

he might not enter without the sacrificial blood. His day of entrance into that holiest place—empty as it was of all emblematic figures of God, yet full of God Himself—was, for the assembled, anxious multitude, the re-assertion of that great truth, so expressively uttered by Christ to the woman of Samaria: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."
—*Hive.*

The Teacher and his Lesson.

"IN the study of his lesson the teacher begins early—six weeks in advance, if you please. He keeps a six weeks' outline in his mind, that he may have all the benefits which may accrue from the great law of 'unconscious cerebration.' When each Monday he takes up the specific preparation for the ensuing Sabbath, he finds that the five week's quiet, involuntary work performed upon it by his brain has made the subject comparatively old and familiar to him. The teacher will provide himself with the requisite apparatus—a Bible, a Concordance, a good Cyclopaedia of Biblical knowledge, and a blank book for recording his own thoughts and inferences on each lesson. He will thoroughly master the circumstance of the lesson, grasping it as a whole, as a reporter who visits the scene of an accident, or an attorney who undertakes the conduct of a civil or criminal suit. Then the teacher will *think* close, patiently, independently on his lesson. Thinking for one's self is the hardest of all the rules laid down, and yet the most important. He will *talk* about the subject to old and young through the week. A minister who converses with the uncultivated people of his charge about the subjects which occupy his attention in the study will find his views modified, and his pulpit efficiency enhanced to a great extent. Using one's preparation in free conversation is an admirable plan for putting it into available shape for the class. The teacher will seek to realize in his own experience the truth to be taught, and will study his scholars' experience that he may adapt it to them."—*Dr. Vincent.*

Jottings on Texts.

PSALM cxix. 15.—*Uses of Meditation*.—It is in this way one of the greatest of English engineers, a man uncouth and unaccustomed to regular discipline of mind, is said to have accomplished his most marvellous triumphs. He threw bridges over almost impracticable torrents, and pierced the eternal mountains for his viaduct. Sometimes a difficulty brought all the work to a pause; then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set, and at the end of two or three days would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was meditation.

PSALM cxix. 48.—*Meditation on the Word of God*: "I have led but a lonely life," said David Saunders ("the Shepherd of Salisbury Plain"), "and often have had but little to eat; but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done indeed, if I had not had the promises of this book for my stay and support."

JOSHUA iii. 17.—*Jordan and the Ark*: The Rev. W. Cowper, sometime minister at Stirling, and afterwards Bishop of Galloway, thus spoke of his dissolution to his weeping friends: "Death is somewhat dreary, and the streams of that Jordan which is between us and our Canaan run furiously; but they stand still when the Ark comes."

LUKE xvi. 22-24.—*A Contrast*.—*Death of the Rich*: Philip, king of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "Oh, how little a parcel of earth will hold us when we are dead, who are ambitiously seeking after the whole world whilst we are living!"
Death of the Poor: A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. While in conversation with her on the comforts, prospects, and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness