafts. pp. 360; illustrated; price \$1.25. New York: Ward & Drummond. Toronto: Wm. Briggs. The book shows that visible illustration is Scriptural, philosophical, timely, practicable for all teachers. It contains also 130 Blackboard Exercises, equally appropriate for the Teacher's Slate, only a few of which are for Artists, nearly all of them being for those who, like the authors of the manual, have no power to make elaborate pictures. Every leading Sunday-school Worker in England and America recommends the use of the Blackboard and slate in Sunday-school teaching. Sent by mail on receipt of price.

The Agents' Herald. L. Lum. Smith, Publisher, Philadelphia. 50 cents a year, monthly.

This is a large 16-page paper, devoted to the interests of a large and useful class of the community. It gives special attention to the unearthing and exposing frauds and dead-beats who subsist on the credulity of the public—a work most necessary to be performed.

THE Official Report of the late International Sunday-school Assembly, containing verbatim Reports of the Speeches, etc., will be shortly published, and will be sent to any address by the Rev. Wm. Briggs on receipt of price, which we believe will be 25 cents.

THE enterprising firm of I. K. Funk & Co. announce a "Teachers' Edition of the Revised New Testament." This Edition will contain the following important features: An Exact and Certified Reproduction of the entire Oxford Edition, including the Preface and all the Marginal Readings and Explanations; the References to Parallel Passages found in the "Bagster Bibles" with numerous others, put in the margins and printed in full; the Appendix Notes of the American Revisers, printed in the margin of each page by the side of the passages referred to; the Punctuation Mark at the Close of each Verse printed in Full Face, to facilitate Ready Reference and Responsive Reading.

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INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE PENTATEUCH.

SEPTEMBER, 1881.

B. C. 1491.

LESSON X.—THE COMMANDMENTS; or, Love toward Man.

September 4.

GENERAL STATEMENT.

After the four commandments with direct reference to our duties toward God, the voice from Sinai's summit, and the finger of God upon the stone, proclaim those relating to our fellow-men. Between ourselves and God stand our parents, presenting to childhood its first thoughts of united authority and love; hence first in the second table, as the fifth commandment, is placed the duty of honour toward parents. Next comes the brief, but all-inclusive, law of the sixth commandment, placing its protection upon human life. The family must also be shielded from corruption and destruction through lust, hence the seventh commandment, upon the observance of which rest all social order. The eighth commandment appears as the guardian of property, by which life must be supported; the ninth as the defence of character. Finally, as an outwork around all, is given the tenth commandment, bidding men watch well their hearts, since all crime against our neighbour begins with an inordinate desire. If we would embrace all these obligations toward our fellow-man in one brief, complete commandment, we find it expressed by the lips of the Master in the Golden Text. Love will lead to the fulfilling of the law, and will give triumph over every temptation. And now the awful Voice has ceased, for the cardinal principles of all duty are declared to man. The terror-stricken people fly from the sight of the smoking mountain and the sound of the trumpets, and beg their leader to stand as a mediator between them and their God.

Exod. 20. 12-21.

[Memory Verses, 12-17.]

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Eph. 6 2: (Which is the first commandment with promise.)

13 Thou shalt not kill.

1 John 3. 15: Whosoever hateth his brother, is a murderer. John 8. 44: The devil... was a murderer from the beginning.

14 Thou shalt not commit adultery.

Matt. 5. 28: Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Eph. 5. 6, 7: Because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

15 Thou shalt not steal.

1 Thess. 4. 6: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such.

Explanatory and Practical.

Verse 12. Honour thy father. As our parents are the human authors of our life, the self-denying protectors of our tender years, our guardians and earliest instructors, and the representatives of the divine relation, they are entitled to all reverence, obedience, and, if need be, to support and care in their declining years. **That thy days may be long.** A direct promise (and the only commandment containing a promise) of long life, both to the individual and the nation, as the result of filial honour. This promise in its literal fulfilment may be modified by other laws of heredity and circumstance, yet in general will be found true. And national life follows from the same cause, since the respect for parental authority leads to civil order, as is illustrated by the long duration of Rome, and still longer of China, two nations remarkable for the filial virtues. 1. God watches over and blesses those who revere their parents.

13. Thou shalt not kill. Life is to be held sacred as God's most precious gift, and as the basis of human existence. This law forbids (1) Murder. (2) Passions which lead to murder. 1 John 3. 15. (3) All business which destroys life, for example, rum-selling, the body. (4) All employments and amusements which risk the life or injure and are a slow suicide. 2. Teacher, apply with reference to drink, laws authorizing the killing of men. (1) In self-defence. (2) As the penalty of crime, after due trial. (3) In war, waged justly or necessarily. 3. God regards human life at higher value than the world's estimate as shown in its history.

14, 15. Not commit adultery. A prohibition to all sensuality, not only in outward act, but in thought (Matt. 5. 28), guarding the sacredness of marriage, protecting the family, and watching over the social relations, out of which may spring so much of good or of evil, as they are innocent or guilty. 4. Beware of bad thoughts, bad conversation, bad books, and bad pictures, which may soil the heart and wreck the character. **Thou shalt not steal.** To steal is to take from another that to which we have no just right, or to withhold from another that which is his due. Whether done under cover of law, or in an overreaching bargain, or by taking advantage of necessity, or by false representations as to value, it is

16 Thou shalt not bear false witness against thy neighbour.

Ps. 101. 5: Whoso privily slandereth his neighbour, him will I cut off.

Heb. 13. 5: Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his ox, nor his ass, nor anything that is his neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off.

Heb. 12. 18, 19: For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

1 Tim. 2. 5: There is one God, and one mediator between God and men, the man Christ Jesus.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Deut. 28. 58: That thou mayest fear this glorious and fearful name, THE LORD THY GOD.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Exod. 19. 16, 18: There were thunders and lightnings, and a thick cloud upon the mount. . . and mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.

equally wicked in the sight of God, and sure to be requited. "Dishonesty is a forsaking of permanent for temporary advantages." 5. To keep this commandment, let us do to others as we would have them to do to us. Matt. 7. 12.

16. Thou shalt not bear false witness. That is, make a false statement. This command requires truthfulness in all utterances. We are not to state an untruth knowingly; nor by look or gesture convey a misapprehension; nor by concealing a part of the truth, mislead another. 6. There are no "white lies" in God's sight. 7. How solemn is our responsibility, since we carry with us the reputations of our fellow-men! **Against thy neighbour.** As interpreted by Christ, in the parable of the Good Samaritan, this means any fellow-being, near or far, friend or foe.

17. Thou shalt not covet. A final command, which places a wall around all the rest, by interposing a check upon the heart itself, since the beginning of every crime is within. To covet is to desire, that which belongs to another, not in a passing, incidental way, but with a longing impulse which might lead to wrong for its gratification. Just where lies the boundary line between the innocent and the guilty wish it is not easy to decide; hence the need of watchfulness over the desires. 8. There may be covetousness without coveting. One is the passion for accumulation, the other the specific longing for that to which we have no right. 9. The best guard against both covetousness and coveting is the spirit of contentment. **Neighbour's house.** Put for all property. **Neighbour's wife.** A check upon that sensual lust which is in danger of leading to social crime.

18. Thunderings and the lightnings. This may refer to the supernatural sounds and sights with which the giving of the law was accompanied: or it may indicate that these had ceased while the words were spoken, and that now at the close of the "ten words" the manifestations began once more. These were intended to impress the law more deeply upon their minds and memories, and to show them that it was divine in origin and authority. **They removed.** Drawing back from the base of the mountain as far as possible, and hiding in the adjoining valleys. 10. If men flee from God now, what will they do when he appears in judgment?

19. Speak thou with us. From Deut. 5. 23 it appears that the request was presented through the elders of the tribes. They do not doubt that Moses speaks with the authority of a divine messenger, and they promise to heed his words. 11. Man in his natural condition dreads a meeting with God. 12. How necessary, then, that we have a Mediator with God, one who can stand between and unite man and his Maker. 13. How necessary, too, that we seek a complete reconciliation and union with God, that we may dwell with him forever!

20, 21. Fear not... his fear. They are to fear no more with the terror of enemies, since God has adopted them as his children; but are to fear God still with the reverence and honour which may lead them, as sons, to obey his law. **Come to prove you.** The test of their fidelity to God would be found in their obedience to the law which they had just received. **Moses drew near.** Moses alone entered within the folds of the cloud, and for forty days remained in communion with God upon the mount.

HOME READINGS.

- M. The commandments. Exod. 20. 12-21.
- Tu. Christ and the law. Matt. 5. 17-24.
- W. The sum of the law. Mark 12. 28-34.
- Th. Love to the neighbour. Luke 10. 25-37.
- F. The new commandment. 1 John 2. 1-12.
- S. Fruits of righteousness. Phil. 1. 1-11.
- S. Unity in heart. Phil. 4. 1-13.

LESSON HYMNS.

- No. 782, *New Hymn Book.* 7, 6, 7, 5, 7, 6, 7, 5.
- Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;

Work, for the night is coming,
When man works no more.

PART SECOND.

Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

No. 780, *New Hymn Book*. 7, 0, 5, 5, 6, 4, 6.

One more day's work for Jesus,
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me;
His love and light
Fill all my soul to-night;
One more day's work for Jesus, etc.

GOLDEN TEXT.

And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.—Matt 22, 39, 40.

QUESTIONS ON THE OUTLINE.

1. **The Law of God**, v. 13-17.
 - What is required in the fifth commandment?
 - What is the meaning of the promise annexed?
 - What fulfillment of this promise is related in Jer. 35, 18, 19?
 - What is the sixth commandment?
 - What reason for this command is given in Gen. 9, 6?
 - What is the essence of murder. 1 John 3, 15.
 - What is the seventh commandment?
 - What is Christ's definition of the crime forbidden in this commandment? Matt. 5, 28.
 - What is the eighth commandment?
 - What rights are defended by this commandment?
 - What is the prayer in Prov. 30, 8, 9?
 - What is the ninth commandment?
 - What does this forbid? What does it require?
 - What is said in Ps. 15, 1-3?
 - What is the tenth commandment?
 - Can one be guilty of "covetousness" without "coveting" that which belongs to another?
 - What is Christ's warning against covetousness? Luke 12, 15.
 - What spirit will preserve us from covetousness? Heb. [11, 5]
 - What is the general scope of the six commandments?
 - In what one sentence may it be expressed? Golden Text.
 - How does love to God and man fulfil all the commandments?
2. **The Presence of God**, v. 18-21.
 - With what was God's presence accompanied?
 - How did it affect the people?
 - What is the effect of God's appearance to men? Isa. 6, 5.
 - What did the people ask Moses to do?
 - What need does this show?
 - Who is our mediator with God? 1 Tim 2, 5.
 - How did Moses encourage the people?
 - What was God's purpose in this revelation of his glory?

Subjects for Study.—The inter-relations and duties

of men.... The spirit of justice toward men.... The need of a mediator with God.

TEACHINGS OF THE LESSON.

- How does this lesson teach—
1. Love to our fellow-man?
 2. The fear of God?
 3. The majesty of God?

The Lesson Catechism.—(For the entire school.)

1. What does the fifth commandment require? Honour to parents. 2. What is the sixth commandment? "Thou shalt not kill." 3. What is the seventh commandment? "Thou shalt not commit adultery." 4. What is the eighth commandment? "Thou shalt not steal." 5. What does the ninth commandment forbid? Falseness. 6. What does the tenth commandment forbid? Coveting what belongs to others.

DOCTRINAL SUGGESTION.—Righteousness toward men.

ANALYTICAL & BIBLICAL OUTLINE.
The social duties.

- I. RESPECT FOR PARENTS.
Honour thy father and thy mother. v. 13.
"Children, obey your parents." Col. 3, 20.
- II. RESPECT FOR HUMAN LIFE.
Thou shalt not kill. v. 13.
"Whosoever hateth.... is a murderer."
1 John 3, 15.
- III. RESPECT FOR THE FAMILY.
Thou shalt not commit adultery. v. 14.
"Mortify.... your members.... fornication," etc. Col. 3, 5.
- IV. RESPECT FOR PROPERTY.
Thou shalt not steal. v. 15.
"Let him that stole, steal no more."
Eph. 4, 28.
- V. RESPECT FOR CHARACTER.
Not bear false witness against... neighbour.
v. 15.
"In.... holy hill.... he that backbiteth
not." Ps. 15, 1, 3.
- VI. RESPECT FOR RIGHT.
Thou shalt not covet.
"Be content with such.... ye have."
Heb. 13, 5.

ADDITIONAL PRACTICAL LESSONS.
Love of our Neighbour.

1. Love of our neighbour requires reverence for our parents, as those nearest to us and caring for us. v. 12.
2. Love of our neighbour requires us to respect the lives and bodies of our fellow-men. v. 13.
3. Love of our neighbour requires to avoid all impurity in our social relations. v. 14.
4. Love of our neighbour requires us to respect the rights and property of all. v. 15.
5. Love of our neighbour requires to protect the reputation of our fellow man. v. 16.
6. Love to our neighbour requires us to watch over our own hearts as the citadel of character. v. 17.

CATECHISM QUESTION.

8. How will Christ the Judge dispose of men, and deal with them at the day of judgment?

The manner in which Christ the Judge will dispose of men, and deal with them at the day of judgment is, that he will place the righteous on his right hand, and the wicked on his left.

Matt. 25. 32, 33: He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

ENGLISH TEACHER'S NOTES.

I once heard a veteran worker for Christ compare the Christian life to a candle-flame, its heat concentrated at the top and ever ascending, but its light diffused round about—thus representing the heart's best devotion going up to God, while at the same time its light shone in the sight of men. The Ten Commandments give us just such a picture. Their one pervading idea is love; first, love drawing ever to its centre, and ascending up to God; and next, love spreading outward and embracing all men. It is the latter, as set forth in the six commandments of the Second Table, that we consider in this lesson.

No doubt our scholars are all familiar with the words of these commandments, and also with the summing up of them given in the Golden Text, "Thou shalt love thy neighbour as thyself;" but they may very probably have no clear idea of their far-reaching character, nor the real connection between the details and the summary.

We want to show them first the far-reaching character of the commandments. Some people have an idea that to "do nobody any harm" is all that is required of them. Now the fact is that there are only three—the sixth, seventh, and eighth, which simply and expressly mention deeds. The ninth touches our words, the tenth goes as far as our inward thoughts and desires, while the fifth concerns our conduct all round, whether outward and visible, or inward and hidden. This command begins in the very recesses of the heart. There may be a show of respect and homage, while the secret feeling is one of indifference, or even contempt. But the command says, "honour," and honour is essentially a thing which belongs to the heart and the sentiment. He who honours his father and mother has them often in his thoughts. Their persons, their image, their names, are laid up there as a sacred treasure, which other passing thoughts must on no account disturb or profane. But the "honour" will not be confined to the thoughts. It will show itself in words, and tone, and look, and gesture. One of the sad signs of evil in the present day is the unduti-

ful word, the off-hand tone, the disrespectful look and gesture, so often adopted by the young toward those whom they ought to honour. But the command goes still further. The son in the parable who answered, "I go, sir," and went not, did not truly honour his father. The reverence and love of the heart, will, if real, clothe itself, not only in dutiful words and looks, but also in dutiful actions—in obedience, docility, and submission, wherever there is really room for their exercise.

Reading carefully the next three commandments, we should find, even had we not the plain declaration of the New Testament concerning two of them, that their scope is no less wide. Matt. 7. 21, 22, 27, 28; 1 John 3. 15. If a noxious weed is not to spring up and spoil the garden, it must not be permitted to live there. If the stone is not to fall down the hill, it must not be set rolling at all. And no thought or feeling can be condoned which, if fully developed, would lead to the commission of evil deeds. There are, besides, things very tangible in themselves, which are just as potent for harm as the most defined actions. It was surely not by deeds alone that Absalom "stole the hearts of the men of Israel."

The ninth commandment appears at first sight more limited in its range. Considering the immense amount of evil wrought by the tongue, we should not be surprised if the government of this member really formed the subject of a separate commandment. But we know that what the heart resolutely forbids, that the tongue will not speak. And for the beginning and source of the "false witness" so constantly borne by neighbour against neighbour, we must look inside. It is not always prompted by malice. As the poet has said,—

"Evil is wrought by want of thought
As well as want of heart."

And this commandment forbids not only the false and unkind word which is intentional, but also the careless chatter which unthinkingly passes the bounds of fact, and the desire to awaken interest and surprise, and increase one's own importance, which is the cause of so much exaggeration and slander. And there are ways of bearing "false witness" by actions, as well as by words, such as Joseph's brethren used when they presented his blood-stained coat to their father.

The tenth commandment strikes at the root of a large part of the evil and wretchedness that is in the world. Unkindness, false witness, theft, murder, and cruelty without end, arise from unrestrained desire for that which belongs to another. The law of God thus reaches down to the most secret and subtle

parts of our nature, and embraces in one condemnation the inmost thoughts and the most public deeds.

Having endeavoured to show our scholars the far-reaching character of the commandments, we must set forth also their essential substance, as characterized by the summary given of them in the Golden Text.

"Thou shalt love thy neighbour as thyself." Here is the sum and substance of the commandments. But they do not forbid insubordination, dishonesty, and untruth? Certainly, but these are all breaches of the law of love, robbing others of something which is their right. Even falsehood, which we might have supposed to be, in some cases, of no harm save to him who utters it, is forbidden in the New Testament on the same ground: "Putting away lying, speak every man truth with his neighbour: for we are members one of another." Eph. 4. 25. When we speak to our neighbour he has a right to the truth, and nothing but the truth, from us.

But five out of the six commandments simply forbid evil, by condemning thoughts, words, and deeds which are injurious to our neighbour. In what sense can they be said to enjoin positive good, requiring of us, not mere indifference, but active good will?

God has so formed us, and so ordered our relations one with another, that there can be no absolute neutrality between man and man. It is true in this sense that "nature abhors a vacuum." Our hearts cannot possibly be void of all feeling, nor our conduct void of all colour toward those with whom we come in contact. We must incline one way or the other. Nor is this a question of natural taste. Mere pleasure in the society of another is not loving one's neighbour, and love is commanded even where the natural inclination would lead another way. There is no keeping the negative commandments without exercising positive love. Suppose a boy is unkindly treated by a companion. His natural impulse is to give back threat for threat, blow for blow, injury for injury, so far as is in his power. But to do this is to break the sixth commandment, which forbids all indulgence of anger. What can stop him? Nothing but love. Love "beareth all things, endureth all things." The grace of God, enabling him to exercise love toward his provoking neighbour, can only restrain him. Or suppose a girl whose companion is in the enjoyment of far greater luxuries than she can boast of, or who is more admired or more highly praised than herself. What shall prevent her from coveting the superior advantages of her neighbour? Love will do it. We do not envy where we truly love. In fact, it is love only that "worketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. 13. 10.

The whole earth groans under evils brought about by the want of this love—that is, by man's selfishness. Along with the wonderful discoveries in the domain of science, we are making new and terrible ones of the depth of evil in the human heart. There never was a time when the solemn reiteration of the command, "Thou shalt love thy neighbour as thyself," was more needed than the present. And yet the law can do no more than reveal to man his sinfulness, and convince him of his guilt in the sight of God. For "by the law is the knowledge of sin," but the law is no cure for sin. The study of it may show how far we come short of what God requires, but it will not give the power to fulfil those requirements.

The question then arises: What am I to do? Let us find the answer in the latter part of the passage.

1. Recognize your natural position before God. Awed by the revelation of Jehovah's majesty, the Israelites, when they heard the law, removed and stood "afar off." That is the natural standing place for man. As sinners, our place is "afar off" from God. But it is only when convinced of sin that we realize this. Happy is he who thus takes the place of the publican, who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me, a sinner.'"

2. Recognize your deservings before God. The Israelites drew back in their terror—"lest we die." In their feelings there was perhaps little intelligent sense of guilt or self-condemnation. But their words express the sinner's just deservings, just as their place "afar off" represents the sinner's natural position. "The soul that sinneth, it shall die," is God's sentence of condemnation, and it is needful that the justice of that sentence should be recognized.

3. Believe and accept the mercy of God. To the terrified Israelites there came the word "Fear not." God had provided a sacrifice for their guilt, and a mediator to stand between them and himself. Moses was a partial type of that Mediator who has himself taken the sinner's place, borne the curse of the broken law, and entered into the presence of God for us. Heb. 9. 24. Those who were once "afar off" are made nigh by the blood of Christ. Eph. 2. 13. To such the law is no more a judge, but a friend and counsellor, being written in their hearts. Heb. 8. 10. And they can say with the psalmist: "I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes." Psa. 119. 47, 48.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Review the commandments given in the last lesson. . . . Show the difference between the two tables. . . . Let each commandment of the lesson be recited. . . . Show under each commandment: (1.) What is forbidden; (2.)

What is required; (3.) How is it most commonly violated. . . . Adapt the teachings to the age and understanding of the class. . . . Show what is meant in the Golden Text, and how it leads to the fulfilment of these laws. . . .

ILLUSTRATIONS. Commandment V. Washington's love of his mother, and filial self-denial when a boy. . . . Story of Gen. Havelock, who, while a boy, waited half a day on London Bridge, where his father had told him to meet him, and forgot his engagement. . . . Com. VI. A murderer on the scaffold, about to be hung, said, "If I had been taught to control my temper, I would not be here to-day." . . . Cor. VII. One drop of ink will discolour a whole goblet of water, so one impure thought, or word, or story, will stain a character. . . . One glance at a vile picture in a book led to a life of wickedness. . . . Com. VIII. A thief compelled his little boy to go with him on an errand of robbery. After he had looked all around to guard against detection, the boy said, "You forgot to look in one place, and somebody sees you!" The father, astonished and alarmed, said, "Where." "Up above, where God sees you!" solemnly said the child. . . . Com. IX. King Alfred's best title was "Alfred the Truth-teller." . . . Com. X. The parable of the rich fool. Luke 12. 13-21. . . . Chastine Cox, the murderer, was impelled to his crime by seeing and desiring the jewellery of Mrs. Hull, his employer.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 628, 361, 3682, 2575. Vol. II. 9596, 10460. POETICAL: 889, 2071.

Primary and Intermediate

BY M. V. M.

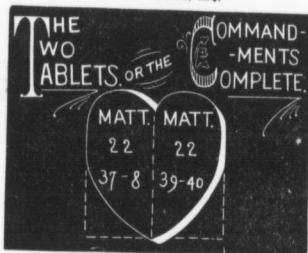
Let the teacher make a tree, having ten branches, on the board. The device is not new, but will please the little ones as well as something more novel. Print "Love to God" at the root, and review the lesson of last Sunday, calling back the four commands taught, and showing how they all grow naturally from this root. Then teach that the lesson for the day gives us six more branches, all growing from this same root, and teaching us our duty to one another, as the first four teach us our duty to God. Interest the children in naming the branches. After having recited the fifth commandment, teach, very simply, its meaning, and lead to the one

word that sums up its teachings to little children — "Obey." Print this word, or "Honour," if they understand that to obey is to honour, when the obedience is the right kind. Take up the others one by one, explaining and drilling upon them, and assigning each its place with a word or two to designate it, that the children may be helped in the final review to recall the commandment. The branches should be numbered, and it may be well to let the tree remain on the board for a time, as a frequent recitation of the commandments is an important exercise.

In teaching this lesson we should be careful to show that these commands reach further than the outward acts. For instance, in the sixth command, teach that to hate any one is to be a murderer in God's sight. We may illustrate this by showing a nut, fair to look upon, but good for nothing inside. This does not tell the truth on the outside. We cannot see through the shell, but God can see to the bottom of our hearts. God will give us His truth if we ask for it.

Blackboard.

BY J. S. PHIPPS, ESQ.



TO THE SUPERINTENDENT. The commandments are completed in to-day's lesson. Draw one tablet (the half of the heart), but make it with square corners, the shape of the dotted lines. Have the school repeat the first four commandments, also the Golden Text of last Sunday, which embodies the four in one. Write on the tablet either the number of the verses, or the words. "Love toward God." Now, draw the other tablet, call for the remaining commandments, and to-day's Golden Text. Write on the tablet "Love toward Man." Change the square tablets into a heart by drawing the lower lines, and erasing the corners. Application: Keep the complete law in the heart.

B. C. 1491.

LESSON XI.—IDOLATRY PUNISHED; or, False Worship Condemned.

September 11.

GENERAL STATEMENT.

For forty days Moses has been in the mount of God, surrounded by the cloud of the divine presence, receiving the ordinances for Israel. His long communion with Jehovah is at last ended, and he turns to descend the mountain bearing the two stone tablets on which the finger of God has written the ten great commands of the law. By his side walks his servant and sole companion, the warrior Joshua, who has stood alone upon the heights just without the cloud of glory, keeping a reverent watch for his chieftain's return. Suddenly a sound from the plain below is borne upward to their ears. The young soldier grasps his sword, and leaps forward, in the instant thought that the foes have fallen upon the camp. But in another moment they recognize, not the clangor of arms, but the music of the tabret, and the voice of choral song. As they pause upon the brow of the mountain, the cloud parts around them, and the whole scene stands revealed to their view. In the midst of the outspread tents rises a golden image, flashing back the rays of the sun, and around it are gathered the host of Israel in idolatrous devotion, with all its wanton and wicked services. While the glory still hangs over Sinai's crown, and the echo of the trumpet has scarcely died away, and the covenant-vows are still fresh upon their lips, they have forgotten God's command, and changed his glory for the worship of a beast! Moses leaps in upon the amazed throng, and with just indignation casts the tables of the law broken to earth, as a symbol of their own conduct. He tears the golden image from its pedestal, strips off its sheath, burns it to ashes, and grinds its gold to powder, and casts it into the brook of which the assembly drinks. He gives a stern rebuke to his brother Aaron for his weakness in yielding to the popular clamor, and then prepares to render a deserved punishment upon the idolatrous people. He summons all the followers of Jehovah to his side. His own tribe, the Levites, rally around him, sword in hand. At his command they pass through the camp, and cut down the leaders in the revolt, who, paralyzed with their spirit of self-sacrifice, until the vengeance of the Almighty is withheld, and the people are restored to the divine favor.

Exod. 32. 26-35.

[Memory Verses, 29, 30.]

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his neighbor.

Num. 25. 5: And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. Matt. 10. 37: He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Explanatory and Practical.

Verse 26. Gate of the camp. The entrance of the camp, corresponding to the gate of a city, though it is not likely that the tents were surrounded by a wall. Justice was administered in ancient times at the city gate. **Who is on the Lord's side?** A sudden, sharp reminder that there are only two sides, and that every man must belong to one or the other. The prompt, thorough decision of Moses is in strong contrast with the pliable nature of his brother Aaron. 1. Now, as then, each must choose his side, either for or against God. [Teacher, emphasizes the question, "Are you on the Lord's side?"] **Unto me.** The words, "Let him come," are not in the original. "To me" is the brief command of the leader. **Sons of Levi.** Who were members of the same tribe with Moses, and from their personal attachment to him the may have resisted the general contagion of idolatry. 2. See how one strong nature can impress itself upon others. 3. Let us be leaders in good, and not followers in evil.

27. Thus saith the Lord. The vengeance upon the idolaters was not from a sudden passion of Moses, but under a divine authority, and by a just decree. **His sword by his side.** The sword was probably short, straight, and pointed at the end: and carried at the side in a sheath, only when needed for service. **Slay every man.** With regard to the slaughter, we may notice, (1) That there is no necessity to suppose that it was indiscriminate. The leaders would be recognized, and these only were put to death. (2) It was necessary for the first offence, and especially of so flagrant a character, to visit severe penalty. Notice how in the Scripture the first crime receives the heaviest punishment, for example, the blasphemer, (Lev. 24. 11-16.); the Sabbath-breaker, (Num. 15. 22.); Achan, Ananias, etc. (3) The interests of the world's salvation were wrapped up in the destiny of Israel, which must be kept pure, at any cost. 4. How much blood must be shed that a world may be saved. **Every man his brother.** That is, not even relationship or friendship should interpose to prevent the execution of the sentence. 5. Our obligation to God and to duty is greater than that of any earthly tie.

28, 29. Children of Levi. The hereditary fire still burned in their bosoms, but now it was not against justice, (compare Gen.

29 For Moses had said, **Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.**

1 John 2, 1, 2: If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

30 And it came to pass on the morrow, that Moses said unto the people, **Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.**

31 And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold.

Deut. 9, 18: I fell down before the Lord... forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned.

32 Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

Rom. 9, 3: For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

33 And the Lord said unto Moses, **Whosoever hath sinned against me, him will I blot out of my book.**

Ezek. 13, 4: The soul that sinneth, it shall die.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

Rom. 2, 5, 6: After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds.

35 And the Lord plagued the people, because they made the calf which Aaron made.

36,) but for God and the right. **Three thousand.** That there was little resistance, if any, was due to the promptness and energy of Moses, and to the commanding force of his character, as well as to the universal consciousness that God was with him, directing his measures. **Consecrate yourselves.** Literally, "Fill your hand to-day unto the Lord;" as if the slain enemies were a sacrifice offered to the offended Jehovah. **Upon his son.** There may have been some among the Levites who saw their own families engaged in the idolatrous orgies; and even these they were not to spare. **A blessing this day.** In return for their thorough consecration and renunciation of every earthly tie, God would bless this tribe above all the rest by the peculiar honor of the priesthood, with higher privileges and closer communion than the rest of Israel. **6.** God ever rewards special services in his cause.

30. Moses said. He had already been able to save the people from instant and complete destruction, (ver. 14.) but it was necessary to bring them back to their forfeited position as God's children. **Ye have sinned.** Though the leaders had been cut off, the masses who had followed them in idolatry still remained; and it was essential that they should realize the depth of their wickedness. **7.** Every man who has held any object dearer than God's service is guilty of idolatry. **Unto the Lord.** **8.** The first step in the way of pardon and salvation is to seek God. **Peradventure.** He speaks without certainty, for he has received no assurance of forgiveness for the people. **9.** How much higher is our privilege, since we sue for a pardon promised in advance! **Make an atonement.** The word atonement means "reconciliation;" and Moses hoped that he might be the mediating agent to bring peace between offending Israel and its offended Lord. **10.** Our peace is already purchased and our atonement made in Christ.

31, 32. O this people have sinned. He offers no extenuation, but in behalf of the people confesses the crime, and humbly seeks forgiveness. **11.** Those who would be saved must first recognize themselves as lost. **If thou wilt.** An entreaty so earnest that its very utterance is broken and unfinished. "If thou wilt forgive their sin—" the rest being left unspoken, as the possibility of an unforgiveness darts across his mind. **If not blot me out.** So fully does he identify himself with the people for whom he pleads, that he will suffer their fate, even to exclusion from the privileges of the covenant. God had already offered to give him Abraham's place as the father of a new nation, (ver. 10;) but he will sooner perish with Israel than be exalted by Israel's downfall. **12.** See the self-sacrifice of a noble nature! **Thy book.** The book of life, in which, as in a record, the names of the citizens of the kingdom were enrolled.

33, 34. Whosoever hath sinned. One step had been gained in the work of mediation; in that God consented not to destroy the nation as a whole, but only those individuals who had rejected him. **13.** Every soul stands single and alone before God. **Lead the people.** He was to resume his place, and the people were to be restored to their privilege. **Mine angel shall go.** The visible token of God's presence with his people in the pillar of cloud and fire. **When I visit.** "In the day of visitation I will visit their sin." In the after-discipline of the people, the results of their sin were to be realized; yet it was to be discipline as to children, and not judgment as to enemies. The Jews have a tradition, that in every affliction of their people there is an ounce of the powder of the golden calf. The sword was withheld, but it was not sheathed.

35. The Lord plagued the people. This may indicate some unmentioned scourge of calamity or disease; but it more likely refers to the sum total of trials, penalties, and judgments during the forty years' wandering in the wilderness. **They made... Aaron made.** They made it, as its responsible originators;

Jer. 2. 19: Know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

Aaron as their agent; and both were held to a measure of accountability. **The calf.** Probably an image of wood, covered with plates of beaten gold, in the form of Mnevis, the ox-divinity, which they had seen, and doubtless worshipped, in Egypt.

GOLDEN TEXT.

Little children, keep yourselves from idols.
1 John 5. 21.

Time.—B. C. 1491, forty days after the giving of the law.

Place.—The plain before Mount Sinai.

HOMIE READINGS.

- M.** Idolatry punished. Exod. 32. 26.35.
Tu. Moses in the mount. Exod. 24. 1-18.
W. The golden calf. Exod. 32. 1-14.
Th. The anger of Moses. Exod. 32. 15-24.
F. The Lord and the idols. Psa. 115. 1-18.
S. The makers of idols. Isa. 44. 10-22.
M. Warning against idolatry. 1 Cor. 10. 1-14.

LESSON HYMNS.

No. 248, *New Hymn Book.*

O that I could repent,
With all my idols part,
And to thy gracious eye present
A humble, contrite heart!
A heart with grief oppress,
For having grieved my God;
A troubled heart that cannot rest
Till sprinkled with thy blood.
Jesus, on me bestow
The penitent desire;
With true sincerity of woe
My aching breast inspire

S. M.

No. 252, *New Hymn Book.*

O that I could repent!
O that I could believe!
Thou by thy voice the marble rend,
The rock in sunder cleave!
Thou, by thy two-edged sword,
My soul and spirit part;
Strike with the hammer of thy word,
And break my stubborn heart!

S. M.

No. 280, *New Hymn Book.*

O for a closer walk with God,
A calm and heavenly frame;
A light, to shine upon the road
That leads me to the Lamb!
The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

C. M.

QUESTIONS ON THE OUTLINE.

- 1. The Punishment, v. 26-29.**
What was the crime which received punishment?
What circumstances made this especially wicked at that time? [v. 19, 20.
What did Moses do when he witnessed the crime?
What summons did Moses give?

Who obeyed his call?

What led this tribe to their decision?

What command did Moses give?

Did he order an indiscriminate slaughter?

How was this an act of consecration?

Why was it an act of justice?

Why was it necessary, not only for the good of the people, but for the interests of the world?

Are governments now called upon to oppose false religions with the sword?

Why should not the same means now be employed?

By what means should error be opposed?

What blessing did God bestow upon the tribe of Levi?
Deut. 33. 8-11.

2. The Prayer, v. 30-35.

What was the relation of Moses to the people and to God?

What did he offer for the people? What is here meant by "an atonement?"

How is peace made between men and God? Eph. 2. 16.
How did Moses show his earnestness in prayer? Deut. 9. 13.

How did he show the true spirit of self-sacrifice?
In what sense was he willing to be blotted out of God's book?

What elements of true prayer did his supplication show?

In what degree was his prayer successful?

How did God show his forgiveness to Israel?

Whom did God promise to send before the Israelites?

Who is meant by his angel?

What warning did God give the people?

What result of sin did they suffer?

What exhortation is contained in the Golden Text?

What is the need of such exhortation at the present time?

TEACHINGS OF THE LESSON.

What does this lesson show—

1. Concerning the duty of decision?
2. Concerning the power of prayer?
3. Concerning the results of sin?

Subjects for Study.—The spirit of idolatry... The severities of the Old Testament... The angel in the wilderness.

The Lesson Catechism.—(For the entire school.)

1. How long was Moses in the Mount with God? Forty days.
2. Into what crime was the people led during his absence from them? Into the worship of an idol.
3. What did Moses say when he saw their crime? "Who is on the Lord's side?"
4. Who offered themselves? The tribe of Levi.
5. What was his command to the Levites? To slay the idolaters.
6. What did Moses then do? He pleaded with God for their forgiveness.

DOCTRINAL SUGGESTION.—Answer to prayer.

ANALYTICAL & BIBLICAL OUTLINE.

Moses as a Mediator.

I. A HOLY MEDIATOR.

On the Lord's side... to me. v. 26.

"A high priest... holy, harmless... separate." Heb. 7. 26.

II. A WILLING MEDIATOR.

I will go up unto the Lord. v. 20.

"We have a great high-priest." Heb. 4. 14.

III. A RECONCILING MEDIATOR.

Peradventure I shall make an atonement. v. 30.

"Christ by whom we have . . . the atonement." Rom. 5. 11.

IV. A PLEADING MEDIATOR.

And now . . . forgive their sin. v. 32.

"Made intercession for the transgressors." Isa. 53. 12.

V. A SELF-SACRIFICING MEDIATOR.

If not, blot me . . . out of thy book. v. 32.

"Christ being made a curse for us." Gal. 3. 13.

VI. A SUCCESSFUL MEDIATOR.

Now go, lead the people. v. 34.

"Able to save . . . to the uttermost." Heb. 7. 25.

**ADDITIONAL PRACTICAL LESSONS.
Teachings Concerning Sin.**

1. Sin may be committed in the most sacred places and under the most solemn surroundings.
2. Sin is opposition to God, and taking the side against him. v. 26.
3. Sin among a people demands all the greater decision and thoroughness in God's service. v. 26.
4. Sin is sometimes punished here, as a foretaste of its sure punishment hereafter. v. 37.
5. Sin draws lines of division in families, making even brothers, parents, and children enemies to each other. v. 27.
6. Sin must be renounced, even at the surrender of every earthly tie. v. 29.
7. Sin requires a pure mediator to plead for the sinner before God. v. 30.
8. Sin must be confessed before it can be pardoned. v. 31.
9. Sin, even when forgiven, may have its results following the sinner in the present life. v. 35.

CATECHISM QUESTION.

9. Will all the actions of men be brought into judgment? God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes xii. 14.)

ENGLISH TEACHER'S NOTES.

WERE we to see a man drowning, we should think him very foolish if he ignored his danger and refused to lay hold of something that might save him. But what should we say, if, realizing his position and wisely anxious for help, he were to seize, instead of the stout rope flung out to him, a straw that was floating by? His seeming wisdom would appear the utmost folly, and unless he quickly

left his imaginary support to cling to a real one, we should have small hope of his rescue.

The people of Israel in their sinful request to Aaron (ver. 1) appeared to display a wisdom lacked by many at the present day. They wanted "gods"—for the plural *Elohim* is elsewhere so translated—to "go before" them. They wanted an object on which they could expend their adoration, and on which they might depend for help. They were not willing to do without a god. They did not profess to be sufficient to themselves.

But here their wisdom ended. Mere worship, mere dependence, are in themselves of no use. Their whole value consists in being directed to the right object. If the support to which we cling be insufficient to bear our weight, of what use is our dependence on it? And the worship commenced by the Israelites was not only useless but sinful.

The one living God had declared himself to be their God, and had required of them undivided allegiance. He had, besides, forbidden them to worship him under any form or likeness. They had seen "no manner of similitude" when he appeared on Mount Sinai, (Deut. 4. 12, 15,) and they were to adore him unseen, of whose might and of whose mercy they had had such signal proofs. But they were not content to do this. The fire, and the tempest, and the earthquake had passed by; only the cloud still rested on the mount. Moses, to whom they looked as the visible agent through whom God dealt with them, had been absent for some weeks. He had gone up into the darkness on the mount, and they knew not what had become of him. They wanted something which should represent to them the Lord who had brought them up out of Egypt, something in the very midst of them, on which their eyes might rest, and which they might worship in accordance with their natural taste and inclination.

So the image was made, probably a large wooden figure covered with thin plates of gold. The form of a calf was copied either from the Egyptian god Apis, or the Syrian ox-god Moloch. And having accepted this earthly representation as the God that brought them out of the land of Egypt, they proceeded to hold a very earthly festival in its honour. There was eating and drinking, dancing and playing, and wild and shameless disorders reigned in the camp.

Such was their worship—a worship worthy of the idol object! But of what use, of what value, were the idol and the worship to them? Forsaking the firm rope which was sufficient to bear the weight of all their need and all their helplessness, they had clutched at a straw which could avail them nothing. Nay, more, they had hold of a broken reed, "whereon if a man lean, it will go into the hand and

pierce it." Isa. 36. 6. For such is all idol worship. The passage appointed for the lesson shows us how worthless was that whereon they leaned, and how firm and sure that from which they had loosed their hold.

