

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

Lesson X.—SEPTEMBER 4.

THE COMMANDMENTS.

Exodus xx. 12-21.

COMMIT TO MEMORY: Verses 12-17.

This lesson follows in immediate connection with the last, its surroundings being precisely the same.

GOLDEN TEXT.—"And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 39, 40.

DAILY HOME READINGS.

M. The Commandments, Exodus xx. 12-21.

T. The Law Repeated, Deut. v. 1-22.

W. The Law Approved, Matt. xix. 16-26.

T. Condemned by the Law, Rom. iii. 1-20.

F. The Law of the Mind, Rom. vii. 1-25.

S. Christ the End of the Law, Rom. x. 1-17.

S. Laws of the Redeemed Nation, Exodus xx. 12-21.

PARALLEL TEXTS.

With vs. 12: Lev. xix. 3; Deut. v. 16; Matt. xv. 4; Luke xviii. 20; Eph. vi. 2.

With vs. 13: Rom. xiii. 9.

With vs. 14: Matt. v. 27, 28.

With vs. 15: Lev. xix. 11; Matt. xix. 18; 1 Thess. iv. 6.

With vs. 17: Mic. ii. 2; Eph. v. 3; Josh. vii. 21; 2 Kings v. 26; Acts v. 1-11.

With vs. 18: Heb. xii. 18.

With vs. 19: Gal. iii. 19.

With vs. 20: Gen. xxii. 1; Prov. iii. 7.

LAWS OF THE REDEEMED NATION.

LESSON OUTLINE.—I. The Laws, Vss. 12-17. II. The Law-giving, Vss. 18-21.

QUESTIONS.—How many of the commandments are given in this lesson? What was the topic and outline of the last lesson? What is this?

Vss. 12-17.—Which commandment is given in vs. 12? To what land does its latter part refer? Why should obedience to this command secure this blessing? What blessings may it secure to us? In what did Jesus notably obey this command? By what action and spirit can a child honor his parents? Repeat the sixth commandment. What does it mean? How did Jesus explain its meaning? (Matt. v. 21, 22.) Who, then, break this commandment? Repeat the seventh commandment. What does it forbid? How did Jesus explain this commandment? (Matt. v. 27, 28.) Repeat the eighth commandment. What does this forbid? Repeat the ninth commandment. What is "false witness"? Who is one's neighbor? What rule about our communications has Jesus given in Matt. v. 37? Repeat the tenth commandment. What is meaning of "covet"? Is this sin in action, or is it in the heart? What evil came of it in Achan, Gehazi, and Ananias? What other sin does a covetous man commit? (Col. iii. 5.)

Vss. 18-21.—What terrible appearances accompanied the giving of the law? How did they affect the people? What did the people ask of Moses? How did Moses explain these appearances?

Special Topics.—Compare the morality of this law with the prevalent morals of that day; why the attendant terrors of the law-giving? Christ's laws on baptism, church association, etc.—are they binding on his followers equally with the moral law?

NOTES.—Verse 12.—The land: Canaan, the land of promise. Children who honor parents will honor God also and receive his blessing (Eph. vi. 1-3.) Verse 16.—False witness: primarily in a court of law, but also at the bar of public opinion. Neighbor: literally the one next you; so those with whom you associate.

Verse 17.—Covet: unduly desire and long for. This is the root of all forms of iniquity. (See 1 Tim. vi. 9, 10; James i. 14, 15.)

Verse 18.—Thunderings, etc.: see Ex. xix. 16-25. These were supernatural manifestations to demonstrate God's presence.

Verse 19.—Lest we die: if this be his approach merely, what will his presence be? Verse 20.—To prove you: to so impress you that you will know who it is

that speaks, and hence will fear him and sin not.

Verse 21.—Thick darkness: the "thick cloud" of Ex. xix. 16. (See Ps. cxvii. 2.)

For the Teacher of the Primary Class.

The "Ten Commandments" means the "Ten Words." They were written by "the finger of God," on two stone tables or tablets. Ex. xxiv. 12. Five hundred years later they were still there (1 Kings viii. 9), but when Nebuchadnezzar destroyed Jerusalem they were lost.

Some think that five were placed on each table, but the usual division is the first four, which relate to our duty to God, on the first table, and the last six, which relate to our duty to man, on the second table.

Jesus shortens the ten into two, "Love to God" and "Love to our neighbor."

