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Vol. XII.]

[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 14.]

AUGUST, 1881.

[No. 8.

TABLE OF CONTENTS.

	PAGE.		PAGE.
My Work	225	The Lord's Prayer in Death	226
The Teacher	225	EDITORIALS	227
The Sinking Ship	226	BOOK NOTICES	231
Above His Business	226	SUNDAY-SCHOOL LESSONS	233

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.

Published Monthly, 32 pages, at the low rate of

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LESLIEVILLE, Toronto, January 27, 1881.

MR. GEORGE DAWSON :

DEAR SIR,—In reply to your inquiries regarding the Williams' Singer Machine which I purchased from the Company twelve years ago, I am happy to be able to state that it has proved to be a first-class article in every respect. It has been constantly in use during the past twelve years, and has done all kinds of sewing with perfect satisfaction. It works as well to-day as when first used, and is nothing the worse of the wear yet. MRS. GEORGE LEFLIE.

In consequence of the rapid increase of our business we have been obliged to remove our Toronto Office to larger and more commodious premises in the new building adjoining the Mall Office.

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GEO. DAWSON Agent.

SUNDAY SCHOOL BAZAR

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XV.]

AUGUST, 1881.

[No. 8.

My Work.

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell ;
But I could follow by my Master's side,
And watch the marred face I loved so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully ;
I did not know the Master placed them there,
" Handfuls of purpose " that He left for me.

I could not cast the heavy fisher net ;
I had not strength or wisdom for the task ;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea ;
Or ever that I knew his smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry ;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich
and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear, the tiniest work for Thee
Finds recompense beyond our highest thought ;
And feeble hands that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be ;
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee !

—London Christian.

The Teacher.

I saw a teacher building slow,
Day after day as passed the years,
And saw a spirit temple grow
With fear, and hope, and often tears ;
A mystic palace of the soul,
Where reigned a monarch half divine,
And love and light illumed the whole,
And made its hall with radiance shine.

I saw a teacher take a child,
Friendless, and weak, and all alone,
With tender years, but passions wild,
And work as on a priceless stone ;
Out of the rude and shapeless thing,
With love, and toil, and patient care,
I saw her best ideal spring—
An image pure and passing fair.

Upon a canvas ne'er to fade
I saw her paint with matchless art,
Pictures that angels might have made
Upon a young and tender heart ;
And growing deeper for the years,
And flowing brighter for the day ;
They ripened for the radiant spheres,
Where beauty ne'er shall pass away.

Teacher ! Farewell ! For all thy care,
We long shall love thy cherished name ;
For all thy toil we give a prayer,
For all thy love we give the same.
Farewell ! Be thine the happy years,
And thine the hope, and faith, and trust ;
That when the dawn of heaven appears,
Thy crown may shine with all the just.

—By Wm. Oland Bourne.

The Sinking Ship.

The ship "Britannia," which struck on the rocks of the coast of Brazil, had on board a large consignment of Spanish dollars. In the hope of saving some of them a number of barrels were brought on deck, but the vessel was sinking so fast that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a midshipman rushed back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing!" shouted the youth. "Escape for your life! Don't you know the ship is fast going to pieces!"

"The ship may," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

His remonstrances were answered only by another flourish of the hatchet, and he was left to his fate. In a few minutes the ship was engulfed in the waves.

We count such a sailor a madman, but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle. And yet the only riches we can hug to our bosom with joy in our dying hour are the riches of grace through faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark hour comes. It will come to all.—*Exchange.*

Above His Business.

"I wouldn't do that," said one clerk to another, whom he saw doing a disagreeable piece of work.

"It must be done, and why shouldn't I do it?" was the excellent reply.

In a few minutes the wouldn't-do-it clerk, ashamed of his remark, was assisting the clerk who was not above his business.

In Scotland there is a branch of the legal profession known as "Writers to the Signet." A young gentleman was apprenticed to one of these writers. The youth

thought himself a very fine sort of person, much above ordinary apprentices.

One evening the master desired him to carry a bundle of papers to a lawyer whose residence was not very far off. The packet was received in silence, and in a few minutes the master saw a porter run in the outer office. In a few minutes the youth walked out followed by the porter carrying the parcels.

Seizing his hat the master followed, overtook the porter, relieved him of the packet and walked in rear of the apprentice. The lawyer's house being reached, and the door bell rung, the youth called out,—

"Here, fellow, give me the parcel!" and slipped a sixpence in his hand without looking around.

"Here it is for you!" exclaimed a voice which caused the youth to turn around. His confusion as he beheld his master, made him speechless. Never after that was he above his business.—*Youth's Companion.*

The Lord's Prayer in Death.

A Sabbath-school scholar was dying. Her friends had gathered around to listen to her dying words. After she had been raised in bed, and had spoken a few words to each one, she said:

"Now, mother, I would like to have you lay my head down on the pillow."

Her request was granted. Her head was laid down as quietly and softly as could be done by tender hands.

"Now," said she, "I want to say the Lord's Prayer, just as I said it when I was a little child."

Slowly and fervently that beautiful prayer was uttered. For a few minutes a smile played around the lips of the dying girl, and then her happy spirit winged its way to that better land where prayer is lost in praise.—*Selected.*

AN experienced worker, who has a keen appreciation of the duties and responsibilities of the average Sunday-school teacher, writes in the following enigmatical, but suggestive manner:

TEA CHEERS TEACHERS.
TEACHER TEACH HERE.

Authorized Publications of the Methodist Church of Canada.

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Address, **WILLIAM BRIGGS,**
Publisher, Toronto.

The Sunday School Banner.

Rev. W. H. WITROW, M.A., EDITOR.

TORONTO, AUGUST, 1881.

SUNDAY-SCHOOL PERIODICALS !

**ENLARGED IN SIZE!
IMPROVED IN QUALITY!
REDUCED IN PRICE!**

To introduce these Periodicals still more largely into our Schools, the following very SPECIAL OFFER for new orders is made.

For SIX MONTHS from July 1st, the price per Copy will be reduced as follows :

PLEASANT HOURS, enlarged series.....	10 cents.
SUNBEAM, " ".....	6 "
S. S. BANNER, " ".....	80 "

The regular rates will also be reduced at the end of the year.

THE above announcement will give some idea of the changes and improvements to be made in the Sunday-school Papers. *Pleasant Hours* is to be considerably enlarged, and, by printing part of it in smaller type, it will be made to contain very much more matter. At the same time the price will be reduced, lower, we believe, than that of any other Sunday-school paper in the world giving

the same amount and quality of reading matter and engravings.

The *Sunbeam* will be enlarged to nearly double its present size, without any increase in price. The reduction in the regular rates of *Pleasant Hours* and the BANNER will take place at the end of the year. We could not, in justice to those who have paid full price to that time, make the reduction at an earlier date. But, in order that all Schools that do not yet take these periodicals, may at once become acquainted with them, we make the above very special offer, being confident that when once introduced they will keep their own place in our own schools.

It will be seen that \$1.00 will pay for 10 *Pleasant Hours* for six months; 60 cents for 10 *Sunbeams*; and \$3.00 for 10 BANNERS, for the remaining six months of the year.

International Sunday-school Convention.

Pressure of work in connection with the Convention has prevented our preparing a special account for the BANNER, of this great gathering, beyond the "Convention Notes" given on another page. We, therefore, reprint from the *Methodist Magazine* the brief notice prepared for that periodical :

This great gathering, which has just closed its sessions in our city, is, we think, the most important religious assembly which has ever met in Canada. It represented, by accredited delegates, not only the Sunday-school work of this great continent, but also, in some degree, that of Great Britain and the continent of Europe as well. Never, we think, have so many active Christian workers, drawn from so wide an area, assembled in the Dominion; if, indeed, in America. From the everglades of Georgia, from the cotton fields of the Carolinas, from the cane-brakes of

Alabama, from the rice-fields of Louisiana, from the cypress forests and orange groves of Florida, from the vast prairies of Iowa and Kansas, and from the far-distant Washington Territory—

Where rolls the Oregon and hears no sound
Save his own dashing—

from almost every part of this Dominion and from almost every great city on this northern continent, were assembled a host of earnest-souled, warm-hearted, well-trained Sunday-school workers—lawyers, bankers, merchants, statesmen, teachers, and preachers, to devise wise methods and liberal measures for carrying on God's work in the world. Many of the veterans of the Sunday-school host were there—B. F. Jacobs, John B. Vincent, Father Chidlaw, W. P. Paxon, C. B. Stout, General Cowden, L. H. Biglow, William Reynolds, Prof. Sherwin, Governor A. H. Colquitt, D. McLean, S. H. Blake, and many others, who have for years devoted their best energies to this glorious work. Including visitors, there were probably not less than 1,000 present from abroad. From Georgia alone there were over 80. The writer accounts it one of the great honors of his life to have been elected Secretary of this august body.

The Convention was a most harmonious and successful one. The Pavilion in which it met, with its broad area, its two galleries, its large conservatory, its beautiful surroundings—fountain and flowers, with the blended Union Jacks and Stars and Stripes, gave admirable accommodation. But in the evenings, even this space was crowded to the utmost, and overflow meetings were held in the neighbouring churches. The welcome of our foreign visitors to our homes and hearts, was most cordial, and their responses were most hearty. The religious influence throughout was most hallowed, growing deeper and deeper to the close. Such singing was never heard. The grand old hymns which have been the marching songs of the Church from victory to victory, rang out with a triumphant power that thrilled every soul. Callous, indeed, must have been the heart that was not stirred to its depths as at the closing meeting the vast assembly, each clasping the hands of his neighbour on either side, sang, "There is

a Fountain filled with Blood." "I never expect to be happier," said a horny-handed veteran from Iowa, to the writer, "till I sing the song of Moses and the Lamb on high."

The subjects discussed were eminently practical: The Progress of the International Lessons among the Nations; Provincial, State, and Local Organization; the Duty of the Church to the Sunday-school; the Art of Teaching; Self-training and Teachers' Meetings; Work of Missions in the Sunday-school, and the like. The lessons taught or suggested by these discussions, to the hundreds of delegates and visitors, cannot fail to be an inspiration to renewed zeal in their blessed toil, in their various and far-scattered fields of labour.

Much important business was also performed in committees. Arrangements were made for more aggressive work than was ever before attempted, involving, before the meeting of the next Convention, the expenditure, including the expenses of the Committee who select the International Lessons for the whole world, of over \$20,000, most of which was pledged upon the spot by the representatives of the different states and provinces. It is only nine years since this scheme was adopted by the Indianapolis Convention, and already it has belted the globe, and exhibits the "promise and the potency" of incalculable good.

Another benefit of these conventions is the cultivation of international friendship and good will. These thousand visitors—preachers, teachers, statesmen, and "elect ladies" not a few, are the moulders of opinion in their neighbourhoods. Their sojourn among us, and the hospitalities it has been our privilege to extend, have made them our friends forever. Not one of the least of these was the courteous invitation of Lieut.-Col. Gzowski and lady to a charming garden-party, at their beautiful grounds. By such kindly amenities the bonds of friendship will be knit closer and closer, and such influences will go far to prevent any rupture of the peaceful relations which for now well-nigh seventy years have subsisted between the two great English-speaking races which occupy this continent.

Convention Notes.

AMONG the interesting Sunday-school documents and papers which came to our desk, as Secretary of the late Sunday-school Convention, was the letter from President Garfield, expressing his regret that he was unable to accept the invitation to attend the Convention. "It would give me," he says, "much pleasure to be present with you at Toronto, and in this way testify my earnest sympathy and deep interest in the good work to be done, with my sincere wishes for the abundant success of the individual efforts of the members of the Convention, and with the hope that the meeting may be productive of good and permanent results,

I am, very truly yours,

(Signed) J. A. GARFIELD."

It is very gratifying to find the chief magistrate of a nation, of fifty millions of people, thus expressing his "earnest sympathy" with this great moral movement—not that the Sunday-school is dependent on the patronage of the great, but the great do honor to themselves in recognizing its high significance.

This letter derives additional interest from the tragic fate which, since the above lines were written, has befallen the good man whose honoured name it bears.

The religious fervour of the opening and closing address of the President of the Convention—Ex-Vice-Chancellor Blake, stirred the deepest feelings of every soul, and endeared him as a Christian to the hearts of those who had before admired him as an upright judge and earnest philanthropist.

The greetings from abroad, from Scotland, Sweden, Denmark, and Germany, were also of deep interest, to all of which appropriate answers were returned. Among the other communications from the Fatherland, were copies of "Die Sonntags-Schule," and "Der Sonntags-Schule-

freund," admirable papers for scholars and teachers, published at Berlin. The motto on the former retains its sweetness in any language, "Lassit die kindlien zu mir kommen, und wahret ihnen nicht, dem solcher ist das Reich Gottis." Marc. 10. 14. The latter contained the programme of the Toronto Convention, showing that the eyes of the whole Sunday-school world were upon us.

The addresses given were admirable. One brother in black received a heartier ovation than even the Governor of Georgia.

One of the good points, as illustrating the benefit of organization and obedience to authority, made by B. F. Jacobs, of Chicago, was the story of the sense of re-assurance of safety, when the city was at the mercy of a turbulent mob, caused by the "tramp! tramp!" of a little company of United States "boys in blue." A riotous Irishman addressing a compatriot in the ranks said: "Arrah, now, shure yez would'nt be afther shootin' a fellow, would yez?" "Just as the Captain says," was the reply; and with similar organization, discipline, and obedience to our Great Captain, the Sunday-school host would be invincible.

The Rev. Dr. Burns told a touching story of President Lincoln, when burdened beneath the weight of the war, responding to the cry of a sick child, and at the eager petition of its mother pardoning the child's father. "And what means this great gathering," he asked. "It was the child's cry that did it. The sense of the need, the vast multitude of little ones in the world, concerning whom it is the will of our Heavenly Father that not one should perish."

The Chautauqua Calendar for 1881.

The following is an outline of the programme at Chautauqua during the present season:—

C. S. L. (Chautauqua School of Languages), opens Thursday, July 7, and closes Thursday, Aug. 18.

C. T. R. (Chautauqua Teachers' Retreat), opens Tuesday, July 19, and closes Tuesday, Aug. 2.

C. F. M. I. (Chautauqua Foreign Missionary Institute), opens Saturday, July 30, and closes Thursday, Aug. 4.

C. S. S. A. (Chautauqua Sunday-school Assembly), opens Tuesday, Aug. 2, and closes Monday, Aug. 22.

C. S. T. (Chautauqua School of Theology), will be formally inaugurated Tuesday, Aug. 16.

SPECIAL DAYS.

Grand opening—Saturday, July 30.

Anniversary, C. M. F. I.—Monday, Aug. 1.

Temperance Day—Tuesday, Aug. 2.

Eighth Annual Assembly Opening—Tuesday, Aug. 2.

Anniversary C. L. S. C.—Saturday, Aug. 6.

Christian Commission and Army Chaplain Day—Saturday, Aug. 6.

Look Up Legion Anniversary—Wednesday, Aug. 10.

Special Competitive Examination—Wednesday, Aug. 10.

Denominational Congresses—Wednesday, Aug. 10.

Chautauqua Alumni Day—Thursday, Aug. 11.

Illuminated Fleet—Thursday, August 11.

C. L. S. C. Class ('82) Vigil—Thursday, Aug. 11.

Anniversary, Dedication St. Paul's Grove—Saturday, Aug. 13.