1. *How worthless was that on which the Israelites leaned.* The noisy revelry had been suddenly stopped by the advent of one man. Moses, whom they supposed to have disappeared indefinitely, now stood "in the gate," ready to put down the rebellion. And to his challenge, "Who is on the Lord's side?" one whole tribe nobly responded. Then began the terrible retribution. The Levites hastened with their weapons through the camp to execute judgment upon those who had been concerned in the image-worship. Considering the few that perished, when compared with the vast numbers of Israel, we must suppose that all save the ringleaders, or those who persisted in their rebellion, were spared. But for those who saw the avenging sword lifted up against them, what hope was there? Their idol could do nothing for them. That which they had worshipped was not only powerless to deliver, but it was involved in the same destruction. The image had been reduced to dust, and strewn on the surface of the brook from whence the people drank. Deut. 9. 21. Nor did the judgment end here. There was the threatened displeasure of God against the whole nation, (ver. 10;) there was the withdrawal of the Lord's presence from the camp, (chap. 33. 7,) and there were the plagues sent upon the people. Ver. 35. In all this the idol they had set up could avail them nothing, but was actually the very cause of their suffering.

Our scholars will be ready enough to admit the foolishness and wickedness of the Israelites. Let us warn them against a like folly and a like sin. They are, perhaps, under no temptation to make or to worship "graven images." But they love music; and there are the organ, and the choir, and the rich harmonies and beautiful melodies often used in public worship. These are quite to their taste. For these they can make their sacrifices, to these they can pour out their souls in rapture, and delude themselves into the idea that they are worshipping God. Or they are active and energetic? They like to be busy, and they find employment, perhaps in connection with their church or their school. This suits them, and they persuade themselves that they are living a very religious life; while in reality their homage is paid, not to the Lord himself, but to the thing they like, the thing which they have chosen, and put in the place of him. We have only to look at some of the bazars, concerts, and other entertainments, given professedly for the

work of God, and in the service of God, yet bearing most plainly the marks of this world's service, to see how easy it is to be turned to idols! And how will these avail when the hour of pain, of sickness, and of trial comes? Music will not help; work will not comfort; amusement, taste, and fancy will not cure. The idols fail in time of distress, and show how powerless they are to deliver. - And that time will certainly come, for God will not suffer idolatry to go unpunished.

2. *How firm and sure was that from which the Israelites had loosed their hold.* They forgot that the Lord saw them. As he had once saw their affliction, so now he saw their defection, and made it known to his servant on the mount. That Moses, of whom they said, "We wot not what has become of him," was, even while they were carrying on their idolatrous worship, pleading with God for the rebels. He could not turn to come down from the mount until he had done this. And after he had seen with his own eyes the idolatry of which the people were guilty, he could only, after the first necessary act of vengeance, return to his earnest intercession. And then the people learned over again, by experience, two things which they had forgotten; namely, how sure are God's judgments, and how sure are his mercies.

Of the judgments we have already spoken. They were swift and unmistakable. And they had the desired effect. Chap. 33. 4, 6. The people humbled themselves under God's displeasure. But his mercy was yet more swift and more striking. There was first the assurance to Moses that Canaan was not forfeited: "Go, lead the people unto the place of which I have spoken unto thee." There was the promise, in answer to his earnest request, "My presence shall go with thee." Chap. 33. 14. There were the new tables of the Law, given in token of the renewal of the covenant in the place of those which were broken. Nothing of all this could the Israelites have justly expected. They had turned utterly away from God's commandments, and deserved that he should give them up altogether. But the Lord remembered his covenant. Ver. 13. He had not chosen them for their merits, but out of his free grace and love, and in like manner he dealt with them. Though he chastised them, he did not forsake them.

But we must not forget that his mercy came to them through a mediator. The Lord ordained that it should be so. And by the words, "Let me alone, that my wrath may wax hot against them," (ver. 10,) he, as it were, placed the matter in the hands of Moses. And with such an encouragement Moses might well urge his intercession with boldness. The Israelites, on the other hand,

willingly entrusted their case to the intercessor who was pleading, not for himself but for them. When the idol they had made for themselves proved of no avail, they found that the God whom they had forsaken, though swift and sure to punish, was also swift and sure to pardon and bless.

And so will each one find who places his cause in the hands of the Mediator whom God hath appointed. Whatever we put in the place of God will fail us miserably. No one can take his idol with him across the dark river of death, nor will it bear him through the cold current. But whoever has hold of God, through Christ, is safe. A young believer, who found herself called to go "aloft," leaving parents and earthly home behind her, said: "I have been examining the ropes, and they are all taut and right." What would have been her feelings if in that solemn hour she had discovered that she was holding on to a mere straw, and had then to seek with trembling hands for the rope of safety? How needful is it that all should carefully see what it is they are holding to, and whether it will bear. God has given to us a strong rope of succor, even himself, as revealed in Christ, his own name, his own word. Take heed not to despise the gift, and not to substitute for it something of your own setting up; but remember the solemn warning of the last of the apostles: "Little children, keep yourselves from idols."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

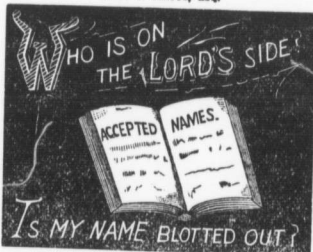
Give account of: (1) Moses on the mount; (2) Israel on the plain. . . . I. The sin of Israel—its depravity and its characteristics. II. The sin of Israel—its results: (1) Wrath; (2) Penalty; (3) Guilt; Loss of privilege. III. The sin of Israel—its forgiveness: (1) Mediation; (2) Confession; (3) Supplication; (4) Mercy. . . . Moses as a mediator. (See Analytical and Biblical Outline. . . . Moses as an example: (1) Leadership, force of character; (2) Promptness; (3) Thoroughness; (4) Consecration; (5) Intercession; (6) Self-sacrifice. . . . God's relation to sinners: (1) In penalty; (2) In pardon; (3) In discipline. . . . Illustrations. Instances of Idol worshipping in history of Israel. Time of Judges, Solomon, Jeroboam, Ahaz, Manasseh, &c. . . . Reformations from idolatry. Gideon, Jehu, Hezekiah, Josiah, &c. . . . Power of one man's influence. Incident of Gen. Sheridan turning back his flying troops at Winchester, (poem, Sheridan's Ride). . . . Decision of Levites, illustrated by Brutus condemning his own son to death, and witnessing his execution. . . . Moses' prayer. Paul's renunciation. Rom. 9. 3. Christ's surrender of self to death on the cross. Phil. 2.

7, 8. . . . Confession requisite for pardon. A king went into a prison to pardon one convict. All declared their innocence, save one, and that one the king set free.

References. FOSTER'S PROSE: vol. I. 2528, 4316, 4580, 5462. Vol. II. 9738, 9964, 11045. POETICAL: Vol. I. 1529. Vol. II. 3474. FREEMAN'S HAND-BOOK: Register of Names, 876.

Blackboard.

BY J. B. PHIPPS, ESQ.



TO THE SUPERINTENDENT. This diagram is intended as an application to the teachings of to-day's lesson. 1. Who is on the Lord's side? Every superintendent should make it his business to know the spiritual condition of the school. This question may be plainly put, and the danger of half-hearted service urged. 2. The illustration of the book is intended to apply to the warning given by the Lord that he would blot from the register of accepted names the names of those who sinned against him in Israel. The question for heart-searching is, "Whether my name is among the accepted ones of God's people, or is blotted out of the book of life? You are the leader of this band, and, like Moses, you must find out who is on the Lord's side."

Primary and Intermediate.

BY M. V. M.

Recall the first commandment. Who said this? But the Israelites could not see God. Do you obey father and mother when they are out of sight? Yes, if you truly love them. Tell how Moses, who talked with God, and told the people what he said, had now been gone almost six weeks, and how the people forgot God, his goodness, and his power, and asked Aaron to make them a god. Show an image of some sort, and ask if the children think it can see, hear, feel, etc. It was just so with the calf Aaron made, and yet they worshipped it, when they had been learning the first command. Do you ever forget what your parents tell you?

Tell what Moses did when he came back, and divide the board into two parts, with Moses' question at the top. Print "Lord" on

the right, and "Self" on the left, and show some of the many ways in which we may make idols. If we like our own way better than God's way, is not self an idol? If we like to please some person better than to please God, is not that person an idol? If we love money more than we love God, is not money our idol? Recall some of the commandments, and show how in breaking them we are pleasing self, and so putting ourselves among the idolaters on the self-side. Let us see which is the safe side. Tell what was

done to the idolaters. Did God cause their death, or did they cause it themselves? Read from Bible, (James 1. 15,) and show that to be on the self-side is to die, body and soul.

Perhaps when the calf was first made they did not mean to stop worshipping God entirely. They said, "O this is a little thing!" But nothing is little that takes us off the Lord's side, even for an hour! Get children to name some things that will take them off the side of safety, and put them on the danger side.

THIRD QUARTERLY REVIEW.

September 18.

HOME READINGS.

- M. The bondage and the deliverer. Exod. 1. 1-14; 2. 15-18.
 Tu. The call of Moses. Exod. 3. 1-14. [5-15].
 W. The leaders and the magicians. Exod. 4. 27-31; 5. 1-18.
 Th. The passover. Exod. 12. 1-14. [1-4; 7. 8-17].
 F. The Red Sea and the manna. Exod. 14. 19-27; 16. 1-8.
 S. The commandments. Exod. 20. 1-21.
 S. Idolatry punished. Exod. 32. 26-35. [1-8].

GOLDEN TEXT.

Let Israel now say, that his mercy endureth forever. Psa. 118. 2.

LESSON HYMNS.

No. 408, *New Hymn Book*. 8,7,8,7,4,7.

Guide me, O thou great Jehovah,
 Pilgrim through this barren land;
 I am weak, but thou art mighty;
 Hold me with thy powerful hand:
 Bread of heaven!
 Feed me till I want no more.
 Open now the crystal fountain,
 Whence the healing waters flow;
 Let the fiery, cloudy pillar,
 Lead me all my journey through;
 Strong Deliverer!
 Be thou still my strength and shield.

No. 405, *New Hymn Book*.

S. M.

Give to the winds thy fears;
 Hope and be undismayed:
 God hears thy sighs, and counts thy tears;
 God shall lift up thy head.
 Through waves, and clouds, and storms,
 He gently clears thy way:
 Wait thou his time, so shall this night
 Soon end in joyous day.
 What, though thou rulest not?
 Yet heaven, and earth, and hell
 Proclaim, God sitteth on the throne,
 And ruleth all things well!