Think of what Jesus says in Matt. v. 21, 22, about the sixth commandment. Have you not often been angry with your brother without a cause? What then? Why, even if you have kept every other, see what James ii. 10, says about breaking just one point. If you break one link out of a chain, the chain is broken. You say, "Then, it is hopeless to expect to keep it." Just so; and that is why the gospel is such good news. We are cursed because we have not kept this law in all things, but Jesus has kept that which we could not keep, and has redeemed us from this curse (Gal. iii. 10-13), and "by the obedience of one shall many be made righteous." Rom. v. 19. But though we could never obtain salvation by keeping the law, yet we should keep it from love; because we are saved by Jesus' keeping it, therefore we should show our love by doing his commandments.

Booths' Department.

Scripture Enigma.

No. 135.

- The word by which David intended to show the inferior position which the ark of God appeared to occupy in comparison with the grandeur of his own house.
- The king to whom another king applied for materials with which to "build an house unto the name of the Lord his God."
- The priest who fell from his seat and died when he heard that the ark of God was taken.
- The city to which this priest's successor returned after completing his yearly circuit as judge, "for there was his house."
- The first of the words addressed by Samuel to Saul immediately before sending him forward to Gilgal.
- The king of Israel who built the city above referred to.
- The seventh son of Obed-edom, who served as porter in the house of the Lord.
- The garment which Elijah put upon the son of Shaphat.
- The name with which God is pleased to honour works of charity and well-doing.

The initials from first to last, and the finals from last to first give the names of two orders of angelic beings.

CURIOUS QUESTIONS.

233. Form an hour glass of the following described words with a driver for the centre one downwards:

- The solid ground beneath.
 - Early birds.
 - A head covering.
 - One third of you.
 - The pet of Amelia.
 - The mind's organ.
 - A hard shell fruit.
234. 1. Behead wide and leave a place for travellers. 2. A deep plate, and leave a solemn bird. 3. A fact, and leave a woman's name. 4. A crafty animal, and leave a much larger animal. 5. This large animal, and leave ten.

Answer to Scripture Enigma.

No. 134.

- M alachi.
- E noch.
- L ydia.
- C ornelius.
- H erod.
- I saiah.
- Z acharias.
- E libabeth.
- D aniel.
- E lijah.
- C aiaphas.

MELCHIZEDEC.

ANSWERS TO CURIOUS QUESTIONS.

221. Solomon. (Solomon's Songs iii. 9.)
222. Nebuchadnezzar. (Jeremiah lii. 12, 13.)
223. Nebuzar-adan. (Jeremiah lii. 30.)
224. Ezekiel.
225. Genesis iii. 21.
226. Genesis iv. 21.
227. Acts v. 19.
228. Deborah dwelt under the palm-tree of Deborah (Judges iv. 4, 5.)
229. Abimelech (Judges ix. 5.)
230. In a bottle (Psalms lvi. 8.)
231. Mordecai (Esther viii. 2.)

DIAMOND OF WORDS.

J
N E P
C A R A T
N A T U R A L
J E R U S A L E M
P A R A B L E
T A L L Y
L E E
M

A Portable Garden.

Here is some advice from the *School-teacher's Companion* about cultivating the kind of a garden that young people and old carry around with them: Everyone has a garden called Conversation. If the unpleasant words which blossom into thoughts are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds, which unconsciously creep into this garden, and unless they are put down, or better, pulled out, they injure and spoil the good flowers.

1. Untruth. This is dark-leaved and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things and you say four. The next time the number becomes larger and so the weed grows until it is strong and hardy. Be sure and pull it up.

2. Slang. This spoils many a garden of choice flowers. It is sometimes overlooked by boys, but is not considered to have any beauty.

3. Bad grammar. This is a common weed found in the gardens of uneducated and careless persons. It grows slowly, but steadily, and finds a place beside the nicest-looking flowers. There are a number of varieties and among them are "I seen," which chokes up "I saw," or "I have seen;" "it's her'n," which crowds out "it is hers," and "it is me," which grows close to the little plant "it is I."

4. Gossip. Every one knows this ugly weed which works mischief wherever it appears. It is one of the worst varieties, and has been known to completely overrun and spoil the gardens in which it was allowed to grow.

These are the principal weeds which find their way into the garden of conversation. Examine the one belonging to you and see what weeds are gaining headway.