National Day—Saturday, Aug. 13.

Formal Opening C. S. Theology—Tuesday, Aug. 16.

C. L. S. C. Camp Fire—Tuesday, Aug. 16.

Competitive Examinations—Wednesday, Aug. 17.

Phi Kappa Psi Day—Thursday, Aug. 18.

Naval Engagement—Friday, Aug. 19.

Children's Processional Day—Saturday, Aug. 20.

The Farewell—Monday morning, Aug. 22.

Denominational Prayer Meetings every Wednesday evening, at 7 o'clock.

C. L. S. C. Round Table Conferences will be held on Mondays, Wednesdays, and Fridays.

We are glad to know that a great many Canadians will this year be present. Chautauqua is one of the most charming spots for summer rest and recreation that we know. It is within easy access to Toronto, and Western Canada. By leaving here at 7 a.m., one reaches Chautauqua at 4 p.m. Last year return tickets were issued for \$5, and we suppose will be again. A fee of \$1.50 per week will give

one access to all the lectures, concerts, and other meetings. The Fisk Jubilee Singers will be present the whole time. The famous Palestine Park—a large model, showing the mountains, streams, cities, &c. of Palestine; the model of Jerusalem, of the Tabernacle; the Oriental House and Museum; Section of the great Pyramid, &c., are all open to the inspection of visitors, under the conduct of experienced guides. The lectures alone for 1881 cost over \$12,000. Board and lodging can be had in cottages, or hotels at from \$1 25 to \$2.50 a day. Companies renting tent^s can reduce expenses considerably. For information as to board, &c., and copies of programme, write to A. K. Warren, Esq., Mayville, Chautauqua, Co., N. O.

From the annual announcement we quote the following:

Chautauqua is a vast educational, religious, and recreative institution, to which tens of thousands resort every season; the "Original" of all the modern "Assemblies," and a centre of intellectual and religious influence. Chautauqua is nine miles south of Lake Erie and seven hundred and fifty feet above it. Its elevation is fourteen hundred feet above the ocean; "the place where one can find the perfection of water scenery and the purity of

mountain air." Not the least among its attractions is its freedom from the pests of summer resorts, such as mosquitos, flies, and other troublesome insects.

The meetings for 1881, will embrace the Annual Sessions of "The National Educational Association," "The Chautauqua Teachers' Retreat, and School of Languages," "The Foreign Missionary Institute," "The Chautauqua Musical College," and the Eighth Annual Session of "The Chautauqua Sunday-School Assembly," and the various meetings connected with the "C. I. S. C." (Chautauqua Literary and Scientific Circle), with Lectures, Concerts, Class Drills, Stereoptical Exhibitions, Fire Works, Illuminated Fountains, Illuminated Fleet, and Sham Battles on the Lake, &c., &c., giving variety, instruction, and entertainment.

The Association have erected at great expense may fine public buildings, among them an Amphitheatre, which as an audience room is almost perfect. But, in lighting their beautiful forests and the public buildings with the "Brush Electric Light," the Association have placed themselves, as heretofore, in advance in adopting and having the best of everything.

All who go are delighted, and are sure, if possible, to go again. Ministers, and Sunday-school Teachers especially, will gain great pleasure and profit from a visit.

SPEAKING of "cheap" Sunday-school literature, the *Western Christian Advocate* says:—"Some people buy cheap, that is adulterated, quinine, and shake with chills and ague to pay the difference. Quinine that don't cure is high. Sunday-school literature that teaches nothing, or that teaches falsely, is high—very high." The late Convention also deprecated the attempt to secure cheapness at the loss of efficiency.

Book Notices.

New Cyclopaedia of Prose Illustrations, Adapted to Christian Teaching. By the Rev. ELON FOSTER, D.D. Second series, large 8vo., pp. 791. New York: T. Y. Crowell; and Methodist Book Rooms, Toronto, Montreal, and Halifax. Price, cloth, \$3.75; sheep, \$4.50.

Cyclopaedia of Poetry. Second series, embracing Poems descriptive of the Scenes, Incidents, Persons, and Places of the Bible, also Indexes to Foster's Cyclopaedias. Same Author, and Publishers. 8vo., pp. 748. Price, cloth, \$3.75; sheep, \$4.50.

"The worst thing a minister can do (leaving immoralities aside)," says that veteran editor, Dr. Curry, "is to preach poor sermons. Whatever means, therefore, are not immoral may be resorted to, to remedy this evil, and should be freely used to make the sermon really good." Nothing so adds to the beauty and force of a discourse as appropriate illustrations. They are like the jewels in a ring, causing it to flash with brilliance. They are like the flowers in a parterre, causing it to exhale rich sweetness. The Great Teacher abounded in parables and illustrations, and "without a parable spake He not" unto the people. Happy is the man who, as teacher or preacher, possesses this gift of illustration. It is this gift that lends such a perennial charm to the sermons of Guthrie, of Spurgeon, of Talmage, of Beecher, of Moody, and of our own lamented Punshon, and of every great popular teacher.

But if a man possess not this gift in himself he should seek to obtain it. If he have it he should cultivate it. None other, next to the grace of God in the heart, will make his ministry so successful. Often an apt illustration is the feather that wings the arrow of truth with unerring aim to its object. It is the glittering point which enables it to pierce the armour of indifference. It is the barb that prevents it being withdrawn. The attention of many a careless hearer will be arrested and riveted by a graphic illustration, and he will often remember the illustration and the lesson it conveys when he has forgotten everything else.

The gift of originating good illustrations is comparatively rare. Hence the great boon which books like those of Dr. Foster's confer. They enable us to enrich our discourses with the best thoughts of the world's best thinkers, and what is more they enable us at once to find appropriate illustrations on almost every conceivable topic. No man

living has had so large an experience in the preparation of such books. The fact that thirty-four thousand volumes are in the hands of clergymen and other teachers is the best demonstration of their practical usefulness. They have the commendation of the Bishops of the M. E. Church, and of the most distinguished ministers of all the churches. To the Sunday-School Superintendent and Teacher they are of special value, because the BANNER notes on each lesson make specific reference to the sections which illustrate these lessons.

The poetical series is one of rare value. Almost every person, place, or event mentioned in the Bible finds rich illustration. Here are the grand poetic gems of the grandest literature of the world, which

"Glean jewel-wise
On the extended finger of all time."

And here is many a humbler poem, which has been culled, like the sweet wood violet, from some shady nook of literature, and would be sought for elsewhere than here in vain. One is amazed at the wide range of reading of the compiler. Scarcely any great author in our language, in prose or verse, is not represented in these portly volumes. The good taste manifested is not less conspicuous than the wide range of reading. But most of all is he remarkable for his tireless industry as indicated by the very minute and copious indexes of his four volumes, which are given in the last one. They occupy no less than 250 double column, 8vo pages. There are five in all, showing the various subjects treated, or persons referred to. The various authors quoted, and the various texts illustrated. By means of these 100,000 references the entire series are readily classified and made doubly accessible and useful.

Twenty years ago a railway accident disabled the author of these books from regular pastoral service. One Sunday afternoon, he says, while waiting with empty hands, the seed thought which developed into these four volumes dropped into his mind. Some years after a clerical friend wrote, "I thank God for your injury, for, without it, I suppose, we should not have had your eminently helpful books." We would hardly like to put it just that way, but we rejoice that he has been enabled to render such valuable service to the Church of God.

THE old publishing firm of John Lovell & Son, Montreal, who have done so much for Canadian literary and publishing interests, have in press a volume which will be of great service to the business and professional community. It is a new Directory of the Pro-

vince of Ontario, with brief statistics of all the cities, towns, and villages; and an alphabetical list of all the business firms and persons therein. The specimen pages before us indicate that it will be a work of great thoroughness and usefulness.

The Lyceum Library. Youth's Series. No. 1. New York: Philipps & Hunt; and all Methodist Book Rooms.

In connection with the admirable course of reading for young people projected by Dr. Vincent, and now in course of publication in our *Pleasant Hours*, he has projected also a Youth's Library Series. The first number is before us. It contains 44 pages, 8vo., in stiff manilla covers, for ten cents. It consists of four stories from English history: "The Two Kings," a tale of the stormy days of Richard III.; "The White Rose of England," in the time of Henry VII.; "Five Stages in the Life of a Great Man,"—Cardinal Woolsey, and "A Queen who was not a Queen,"—the pathetic story of Lady Jane Grey. This is certainly a charming way to learn the grand old story of English history. The book is fascinating as a novel, and we hope will drive out the dime trash that is ruining many a boy. We hope that parents will encourage their children to take up our Sunday-School Reading Course, and supplement it with this Youth's Library Series. It will be worth a fortune to any boy or girl who will prosecute it.

The Canadian Methodist Magazine; 96 pp., 8vo. WILLIAM BRIGGS, Toronto. \$2 a year; \$1 for six months; single numbers 20 cents—a \$1.20 premium for 30 cents.

The XIVth volume of this Magazine opens with vigour. It gives a steel portrait of Dr. Punshon, with eloquent tributes to his memory by the Revs. Dr. Douglas, and Hugh Johnston, who was with him in his last journey from Italy. Grace Green contributes a charming and well illustrated article on the "Yellow Tiber," and the Rev. D. G. Sutherland an admirable paper, also well illustrated, on Northern Palestine and Damascus. "The Apostle of Kerry" is an account of a famous Irish Evangelist; and Prof. Shaw gives an able review of the Revised New Testament. The Editor records the grand story of Gustavus Adolphus, the Protestant hero of Sweden, and describes the "great duel of the 17th century"—the terrible Thirty Years' War. In his Roman story he depicts the luxury of the vast Roman Baths, and the passion for gambling which possessed the fashionable Roman world. The Conferences of the S. S. Convention, etc., are duly noted. The circulation of this Magazine is steadily increasing. The present is a favourable time to subscribe.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE PENTATEUCH.

AUGUST, 1881.

A. D. 1491

LESSON VI.—THE PASSOVER; or, Christ our Sacrifice.

August 7.

GENERAL STATEMENT.

The long agony of three hundred years is now ended, and a nation is to be born in a day. The last night in Egypt is one of strange services under a divine command. Each family of the assembled people have provided themselves with a lamb, which during four days has been kept with care, a meek, unconscious offering, awaiting the sacrifice. Just as the sun sends its last red rays across the Nile—that river which their eyes shall see no more—the head of each household goes forth, and slays the innocent victim. As the blood pours forth it is caught in a basin; a tuft of hyssop branch is dipped in it, and dripping with the crimson stream, is dashed upon the front of the house in three great stains, on each side of the door and above it. The children, gazing with wonder and awe upon the scene, are quickly called within the house, and all are solemnly warned not to pass without the blood-stained door until the morning, for the Angel of Death will be abroad, and none may meet him unprotected. Soon the roasted body of the lamb, perfect and unbroken, is laid upon the table, with thin cakes of unleavened bread and bitter herbs. Around the table stand the entire family, robed and sandaled for a journey. With a solemn joy they partake of the simple repast, at once bitter and savoury, and each one eats a portion of the slain lamb, whose blood alone has saved them. At midnight, while gladness reigns throughout Goshen, a cry goes sounding along the Nile, from sea to cataract. It is the wail of a smitten people, for in every house there lies one dead. It rises from the palace of Pharaoh, whose son, the heir of the two kingdoms, is in the arms of the destroyer. It echoes from temples, amid sphinxes and pyramids, where priests are beating their breasts over the sudden death of the bull Apis, and the calf Mnevis, and the goat Mendes, the objects of a nation's idolatry. Thus on the land and on the idols of Egypt alike falls the sword which proclaims Jehovah as the one and the only true God.

Exod. 12. 1-14.

[Memory Verses, 11-13.]

1 And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Deut. 16. 1: Observe the month Abib, and keep the passover unto the Lord thy God. Esther 3. 7: In the first month (that is, the month Nisan).

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

1 Pet. 1. 19: The precious blood

Explanatory and Practical.

Verses 1, 2. The Lord spake. Rather, "had spoken" just before the final announcement to Pharaoh in the previous chapter. **In the land of Egypt.** A clause inserted to indicate that this was the last message of God to his people while they were still in Egypt. **This month.** The month Abib or Nisan, corresponding to parts of March and April; the month when barley ripens in the Orient. **First month.** The civil year continued to begin with Tisri, or September; but the ecclesiastical year, by which the feasts were reckoned, now began with the month in which the nation was born. 1. It is well to commemorate, not only the day of our natural, but also of our spiritual, birth.

3, 4. All the congregation. Through the elders and heads of families. **The tenth day.** The lamb was chosen four days before it was slain, not only in order to allow time for the service without undue haste, but also that its presence might keep the spiritual teachings of the event before the minds of the people. In later ages, the lambs were provided at the temple only a day or two before the feast. **A lamb.** The word in Hebrew is used to mean both a lamb and a kid. **For an house.** Jewish tradition fixed ten persons as the lowest number for a single lamb, and each was to eat a piece at least as large as an olive. Thus the passover was made to suggest the fellowship of God's people. **His neighbour next.** Since all were regarded as brethren and members of one family, they were to unite in the festival according to neighbourhood, and not according to choice. 2. See here a picture of the unity which should characterize God's Church.

5, 6. Without blemish. Perfect in all its parts, and free from disease; as fitting its holy purpose, and representing a complete consecration. 3. God's claim is first, not last, for the most valuable, not the worthless of our possessions. **Of the first year.** The expression would indicate one less than a year old, while its flesh is tender and agreeable. **Sheep...goats.** Those who could afford a lamb chose it; but a kid might be accepted. **Keep it up.** "Keep it carefully:" as a choice and precious trust. Some commentators have thought that this was during the days of

of Christ, as of a lamb without blemish and without spot.

6 And ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Matt. 27. 46, 50: And about the ninth hour Jesus cried with a loud voice, ... Jesus, when he had cried again with a loud voice, yielded up the ghost.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, where in they shall eat it.

Heb. 12. 24: The blood of sprinkling, that speaketh better things than that of Abel.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

1 Cor. 5. 8: Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the pertenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

Luke 12. 35: Let your loins be girded about, and your lights burning. 1 Pet. 2. 11: As strangers and pilgrims.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

the plague of darkness upon Egypt. **Until the fourteenth day.** The day of the feast, the day of going out from Egypt, and, fifteen hundred years afterward, the day when Jesus died upon the cross. **The whole assembly.** Not all being assembled in one place, but each family at its own home. **Kill it.** Life must go for life; sentative in the slain lamb. **In the evening.** Literally, "between the evenings," that is, between the decline of the day and before sunset, so that the feast could take place in the evening. (See Analytical and Biblical Outline for reference to Christ.)

7. **Take of the blood.** 4. The blood of God's lamb is too precious for its virtue to be lost. 5. The blood must not only be shed but appropriated and used. It is not enough for us that the Lamb of God has died, each one of us must obtain the merit of his blood. **Strike it.** With a bunch of hyssop (ver. 22), a tufted plant, the blood was to be smeared on the front of each house, which was to be regarded for the time being as an altar, since as yet there was no place for sacrifice and no ordained priesthood. After the establishment of the temple, the sprinkling of blood upon the altar took the place of this part of the service, but among the Samaritans on Mount Gerizim it is still maintained in the prescribed form, and every tent-entrance is dashed with blood. **Side posts.** The posts at each side, rather than the door itself, which in a warm country like Egypt might be sometimes wanting. **Upper door post.** The lintel or beam over the top of the door, where the confess before all the world that we are redeemed by the blood of Christ. 7. How precisely the way of salvation is pointed out, and sprinkled on the threshold, because it was too sacred to be trodden under foot.

8, 9. **Eat the flesh.** As a token of personal and joyful acceptance of the salvation so freely and so wonderfully wrought. 8. We must make Christ a part of our very life, and have him enter into all our being. **Unleavened bread.** Partly because on the night of the original passover the meal was too hasty to allow the bread to be leavened; partly as an emblem of the completeness of their consecration, leaven being a symbol of impurity. **Bitter herbs.** On, rather than with, the bitter herbs, which commemorated the bitterness of their bondage, while the savoury meat showed the gladness of their deliverance. Even in our Canaan we are not to forget our Egypt. **Not...raw.** As some might do in the haste of departure. **Soddened...with water.** Boiled: as thereby the juices of the meat would be lost and its members might become separated. **Roast with fire.** The tra-tre lamb upon wooden spits fixed precisely in the form of a cross. **His head with his legs.** It was important for the spiritual broken. John 19. 36. **The pertenance.** The heart, lungs, liver, and perhaps the intestines, which may have been taken out, cleansed, and replaced.

10, 11. **Nothing remain.** As it was a sacred feast and not to be regarded as common food. **Burn with fire.** Since it might be impossible to eat the entire body, a provision was made for what was necessarily left. **Thus shall ye eat.** These regulations were for the first passover only. **Loins girded.** The loose garments tucked up and ready for travelling. **Shoes.** In the East people rarely wear their sandals while at meals, or, indeed, at any time while in the house. **In haste.** That they might be ready to march instantly after the fulfillment of the feast. **The Lord's passover.** The words convey the idea of passing rapidly, as a bird with outstretched wings. The "passing over" of the blood-sprinkled homes gave a name to the feast.

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13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Rev. 7. 3 : Hurt not the earth... till we have sealed the servants of our God in their foreheads. Rev. 9. 4 : Hurt...only those men who have not the seal of God in their foreheads.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generation; ye shall keep it a feast by an ordinance forever.

12, 13. I will pass through. The word here is not the same with that translated "passover." **Man and beast.** The lower creatures suffer with their sinning masters. 10. How all creation groans as the result of man's sin! Rom. 8. 22. **Against the gods.** Not only in the fact that the gods of Egypt were powerless to protect their worshippers from the stroke of Jehovah; but also, since in the death of the king's son, and of the sacred animals, as the bull Apis, the goat Nendes, etc., the objects of worship themselves were smitten. **The blood... a token.** A token of the faith, obedience, and covenant relation of those who were within. **When I see the blood.** The blood on the door stood as a protection, a shield through which the sword of the judgment-angel could not penetrate.

14. **This day.** The fourteenth of Nisan or Abib: the full moon of the vernal equinox. **A memorial.** It was ever to turn their minds back to the great deliverance, through which they emerged a nation; and it was also to point onward to the sacrifice of Christ who is our passover. 1 Cor. 5. 7. **A feast.** An occasion of solemn joy. **Forever.** It was to be kept in form until the atonement of Christ should be rendered; and in spirit, by the sacrament of the Lord's Supper, as long as the Church remains on the earth.

Time.—The month Abib or Nisan (parts of March and April), B. C. 1491.

Place.—Egypt.

GOLDEN TEXT.

Christ our passover is sacrificed for us.—1 Cor. 5. 7.

LESSON HYMNS.

No. 156, *New Hymn Book.* 6-Sa.

O Thou eternal Victim, slain
A sacrifice for guilty man,
By the eternal Spirit made
An offering in the sinner's stead;
Our everlasting Priest are thou,
And pleadst thy death for sinners now.
Thy offering still continues new;
Thy vesture keeps its crimson hue;
Thou stand'st the ever-slaughtering Lamb;
Thy priesthood still remains the same;
Thy years, O God, can never fail,
Thy goodness is unchangeable.

No. 158, *New Hymn Book.* S. M

Thou very Paschal Lamb,
Whose blood for us was shed,
Through whom we out of bondage came,
Thy ransomed people led.

Angel of gospel grace,
Fulfill thy character;
To guard and feed the chosen race
In Israel's camp appear.

Throughout the desert way,
Conduct us by thy light;
Be thou a cooling cloud by night,
A cheering fire by night.

No. 157, *New Hymn Book.* S. M.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away our stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood, than they.

Believing, we rejoice
To feel the curse remove;
We bless the Lamb with cheerful voice,
And trust his bleeding love.

HOME READINGS.

- M. The first passover. Exod. 12. 1-14.
- Tu. The passover at Sinai. Num. 9. 1-18.
- W. The passover in Canaan. Josh. 5. 10-15.
- Th. Hezekiah's passover. 2 Chron. 30. 15-27.
- F. Josiah's passover. 2 Chron. 35. 1-18.
- S. The returned captives' passover. Ezra. 6. 14-22.
- Sa. Christ's last passover. Luke. 22. 7-20.

QUESTIONS ON THE OUTLINE.

1. **The Selected Lamb, v. 1-6.**
How many plagues had now fallen upon Egypt?
What were they?
What month was the beginning of the religious year of the Israelites?
Why was this month chosen?
What was required to be done on the tenth day of this month?
What were the regulations concerning the choice of the lamb?
Why must the lamb be perfect and without blemish?
Why was it permitted to be chosen from the goats as well as the sheep?
Why was it to be kept so long?
What was then to be done with it?
Whom did this lamb represent, and wherein? **GOLDEN TEXT.**
2. **The Sprinkled Blood, v. 7, 13.**
What was the blood of the slain lamb preserved? v. 22.
What was to be done with the blood?
With what was it to be sprinkled, and where? v. 22.
What was the significance of this sprinkling?
Why were these parts of the house sprinkled, and none other?
How does this represent the relation of Christ's blood to us?
How does it teach the duty of personal appropriation of the sacrifice of Christ?
How is this subject illustrated by Heb. 12. 24; Eph. 1. 7; 1 Pet. 1. 2?
3. **The Solemn Feast, v. 8-14.**
What were the people forbidden to do on that night? v. 22.
What is said in Isa. 26. 20?
What was to be done with the slain lamb?
Why was it to be roasted, rather than boiled?
Why was it left entire?
How did this represent Christ? John 19. 36.
What did the eating of the sacrifice symbolize?
In what sense may we eat Christ's flesh? John 6. 53, 54.
What was betekened by the unleavened bread and the bitter herbs?
In what dress and manner were they to eat it? Why?
What took place that night in Egypt?
How did judgment come upon the gods of Egypt?
Why was this feast called "the passover?"
In what form is it perpetuated among Christians?

TEACHINGS OF THE LESSON.

- What does this lesson teach—
1. Concerning the need of salvation?
 2. Concerning God's way of salvation?
 3. Concerning the danger of neglecting salvation?
- The Lesson Catechism.**—(For the entire school.)
1. What came upon the Egyptians before they would allow the Israelites to go? Ten plagues. 2. What was

the last of these plagues? The death of the first-born. 3. What command was given to each family of Israel just before the last plague? To kill a lamb? 4. What were they commanded to do with the blood of the lamb? To sprinkle it by the door. 5. What were they to do with the lamb? To roast and eat it. 6. What was this service called? The passover. 7. Who is our passover? Christ, slain on Calvary.

Subjects for Study.—The spiritual significance of the passover. The relation between the passover and the Lord's Supper.... The spirit in which the sacrament should be received.

DOCTRINAL SUGGESTION—Redemption through the blood of Christ.

ANALYTICAL & BIBLICAL OUTLINE.
Christ our Passover.

I. AN APPOINTED LAMB.

Take them every man a lamb. v. 3.

"God will provide himself a lamb." Gen. 22. 8

"Midst of the throne.... stood a Lamb," Rev. 5. 6.

II. A CHOSEN LAMB.

Take.... a lamb for a house. v. 3.

"Behold the Lamb of God." John 1. 29.

III. A PERFECT LAMB.

Your lamb shall be without blemish. v. 5.

"Christ.... a lamb without blemish." 1 Pet. 1. 19.

IV. A PREPARED LAMB.

Keep it up until.... the fourteenth day. v. 6.

"Lamb.... from the foundation of the world." Rev. 13. 8.

V. A SLAIN LAMB.

The whole assembly shall kill it v. 6.

"Christ died for our sins." 1 Cor. 15. 3.

VI. AN ATONING LAMB.

Take.... blood and strike it. v. 7.

"Sprinkling of the blood of Jesus Christ." 1 Pet. 1. 2.

VII. A PARTAKEN LAMB.

They shall eat the flesh. v. 8.

"Eat the flesh of the Son of Man." John 6. 53.

VIII. A PROTECTING LAMB.

When I see the blood.... pass over. v. 13.

"We have redemption through his blood." Eph. 1. 7.

ADDITIONAL PRACTICAL LESSONS.
The Blood of the Passover.

1. The blood marks the distinction between Israel and Egypt, between God's people and the world. v. 3-6.

2. The blood which saves must be of that kind chosen and ordained by God, and employed after a specified plan. v. 3-6.

3. The blood must be shed; life given for life, and an atonement rendered, if men are to be saved. v. 5, 6.

4. The blood must be applied by each family for itself; the slain lamb and the shed blood will not avail unless used as the law requires. v. 6, 7.

5. The blood must be used in a prescribed manner, for there are not many ways, but only one way, of faith. v. 7.

6. The blood must be sprinkled in a public place, where every passer-by can see the faith of those within the home; so we are publicly to confess our trust in Christ alone for salvation. v. 7.

7. The blood must cover all, and none must venture beyond its protection. v. 8, 22.

8. It was not the merit or the greatness of the people within the house, but the blood alone that preserved them. v. 13.

CATECHISM QUESTIONS.

3. *Is it not a fearful thing to die?*

It is a fearful thing to die to all but true Christians.

4. *Why is it not a fearful thing to them to die?*

It is not a fearful thing to true Christians to die, because sin, which is the sting of death, is taken away from them; and because they know that after death they shall go to heaven.

1 Cor. 15. 55, 57: O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. 6. 1: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

ENGLISH TEACHER'S NOTES.

The message brought before us in the passage appointed for the lesson must have been a startling one to the Israelites. They had been watching, no doubt, with ever-increasing hope and expectation, the wonders which God had been working on their behalf. Instead of the oppression, the cruelty, and contempt they had so long experienced, they began to find themselves the objects of respect and even of dread. From the latter judgments which fell upon Egypt they had been entirely exempt. Neither in their persons nor in their property had they suffered any injury. They knew that they were soon to go out free. And when they heard that yet one more plague was to come upon the Egyptians, they never could have imagined that they themselves the favored and protected people of Israel, were in any way threatened by it. Great must have been their astonishment to hear that, in spite of all their privileges,

They needed a sacrifice in order to escape the coming judgment. The Lord himself was to pass through the land of Egypt, and not one dwelling could escape his eye. Destruction was coming upon the Egyptians, but would not the children of Abraham, Isaac and Jacob, be exempt from it? On one condition only. It was not: Because of your descent from Abraham; nor, Because you have heard my message; nor, Because you are not sinners like the Egyptians; nor, Because a few among you have not forgotten my ways. It was, "When I see the blood, I will pass over you." Compared with the Egyptians, they might have fancied that they had something on which to pride themselves; but measured by God's standard they were found wanting. They knew, as yet, but little of God's holiness or of his law, and they had probably little

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idea of their own natural condition before him. These things they were to be taught afterward at Sinai. But the one thing it behooved them to learn, before they should depart from Egypt a free people, was the necessity of redemption. The new life, the service of God, the entrance into, and possession of, the Promised Land, all depended upon redemption; all were founded upon redemption.

Here the teacher has an opportunity for pressing upon his scholars their own individual need. They belong, perhaps, to religious families; they have good opportunities of learning the word and the will of God. They come to the Sunday-school, they attend the Church, they conduct themselves respectfully, they enjoy many privileges, they make a fair show before men. But God tries the heart. Neither their steady conduct, nor their attendance at school, nor their church-going, nor their privileges at home, can ensure their acquittal at his judgment-seat. They are, from a human point of view, far better than the ignorant and the careless; but if tried by the divine standard, both classes are found wanting. For "all have sinned and come short of the glory of God;" all are by nature exposed to "the wrath of God revealed from heaven against all unrighteousness;" and all have need of a sacrifice, and can be saved in no other way.

This would be, indeed, a terrible message to deliver but for another that had gone before it. The prominent thing in the announcement made to Moses, and by him to the Israelites, was not their danger or their need; it was that

God had provided a sacrifice for them. The whole matter had been provided and ordered by him, and they had only to avail themselves of it. The way of escape was shown before the peril was revealed. They were first directed to the choice of a lamb, then to the use intended to be made of it—to the killing; to the sprinkling of blood; to the paschal supper, with the manner of its observance and the attitude of its observance—with the loins girt, the feet shod, the staff in hand, in readiness to depart from the land of bondage. And then, when the whole plan of deliverance had been unfolded, the danger was announced, and they hear of the coming judgment, of the Lord passing through the land, of terror, of smiting, of the destroyer, of death, and of their own sure safety only if sheltered behind the blood of the lamb. Strangely as the announcement of the coming danger must have fallen upon their ear, very sweet must have been the assurance of God's love and care for them in thus providing a way of escape. This was the "sweet story of old," which in after years every Israelite father was bound to re-

peat to his family. Chap. 13. 8. And it is the type and shadow of that wondrous story which so many happy little ones have learned at their mother's knee, and which we are bound to relate first of all to every one who is ignorant of it. For the Gospel proclaims first God's provision, and then man's need as inferred from, and as met by, that provision.

There are four steps in the carrying out of the sacrifice commanded for the deliverance of the Israelites; two of them pointing to the gift of God for our salvation, and two to the way in which he has ordained that we should become partakers of it.

The first step is the choice of the lamb. It was to be "without blemish, a male of the first year." This would be the best of the flock. It was then to be kept four days, during which time its excellence and perfection might be seen and admired by all. Thus God gave his only Son "the brightness of his glory," and thus the Lord Jesus walked the earth for three and thirty years, "holy, harmless, undefiled, separate from sinners," so that not one of his bitterest adversaries could find any fault in him.

The second step is the killing. All "the congregation of Israel shall kill it in the evening." Thus God "spared not his own Son, but delivered him up for us all." Thus Christ was "led as a lamb to the slaughter," and "bare our sins in his own body on the tree."

The third step is the sprinkling of blood. Without this there was no safety. For the word was: "When I see the blood I will pass over you." Without this there could be no participation in the benefits secured by the death of the lamb. That death must be made use of. The Israelites must take shelter behind that blood. In this way they were to show their acceptance of God's means of deliverance. Just so is it now. Christ, "the heavenly Lamb," died that we might live, but eternal life is the portion only of those who believe in him. It is not to hear of his death, to read about his death, to be moved by his death, to talk about his death; it is to trust in his death that secures salvation.

The fourth step is the consumption of the lamb at the paschal supper. This is not mentioned as a condition of deliverance, but it is indissolubly connected with it. When the sprinkling had been performed none were to leave the house till the morning. And that evening was spent in preparing and partaking of the paschal supper. It is plainly inferred that those who were saved by the blood all partook of the lamb. And so the soul that is saved by Christ's death receives Christ into the heart.