No. 409, *New Hymn Book*.

8s & 7s.

Gently, Lord, O gently lead us
 Through this gloomy vale of tears;
 And, O Lord, in mercy give us
 Thy rich grace in all our fears.
 In the hour of pain and anguish,
 In the hour when death draws near,
 Suffer not our hearts to languish,
 Suffer not our souls to fear.
 When this mortal life is ended,
 Bid us in thine arms to rest,
 Till, by angel-bands attended,
 We awake among the blest.

REVIEW SCHEME FOR SENIOR SCHOLARS.

- I. State the Topical Titles, Golden Texts, and Outlines of the lessons for the quarter.
- II. State and explain the Doctrinal Suggestions.
- III. State the facts in relation to the following Events: The bondage of the Israelites.

The preparation of the deliverer.
 The call to the deliverance.
 The events leading to the departure of Israel.
 The last night in Egypt.
 The Red Sea and the wilderness.
 The ten commandments.
 The penalty of idolatry.

- IV. Where do these lessons illustrate the following Attributes of God?
 His long-suffering. His omnipotence.
 His providence. His holiness.
 His universal authority. His spirituality.
 His majesty. His wrath against sin.
- V. How do these lessons present the following Duties?
 Trust in God. Thanksgiving.
 Reverence for God. Love of God's people.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- I. State the Topical Titles, Golden Texts, and Outlines of the lessons.
- II. Give the answers to the questions of the Lesson Catechism.
- III. State what the lessons tell of the following events in the life of Moses:
 His birth. His call.
 His training. His miracles.
 His flight to Midian. His prayer for Israel.
- IV. State what the lessons tell concerning the Israelites:

Their growth.
 Their condition in Egypt.
 Their going out of Egypt.
 Their crossing of the Red Sea.
 Their food in the wilderness.
 Their law from God.

- V. Where do these lessons teach the following Duties?
 Trust in God.
 Kindness to little children.
 Obedience to God's cause.
 Thanks for God's mercies.
 Worship of God.
 Honour to parents.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

- I. Repeat the Golden Texts for the quarter.
 1. And they—
 2. By faith—
 3. And he—
 4. He sent—
 5. They showed—
 6. Christ our—
 7. I will guide—
 8. Moses gave—
 9. Jesus said—
 10. And the second—
 11. Little children—
- II. Repeat the Tiny Texts for the quarter.
 1. Their cry—
 2. I will deliver—
 3. I will be—
 4. They showed—
 5. Ye shall—
 6. Behold the—
 7. I will guide—
 8. I am the—
 9. God spake—
 10. All thy—
 11. Thou shalt—

III. Fill the blanks in this Review Story.

Lesson 1.—When the children of . . . had been a long time in the land of . . . they grew into a great people, and were cruelly treated by . . . the king of . . .

Lesson 2—When... was three months old his mother left him in an... by the river. He was found by the... of Pharaoh, and taken as her... When... became a man, he killed an... whom he saw striking an... and then fled into the land of...

Lesson 3—While... was keeping sheep in... God spoke to him from a burning... and told him to go and lead the... of Israel out of...

Lesson 4—Moses and his brother... called the elders of the... told them God's... and showed them the signs. Then they went to King... and asked him to let Israel... but he refused.

Lesson 5—King... asked Moses and... to show him a miracle. Aaron threw down his... and it became a... The wise men of... threw down their... which also became..., but... rod swallowed up their...

Lesson 6—On the night when... went out of... the Israelites were commanded to kill a... for each family, and sprinkle his... on the sides of the... so that the angel of death would pass over them. This was called the...

Lesson 7—The Israelites were led out of... by the pillar of... At the... Sea, the waters were... and the... went over on dry... The... tried to follow them, but they were all... in the Red Sea.

Lesson 8—When the children of Israel wanted food in the... God said, "I will rain... from heaven for you." This bread was called the...

Lesson 9—At Mount... God spoke to the... and gave them the ten... The first was, "Thou shalt have no other... before me." The second said, "Thou shalt not make any... The third, "Thou shalt not take the... of the... in vain." The fourth, "Remember the... to keep it..."

Lesson 10—The sixth commandment is, "Thou shalt not..." The seventh, "Thou shalt not commit..." The eighth, "Thou shalt not..." The ninth, "Thou shalt not bear false... against thy..." The tenth, "Thou shalt not..."

Lesson 11—While... was with God in Mount... the people worshipped a golden... Moses was very angry, and called, "Who is on the Lord's...?" Three thousand were... because they worshipped the... The next day Moses prayed for them, and God forgave their...

IV. Learn the answers to these Review Questions.
1. How did the Egyptians treat the children of Israel? They made them slaves.

2. What child of the Israelites was found in an ark? Moses, by the daughter of Pharaoh.

3. How did God appear to Moses? In the burning bush.

4. For what purpose were Moses and Aaron sent? To bring Israel out of Egypt.

5. What miracle did Aaron show to Pharaoh? His rod was turned into a serpent.

6. What was the feast of the Israelites on their last night in Egypt? The passover.

7. How did God lead the Israelites across the Red Sea? By dividing the waters.

8. How did God feed the Israelites in the wilderness? With manna from heaven.

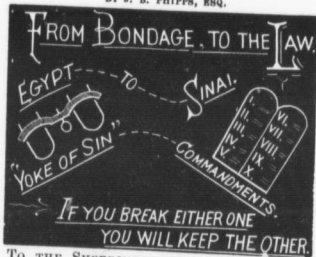
9. How were the ten commandments given? By the voice of God on Mount Sinai.

10. Where was Moses for forty days? In the mount, talking with God.

11. For what sin were three thousand of the Israelites slain in one day? For worshipping idols.

12. What great truth is taught in the lessons of this quarter? How God cares for his people.

Blackboard.
BY J. B. PHIPPS, ESQ.



TO THE SUPERINTENDENT. The lessons of this quarter begin with the bondage of Israel, tell the story of their liberation, and end with the commandments, and the breaking of the law. So from Egypt (the yoke) the journey goes to Sinai, the tablets.) You can question the school to advantage by using the memory helps at the close of these notes. The application of the lesson is made by writing underneath the yoke the words "of sin," and explaining that if one breaks the yoke of sin, he is bound to not break the commandments; but if he breaks the commandments, he will keep the yoke of sin-bondage. There is no liberty without law, therefore it is the duty of man to have a—

LOVE FOR
LIBERTY, GOD, LAW,

To aid the superintendent, or teacher, to question on the review, here are a few suggestions for MEMORY HELPS.

Tell me about a nation called a P—P—, that endured B—B—, and what caused the change? Tell me of a man in a river, in a field, in a desert?

Of God's presence manifested, when, and how? Of two brothers, and what they did? Tell me the story of a wonderful rod? The lesson of the Passover?

Who passed through the sea on dry land, and how was it done?

Bread from heaven, why was it sent, and how was it gathered?

Repeat the commandments? Who is on the Lord's side?

REVIEW SERVICE.

BY REV. LOUIS F. BURGESS.

Leader. From what book are the lessons of this quarter taken?

School. From the book of Exodus.

Leader. Who wrote this book?

School. The prophet Moses.

Leader. Why is it called Exodus?

School. Because it relates the exodus, or going out, of the Israelites from Egypt.

Leader. We will sing the

QUARTERLY LESSON HYMN.

Leader. What is the title of the first lesson? *Male Bible Class.* Israel in Egypt: or, The Bitter Bondage.

Leader. What is the Golden Text?

School. And they made their lives bitter with hard bondage.

Leader. What is the Doctrinal Suggestion of the lesson.

Female Bible Class. God's fidelity to promise.

Leader. Give an abstract of the lesson.

Girls. And the children of Israel increased abundantly; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. Therefore did they set over them task-masters to afflict them with their burdens. And the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor.

Leader. What other bondage may be likened to this?

Boys. Whosoever committed sin is the servant of sin. The way of the transgressor is hard. There is no peace, saith my God, to the wicked. For the wages of sin is death.

Leader. What is the Title of the second lesson?

Male Bible Class. The Coming Deliverer; or, The Choice of Faith.

Leader. What is the Golden Text?

School. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

Leader. What is the Doctrinal Suggestion of the Lesson?

Female Bible Class. Divine providence.

Leader. Recite the abstract of the lesson?

Boys. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses. And when Moses was grown, he went out unto his brethren, and looked on their burdens: and he espied an Egyptian smiting an Hebrew, one of his brethren. And he slew the Egyptian, and hid him in the sand. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Leader. What is our duty to the oppressed?

Girls. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Leader. What is the Title of the third lesson?

Male Bible Class. The Call of Moses; or, The Lord's Presence.

Leader. What is the Golden Text?

School. Certainly I will be with thee.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. The divine personality.

Leader. Give the abstract of the lesson.

Girls. Now Moses kept the flock of Jethro his father-in-law: and he led the flock to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and beheld, the bush burned with fire, and the bush was not consumed. And God called unto him out of the midst of the bush, and said, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that

thou mayest bring forth the children of Israel out of Egypt.

Leader. Does God call other workers?

Boys. Blessed is the man whom thou choosest, and causest to approach unto thee. Ye are a chosen generation; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. We are laborers together with God.

Leader. What is the Title of the fourth lesson?

Male Bible Class. Moses and Aaron; or, The Chosen Leaders.

Leader. What is the Golden Text?

School. He sent Moses his servant, and Aaron whom he had chosen.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The divine authority.

Leader. What is the lesson abstract?

Boys. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let my people go!

Leader. What does this lesson suggest concerning God's commandments?

Girls. He sendeth forth his commandment upon earth: his word runneth swiftly. The mercy of the Lord is to such as keep his covenant, and to those that remember his commandments to do them. I set before you this day a blessing and a curse: a blessing if ye obey the commandment of the Lord your God: and a curse if ye will not obey the commandments of the Lord your God.

Leader. What is the Title of the fifth lesson?

Male Bible Class. Moses and the Magicians; or, Signs and Wonders.

Leader. What is the Golden Text?

School. They showed his signs among them, and wonders in the land of Ham.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The design of miracles.

Leader. What is the lesson abstract?

