

Sainthood.

BY RICHARD K. BURTON.

An angel came and plead with tuneful voice
Before a maiden fair in youth's demerit:
"Now daughter, seize the right and make
your choice
Of God forever, spotless to be seen.

"So shall you live your life, and die in
peace,
And as the years flit by in noiseless flight,
You shall be sainted, and your name in-
crease,
Your deeds be inspirations day and night."

The maiden knelt, awe written on her
face,
And said: "Ah, holy spirit, how can I
That am not fair, that have no touch of
grace,
That am as other maidens dwelling by,

"Be like to those great pictures that I see
Of saints long worshipped, wrapt in sin-
less rest?

Dear angel, surely such is far from me;
Dear angel, show me how I may be blest."

Then smiled the spirit: "Daughter, trust
my word;

You cannot see how such a sainthood
came,—
Nor can you measure how men's souls are
stirred,
Nor how old time makes magic of a name.

"Live out your maiden life, I tell you now,
And it will all suffice, great deeds apart:
For just a smile and just a tender brow
Are sainted by the hungry, human heart."

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1490] LESSON VII. [AUG. 12

THE DAY OF ATONEMENT.

Lev. 16. 1-16. Memory verse, 16

GOLDEN TEXT.

Without shedding of blood is no remission.
Heb. 9. 22.

OUTLINE.

1. The Sin-offering.
2. The Sin-bearer.
3. The Sprinkled Blood.

TIME.—Same year as the previous lesson,
but later.

PLACE.—Same as before.

EXPLANATIONS.—*Holy place within the veil*—*Of-ten* called the holy of holies. *Appear in the cloud*—This was the mysterious symbol of God's presence which accompanied them for forty years. *Holy place*—(ver. 3) Here it means the sanctuary, or sacred inclosure, and not the *place* of holies. *Linen mitre*—Or peculiar *cap* worn for this occasion. *Cast lots*—*lots* only were placed in the box, one inscribed "for the Lord," the other, "for the scape-goat." The high-priest put both his hands at once into the box, and took one lot in the right hand and one lot in the left, and placed them upon the heads of the goats, thus deciding which was for the Lord and which the scape-goat.

TEACHINGS OF THE LESSON.

What, in this lesson, are we taught—

1. About the holiness of God's house!
2. About the purity of God's service?
3. About the necessity of atonement for sin?

THE LESSON CATECHISM.

1. How was Aaron to approach God? With an offering for himself. 2. When was he to make an offering for the people? Only when he was himself pure. 3. What symbol did God provide to show how he would take away sin from his people? A goat called the scape-goat. 4. What was necessary before this scape-goat was led away? That an atonement be made. 5. What is the comment of the New Testament upon this? "Without shedding of blood," etc.

DOCTRINAL SUGGESTION.—Separation from sin.

CATECHISM QUESTION.

7. What is the other part of man? His body, which is flesh and blood, and will die.
Matthew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

B.C. 1400] LESSON VIII. [AUG. 19

THE FEAST OF TABERNACLES.

Lev. 23. 33-44. Memory verses, 41-43

GOLDEN TEXT.

The voice of rejoicing and salvation is in the tabernacles of the righteous. Psa. 118. 15.

OUTLINE.

1. The Solemn Assembly.
2. The Joyful Service.
3. The Grateful People.

TIME AND PLACE.—The same as in previous lesson.

EXPLANATIONS.—*Seventh month*—Ethaniam, corresponding to our October or part of it. *Tabernacles*—Tents. *Feast of Tabernacles*—A feast commemorative of the tent life of the Exodus. *Holy convocation*—A day observed by assembling for worship, as on the Sabbath. *No servile work*—No daily usual work. *Offering by fire*—An offering to be burned upon the great altar. *Solemn assembly*—Same as "holy convocation." *The fruit of the land*—All kinds of produce of the earth. *Dwell in booths*—Or huts made of branches to resemble the rough life of the wilderness. *Your generations*—Your children and their children for a time.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. The duty of united service?
2. The duty of freewill offerings to the Lord?
3. The duty of thanksgiving for mercies?

THE LESSON CATECHISM.

1. What feast is here described? The Feast of Tabernacles. 2. When was it to be kept? In the seventh month of the year. 3. What was to be remembered in this feast? Their tent life after the Exodus. 4. How were they to observe it? With feasting and rejoicing. 5. How does our GOLDEN TEXT describe one of these feasts? "The voice of rejoicing," etc.

DOCTRINAL SUGGESTION.—Christian joy.

CATECHISM QUESTION.

8. In what else is your soul different from your body? My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.

THE TELEPHONE.

THE word telephone is made up of two Greek words signifying to speak at a distance. Although a recent invention, the telephone is extensively used in all parts of the United States, and is found a most invaluable assistant in transacting business. It has quite superseded the telegraph for messages that are to be sent short distances, and is far more reliable and expeditious than mail or messenger, as the person desiring to speak can be brought into direct and immediate communication with each other.

The instrument, which is in three parts, occupies but little space, is easily managed, and improves upon acquaintance.

The largest box contains the electric battery; the next in size has a pair of bells with a crank at the right side, and the third—called the transmitter—has a concave opening about four inches in diameter, at the rear of which is a small hole. Back of this hole is a thin plate of metal against which the voice vibrates, and this vibration is carried along an electric wire and into a tube that is held to the ear.

Let us turn the crank. In a second the bells go ting-a-ling-a-ling! Now put the tube to your best ear, and your mouth close to the transmitter, and say "Hallo!" It is not necessary to speak loudly. The telephone is anything but deaf. The drum of its ear is perfect.

"Hallo!" you say.

"Hallo!" comes from the other end of the line—perhaps several miles away.

"Is Mr. Blank there?"

"Yes."

"Tell him I want to speak to him."

Mr. Blank arrives and the conversation is carried on, the listener giving close attention, for the voice that comes through the tube is rather squeaky, and the words scarcely intelligible to an unpractised ear.

At least six prominent electricians claim to have invented the telephone, with which we are rapidly becoming familiar, and which to many both in public and private is such a necessity that the wonder is it was not thought of years ago.

It is an admirable illustration of another and invisible instrument by which the soul puts itself in communication with One who dwells at a distance, and yet is ever near. Prayer is the soul's telephone. God's love is the electric wire.

"I'LL CHANGE MY LIFE."

ADMIRAL FARRAGUT, the hero of a hundred fights, accompanied his father as cabin-boy on a voyage to New Orleans, when he was ten years old. He was accustomed to relate the following incident as the turning point of his life:

"I had some qualities which I thought made a man of me. I could swear like an old salt, could drink a stiff glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day, my father turned everybody out of the cabin, locked the door, and said to me, 'David, what do you mean to be?' 'I mean to follow the sea,' said I. 'Follow the sea? Be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some foreign fever-hospital at last?' 'No,' I replied; 'I'll tread the quarter-deck, and command, as you do.' 'Never, David,' my father answered; 'no boy ever trod the quarter-deck with such principles and habits as you have. You'll have to change your whole course of life, if you ever become a man.' My father left me, and went on deck. I was stunned by the rebuke, and overwhelmed with mortification. 'A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever-hospital at last! That's my fate, is it?' I said to myself. 'I'll change my life, and change it at once.'"

He did so, and lived to tread the quarter-deck an upright, valiant, and distinguished man.

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