But there is yet one thing to be observed

in the message. It announces that the sacrifices needed by the Israelites, and graciously provided for them by God, was to be to them

The starting-point of a new life. This is in fact the commencement of the message. "This month shall be unto you the beginning of months; it shall be the first month of the year unto you." And to the people who had so long groaned in Egyptian bondage the words indeed struck the key of deliverance. "The first month of the year!" They told of a fresh beginning, of old things passing away, of a new life whose months and years would be worth the reckoning, because passed in freedom and in noble and joyful service. And the same announcement must also accompany the Gospel message. The consequence of redemption will be a new life. To the slave of sin it will be freedom, to the restless it will be peace, to the empty and craving it will be satisfaction, to the weary it will be rest, to the troubled and sad it will be gladness.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

A word-picture of the circumstances when the passover was commanded.... The purposes served by the passover—(1) To commemorate; (2) To anticipate; (3) To symbolize.... The manner of its celebration: (1) The Chosen Lamb; (2) The Slain Lamb; (3) The Sprinkled Blood; (4) The Feast: lamb, bread, herbs.... How this prefigured Christ. (See Analytical and Biblical Outline.).... What it shows as our duty in relation to Christ. (See Additional Practical Lessons.).... ILLUSTRATIONS. A man dreamed that an immense mountain lay before him, and an enemy was pursuing him, when suddenly a drop of blood fell on the mountain and it dissolved and passed out of sight.... A legend that an enemy once placed in a king's hand a cup of poison. He was about to drink it ignorantly, but on making the sign of the cross, it shivered and fell.... "A stone from the highway, covered with dust, can be made clean by placing in a brook, but to be kept clean must be left there: so a heart needs not only to be placed under the blood, but also to be kept under it.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 229, 231, 1752. Vol. II. 6871, 7894, 10907. POETICAL: Vol. I. 758. Vol. II. 3433, 3854. FREEMAN'S HAND-BOOK: Hour of evening sacrifice, 311; Shoes within doors, 114; Girded loins, 314.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Christ the Lamb of God.* Make a letter S on the board with a serpent's head. Let children tell what short, sad word this stands for. Talk about sin in

heart, in word, in act, and show that as a serpent can cause death, so sin can and does. But S may stand for another word—Sacrifice. [Print and explain.] God made a way of forgiveness. It was his way and no one could be forgiven his sin who did not follow it. Describe the offering of the lamb, and the way it was to be eaten. Every child, even the youngest, was to have his share. Christ is the children's Saviour, too. Children are sinful, and need to make a sacrifice for sin. The lamb offered as a sacrifice was to be taken and eaten. Christ is to be taken, that is believed on, by the smallest child. Outline a door on the board, and tell what was done with the blood of the lamb, and why. When the angel came to a door with the blood upon it, he passed over that house. Ask, Do you live in a house? Can the angels see it? Can God see it? Where is your heart? I cannot see it; can God see it? Is it ever a naughty heart? Then what is in it? Point to the word on the board with a serpent's head, and ask if the blood of a lamb sprinkled on the door can save from sin now. Then what can we do for sin kills, and we must be rid of it. Make a cross, and print "Our Passover." Teach that Jesus is the Lamb of God, and that when we believe that he is our Saviour, his blood is sprinkled upon our hearts, so that God looking upon us can pass over our sin. As the Passover lamb was slain for the Israelites, so the Lamb of God, our Passover, was slain for each one of us. Do we believe, obey him? Then we are saved.

Blackboard.

BY J. B. PHIPPS, ESQ.



On one side is the door symbolizing the place of sprinkled blood for the salvation of Israel. On the other side is a heart symbolizing the place where the shed blood of Christ shall be a sure sign of your salvation. God said, "When I see the blood I will pass over you." Has the blood of Christ cleansed your heart?

THE WAY OF SALVATION.
GOD SHOWS IT. WILL YOU NEGLECT IT?
"See that ye refuse not him that speaketh."

B. C. 1491.

LESSON VII. —THE RED SEA; or, Going Forward.

August 14.

GENERAL STATEMENT.

In the morning after that awful midnight, Israel marches forth from the land of bondage to take its place among the nations of the earth, and to work out its glorious destiny. Its people go out, not as a tumultuous mob, not as flying from a field of defeat, but in orderly array, as a calm, triumphant procession, led by its venerable chieftain, and divided into its twelve tribes, with their households and families. With them they bear the mummied form of Joseph, which has stood unburied during the centuries, both as a token of a patriarch's faith and an encouragement to a people's expectation. Before them, as a banner in the sky, is uplifted a column of cloud, by night illumined with a fiery radiance, at once their protection, their guide, and the token of Jehovah's presence. On the edge of the desert they pause and encamp to await the divine direction. They receive a command to turn southward, starting to them, yet inspired by overruling wisdom, for had they gone onward in their course toward Canaan they must inevitably have been met by fierce foes, with whom they were unprepared to battle; and, besides, still one more lesson was needed to teach Egypt reverence and Israel faith. A day of wandering in rocky ravines overhung by besting cliffs, and now they stand helpless with the pathless Red Sea before and the pursuing host of Pharaoh behind. Night settles down upon the scene, and during its hours a north-east wind sweeps across the waters. The first gray light of the morning reveals the sea gone from before their face, and a road upon dry land hollowed out in front, while great pools stand as a defence on either side. With simple faith the host of Israel follow their leader into the bed of the sea, and in a few hours have passed over in safety to the wilderness beyond. The uplifting cloud reveals to Pharaoh their camp deserted, and with chariots and horsemen he boldly follows their footsteps into the waters. The armed men tread heavily, the chariot wheels drag in the sands, while lightning and thunder above—startling to the dwellers in rainless Egypt—proclaim wrath from heaven. Suddenly a majestic form is seen standing on the Arabian shore, waving that well-remembered rod. At once the mighty tides rush in, sweeping horse and rider in one destruction, and in an hour the waves of the Red Sea are tolling the knell of Pharaoh and his host.

Exod. 14. 19-27.

[Memory verses 26, 27.]

19 And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them;

Isa. 63. 9: The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.

1 Thess. 5. 5: Ye all are the children of light, and the children of the day. 2 Cor. 4. 3: But if our Gospel be hid, it is hid to them that are lost.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Gen. 18. 14: Is anything too hard for the Lord? Psa. 134. 1, 4, 5: If it had not been the Lord who was on our side... then the waters

Explanatory and Practical.

Verses 19, 20. The angel of God. The visible manifestation, which, as a messenger from God, attended the march of Israel. The term is often employed to denote other agencies than personal, by which the divine purposes are accomplished. The camp. Which was then located near the sea, with mountains on either side, and the Egyptian host in the rear. Pillar of the cloud. The vast host, spread out over many miles, was furnished with a signal which all could see, in a fire within a cloudy covering, shining through it at night, and lifted on high before the camp. Afterward it rested upon the tabernacle, and by its rising or abiding directed the journeys of Israel through the wilderness. This was entirely miraculous, and cannot be accounted for on any natural grounds. With the birth of a nation through which the world is to be saved supernatural accompaniments are to be expected. Darkness... light. 1. So to the world God's providences are mysterious, but to the eyes enlightened by faith they are glorious. 2. God's dealings with men are ever for the protection and advancement of his cause. 3. Our pillar of cloud is the Holy Spirit, which only God's people recognize and follow.

21. Moses stretched out his hand. Thus the rising of the wind and the removal of the waters are distinctly connected in the narrative with the act of Moses, which was, of course, under a divine direction. The Lord caused... east wind. While the instrumentality was natural, the power was supernatural—God employed the wind as his agency for the accomplishment of his purpose. The sea. Called in the Bible "the sea of rushes," but generally considered to be the Red Sea. The sea itself is 1,300 miles long and nearly 200 miles wide at its broadest portion. The northern end is cloven asunder by the peninsula of Sinai, forming on the west the Gulf of Suez, at the northern extremity of which the crossing probably took place; and on the east the Gulf of Akaba, or Atlantic Gulf. Various reasons are given for its name, as the red cliffs on its shores; the coral under its bed in some places; the microscopic forms of animal life which tinge its waters, etc. All that night. The strong north-east wind, (which would be called "east" by the Hebrews,) aided by the outflowing tide, caused the water to recede from the place directly in front of the Israelites, which, if at Suez, as most investigators think, was a

had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul.

22 And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

Hab. 3. 10: The overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. 1 Cor. 10. 1, 2: All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 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.

25 And took off their chariot wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea; that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

Exod. 1. 22: And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river. Matt. 7. 2: With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

region of sand-bars and shallows, while deeper water lay both north and south. **Waters were divided.** Not by being heaped up as a wall, but by leaving bare flats, with lakes on each side. The place generally assigned is opposite Suez; but a recent scholar, Dr. Brugsch-Bey, living in Egypt, gives strong reasons for a location far to the north, where there is a vast swamp known as Lake Serbonis, at times covered with water from the Mediterranean, in which armies have perished while attempting to invade Egypt.

22. **Went into the midst.** Between the waters on either side, and walking upon the place previously covered by the sea. **Waters were a wall.** Not, as was formerly represented, with walls of water mounting perpendicularly on each side, but defended from attack by the sea which lay to the north and south, while in front were the uncovered flats, forming a path. The expressions in Exod. 15. 8 and Psa. 78. 13 are poetical, and not to be interpreted prosaically and literally. Nevertheless, the entire event was under a divine direction, in answer to the prayer of Moses, (ver. 15,) and so timed as to save Israel and destroy the enemies. 4. God has all the forces of the universe at his command for the protection of his people.

23. **Egyptians pursued.** Following in the darkness, and perhaps not aware that they were being led into the sea. **Horses . . . chariots . . . horsemen.** In the ancient world the horse was used only for war, and generally, not as cavalry, but with chariots, carrying each both a warrior and a driver, and drawn by two horses. In this case the foot-soldiers were left behind, so that the pursuit might be the more rapid.

24, 25. **In the morning watch.** The crossing of the Israelites had occupied most of the night, and it was now drawing toward morning. **The Lord looked.** More than mere notice is here implied. It was a look accompanied with some display of wrath. From Psa. 77. 17, 18, and other hints of Scripture, it is believed that a heavy storm, with thunder and lightning, took place at the hour while the Egyptians were in the sea and the Israelites safe upon the further shore; another concurrence which marks a divine ordering of events. This must have greatly alarmed them, since such storms do not occur in Egypt; once in a generation. **Troubled the host.** The miring sand, the rolling thunder, the flashing lightning, threw them into confusion. **Took off their chariot wheels.** The wheels became entangled and broken, so that the chariots were with great difficulty moved. **The Egyptians said.** "Egypt said." **The Lord fighteth.** Too late they realized that God was warring against them in behalf of his people. 5. God is always battling on the side of the right. 6. It is well for every man to be on God's side.

26, 27. **The Lord said.** Throughout this entire chain of events we notice, (1) That God is the supreme director. (2) That in every incident Moses speaks and acts as his agent. (3) That the forces of nature are obedient to Moses' command. **Sea returned.** When the wind fell, or changed to a different quarter, and the tide rose once more, the flats were again covered, and the separated floods on either side again became one. **To his strength.** In full power. The tide rises so suddenly in the Gulf of Suez, that on one occasion Napoleon and his suite were with difficulty saved from destruction while crossing at low water near the place where the Israelites are supposed to have passed over. **Egyptians fled.** Vainly endeavoured to return. **The Lord overthrew.** This was not an act of vengeance, though such might have been their deserved punishment. It was necessary that the Egyptian power should be so broken that no attempt would be made to interfere with the march of the Israelites through the wilderness. 7. God's people are under the arm and the eye of a mighty protector.

GOLDEN TEXT.

Speak unto the children of Israel, that they go forward. Exod. 14. 15.

Time.—B. C. 1491.

Place.—The Red Sea, between Egypt and the wilderness.

LESSON HYMNS.

No. 101, *New Hymn Book.*

L. M.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide, in smoke and flame.

By day, along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimson sands
Returned the fiery column's glow.

And O, when gathers on our path,
In shade and storm, the frequent night,
Be thou, long-suffering, slow to wrath,
A burning and a shining light!

No. 98, *New Hymn Book.*

6-8s.

Captain of Israel's host, and Guide
Of all who seek the land above,
Beneath thy shadow we abide,
The cloud of thy protecting love;
Our strength, thy grace; our rule, thy word;
Our end, the glory of the Lord.

By thine unerring Spirit led,
We shall not in the desert stray;
We shall not full direction need,
Nor miss our providential way;
As far from danger as from fear,
While love, almighty love, is near.

No. 97, *New Hymn Book.*

10,4,10,4,10,10.

Lead, kindly light, amid the encircling gloom,
Lead thou me on.

The night is dark, and I am far from home;
Lead thou me on.

Keep thou my feet: I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on!

I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years!

HOME READINGS.

- M. The Red Sea. Exod. 14. 19-27.
- Tu. The departure from Egypt. Exod. 12. 29-42.
- W. The pursuit by Pharaoh. Exod. 14. 1-18.
- Th. The song of Moses. Exod. 15. 1-21.
- F. The psalm of deliverance. Psa. 77. 1-20.
- S. The mercies of the Lord. Psa. 104. 23-35.
- Su. The help of the Lord. Psa. 124. 1-8.

QUESTIONS ON THE OUTLINE.

1. **The Cloud**, v. 19, 20.
 - What cloud is here referred to?
 - When did it first make its appearance? Exod. 13. 21.
 - Of what was it a token?
 - What do God's people now have in its place? Psa. 119. 105?
 - What is here related concerning the cloud?
 - Where did it stand in relation to the two camps?
 - What great truth is here illustrated?
 - Where did the cloud rest in the after journeys of Israel? Num. 9. 15.
2. **The Sea**, v. 21, 22.
 - What sea was this? What great event took place?
 - What are the evidences that it was a miraculous event?
 - How was it regarded by the writers of Scripture? Neh. 9. 11; Psa. 106. 9.
 - How did the Israelites show their faith in God?
 - In what respect were the waters "a wall" to them?
 - What like event took place forty years afterward? Josh. 3. 16.
 - What is the reference to the crossing of the sea in 1 Cor. 10. 1, 2?
 - What attributes of God were revealed in this event?
3. **The Fee**, v. 23-27.
 - What led the Egyptians to pursue the Israelites? Exod. 14. 15.
 - How did the Israelites feel and act when they saw them? Exod. 14. 10.
 - Why were their fears needless? Exod. 14. 13, 14.
 - What did Pharaoh's host do at the Red Sea?

How did the Lord look upon them?

How were they troubled?

What did the Egyptians do?

What spirit did they show?

What came upon them?

Why was this a righteous punishment? Exod. 1. 22;

Matt. 7. 2.

TEACHINGS OF THE LESSON.

How does this lesson show—

1. God's care over his people?
2. God's power over nature?
3. God's wrath against his enemies?

Subjects for Study.—The symbolism of the cloudy pillar.... The relation of the natural and the supernatural in God's providence.... The overthrow of God's enemies.

The Lesson Catechism.—(For the entire school.)
1. How did God lead the Israelites out of Egypt? By a pillar of cloud. 2. What took place at the Red Sea? The waters were divided. 3. How did the Israelites cross the Red Sea? They went through on dry ground. 4. What did the Egyptians undertake to do? To follow them. 5. What took place while the Egyptians were in the Red Sea? The waters returned and overthrew them. 6. What does this event show? That God saves his people.

DOCTRINAL SUGGESTION—The fate of God's enemies.

ANALYTICAL & BIBLICAL OUTLINE.
God and his People.

- I. **GOD'S PRESENCE.**
The angel of the Lord. v. 19.
"God is in the midst of her." Psa. 46. 5.
- II. **GOD'S PROTECTION.**
Between... Egyptians and... Israel. v. 20.
"Be not dismayed... I am thy God."
Isa. 41. 10.
- III. **GOD'S GUIDANCE.**
Gave light by night to these. v. 20.
"Thy word is a lamp." Psa. 119. 105.
- IV. **GOD'S OMNIPOTENCE.**
The Lord caused... sea... go back. v. 21.
"walketh upon the wings... wind."
Psa. 104. 3.
- V. **GOD'S PROVIDENCE.**
Went into the midst of the sea. v. 22.
"Turned... sea into dry land." Psa. 66. 6.
- VI. **GOD'S DESTRUCTION.**
The Lord overthrew the Egyptians. v. 27.
"With what measure... measured to you." Matt. 7. 2.

ADDITIONAL PRACTICAL LESSONS.

The Lessons of the Great Deliverance.

1. It shows that God's people however helpless, have an almighty protector. v. 19.
2. It shows that God's government has for its purpose the advancement of his cause in the world. v. 19.
3. It shows that God's dispensations bring safety to the good and destruction to the evil. v. 20.
4. It shows that all the forces of nature are under a direct divine control. v. 21.
5. It shows that God makes use of natural instrumentalities for the accomplishment of supernatural aims. v. 21, 22.
6. It shows that God's people may fearlessly venture where God, by his word and by his providence, sends them. v. 22.

7. It shows that miracles are the concurrence of events by a divine law, and for a divine purpose. v. 22.

8. It shows that God's enemies are never safe, and may perish in an unlooked-for moment. v. 27.

CATECHISM QUESTION.

5. *When will Christ appear to judge the world?*

Christ will appear to judge the world, when all the prophecies in the holy word of God shall have been accomplished, and the Gospel shall have been preached to all nations.

Matthew 5. 15: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 24. 14: And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

ENGLISH TEACHER'S NOTES.

The subject of this lesson should be a very attractive one to young people. I suppose there are but few persons, whether young or in ripe years, who do not enjoy going forward. Hope, acquisition, achievement, triumph—all are connected with the word "forward!" Perhaps some of us may remember how, as little children, no walk was too long, or too fatiguing while we were pushing on. But as soon as the turn was taken, and there was no fresh object to excite the imagination, the spirits flagged, and the weariness of the body made itself felt along the homeward way. It was the same with study. To be put back in anything we were learning, no matter how needful the step might be, was not at all in accordance with our taste. And it is just so in the work and business of riper years, every one, as a rule, desires to be making progress—getting farther on.

But there are times when we experience the contrary. When the road leads to a dreary waste, when the lesson looks hard and crabbed, when the work is painful and the business dangerous, then there comes a dark, gloomy shade over the bright letters of our motto, "forward," and we are loth to obey it. There is no way without thorns and briars, no onward path that will not bring us face to face with difficulty, and, it may be, danger. And it is not always cowardice that calls upon the traveller to retrace, his steps. Wisdom may require it. There are such things, history tells us, as heroic retreats. But in the warfare of the Christian soldier, in the pathway of the Christian pilgrim, there should be no such thing. One of the prominent characteristics of the "new life" referred to in our last lesson, is that it is one of advance. And we find this illustrated in the subject before us.

Israel as a redeemed nation was bound to go forward. The cry that rang through the land of Egypt at midnight, and told the Israelites they were free, was also a summons

to them to move and march. They had to leave behind them the land of bondage, and venture boldly out into the wilderness. And they went forth gladly. See Jer. 2. 2. They preferred the "land not inhabited" to the sweet plains of Egypt, for their faces were set toward the land of promise. Those first few days in the desert must have been joyful in the extreme. The sense of being at last free, of having forever turned their backs on Egyptian bondage, and of coming out, not as poor fugitives, but "with great substance," (Gen. 15. 14; Exod. 12. 35, 36;) the consciousness that they were under the divine protection, and objects of divine favour, and the thought of the fair country where their forefathers had dwelt, and which was to become their own inheritance, all must have combined to fill their hearts with thankfulness and rejoicing. No coming perils cast a shadow over their gladness. With the Lord going before them by day in a pillar of cloud, and by night in a pillar of fire, their safety was insured. But they soon found that

The forward path led to difficulty and danger. The pillar of cloud led them to the border of the Red Sea, and while the sea barred the way before them in front, the enemy was marching on behind. They felt themselves shut in between two dangers, and began to reproach Moses for having brought them into such a strait. And the situation, from a human point of view, did, indeed, look desperate. But had they missed their way? Had they rejoiced too soon? Certainly not. They were in the right path, and the command rang out, clear and decisive: "Go forward!"

Forward down the beach and into those deep waters? It seemed a strange command. But the rod of Moses was lifted up, and as the people of God advanced "the sea saw and fled," (Psa. 114. 3;) the waters parted before them, leaving a way for them to pass, and standing up as a protecting wall on either side. Must they not tremble to take such a path? Once entered upon there could be no return. Yet forward they went, where never before the foot of living man had trod, no doubt with wonder and awe, and passed through the Red Sea as on dry land.

But that strange and perilous path was crowned by four distinct divine favours.

1. *Protection.* God would not allow his people to be molested while they were passing through the sea. "The pillar of cloud went from before their face and stood behind them," and the Egyptians were not suffered to come near. The presence of God was between his people and their enemies. The sight of the war chariots of Pharaoh had struck terror into the hearts of the Israelites until they began to move forward; now they

could no longer see the foe, for their faces were turned the opposite way, the Egyptians were hidden behind the protecting cloud.

2. *Light.* The evening was closing over their heads as they advanced toward the sea. But before they entered upon that dark path, the pillar of fire flashed out its radiance over the way, and lit up the wonderful scene. Behind them there was darkness, but over them, around them, and before them was light. And as they moved onward, the pillar followed, still separating them from the foe, and illuminating the path that lay in front.

3. *Safe guidance.* With the light on the road, and the barrier of water on either side, they could not miss the way. God had made it plain and unmistakable for them. The path of faith and obedience became the path of certainty. Thus the Lord "led them through the deep as an horse in the wilderness, that they should not stumble." Isa. 63.

13. And when the morning came the waters of the sea they had crossed were flowing between them and the "house of bondage."

4. *Victory.* This was the crowning mercy. The host that followed them was a formidable one. All the chariots of Egypt were there; and the Israelites, without weapons, without any knowledge of warfare, accustomed to nothing but slavish submission, could not have stood against them a moment. But they had not to lift a finger. The promise, "The Lord shall fight for you and ye shall hold your peace," was literally fulfilled. Without a struggle, without a blow, the victory was theirs. The way "forward" had led them safely and surely to victory.

The path of the Christian is like that of Israel, a forward one. The grace of God had brought him out of bondage and set him in the way of life. And in that way he is to press onward, keeping his back turned upon the "things behind" and his face Zion-ward, following in the footsteps of his Redeemer, "looking unto Jesus," and going "from strength to strength, (Psa. 84. 7,) and "from glory to glory." 2 Cor. 3. 18. And such a one experiences at the outset a joy similar to that of the newly-emancipated Israelites. The knowledge that he is redeemed and justified, the consciousness that he is indeed a child of God and an heir of eternal life, fills his soul with gladness, and even with triumph, since he can say like David: "The Lord is on my side." Psa. 118. 6. And is he wrong? By no means. He is perfectly right. And yet before long, that forward path will certainly bring him face to face with difficulty and danger. Many a young Christian has met at the outset of his career, with troubles that looked insurmountable. How can he endure that wrath, that persecution, that awaits him, it may be from his associates, it may be from

his employers? How can he keep his temper and do his duty with the hindrances that seem ready to swallow him up? It does not, at the moment, seem possible to go forward. And then the great enemy, never slow to seize an advantage, endeavours to make these things the occasion of bringing him back into bondage. What can he do? If he listen to the voice of his divine Leader he will hear the same sounds that fell upon the ears of Israel of old: "Go forward!" Neither the obstacles and danger in front, nor the foe behind, can alter God's purpose for him. He is still to go forward. The command is as clear and as decisive as ever. There can be no mistake about it. And if he obey he will find his path, like that of the Israelites, crowned with mercies.

He will have protection. The presence of God will be round about him. Psa. 31. 20. And he will be able to sing: "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." He will have light. He may not see the whole way at once, but he will see each step that has to be taken. He will have safe guidance. He will feel no uncertainty about his position, and he will pass through the perilous strait unharmed. And he will have victory. In the end he will find that he is made "more than conqueror" over the foes that threatened him.

But he must walk by faith. Human courage and determination can do much, but they will not avail in the trials of this forward path. The word of God is the only sure thing to step out upon, but, planting our feet there, we may indeed go "on dry ground through the midst of the sea."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Show or draw a map illustrating the place generally assigned as the locality of the deliverance. . . . Sketch briefly, but clearly, the narrative of the departure. . . . Show how the deliverance was made up of four elements: (1) The divine part in God's command and overruling; (2) The part of Moses, in prayer, faith, and obedience; (3) The part of nature, in the tide, wind, storm, etc., under divine direction; (4) The part of Israel "going forward." . . . The purpose of this deliverance: (1) To protect; (2) To awaken faith; (3) —; (4) —. . . . Teachings concerning God: (1) Power; (2) Providence; (3) Love for his people; (4) Watchfulness over his cause. . . . Concerning Moses: (1) His prayer, ver. 15; (2) His trust; (3) His obedience; (4) His power. . . . Concerning Israel—the way of obedience. . . . Warnings of the lesson: (1) Against opposing God; (2) Against distrust-

ing God . . . ILLUSTRATIONS. In history, illustrations of God's intervention when vast interests have been at stake, for example, Spanish Armada, threatening destruction of Protestantism dispersed by storm. The medal struck by Queen Elizabeth to commemorate it was inscribed: "He blew with his winds and scattered them." . . . So, also, the peculiar combination of circumstances in the destruction of the *Merrimac* by the *Monitor*, and the battle of Gettysburgh. . . Incidents of deliverance in Israelite history—Samuel's, 1 Sam. 7. 14. Asa's, 2 Chron. 15. 9-15. Jehoshaphat's, 2 Chron. 20. Hezekiah's, 2 Chron. 32. . . In the history of the early Church—Peter's, Acts 12, etc., etc. . . So also illustrations in the history of the Reformation.

References. FOSTER'S PROSE, Vol. I. 2954, 4421, 4736, 4739. Vol. II. 8036, 11225. POETICAL: Vol. II. 3282, 3883, 3887, 3923. FREEMAN: The morning watch, 121.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety for God's children.*

Children love to hear of armies and marches. Tell of the great host, about two millions, of Israelites, that went away. It was two hundred and fifteen years since Jacob and his sons came to Egypt. Would those who now went out know the way? No, but God does not let his children go alone; so he gave them the pillar of cloud to lead them by day, and at night it became bright and shining. What was this? "God's Presence." Are you afraid when father leads you? No; so the Israelites were not afraid, for God was leading them. But if you should look back and see a great lion coming, you would be afraid even though father had your hand. See how good God was to these people! When they stopped to rest, and had time to look back, there was the pillar of fire between them and danger! Tell how Pharaoh pursued, and how they were saved from him by faith and obedience. Make a shield on the board, or show one cut from

paper. [A shield of bright paper given to each child will help him to keep this lesson in mind.] Tell how soldiers in old times wore the shield, and that God has given us one to wear. Print "Faith," the name of ours, and question to see if children understand that it was faith that saved the Israelites from the Egyptians. Who told them to "go forward?" Call for Golden Text. But how could they go through the sea? God said, Go. If they had stopped to ask for some other way, they would have dropped their shields and been drowned. Apply the principle in child-life, showing that the only safe way is to obey God always. It was hard to walk right into the water, wasn't it? Yes, and you will often have to do what looks hard, if you obey God. But "go forward," and he will go with you, making crooked things straight.

Blackboard.

BY J. R. PHIPPS, ESQ.



The pillar of fire was a light in the pathway of the Israelites. It was a guide. The word of God is "a light unto my path," and "a lamp unto my feet." In its light I will go forward.

OUR FATHER
CARED FOR ISRAEL. CARES FOR ME.

GOD'S WRATH.
"It is a fearful thing to fall into the hands of the living God." Heb. 10. 31.

B C 1491.

LESSON VIII.—THE MANNA; or, Bread from Heaven.

August 31.

GENERAL STATEMENT.

Every fetter of Israel's bondage has been left behind in the Red Sea, and now a redeemed and disenthralled people, consecrated to the service of Jehovah, they are on their way to the land of their fathers. Back of them the dead bodies of their enslavers are lying upon the shore, and before them waits the vast, and silent, and terrible wilderness, which is to be their home for forty years. After three days of marching through the waste, their eyes are greeted by the refreshing sight of water. They rush forward to slake their thirst, but only to sink down in disappointment, for these are the "bitter waters" of Marah. They cry like children, to their leader, and Moses, at God's command, hews down a tree, and casts it into the stream. At its touch the waters become sweet, and cool palm-trees and beside the many wells of Elim. Then follow weeks of weary marching, through them, as they journey southward toward the mount of God. Their bread is spent, and famine starves them in the face, until they wish that they, too, like many of their brethren, had died under the

burdens of their bondage, or fallen like their foes under the stroke of the plagues. In their ignorance and distrust, God speaks, promising to rain bread from heaven upon them. With the next sunlight they behold the desert-sands all around their camp gleaming with a strange white substance, like the hoar-frost of a winter morning. Wondering, they exclaim, in their own tongue, "Manna-hu!" "What is it?" and the inquiry gives birth to the name *manna*, by which it becomes their daily food for a generation. Each day the host gathers and prepares its portion, finding it ever fresh and savory to the taste. On the sixth day they are ordered to obtain a double allowance, and when the Sabbath comes, and they look forth from the tent-doors, the desert appears around bare and desolate, without its daily food. So is Israel taught the duty of a constant trust in the care of its God.

Exod. 16. 1-8.

[*Memory Verses, 4, 5.*]

1. And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

Exod. 13. 17, 18: God led them not through the way of the land of the Philistines, although that was near;.....but God led the people about, through the way of the wilderness of the Red Sea.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness;

Ps. 106. 25: Murmured in their tents, and hearkened not unto the voice of the Lord. 1 Cor. 10. 10: Neither murmur ye as some of them also murmured and were destroyed of the destroyer.

3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Num. 11. 5: We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic. Ps. 78. 22: They believed not in God, and trusted not in his salvation.

4. 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.

5. And it shall come to pass, that on the sixth day they shall prepare that

Explanatory and Practical.

Verse 1. Elim. Generally believed to be Wady Ghurundel, only a few miles from Marah: but, by Dr. Brugsch identified at An-lim, "town of fish," near the Gulf of Suez. **Wilderness of Sin.** A sea-coast strip of desert, without shade, water, or life, reaching to mount Sinai. It is to be distinguished from the "wilderness of 'Ziu'" (Num. 13. 21.), in another part of the peninsula. **Fifteenth day.** Just one month after beginning their journey.