Girls. And Moses and Aaron went in unto Pharaoh: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Now the magicians of Egypt they also did in like manner with their enchantments. And the Lord said unto Moses, Get thee unto Pharaoh in the morning; and thou shalt say unto him. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

Leader. For what purpose has God used miracles?

Boys. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. Many wonders and signs were done by

the apostles. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost. How great are his signs! and how mighty are his wonders!

Leader. What is the Title of the sixth lesson?

Male Bible Class. The Passover; or, Christ our sacrifice.

Leader. What is the Golden Text?

School. Christ our passover is sacrificed for us.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Redemption through the blood of Christ.

Leader. Recite the lesson abstract?

Boys. And the Lord spake unto Moses and Aaron, saying, All the congregation of Israel shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and the whole assembly of the congregation of Israel shall kill it in the evening; and they shall take of the blood, and strike it on the two side posts, and on the upper door-post of the houses, wherein they shall eat it; it is the Lord's passover: the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.

Leader. How is the passover related to us?

Girls. Moses, through faith, kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them; but ye are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling. For even Christ, our passover, is sacrificed for us.

SINGING BY THE SCHOOL.

Leader. What is the Title of the seventh lesson?

Male Bible Class. The Red Sea; or, Going Forward.

Leader. What is the Golden Text?

School. Speak unto the children of Israel that they go forward.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The fate of God's enemies.

Leader. What is the lesson abstract?

Girls. And the children of Israel went into the midst of the sea upon the dry ground; and the Egyptians pursued, and went in after them to the midst of the sea; and it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea. And Moses stretched forth his hand over the sea, and the sea returned to its strength; and the Lord overthrew the Egyptians in the midst of the sea.

Leader. What warning is here given to us?

Boys. Woe unto him that scriveth with his Maker! Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Leader. What is the Title of the eighth lesson?

Male Bible Class. The Manna; or, Bread from Heaven.

Leader. What is the Golden Text?

School. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The bread from heaven.

Leader. Recite the lesson abstract?

Boys. And the whole congregation of Israel murmured against Moses and Aaron in the wilderness. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And Moses said, The Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord.

Leader. Of what is the manna a type to us?

Girls. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; and the bread that I will give is my flesh, which I give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life.

Leader. What is the Title of the ninth lesson?

Male Bible Class. The Commandments; or, Love toward God.

Leader. What is the Golden Text?

School. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Righteousness toward God.

Leader. What is the abstract of the lesson?

Girls. And God spake all these words, saying: Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy.

Leader. What blessings were promised to those who obeyed those words.

Boys. It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, that the Lord thy God will set thee on high above all nations of the earth. The Lord shall command the blessing upon thee in all that thou settest thine hand unto. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee.

Leader. What is the Title of the tenth lesson?

Male Bible Class. The Commandments; or, Love toward Man.

Leader. What is the Golden Text?

School. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Leader. What is the Doctrinal Suggestion ?
Female Bible Class. Righteousness toward men.

Leader. Give the abstract of the lesson ?
Boys. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet anything that is thy neighbor's.

Leader. How does Paul summarize these laws ?
Girls. Love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Leader. What is the Title of the eleventh lesson ?

Male Bible Class. Idolatry Punished; or, False Worship Condemned.

Leader. What is the Golden Text ?

School. Little children keep yourselves from idols.

Leader. What is the Doctrinal Suggestion ?
Female Bible Class. Answer to prayer.

Leader. What is the abstract of this lesson ?
Girls. Then Moses stood in the gate of the camp, and said, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And the Lord plagued the people, because they made the calf which Aaron made.

Leader. Is there any lesson here for us ?

Boys. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven ? Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace ?

SINGING BY THE SCHOOL.

Leader. What is the Golden Text for the Quarter ?

School. Let Israel now say, that his mercy endureth forever.

Temperance Lesson.

September 25.

THE RACE AND THE PRIZE; or, Temperate in all Things.

GENERAL STATEMENT.

There is a reference in these verses, under the term "the weak," to a certain class of Christians in Paul's day, who were not wholly free from either the trammels of Jewish ceremonialism, or of Gentile idol-worship. At every sacrifice in the heathen temples a portion of the offering was reserved for the priest, and another portion was returned to the worshipper, to be eaten in a feast in honour of the god. All who partook of these feasts would thereby sanction idolatry; hence Christians universally refused to sit at these banquets. But sometimes such meat would be placed upon the table at an ordinary meal, and sometimes the priest's share would be sent to the market for sale. Some Christians were so careful that they would eat meat only when sure that it had formed no part of a heathen offering, and were often in great anxiety lest they might unconsciously countenance idolatry, thereby showing that its chain around them was not entirely broken. These were called "weak brethren." Others, as Paul himself, felt that an idol was nothing, and the meat was neither better nor worse for having been laid on the idol-altar; hence they partook of it without scruple or thought of idolatry, and thereby gave offence to the consciences of the weaker brethren. Paul here declares his willingness to give up even that which was harmless to him, if his example would lead another astray. He urges the duties of self-denial, and subjection of appetite, and singleness of purpose, counting no sacrifice too great if it might aid in the saving of a soul. The application of all this to the modern temperance-reform is simple. We, too, should renounce the use of wine or strong drink, even if confident that it would not harm us, if there are others in the circle of our influence who, following our example, might be led astray. And in the service of Christ we should turn aside from all things, even those which may not seem wicked, if they will not interfere with the salvation of souls.

1 Cor. 9. 22-27.

Memory verses, 25-27.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

2 Tim. 2:10: I endure all things for the elect's sake, that they may also obtain the salvation which is in

Explanatory and Practical.

Verse 22. To the weak. See the General Statement. **Became I as weak.** That is, Paul met them upon their own level, complying with their customs, even when he deemed them trivial and unnecessary. He did not shock the Jews by living with Gentile freedom from Jewish restraints; nor did he alarm the "weak" Gentile brethren by partaking of the meat from idol temples. He believed that he had a right to these things, but for the sake of others he refrained from exercising his right. 1. We can reach others only by standing upon common ground with them. **Might gain the weak.** He held as his aim in life, not to assert his own rights, but to save souls, even the weakest souls. 2. There are

Christ Jesus with eternal glory.
2 Cor. 12. 16: Being crafty, I caught you with guile.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

1 Cor. 10. 33: I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

Phil. 3. 14: I press toward the mark for the prize of the high calling of God in Christ Jesus. Heb. 12. 1: Wherefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Eph. 6. 12: We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 1 Pet. 5. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 1. 4: An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

2 Pet. 1. 10, 11: Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"weak" ones around us, who by a taste of strong drink will be made drunkards: to save them let us abstain. **All things to all men.** Not by pretence, hypocrisy, or partaking in evil, but by denial of self, and seeking every man in the best way to win him. **Save some** Then Paul did not expect that all men would be saved; or that all to whom he preached would be brought to Christ. Yet out of the multitudes drowning in the sea of sin he would save as many as possible. 3. People around us are in peril of eternal perdition. 4. If any are to be saved, we must save them. Think of the ocean of intemperance in which seventy thousand perish every year, and try to rescue some and protect others from its waves.

23. **This I do.** The personal effort, and the personal self-denial, both are referred to. **For the Gospel's sake.** The sacrifices and the endeavours of the apostle were actuated by the Christian spirit, as his duty to the cause of his Redeemer. 5. For what the Gospel has done to us, let us labour toward its enlargement. **Partaker... with you.** "That I with you may share in the rewards which Christ has promised.

24. **Know ye not.** The apostle is emphasizing the Christian duty of self-denial, which he now illustrates from the athletic games of the Greeks. **They which run.** These games were familiar to the Corinthians (to whom this letter was written), since one of the triennial festivals was held on the isthmus near their city. There were three great contests among the Greeks, the Olympic, the Nemean, and the Isthmian, each being held on a different year, and all once in three years. They were religious festivals, and drew a vast concourse from all the Grecian world. **Run all... one receiveth.** The meaning is, that if men would put forth every endeavour for a prize which only one of their number could obtain, how much more should we deny ourselves and be in earnest for a reward which is sure to all who are faithful. **So run... obtain.** "Run in the Christian race, with the same diligence that ye may obtain the Christian's reward." 6. The disciple may learn the lessons, (1) Of self-denial. (2) Of concentration. (3) Of perseverance.

25. **Striveth for the mastery.** In the wrestling-matches of the same games. 7. We, too, are wrestlers with sin within us and around us. **Temperate.** The word here means "self-controlled," with the idea of mastery over appetites; holding in check every bodily desire, and regulating the life with a view to obtain strength and self-discipline. **In all things.** The ancient contestants were required to undergo a careful training, living in the gymnasium, abstaining from wine and all delicate food, exercising every muscle, and devoting all their time for a year to preparation for one day in the arena. **A corruptible crown.** The prize in all the Grecian games was a simple wreath of leaves. 8. How apt the emblem of all worldly rewards—honour, riches, pleasure—which perish with the using! **We an incorruptible.** The rewards for which the disciple strives are a complete Christian character, the favour of God, and glory hereafter, all of which endure forever. 9. Let no self-denial be thought too great in view of an eternal crown! If there is even the most remote possibility that our indulgence in liquor will soil the glory of our crown, or stand in the way of its attainment, let us renounce the cup forever.

26. **I therefore.** The apostle sets before us his own example, not in the spirit of vanity, but of humility, to show that he realized the need of constant watchfulness over self. **Not as uncertainly.** Running outside the track, hence likely to lose the race. **So fight I.** Even the greatest of the apostles found that his Christian life was a struggle, not only with foes without, but also with foes within. 10. So all must fight who would reign. **Beateth the air.** Missing his antagonist, and wasting his strength. 11. The successful warfare must be well directed and concentrated.

27. **I keep under my body.** A strong expression; literally,

27 **But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away.**

2 Cor. 6. 4, 5: In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. Heb. 4. 1: Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

"I beat it black and blue," that is, refusing all self-indulgence, mastering appetite, and conquering every passion and desire opposed to the reign of Christ within. **Bring it into subjection.** Making the flesh not the master, but the servant, of the spirit. 12. Strong drink will turn the body from a slave to a tyrant, hence it should be avoided. **Have preached.** Literally, "have heralded" Paul uses the term referring to the herald of the games, who announces the victor in the contest. **A castaway.** The word literally means, "rejected," and was used especially of metals which did not stand the test. 13. Then there is danger of final failure on the part of those who have begun Christ's service. 14. If we fail, the fault is not in our cause, but in ourselves. 15. Let us guard the appetites and fleshly lusts by which so many are ruined.