An Essay of S's.

Such strange sorts of souls as are on the sphere! Some social, some silent, some stern and severe. Some smiling so sweetly, some sober and staid, Some stay in the sunshine, and some in the shade. Some stooping, some straight, some slender, some stout. Some starving in silence, some supping with shout. Some suffering and sick, some sturdy and strong. Some sorry and sighing, and some singing song. Some saucy and scolding, some shiftless, some shrewd, Some sincere and steadfast, submissive, subdued. The stylish, the simple; the slow, the sedate, Speculators and swindlers and statemen in state. The sculptor and salesman, the savage, the sage, The saint and the sinner, the speaker on stage. Segar-smokers, swearers, sots, sailors at sea, The spreader of scandal, smooth slanderer she. Some seamstresses, some at the spindle and spool, Soothsayers and stewards and scholars at school. Sectarians and surgeons and shepherds of sheep, Surveyors, shoemakers, and sluggards in sleep. Some slaves and some soldiers, some scoundrels and scamps, Some scribblers of Stanzas for sake of the stamps.

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THE SHIPWRECK.

Several Spanish seamen sat silently smoking at the side of the ship, and stolidly surveying the surrounding scene. The setting sun shone serenely, and the sluggish sea sparkled in splendor. The ship seemed to be standing still. Seabirds soared in the sultry sky, and sailors sauntered stragglingly around the ship. "Senor," said Solomon, speaking to the Spaniard sitting at the starboard, "see the school of sharks sailing slowly southward." "School of sharks," sang small, saucy Sammy, sneeringly, "say shark, Sol, and stick to something sensible," "Scamp,"

sarled Solomon, seizing and shaking Sammy savagely. "Stop! stop! shame," said the sailors, severely, succoring Sammy. Solomon scowled sullenly. Suddenly, the Shipmaster, standing with spy-glass sweeping sea and sky, shouted, "Signs of storm surely; Steersman, steer straight for shore." And soon sombre storm clouds shrouded the sky. Sails spread, and the ship sped swiftly shoreward. Shortly she struck the shoals. The sharp shock shivered the ship. The stoutest seamen shuddered. Surpassingly sorrowful scene. Superiors shouted—sailors shrieked. Some sprang into the sea, and swam for shore. The stern swung, snapped, sundered. The seething sea surged over the sinking ship, and seamen and ship sank from sight. Sad sequel—National Baptist.

Joseph A Type of Christ;

OR THE LIKENESS BETWEEN THEM.

BY JAMES E. CHUTE.

Joseph was a shepherd. Gen. 37: 2. Christ was the Good Shepherd. John 10: 11. Joseph was sent by his father to seek his brethren. Gen. 37: 13, 14, 16. Christ was sent by His Father to seek and save his people. John 3: 16, 17. When Joseph's brethren saw him coming, they sought to slay him. Gen. 37: 20. When Christ came on earth the Jews, His people, sought to kill Him. Matt. 2: 20. Joseph was put in a pit and raised again from it. Gen. 37: 28. Christ was put in a tomb and raised again from it. Matt. 27: 59, 60; Luke 24: 6, 7. Joseph was sold for twenty pieces of silver,—the price of a slave under age. Gen. 37: 28. Christ was sold for thirty pieces of silver,—the price of a slave of full age. Matt. 26: 15. Joseph was carried down into Egypt. Gen. 39: 1. Christ was carried down into Egypt. Matt. 2: 13, 14. Joseph was tempted by Potiphar's wife. Gen. 39: 7. Christ was tempted by Satan in the wilderness. Mark 1: 13. Joseph was condemned by a false witness; and put in prison. Gen. 39: 19, 20. Christ was condemned by false witnesses and put to death. Matt. 26: 59, 60. Joseph was put in prison with two prisoners. Gen. 40: 2, 3; 41: 22. Christ was crucified with two prisoners. Luke 23: 39-43. Joseph became Governor, Ruler and Saviour of his people in Egypt. Gen. 42: 6; 41: 43. Christ was Governor, Ruler and Saviour of His people on earth. Matt. 2: 6. Joseph was thirty years old when he began his public ministry. Gen. 41: 46. Christ was thirty years old when He began His public ministry. Luke 2: 23. Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper in His hand. Gen. 41: 38, 39; 42: 23. Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand. Luke 2: 40; Isa. 53: 10. Joseph went about doing good, laying up food for the famine. Gen. 41: 46-49. Christ went about doing good, and healing the sick. Matt. 4: 23, 24. Joseph's people had come to him for their temporal food. Gen. 42: 3-10. Christ's people all have to come to Him for their spiritual food. John 6: 48-51. Joseph knew his brethren, but they did not know him. Gen. 42: 8. Christ knew his disciples, but they did not know him. Luke 24: 16, 27, 32. Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart. Gen. 44: 16. Christ's people have to become humble like little children before He reveals to them His loving heart. Matt. 18: 3, 4. Joseph gave to his people freely, without money or price. Gen. 42: 25. Christ gives to His people freely without money and without price. Isa. 55: 1. Joseph's brethren all had to bow down to him. Gen. 42: 6. Christ's people all have to bow down to Him. Phil. 2: 10.

Joseph was one of twelve brethren, the Patriarchs. Gen. 42: 32. Christ had His twelve disciples, the Apostles. Matt. 10: 2. Joseph made himself known to his brethren after they supposed him dead. Gen. 45: 1. Christ made himself known to His disciples after they had seen Him laid in the tomb. Luke 24: 36-40. Joseph said to them, "I am Joseph, your brother, whom ye sold into Egypt." Gen. 45: 4. Christ said to His disciples, "It is I, myself; handle me and see." Luke 24: 39. Joseph forgave his brethren their trespasses. Gen. 45: 3-8. Christ forgave His people their sins. Matt. 9: 2-6. Joseph had a beloved brother, Benjamin. Gen. 43: 29, 30; 45: 14, 22. Christ had a beloved disciple, John. John 13: 23. Joseph wept over his brethren. Gen. 45: 15. Christ wept over His people. Luke 19: 41. Joseph dined with his twelve brethren, he making the twelfth. Gen. 43: 16. Christ supped with His twelve Apostles. John 13: 14. Joseph loved his father and nourished him. Gen. 47: 11, 12. Christ loved His Father and obeyed Him. John 15: 10. Joseph was blessed by his father. Gen. 49: 22, 26. Christ was blest by His Father. John 3: 35. Joseph's father received his son as from the dead. Gen. 46: 39. Christ's Father received His Son from the dead. Matt. 16: 19. Joseph had been a man of sorrow, and had anguish of soul in the pit. Gen. 42: 21. Christ was a man of sorrow and had anguish of soul in the garden. Isa. 53: 3; Luke 22: 44. Joseph's garment had been stained with blood. Gen. 37: 31. Christ's garments were stained with blood. John. 19: 33. Isa. 63: 3. Joseph's life seems to be without blemish, as nothing is recorded against it. Gen. 29: 2-6. Christ's life was without blemish, for He was holy and without sin. Joseph was clothed in fine linen. Gen. 41: 42. Christ was wrapt in fine linen. Matt. 27: 59. Joseph's bones were raised from the grave and carried up to the earthly Canaan. Gen. 50: 25. Christ arose from the grave and was carried up to the heavenly Canaan. Luke 14: 51. Joseph was raised from the prison to a post of honor and power. Gen. 41: 40-43. Christ was raised from the grave and crowned with glory and honor. Heb. 2: 9. The word Joseph signifies increase or addition. It is said of Christ, "Of the increase of His government and peace there shall be no end." Isa. 9: 7. Christ's earthly or reputed father's name was Joseph. Matt. 1: 18. The man who begged the body of Christ and laid it in his own tomb was named Joseph. Matt. 27: 57-60. When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace." Luke 2: 29. When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive." Gen. 46: 30.

A Savage Whale.

The captain of the barque "Anna," recently arrived at Baltimore, reports that in mid ocean he "sighted a large whale over bows. The fish bore down on us, and struck the ship on the port side of the stern and knocked the fore-part into matches and kindling wood; sounded pumps, but no leak; whale went off, leaving a track of blood behind." The captain states that he was surprised at the whale dashing right into the vessel in mid-ocean. He says that when he first saw the big fish she was rolling and spouting water fifteen feet high. He had not then any idea she would charge his vessel, but soon discovered that the whale meant business. As the whale came on he luffed a little to prevent it from striking the side of the vessel and ripping a plank off. It dashed by and just gave one slap with its tail that fairly knocked the cut-water of the boat from off the eleven inch mark to the keel. He thinks it was stunned and hurt.