2. **The whole congregation.** Indicating that the distrust was general, and not limited to a few: though there were doubtless noble examples of those who still retained their confidence in God's care. **Murmured.** Their scanty store of food was exhausted, with no prospect of a fresh supply for more than a million people, in a land were not even a blade of grass was to be seen. 1. How soon fades away the memory of past mercies! 2. How often does our faith depend upon our favourable circumstances! **Against Moses and Aaron.** Whom as their leaders they considered responsible for their present condition. 3. "The worst colors are sometimes put upon the best actions."—*M. Henry.*

3. **The children of Israel said.** It is not strange that a mass of ignorant people, debased by centuries of dependence, should exhibit a childish spirit when suddenly compelled to find for themselves a support in a barren land. **Would...we had died.** For the moment, they even envied the lot of their former oppressors, who had perished by the plagues. **By the flesh pots.** Three-legged vessels of bronze, in which food was cooked by fire underneath. **Bread.** Here named as representing food in general. The Egyptians ate nearly all kinds of animal food and fish (which were abundant in the Nile,) and they supplied abundant rations to the Israelites during their servitude. 4. The needs of the body often impress themselves upon us more forcibly than those of the soul. 5. How mighty is the controlling power of appetite!

4. **I will rain bread from heaven.** This was the manna, which for forty years was the principal food of the Israelites. It appeared every morning upon the ground around the camp, like hoar-frost; was gathered by the people; prepared by grinding and baking or boiling (Num. 11. 8.), but when left on the ground melted away in the sunshine. The old commentators supposed that it received its name from the exclamation of the people, as noticed above, in the General Statement, but recently the opinion has gained ground that the name was already known in Egypt, where it was applied to an article of food. When the Israelites saw the white substance on the ground they supposed it was the manna of Egypt, and called it by that name. **A certain rate every day.** "Every day the portion of a day," so that they would be taught the lesson of daily trust in God for their needs. **That I may prove them.** Thus their patience, faith, dependence, thankfulness, and fidelity would be put to continual test, and by exercise their character would be developed. 6. Every experience of life is a lesson in God's school. **Walk in my law.** The manna served a threefold purpose: 1. To teach dependence upon God. 2. To show God's care. 3. To point to the coming Christ, who was to be the true bread of life. Under the latter head notice (1) It was the life of the people. Col. 3. 2. (2) It was free. Isa. 55. 1. (3) It must be sought though given. (4) It was abundant. (5) It was supplied during the pilgrimage. (6) If neglected, it failed. When the sun rose, the opportunity to gather it passed away.

which they bring in; and it shall be twice as much as they gather daily.

Exod. 20. 9, 10: Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.

6. And Moses and Aaron said unto all the children of Israel, At even then ye shall know that the Lord hath brought you out from the land of Egypt:

7. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord; and what are we, that ye murmur against us?

Psa. 78. 21: The Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel.

8. And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord.

5. On the sixth day. The day before the Sabbath, which is now for the first time referred to in the history of the Israelites. This ancient institution had perhaps been neglected during their sojourn in Egypt, and was now to receive a new sanction. 7. God **much**. The meaning is, that they should gather and prepare a double quantity, as a supply for the Sabbath. On that day only the extra amount did not putrify and become corrupt. Ver. 24.

6, 7. At even... ye shall know. Both in the evening and in the morning the Israelites were to behold the tokens of God's power and glory; in the evening by the flesh which he would give them to eat, and in the morning, by the bread from heaven. **That the Lord hath brought you.** They had blamed Moses and Aaron as the ones who had induced them to leave the plenty of Egypt for the barren sands of the desert; but they will now see that their leaders were but acting under a higher authority. **See the glory of the Lord.** This may refer to the appearance of God's glory in the cloud (ver. 10.), or to the manna, as the evidence of his power. **He heareth your murmurings.** He knew full well that the complaints against Moses were in reality against himself, of whom Moses was but the representative. 8. How solemn the thought that the Lord hears all our repinings, as well as our praises! **What are we.** Notice the humility and self-distrust of Moses, who was ever willing to sink his own glory in that of God who inspired him.

8. In the evening flesh to eat. From ver. 13 we learn that in the evening vast flocks of quails lighted around the encampment, and being exhausted by their flight, were easily killed by the desire. Clouds of these birds are often seen in the vicinity of the Red Sea; but their appearance when announced and at the precise instant of need constituted a miracle. **Not against us, but against the Lord.** They cared but little for the insults to be against him who had sent them. 9. Let us care more for the honor of God's cause than of ourselves.

GOLDEN TEXT.

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.—John 6. 32.

Time.—R. C. 1491.

Place.—The wilderness of Sin, between Elim and Sinai.

HOME READINGS.

- M. The manna promised. Exod. 16. 1-8.
 Th. The manna provided. Exod. 16. 9-36.
 W. The manna distasteful. Num. 11. 1-17.
 Th. Bread for the multitude. John 6. 1-14.
 F. The bread of life. John 6. 25-40.
 S. Feeding upon Christ. John 6. 41-59.
 S. Remembering God's bounty. Deut. 8. 1-18.

LESSON HYMNS.

7s & 6s.

O Bread to pilgrims given,
 O Food that angels eat,
 O Manna sent from heaven,
 For heaven-born natures meet;
 Give us, for thee long pining,
 To eat till richly filled;
 Till, earth's delights resigning,
 Our every wish is stilled.

PART SECOND.

Jesus, this feast receiving,
 We thee unseen adore;
 Thy faithful word believing,
 We take, and doubt no more:
 Give us, thou true and loving,
 On earth to live in thee;
 Then, death the veil removing,
 Thy glorious face to see.

No. 705, New Hymn Book.

Bread of the world, in mercy broken! 9,8,9,8.
 Wine of the soul, in mercy shed!
 By whom the words of life were spoken,
 And in whose death our sins are dead;
 Look on the heart by sorrow broken,
 Look on the tears by sinners shed,
 And be thy feast to us the token
 That by thy grace our souls are fed.

QUESTIONS ON THE OUTLINE.

1. **The Bread of Egypt**, v. 1-3.
 What occurred after the crossing of the Red Sea?
 What was the experience of the Israelites at Marah and Elim?
 With what want did they meet in the wilderness?
 How did it affect their faith in God?
 What was their desire?
 What were some varieties of their food in Egypt? Num. 11. 4, 5.
 Why did God suffer them to need food in the wilderness? Deut. 8. 3.
 How does God deal with his people in the same manner now?
 What benefit do trials bring to God's followers?
 In what spirit should they be received?
 How did the Israelites receive them?
 Against whom did they murmur?
 Against whom did they really murmur? v. 8.
 Why are our murmurings against God's providence more wicked than theirs?
 2. **Bread from Heaven**, v. 4-8.
 How might God have justly dealt with their murmurings?
 How did he answer them?
 What does God's dealing with Israel show concerning his character?

What did God promise they should know in the evening?

How was the promise fulfilled? v. 13; Num. 11. 31.

What was promised for the morning?

How was this promise fulfilled? v. 14.

What was the appearance of the bread from heaven?

Num. 11. 7.

How did it receive a name? v. 16.

How was it prepared for eating? v. 23; Num. 11. 8.

What were the instructions concerning the sixth day?

What was the purpose of these instructions?

What did obedience to these commands show on the part of the Israelites?

Of whom was the manna a type, and how? John 6. 33.

48, 53.

TEACHINGS OF THE LESSON.

What is here taught—

1. Concerning God's purpose in trials to faith?

2. Concerning daily trust in God's providence?

3. Concerning Christ as the bread of life?

Subjects for Study.—The opposition of flesh and spirit . . . Christ foreshadowed in the manna. . . . How God feeds his people.

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

1. Where did the Israelites journey after crossing the Red Sea? In the Wilderness of Sin. 2. What trouble there came upon them? A want of food. 3. How did they show their lack of faith? By murmuring at Moses. 4. What did God promise them? Bread from heaven. 5. What was the name of the food which God gave them? The manna. 6. Whom did it represent? Christ, the bread of life.

DOCTRINAL SUGGESTION—The bread of life.

ANALYTICAL & BIBLICAL OUTLINE.

Bread from Heaven.

I. THE NEED.

Came unto the wilderness of Sin. v. 1.

"Humbled. . . suffered thee to hunger."

Deut. 8. 3.

II. THE MURMUR.

1. Murmured against Moses and Aaron,

v. 2.

"Murmured and were destroyed," 1 Cor.

10. 10.

2. Not against us. . . against the Lord. v. 8

"He that despiseth you, despiseth me."

Luke 10. 10.

III. THE PROMISE.

I will rain bread from heaven. v. 4.

"Man did eat angel's food." Psal. 78. 25.

IV. THE COMMAND.

1. Gather a certain rate every day. v. 4.

"This day our daily bread." Matt. 6. 11.

2. On the sixth day. . . twice as much. v. 5.

"Remember the Sabbath-day." Exod.

20. 8.

V. THE PURPOSE.

That I may prove them. v. 4.

"To know what was in thine heart.

Deut. 8. 16.

ADDITIONAL PRACTICAL LESSONS.

The Needs of the Soul

1. The soul has its needs, which are imperative and as important as those of the body. v. 2. 3.

2. The needs of the soul can be supplied only by him who made the soul. v. 4.

3. The needs of the soul are abundantly provided for in the plan of God. v. 4.

4. The needs of the soul are continually recurring, and must constantly be supplied afresh. v. 4.

5. The supply for the needs of the soul requires daily attention, endeavour, and application. v. 4, 5.

6. The needs of the soul and their supply are a continual lesson in trust and looking to our God. v. 4.

7. The soul must have its wants supplied so long as we are pilgrims in this wilderness world. v. 8.

CATECHISM QUESTION.

6. In what manner shall Christ come to judge the world?

The manner of Christ's coming to judge the world shall be sudden, and in pomp and great glory.

1 Thess. 5. 2; The day of the Lord so cometh as a thief in the night.

Rev. 1. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

1 Thess. 4. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

ENGLISH TEACHER'S NOTES.

A traveller once asked a young German waiter, who had rendered him some trifling act of service, what he was to pay. The latter declined to state the sum, saying, "That depends on your politeness." He preferred to leave the matter to the stranger, trusting to the latter's generosity or solicitude for his own honor to bestow a larger amount than could actually be demanded.

Now the confidence reposed by the young waiter in this stranger is the very thing in which men are prone to fail toward God, as we find in the passage appointed for this lesson. The Israelites had every reason for depending on God to supply their need. True, they deserved nothing of him, and never could deserve anything. But he had given them the most striking marks of his power and protection, and he had promised to bring them safely to the land where their forefathers had dwelt. God was, therefore, so to speak, pledged to provide them with all things needful for the journey. But they were not content to leave it with him. They could not trust him to do better for them than they would fain do for themselves. And he suffered them to hunger, and fed them with manna, that they might learn the lesson of dependence, and know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8. 3. Notice first

The supply they wanted. They were journeying through a wild and desolate country. The Wilderness of Sin, supposed by Prof. Palmer to be the plain of El Mark-hah, near to the Red Sea, is described by that traveller as dreary in the extreme. Looking around them they could see no appearance or promise of anything which might be used as food. And their own store being on the point of exhaustion, they saw nothing but starvation staring them in the face.

Their need was very real, very close, and very pressing, such a need as we most of us can sympathize with, however far removed we may seem from a similar want. There may be some Sunday scholars, even in America, who know what it is to find an empty cupboard at home. Imagine what it would be to find all the provision shops empty, and all the fields and gardens empty, and to be shut off apparently from the means of procuring food from other parts. And then you have hardly realized the extent of the Israelites' wants. It was no wonder that a cry arose from the multitude encamped in that wilderness.

But their mistake, and their sin, lay in this: that instead of throwing themselves on God, and leaving the case in his hands, they took it into their own, and decided, as a natural consequence, that it was desperate, nay, hopeless. They wanted an earthly supply, and it was nowhere to be had. Their thoughts went back to the land of bondage, and dwelt regretfully upon the good things that they had enjoyed there. Egypt was the granary of the nations, and not only corn, but vegetables and fruits and choice fish, were to be had in abundance. There they had sat "by the flesh-pots" and ate "bread to the full." And death in the land of plenty seemed to them at the moment better than dragging on their existence in a barren wilderness. But notice

The supply God gave them. The Lord was better to them than their thoughts and desires. He did not give them a large store of the food they wanted. He gave them something better—bread from heaven, or, as it is called in Psa. 78. 24, "the corn of heaven." But we know that all food is really a gift from God, and would not, but for his continual providence, be ever at hand to supply the need of man. In what respect, then, was the manna exceptionally and preeminently "bread of heaven?"

First, because it in no way owed its existence to this earth. It is hardly necessary to say that the substance which goes by the name of "manna" in the present day has nothing in common with the manna of Scripture. That found in Arabia exudes in small drops from the branches of the tamarisk tree, is of a reddish or dull yellow colour, and is eaten like butter or honey. The manna which lay thick around the camp of the Israelites at early morning was the production of nothing that grew in that wilderness or any other place. In all places where the feet of the Israelites trod, and at all seasons of the year, it lay ready for them, fresh from the hand of the Creator.

Second, because it had to be gathered in

God's way and at God's time. They could not procure it when they chose. If they neglected to seek it while the morning was yet fresh and cool they lost it altogether: "When the sun waxed hot, it melted," and the opportunity was gone. If they attempted to lay up more than was required for the day's provision, they were none the richer, for the manna was spoiled by keeping, except on the seventh day. It was a gift for their daily need, not a possession to be detained at will.

Third, because, it was unailing. There was no necessity for any one to go hungry. The supply was always there, always close at hand, always sufficient. And day after day it was the same. The Israelites never had to fear the failure of the crops, such as in years gone by had brought a famine even upon Egypt, so that only the special providence of God in raising up Joseph against the time of need averted a great calamity. No east winds could blast the manna. No want of rain could injure the "corn of heaven." Every morning when the sun rose and the dews dispersed, the bread which the Lord gave them was there.

Fourth, because it taught the Israelites to depend on God, and thus became to many, we may believe, not merely a provision for the body, but a means of grace to the soul. They could not win it by their labour nor buy it for money, but had to trust God for it. They could not, when it was given, put by a store for future need. Day by day they found themselves absolutely dependent on the Lord's power, the Lord's goodness, and the Lord's remembrance of them. Thus their daily bread was an ever-recurring token of his love and his faithfulness, to those whose hearts were willing it was a link to draw them nearer to himself. It was truly a heavenly supply.

Our Sunday scholars will readily see how foolish and wrong it was of the Israelites to be discontented when they had One with them who could supply their wants in such a manner, and will acknowledge how far wiser it would have been if they had from the first placed their need in God's hands, and left it with him. But is this what they are doing themselves? Or are they really trying to please themselves, to save themselves, to satisfy themselves, independently of God. There are young people who already know what soul-hunger is. And I suppose there are some American children who could echo the words of "Winifred Bertram" in the charming story by the author of the Schenberg-Cotta series, and say that they have "come to the end of everything!" But the greater number imagine that if they only possessed the same wealth, the same fine

things, the same good looks, the same friends, the same talents, or the same advantages as others whom they could point out, they would really be happy and satisfied. They are making the same mistake, and falling into the same sin, as the Israelites. They are not leaving their wants in the hands of God, but are looking for and desiring an earthly supply.

And all the while the loving-kindness of God has provided something much better for them, even as the Golden Text tells us: "true bread from heaven." What this is, is pointed out in the succeeding verse (John 6. 33): "The bread of God is he which cometh down from heaven, and giveth life unto the world."