GOLDEN TEXT.

Every man that striveth for the mastery is temperate in all things. 1 Cor. 9. 25.

HOME READINGS.

- M. The race and the prize. 1 Cor. 9. 22-27.
 Th. Living to the Lord. Rom. 14. 1-23.
 F. The life in the Spirit. Rom. 8. 1-18.
 Th. The fruits of the Spirit. Gal. 5. 16-26.
 F. The sowing and the reaping. Gal. 6. 1-18.
 S. The Christian warfare. Eph. 6. 1-20.
 M. The Christian race. Heb. 12. 1-16.

LESSON HYMNS.

No. 919, *New Hymn Book.* C. M.

What ruin hath intemperance wrought!

How widely roll its waves!

How many myriads hath it brought

To fill dishonoured graves!

And see, O Lord, what numbers still

Are maddened by the bowl,

Led captive at the tyrant's will

In bondage heart and soul

Stretch forth thy hand, O God, our King,

And break the galling chain;

Deliverance to the captive bring,

And end the usurper's reign.

No. 917, *New Hymn Book.* S. M.

Mourn for the thousands slain,

The youthful and the strong;

Mourn for the wine-cup's fearful reign,

And the deluded throng.

Mourn for the lost,—but call,

Call to the strong, the free;

Rouse them to shun that dreadful fall,

And to the refuge flee.

Mourn for the lost,—but pray,

Pray to our God above,

To break the fell destroyer's sway,

And show his saving love.

No. 918, *New Hymn Book.* C. M.

Life from the dead, Almighty God,

Thine alone to give;

To lift the poor nebristat up,

And bid the helpless live.

Life from the dead! Quickened by thee,

Be all their powers inclined

To temperance, truth, and piety,

And pleasures pure, refined.

And may they by thy help abide,

The tempter's power withstand;

By grace restored and purified,

In Christ accepted stand.

QUESTIONS ON THE OUTLINE.

- The Motive of Life, v. 22, 23.**

Who wrote these words?
 What was his purpose in writing them?
 Who are here meant by "the weak"?
 Within what limits should his conduct serve as our example?
 What motive impelled him to this conduct?
 To what should the same motive influence us?
 How does the principle here announced by Paul apply to our conduct in relation to strong drink?
 Why should it induce us not to use liquor?
 What influence will we thereby exert?
- The Method of Life, 24-27.**

To what is the Christian life here compared?
 In what respects is the Christian life a race?

How is this presented in Heb. 12. 1?

What duties does this comparison suggest to us?

What was required of those who strove for the mastery?

What is here meant by "temperate?"

In what respects should we be temperate?

What reward was given to these ancient contestants?

Wherein is our reward better than theirs?

What is the warfare of the Christian?

How should the fight be maintained?

In what respect should we keep under our bodies?

What are the physical results of intemperance?

To what moral results does intemperance lead?

What is the danger from intemperance to the soul hereafter?

TEACHINGS OF THE LESSON.

How does this lesson teach—

1. Self-denial in life?

2. Earnestness of purpose?

3. Temperance in habit?

Subjects for Study.—The duty of self-denial for the sake of others... The gospel race and warfare....

The danger from appetite

DOCTRINAL SUGGESTION—Personal influence.

ANALYTICAL & BIBLICAL OUTLINE.

The Characteristics of a Christian.

I. LIBERALTY.

All things to all men. v. 22.

"Please all men in all things." 1 Cor.

10. 33.

II. ZEAL.

That I might save some. v. 22.

"Heart's desire... might be saved." Rom.

10. 1.

III. DEVOTEDNESS.

This I do for the Gospel's sake. v. 23.

"I press toward the mark." Phil. 3. 14.

IV. PROGRESS.

So run that ye may obtain. v. 24.

"Run... the race... set before us."

Heb. 12. 1.

V. SELF-CONTROL.

Temperate in all things. v. 25.

"To knowledge... temperance." 2 Pet.

1. 6.

VI. CONCENTRATION.

Run, not as uncertainly... fight. v. 26.

"This one thing I do." Phil. 3. 14.

VII. SELF-DISCIPLINE.

Keep under my body... subjection. v. 27.

"Begotten of God... keepeth himself."

1 John 5. 18.

ADDITIONAL PRACTICAL LESSONS.

The Principles of Total Abstinence.

1. We should abstain from all that would impair our usefulness in endeavouring to save souls. v. 22.

2. We should abstain from all that would injure others, who may be led by our example. v. 22.

3. We should abstain for the sake of the Gospel, and the rewards which the Gospel promises. v. 23.

4. We should abstain from all that would interfere, in the slightest degree, with our Christian progress. v. 24.

5. We should abstain, because self-indulgence is the token of a worldling, and self-denial, of the Christian. v. 25.

6. We should abstain, because the momentary gratification of appetite is of no worth compared with an eternal crown. v. 25.

7. We should abstain, because indulgence will make our battle with self and sin all the harder to win. v. 26.

8. We should abstain, because the bodily appetites, if indulged, may imperil the salvation of our immortal souls. v. 27.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Explain the weak, race, prize, striveth for mastery, temperate, crown, beateth the air, keeping under the body, castaway, etc. . . . The Christian duties here urged and exemplified . . . Motives to total-abstinence as here presented. (See Additional Practical Lessons.) . . . Make the lesson practical on the subject of gospel temperance. . . . Show the evils of use of liquor, especially wine, beer, etc. (1) In example upon others. (2) In influence upon the body. (3) In fostering appetite. (4) In degradation of character. (5) In leading to want. (6) In leading to crime. . . . Illustrations. Power of example. A reformed drunkard saw a church member entering a tavern for a drink. "If it is right for him it is right for me." He followed, and in an hour had fallen back forever to his old habits. . . . A young man said once, "I am worth \$75,000, and I will give half of it to any one who will give me power to pass that liquor store without going in." . . . Achilles, dipped in mystical river, was invulnerable, except in the heel which had not touched the water. So many are strong, except for one appetite for liquor. . . . the great Chicago fire began with a candle overturned by a cow—an illustration of ruin wrought by a small sin, as one glass of beer or wine. . . . Warn against malt liquors, which are making drunkards of young men by the thousand in our land.

Primary and Intermediate.

BY M. V. M.

Make two ways on the board—one straight, leading to a cross with a crown above it, the other with branches striking out here and there, and finally ending in a downward course. Name some of the by-ways, and picture the life of two boys. Almost any teacher

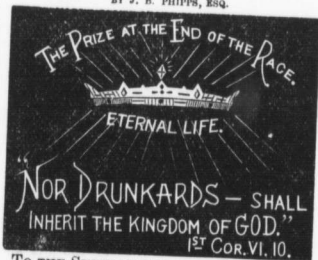
can make a true picture of lives whose course she has known. Here is the race and the prize to be won. The by-paths lead from each alike, but one goes straight ahead—the other turns down this alley of disobedience, that way of falsehood, may be going on to theft. Sometimes the racer turns back and starts again on the straight path, but here are evil companions waiting at this turn. One gives him a cigar, one teaches him to play cards and if he goes on this path he will soon come to a saloon.

Tell about the awful disease in our land which kills more than sixty thousand people every year, and sends a great many more to prisons, to work-houses and insane asylums. This disease is far worse than smallpox, and yet people do not seem much afraid of it! See if children can tell the name of this disease and print it in large letters, "Intemperance kills." Why does it kill? Tell that in all intoxicating drinks there is alcohol, which is poison. A simple illustration of what alcohol does to an egg will impress the children greatly, or setting a little of it on fire, and telling them that it burns in the stomach, will, perhaps, waken a dread which words cannot. What is the safe way? Not to touch, or taste or handle. If boys and girls want to follow the straight way which leads to the cross and the crown, they must not follow any of the by-ways.

References. FOSTER'S PROSE: Vol. I. 26, 1200, 4688, 4848. Vol. II. 8034, 8628, 10231, 1026. POETICAL: Vol. I. 1724, 2583. Vol. II: 3875. FREEMAN: Obligations of law, 879; The race, 884; Training for the race, 864; Chaplets, 864; Boxing, 865; The herald, 866.

Blackboard.

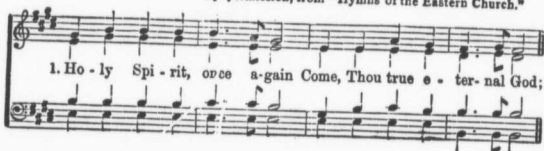
BY J. B. PHIPPS, ESQ.



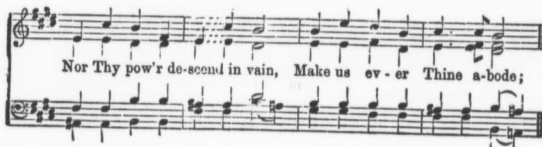
To the Superintendent.—To-day's lesson being "the race and the prize," you can review the blackboard design by first speaking of the ancient races and contests, the prizes of which were crowns or wreaths of leaves. The race we run is from the cradle to the grave; every one is a contestant, but our prize is an immortal crown of life. This prize no drunkard can obtain.

HOLY SPIRIT, ONCE AGAIN.

By permission, from "Hymns of the Eastern Church."



1. Ho - ly Spi - rit, once a - gain Come, Thou true e - ter - nal God;



Nor Thy pow'r de - scend in vain, Make us ev - er Thine a - bode;



So shall Spi - rit, joy, and light Dwell in us, where all was night.

2 Witness in our hearts that God
Counts us children through His Son,
That our Father's gentle rod
Smites us for our good alone;
So when tried, perplexed, distrest,
In His love we still may rest.

3 Lord, preserve us in the faith,
Suffer nought to drive us thence—
Neither Satan, scorn, nor death;
Be our God and our defence;
Though the flesh resist Thy will,
Let Thy Word be stronger still.

4 And at last when we must die,
O assure the sinking heart
Of the glorious realm on high
Where Thou healest every smart,
Of the joys unspeakable,
Where our God would have us dwell.

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