Christ is the heavenly bread, the "bread of life," the only bread which can satisfy any living soul, whether man, or woman, or child. Work will not do it, pleasure will not do it, excitement will not do it, even friends cannot do it. But Christ can do it. And may I remark here that it must be the Christ of Scripture, the Christ of God, he who "liveth, and was dead" and is "alive for evermore." For in these days there is a tendency to take what is moral and beautiful in our Lord's teaching, to isolate it from his sterner utterances, to separate it entirely from his declarations concerning himself, and to call that Christ, and to present it as food upon which a hungry soul can feed. But such food as that can never satisfy. It is no more the true "bread of heaven" than the present "manna" of the Arabs is the food which nourished the Israelites in the wilderness. "The bread of God is he which cometh down from heaven, and giveth life unto the world" because he died for the world's sin, because he rose for the justification of those who believe on him, and because he lives to make them partakers of his life.

Like the manna, this bread must be sought in God's way, and at God's time. The time is "Now." And the way is "without money and without price." And like the manna it is unfailling. Christ never fails. Christ never forsakes. Christ "ever liveth."

But is this all? Is there no lesson for us here concerning the supply of our earthly, our bodily, wants? Certainly there is. And this is the lesson: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The secret of trusting God for our earthly wants lies in first trusting him for our spiritual wants. In proportion as any one is feeding, not on the husks of this world but on the Bread of Life, in so far will he leave to God his earthly needs and his earthly concerns.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

In connection with this lesson, the entire chapter, and also Num. 17 should be carefully studied.... Find out all that can be learned concerning the manna: (1) Its nature; (2) Supply; (3) Name; (4) Preparation; (5) How long provided; (6) When it ceased.... Read carefully the Home Readings.... Wherein did the manna represent Christ?... Lessons concerning the soul and its needs. (See Additional Practical Lessons).... Concerning Faith: (1) Faith tested; (2) Faith lacking; (3) Faith encouraged; (4) Faith required; (5) Want of faith rebuked.... ILLUSTRATIONS. Murmurings (v. 3) Æsop's fable of the old man who called for death to come to his relief. Death suddenly appeared, saying, "You have called me, what do you wish?" "I only wish you to help me get this burden on my back—nothing more!" said the old man, who after all was not quite willing to die.... An old man was once found sitting alone in a thatched cottage in Scotland, with no fire, and with no food. His Bible was open upon his knees, and when asked by the one who had come to help him, "What he was doing?" answered, "I am sitting under His shadow with great delight, and His food is sweet to my taste.".... In the Pyrenees, a fire which destroyed cottages and vineyards uncovered veins of silver in the mountains: so the lack of food in the wilderness led to the revelation of God's power and abundance.... An insult to a messenger is an insult to the power that sends him. The Romans sent an ambassador to Tarentum, whose imperfect Greek was ridiculed by the people who heard him speak. One threw mud on his robe. He turned, and said, "It will take much Tarentine blood to wash away that stain." In return for the insult the Romans besieged and conquered the city.

References. FOSTER'S PROSE: Vol. I. 1543, 1554, 4056. Vol. II. 8774, 8864, 10406. POETICAL: Vol. I. 783, 2239. Vol. II. 3731. FREEMAN: Flesh-pots, 124.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Christ our Bread from Heaven.

What is this I show you? A stone; yes. Is it light or heavy? Which would you rather carry, a stone or a flower? I will tell you what the stone is like—something that we all have, and act as if we love to carry, though it is heavy, hard, and ugly. It is UNBELIEF. Tell how the Israelites showed it; what it made them do and say. Do you ever complain? Do you say, "It's too bad,"

about the weather, a hurt, a sickness? Ah! you carry the stone! The Israelites forgot God's care of them, or they could not have found fault. Do you forget sometimes? Who sends sunshine after rain? Who gives us health after sickness? Do we deserve it after our complaints? No, but God is so good! He sent bread from heaven to these fault-finding people. It fell from the sky as hail does. It was called manna, which means "What is it?" Tell how and when they were to gather it, and how long it continued to fall. Who gives us daily bread? Though we "gather it" or work for it, God makes it for us. Do you thank him? The manna was a picture of something very dear and precious to us. Of whom does this Bible tell us? Read from John 6. 35, and ask who said that, and why? What does bread do for the body? Show that it keeps it alive, makes it strong, able to work and play, etc. Christ does all this and more for the soul. There are schools for poor children in the city where each child gets a lunch of bread and butter given to it. What if one child should stand off, and say, "I will not have it." Then he would not be fed. But if he loves bread, believes in the kindness that offers it, and obeys by taking it, his hunger will be satisfied. Just so we must love, believe, obey, and Christ will be our bread of heaven.

B. C. 1491.

LESSON IX.—THE COMMANDMENTS; or, Love toward God.

August 28.

GENERAL STATEMENT.

Nearly three months have now passed away since the people of God marched out from the land of their oppression through the riven waves of the Red Sea. They have seen the waters flowing from the rock in Rephidim smitten by their leader's rod. Exod. 17. 1-7. They have repelled the attack of the wandering Amalekites, and have seen their foes fall before them while Moses' hands were upraised in prayer. Exod. 17. 8-16. Through deep valleys and under beetling crags they have trod precipitous walls rise before them. The grey crown of the mountain is covered with a cloud of glory; lightnings are flashing, and thunders roll, while the earth beneath them throbs and quivers at the approach of Israel's God. While the voice of the trumpet sounds long and loud, and the hearts of the people sink with terror, Moses alone walks boldly up the steep sides of the mountain, and receives the command that no foot of man nor beast may draw near while the voice of the Almighty proclaims his law. Then follow the words spoken from out the cloud in the ears of Israel. God proclaims himself as their God, who has led them out of bondage, and now renews his covenant with their fathers, adopting them as his people. The ten great commandments are one by one proclaimed as the principles of Israelitish law, destined in the coming centuries to be adopted as the foundation for all human government. Four of these commandments, which express our duties toward God, form our lesson, and with them, in the Golden Text, the brief commentary from the lips of Christ, declaring that all are comprehended in the single duty of love toward God.

Exod. 20. 1-11.

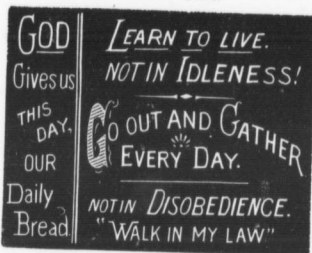
[Memory Versus 3-11.]

1. And God spake all these words, saying,

Deut. 5. 22: Out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice.

Blackboard.

BY J. B. PHELPS, B.SQ.



This diagram is designed to teach that every morning we should pray that God will give us this day our daily bread, at the same time to remember that God does not intend anyone to eat the bread of idleness. He gave Israel manna to eat, but they had to gather it. We must also learn to live in obedience to his law, and not murmur against him, or long for the flesh-pots of Egypt.

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FOOD FOR THE SOUL.....CHRIST.

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2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Deut. 4. 34: By temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors.

3. Thou shalt have no other gods before me.

1 Cor. 8. 6: To us there is but one God, the Father, of whom are all things, and we in him.

4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Psa. 115. 8: They that make them are like unto them; so is everyone that trusteth in them.

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Isa. 42. 8 My glory will I not give to another, neither my praise to graven images. Deut. 4. 24: For the Lord thy God is a consuming fire, even a jealous God.

6. And showing mercy unto thousands of them that love me and keep my commandments.

Deut. 7. 9: The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Matt. 5. 34, 37: Swear not at all... but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

in order to remind the Israelites that they, being under God's peculiar care, were also under an obligation to especial service. 1. God's mercies toward us personally demand our love in return. **Brought thee out.** Here it is not Moses, but God, who is proclaimed as their deliverer, and entitled to their gratefulness. **House of bondage.** 2. God liberates men from the service of sin that they may render him the service of free hearts.

3. **Thou shalt.** In order to make the commands more direct and emphatic, they are spoken, not to the people at large, but to each individual. 3. With every word of God there is a "thou" addressed. **No other gods.** There is no command to worship, for man needs and must have some god. No people of earth are so debased as to be without a religion. 4. God's world has no atheists. In opposition to the views current in the ancient world, where each nation, and even every village, had its own divinity, God here proclaims his own unity. **Before me.** Literally, "upon my face," as if every idol were held up as an insult before the face of God. 5. Whatever any man holds as his supreme object in life is his god. [Teacher, show how men make gods of wealth, pleasure, rank, power, etc.]

4. **Shalt not make unto thee.** That is, shalt not make for worship. The later Jews interpreted this law as a prohibition of all statues and pictures, which was a slavish following of the letter while forgetting its spirit. **Graven image.** The word here is meant to include all idols, whether carved or molten. **In the heaven.** In the form of birds, which were worshipped by the Egyptians, or representations of imaginary heavenly beings, as angels. **In the earth.** Images of heroes, or beasts. **Waters under the earth.** The word "under" has here the meaning of "lower in level," referring to the earth as rising above its surrounding sea. The Philistines worshipped a fish-god, and other peoples formed images representing sea-monsters. To this day more than one-half of the human race are worshippers of idols.

5, 6. **Shalt not bow down.** Every influence conspired to make the Israelites idolatrous: within them, the craving of the human heart for a visible object of devotion; around them, the example of all the neighbouring races, and indeed of the whole world. 6. Nor is it easy now to keep the heart fixed upon an unseen God, amid the fascinations of the world of sense. **A jealous God,** God regards his people as pledged to his service, by the terms of the covenant, and he demands all their love. "Anger, jealousy, etc., are ascribed to God, not as passions, but as the feelings of a holy being in regard to that which is evil."—*Murphy.* There is here an allusion to Israel as united with her Lord by marriage vows, a figure illustrated throughout all the succeeding history and especially in the prophecies. 7. Let us not forget that there is a side of severity as well as of grace in the divine nature. **Visiting the iniquity.** That is, bringing the results of one generation's sin upon another. **Fathers upon the children.** The race is a unity, and one evil member affects all the rest, tainting the blood for generations. The drunkard and the debauchee sow the seeds of disease and depravity in the blood of their descendants. From one wicked couple, a hundred years ago, nearly a hundred criminals were descended in four generations. (See a work entitled "The Jukes.") 8. God intends that men shall dread and hate sin, seeing its terrible results. **Third and fourth.** God only knows just what measure of responsibility to attach to those whose wickedness is the result of descent from wicked parents. **Hate me.** 9. Love of evil is hate of God. **Mercy unto thousands.** "To the thousandth generation;" that is, forever. Witness God's mercy to the Jews, as the reward for their great father's faith. 10. God's mercies last longer than his wrath.

7. **The name of the Lord.** So careful were the later Jews of God's name that they did not destroy a scrap of paper until they had looked to find whether the word "God" were written upon it; and

8. Remember the sabbath-day to keep it holy.

9. Six days shalt thou labor, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

Isa. 58, 13, 14: If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable... then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it, Ezek. 20, 12: I gave them my sabbaths to be a sign between me and them, that they may know that I am the Lord that sanctify them.

GOLDEN TEXT.

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.** Matt. 22, 37, 38.

LESSON HYMNS.

No. 449 *New Hymn Book.* 4-8s & 2-6s.
 Be it my only wisdom here,
 To serve the Lord with filial fear,
 With loving gratitude;
 Superior sense may I display,
 By shunning every evil way,
 And walking in the good.
 O may I still from sin depart!
 A wise and understanding heart,
 Jesus, to me be given;
 And let me through thy Spirit know,
 To glorify my God below,
 And find my way to heaven.

No. 776, *New Hymn Book.* 7s & 6s.
 I need thee, precious Jesus!
 For I am full of sin;
 My soul is dark and guilty,
 My heart is dead within;
 I need the cleansing fountain,
 Where I can always flee—
 The blood of Christ most precious,
 The sinner's perfect plea.
 I need thee, blessed Jesus
 For I am very poor;

they never pronounced the name Jehovah correctly, but always with a change of its vowel-sounds, claiming it too sacred for mortal lips; until at last the true pronunciation itself was lost. In vain. That is, "to no purpose;" in false swearing, in profanity, in careless and reckless reference, so common at the present time. [Teachers of growing boys, especially, should warn their scholars against this crime.] **Not...guiltless.** Because the crime is so easily and thoughtlessly committed is no reason for supposing it will be lightly passed over by the Judge of all men.

8, 9. Remember. The use of this word and the previous reference (see last lesson) indicate that the Sabbath was already known, though probably it had been neglected, and now received fresh sanction. **Sabbath-day.** The word means rest: both for man's own needs, physical, moral, spiritual, and for the honour of God, the Sabbath was instituted. **Keep it holy.** The word means consecrated, as that which is devoted to God. **11. One day in each week is not man's property, but God's. Six days... labour.** 12. God's law recognizes the claims of the present life upon all men. 13. Every man should have some work to do.

10, 11. Not do any work. That is, no secular work; but only such as belongs to necessity, to mercy, and to religion. **Thou, nor thy son.** The wife is not named, being considered one with the husband. **Man-servant.** 14. We should permit those who serve us, to serve God also. **Thy stranger.** "The sojourner," one who from another land is dwelling or travelling in Israel, and while among God's people should be expected to show respect for God's law. **For in six days.** The six days of the week being a commemoration of the six creative periods in the history of the earth. **Rested the seventh.** The closing period, that of rest, is the one in which human history is passing, for since the advent of man no great change has come across the face of the earth. **Blessed the Sabbath.** The essence of the commandment is the consecration to God of one day in each week. The Old Testament which proclaims God as the Creator and Ruler, hence that day was chosen which represents his completed work. The New Testament teaches Christ; and when he arose from the dead on the first day of the week, a new lesson was given to the race, not superseding, but supplementing, the old, and ever pointing the race to the only work greater than creation—that of completed redemption.

A stranger and a pilgrim,
 I have no earthly store;
 I need the love of Jesus
 To cheer me on my way,
 To guide my doubting footsteps,
 To be my strength and stay.

No. 778, *New Hymn Book.* 7s & 6s.
 O Saviour, precious Saviour,
 Whom yet unseen we love,
 O name of might and favour,
 All other names above;
 We worship thee, we bless thee,
 To thee alone we sing;
 We praise thee, and confess thee,
 Our holy Lord and King!
 O Bringer of salvation,
 Who wondrously has wrought,
 Thyself the revelation
 Of love beyond our thought:
 In thee all fulness dwelleth,
 All grace and power divine;
 The glory that excelleth,
 O Son of God, is thine.

HOME READINGS.

- M. The commandments. Exod. 20. 1-11.
- Tu. The pledge of Israel. Exod. 19. 1-13.
- W. The glory of the Lord. Exod. 19. 16-25.
- Th. The voice of the Lord. Deut. 5. 23-33.
- F. The law of the Lord. Psa. 119. 1-14.
- S. Keeping the law. Psa. 119. 1-16.
- S. Delighting in the law. Psa. 1. 1-6.

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QUESTIONS ON THE OUTLINE.

- I. **The One God**, v. 1-3.
 - When and where was the law proclaimed?
 - What circumstances made its proclamation most solemn? Deut. 5, 22.
 - What was the name by which God proclaimed himself?
 - Why did he make mention of his leading the Israelites out of Egypt?
 - What did he forbid in the first commandment?
 - Why was there special danger of this sin on the part of the Israelites?
 - How is this commandment transgressed at the present time?
2. **The Worship of God**, v. 4-6.
 - What is the purpose of the second commandment?
 - What attributes of God is it intended to declare?
 - In what sense is God "a jealous God?" [children?]
 - How does he visit the iniquity of the fathers upon the children?
 - What is the moral purpose of such judgments?
 - Why are they right?
 - How does God show his mercy to those who serve him?
3. **The Name of God**, v. 7.
 - What is the third commandment?
 - What attribute of God is this intended to maintain?
 - What sins does it forbid?
 - What was the penalty for false swearing? Lev. 24, 16.
 - How is this commandment interpreted by Christ? Matt. How should we regard God's name? [5. 34-37.]
4. **The Day of God**, v. 8-11.
 - What is required in the fourth commandment?
 - What is the physical need of a day of rest?
 - What reason is here given for observing it? [children?]
 - In what spirit should it be kept? Isa. 58, 13.
 - Why is the first day observed at the present time, instead of the seventh? [mands? Golden Text.]
 - What spirits will lead to the fulfilment of these commands?

TEACHINGS OF THE LESSON.

What is here taught—

1. As to the character of God?
2. As to the service of God?
3. As to the love of God?

Subjects for Study.—The commandments, as the basis of legislation.... The universality and permanence of the commandments.... The range of human duties toward God.

The Lesson Catechism.—(For the entire school.)
 1. Where were the ten commandments given? At Mount Sinai.
 2. How were they given? By the voice of God.
 3. What does the first commandment forbid? Serving other gods than the Lord.
 4. What does the second commandment forbid? Making and worshipping idols.
 5. What does the third commandment forbid? Profane swearing.
 What does the fourth commandment require? The keeping of the Sabbath.

DOCTRINAL SUGGESTION.—Righteousness toward God.

ANALYTICAL & BIBLICAL OUTLINE.
The God of Israel.

- I. **A PERSONAL GOD.**
 I am the Lord thy God, v. 2.
 "In the beginning God." Gen. 1, 1.
- II. **THE ONLY GOD.**
 No other gods before me, v. 3.
 "The Lord our God is one Lord." Mark 12, 29.
- III. **A SPIRITUAL GOD.**
 Shalt not make....any graven image, v. 4.
 "God is a spirit.... worship.... in spirit." John 3, 24.
- IV. **A JEALOUS GOD.**
 I....thy God.... a jealous God, v. 5.
 "The Lord, whose name is Jealous." Exod. 34, 14.
- V. **A JUST GOD.**
 Visiting.... iniquity.... them that hate me, v. 5.
 "Judgments of the Lord are.... righteous." Psa. 19, 9.

VI. **A MERCIFUL GOD.**

Showing mercy unto.... that love me, v. 6.

"Keepeth covenant and mercy.... love him." Duet. 7, 9.

VII. **A HOLY GOD.**

Shalt not take.... name.... in vain, v. 7.

"Holy and reverend is his name." Psa. 111, 9.

VIII. **A MIGHTY GOD.**

The Lord made heaven and earth, v. 11.

"My hand made all these things." Acts 7, 50.

ADDITIONAL PRACTICAL LESSONS.
The Divine Requirements.

1. God requires men to recognize his existence and his personal relation to them, v. 2.
2. God requires men to remember the mercies which he has shown toward them, v. 2.
3. God requires men to serve him as the highest object of their devotion, v. 3.
4. God requires men to offer to him a spiritual worship befitting his spiritual nature, v. 4.
5. God requires men to keep his commandments as the law for their lives, v. 6.
6. God requires men to regard and utter his name with all reverence, v. 7.
7. God requires men to give him a share of their time, v. 8.

CATECHISM QUESTION.

7. Will all men be brought before him to be judged?
 All men shall be brought before Christ to be judged; not only those who are alive at his coming, but all the dead shall be raised up and stand before him.
 Acts 24, 15: There shall be a resurrection of the dead, both of the just and unjust.
 Rev. 20, 21: I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

ENGLISH TEACHER'S NOTES.

Let a child who is ragged and dirty be taken into a handsome drawing-room, with elegant furniture and spotless carpet; let him be brought face to face with the other children, whose dress, appearance, and manners are in keeping with the luxury around them; and he will begin to realize his own condition as he has perhaps never done before. He will feel his unfitness for such surroundings and such company, and the need of sweeping changes in his person and dress, although but a short time before he was well content with both. What has thus altered his estimate of himself? The new standard of cleanliness, neatness, and beauty which has been set before him. Compared with his fellows of the same class he can take a very creditable standing, but measured by

the standard just shown him he appears to himself a miserable and unsightly object.

The Israelites had been shown, by the institution of the Passover and the sprinkling of the blood, that they were guilty in God's sight, and that they needed a sacrifice for sin. But although this had been taught them in an unmistakable manner, they were as yet very far from realizing their own natural condition as sinners, or from appreciating the necessity and the blessing of having a sacrifice provided. They had as yet no standard by which to measure themselves aright. Not only had they little idea of the majesty and holiness of Jehovah, but they were ignorant also of what he actually required of them. To learn these things they were brought into the solitude of Sinai.

At length, when they were encamped in the vast plain "before the mount," they received a message that God was coming down to meet with them. Three days were spent in preparation for this wonderful meeting, and barriers placed around the base of the mount that no creature might go near and touch it. The third day was ushered in by fire, and "blackness and darkness, and tempest, and the sound of a trumpet," and for the first time, probably, the people of Israel felt their unfitness to appear before Jehovah. Then, standing before the mountain that quaked "at the presence of God, the God of Israel," they heard what this great and holy God required of them. A standard was given them by which to measure their own conduct and judge of their own condition. This standard we call the Law, or the Ten Commandments. It taught them what God required of men as concerning himself, and what he required of men as concerning one another. It is the first part that we have to consider now—man's duty to God.

At first we find that no lofty exercise of the intellect, no arduous bodily toil, is commanded, but simply the devotion of the heart to a known and personal God. The Israelites might have feared and dreaded the service of the God whose appearance was veiled in such terrors, whose chariot was the storm, and the fire, and the thick darkness, and before whom even Sinai itself trembled and was moved. But the first utterance of Jehovah was full of love and tenderness: "I am thy God, which brought thee up out of the land of Egypt;" the God who had seen their affliction in the house of bondage, who had heard their cry, who had known their sorrows, and who had, according to his promise, brought them out and delivered them from the power of the enemy. Chap. 3. It was this God who required

their whole heart's allegiance, not alone as a Monarch, commanding the homage of his subjects, but as a Father, desiring his children's love.

And it is in this light that we should set the first commandment before our scholars. It should be presented to them, not as a mere prohibition, forbidding them to give the first place in their hearts and lives to any save their Creator and Ruler, but as a claim upon them made by one whose love is infinite, who cares for each individual child, and whose love can be satisfied with nothing less than the entire and undisputed devotion of that young heart in return. Truly "his commandments are not grievous" when this is the "first and great commandment of the law:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And yet if each one scan his own heart and life in the light of that command, "thou shalt have no other gods before me," he will have to acknowledge that he is guilty indeed. What have been his first thoughts on waking? what his plans for the day? What has been his hourly aim and object? what his chief enjoyment? what his engrossing interest? Will not each have to confess that "gods many and lords many" have had dominion over him, instead of the one God in whose hand are all his ways?

Secondly, we find that this devotion of the heart is to be given to one whom we cannot see. The Israelites saw the tempest and the lightning and the mountain trembling and smoking, but they saw not him who spoke to them. For he spoke "out of the midst of the fire, of the cloud, and of the thick darkness." Deut. 5. 22. They saw "no manner of similitude." Deut. 4. 15. And in accordance with this they received the commandment not to make "any graven image or any likeness" after the manner of other nations. There was to be nothing for the eye to cling to, for their worship was to be that of faith which honours God by taking hold of the unseen.

And because the heart of man is so ready to cling to anything that is visible and tangible, and to rest in mere outward form and ceremonial, the commandment is enforced by a solemn warning and a glorious encouragement. But God is "a jealous God," and when any are professedly worshipping him, but in reality bowing down to their own ideas and their own devices, he will visit the sin upon them, so that future generations, even, suffer from the consequences. But his mercy extends farther and wider than his judgments. And while the teacher must not hold back from declaring God's anger against sin, he has far more to say concern-

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ing the blessings laid up for those who serve him.

We notice, thirdly, that the God who thus demands our entire devotion and our unwavering faith has committed to us two precious things, the misuse of which is forbidden by the third and fourth commandments—first, his name, and second, his day.

His Name.—"Thou shalt not take the name of the Lord thy God in vain." It is no nameless personality that is to be the object of our love and our worship. When Moses was first sent to the children of Israel he came with a promise from Jehovah, the God of their fathers. We know the power of a mere human name. A card, a signature, or the mere words, "You are at liberty to use my name," often prove of very substantial assistance. There are some names at the sound of which closed doors will unlock, and sealed purses fly open, and coldness and frowns relax into kindly smiles. But how wrong and how mean would it be to bring discredit upon a name thus intrusted to us, or to use it for a purpose foreign to the character and purpose of the giver! And the name of God is given for man's use, for his strength and stay, for his hope and joy and gladness. To use such a treasure lightly or irreverently is base in the extreme. How should we bear to hear the voice of a loved father or mother dragged in the dust by some ungrateful recipient of their bounty? Yet how often is the name of God thus profaned! And how needed the warning, "The Lord will not hold him guiltless that taketh his name in vain."

His Day.—This is spoken of as something with which the Israelites were already acquainted. From the very beginning "God blessed the seventh day and sanctified it," or set it apart as a precious gift for man. Adam had been placed in the garden of Eden "to dress it and to keep it." Made "in the image of God," he was to lead no idle, aimless life, but to work with mind and body. But he was to share also in the "rest" of his Maker. And when after the fall the happy work became labour to be carried on "in the sweat of his brow," among "thorns and thistles," the "rest" still remained to him. The rest of the Sabbath was to secure him from being ground down with toil, and to keep him from forgetting that, through the mercy of God, and by means of the promised Deliverer, there was a higher destiny before him. The Sabbath is the constantly recurring type of the "rest that remaineth to the people of God," and the continual reminder to man of what the Redeemer has purchased for him. To use this day for the ordinary work and the

ordinary cares of this present world is to reject the gift of God, and to spend it in idleness and worldly pleasure is to divert it entirely from the use for which it was given. Let us teach our scholars to "remember the Sabbath day" as a day full of blessed opportunities, which they are solemnly commanded not to lose.

Thus do these four commandments set forth Jehovah as the object for undivided allegiance, as the object of faith; his name and his day as gifts lent us for reverent and grateful use—the one as a strength and stay for the present, the other as a pledge and foretaste of the future. And the keeping of these commandments is summed up in the one word love. No moral conduct, such as toward man appears unexceptionable, can make up for the want of this. What should we think of a child whose conduct was blameless except toward his own father—who had affection to bestow on others, but not on the one to whom he owed everything? The only words fit to come from such lips would surely be these: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

A word-picture of the proclamation of the law. A map of the Sinaitic group of mountains. . . . Let each of these commandments be memorized and repeated. . . . Explain what is forbidden and what required by each commandment. . . . The First Commandment: (1) God's unity; (2) The duty of serving God alone; (3) Some things which men place before God. . . . The Second Commandment: (1) Heathen idolatry; (2) Idolatry in Christian lands. . . . The Third Commandment: (1) What it forbids; (2) How it is broken; (3) What it requires. . . . The Fourth Commandment: (1) Its principle; (2) How to keep the Sabbath; (3) Common violations of the Sabbath. . . . The Golden Text and its meaning. . . . What God requires of men in relation to himself: (1) Recognition; (2) Remembrance; (3) Obedience; (4) Worship; (5) Reverence; (6) Love. . . . Attributes of God as shown in this lesson. (See Analytical and Biblical Outline.) . . . ILLUSTRATIONS. A great philosopher of antiquity was once asked to define God. He required a day for meditation, then two days, then three, and said, "The longer I contemplate God, the less I am able to understand him." . . . An infidel wrote as a motto, and hung up in his room, "God is nowhere." His little girl coming in

read it. "God is now here," words which smote the father with the thought of his own folly, and led him to turn toward God.... An estate in Scotland pays a rent of one kernel of wheat every quarter as a token of ownership. So every oath shows who is the swearer's master.... During the French Revolution the Sabbath was abolished, and the week made ten days long. But it was found that men could not endure the strain of constant labor, and that one day in seven was needed for rest, so that the Sabbath was afterward restored.

References. FOSTER'S PROSE: Vol. I. 871, 872, 873, 875. Vol. II. 7342, 7343, 7346, 10179. POETICAL: Vol. I. 455. Vol. II. 3680.

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LESSON THOUGHTS: Love is of God.

Print on board, and tell who said these words of the Golden Text. Show some rose-leaves, and ask what they came from. Could they have come from a weed? No; so love can come only from One who is Love. Who is that? Now Love, or God, is speaking to us to-day. Read verse 1. To whom does he speak all these words? Are we ready to hear? Make a circle, dividing it into four sections. God speaks four "words," or commandments, to us in this lesson, and we will give each a place by itself. 1. Drill on the first, questioning, explaining, and giving children a chance to ask questions about it. Find story to illustrate, if possible, and show that we break this command when we love anybody or anything better than we love God. Print in quarter section, or enough to recall the whole. 2. Have class repeat, clause by clause, and showing that we may worship and serve self, money, fine clothes, etc. 3. Explain what it is to take God's name in vain, and warn against using it carelessly, or "in fun." We speak of those we love respectfully. So, if we love God, we shall use his name properly. Is it right to speak words of prayer without thought? No, that cannot please God. 4. See how many can give the fourth command, and try and get reasons why we should not work on the Sabbath. That God says so is enough, indeed; but try and show the reasonableness of it, and take the opportunity to show how easily children may break this command. But how can we keep these? Our hearts are empty cups. But see, here is a fountain. Let us fill the cup. God is the fountain of love. Let us bring our hearts to him, [draw a heart around the circle,] and with these commands in the heart, and the heart full of love, we can easily keep them.

Blackboard.

BY J. R. PHIPPS, BSG.



The application of this lesson needs no explanation. The commandments are still in force. How will I appear when tried by them?

The commandments:

LINKED TOGETHER—

You cannot break one, and keep another!

Ten Links make

A P U R E H E A R T.

1 2 3 4 5 6 7 8 9 10

LESSONS FOR SEPTEMBER, 1881.

SEPT. 4. The Commandments; or, Love Toward Man. Exod. 20. 12-21.

SEPT. 11. Idolatry Punished; or, False Worship Condemned. Exod. 32. 26-35.

SEPT. 18. Third Quarterly Review.

SEPT. 25. Temperance Lesson. 1 Cor. 9. 22-27.

Whisper Songs for August.

SIXTH LESSON.

Who can make me spotless,
Pure and white within?
Blood of Christ so precious
Cleanses from all sin.

SEVENTH LESSON.

Who will fight my battles,
Conquer all my foes?
God, the mighty Saviour,
Who our weakness knows.

EIGHTH LESSON.

What will stay my hunger
In this weary land?
Blood of life is given
Fresh from God's own hand.

NINTH LESSON.

Who can tell me truly
What I ought to do?
God his word has given,
'Tis his voice to you!

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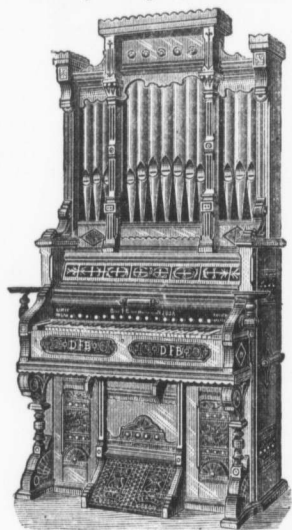
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