



LESSON IX.—JUNE 2.

Jesus Our High Priest in Heaven,

Hebrews ix., 11-14; 24-28. Memory verses, 24-26. Read Heb. ii., 17, 18; iii., 1, 2; iv., 14-16; v., 1-10; vii., 1-3; 21-28; x., 1-39; xii., 24.

Golden Text.

'He ever liveth to make intercession.'—Heb. vii., 25.

Lesson Text.

(11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) Neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (27) And as it is appointed unto men once to die, but after this the judgment: (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Suggestions.

The Epistle to the Hebrews is the key to the book of Leviticus, they explain each other. Leviticus tells of the atoning sacrifices all pointing forward to the Lamb of God, who in his own body on the cross bore the sins of the whole world. It tells also of the high priest who in his mediation between God and man typified the man Christ Jesus who is the only mediator between God and man (I. Tim. ii., 5) because he is perfect man and perfect God and no man can come to God except through Christ. (John xiv., 6.)

The Epistle to the Hebrews points out how all the beautiful ritual and symbolism of the Old Testament (or covenant) was but the picture of the new covenant which God was to make with his people and which was sealed and ratified by the precious blood of Christ. The first covenant was ratified by the blood of bulls and goats, for the law ordained that almost all things were to be cleansed by the sprinkling of blood and without the shedding of blood there could be no remission of sins. Our great high priest has entered into the holiest place of all, into heaven itself, to appear before God on our behalf, making atonement with his own blood. And only by accepting his atonement and trusting him as our perfect Saviour can we find salvation and peace and eternal life.

When our Lord was on earth the Holy Spirit dwelt in him, when he ascended up into heaven the Holy Spirit still dwelt in him, but on the day of Pentecost he sent the Holy Spirit back to the world to dwell in the disciples and all who would at any time open their hearts to him. The fact that the Holy Spirit is on earth is a sure proof that Jesus is at the right hand of God in heaven, and unto them that look for him shall he appear the second time without sin unto salvation.

He is able also to save to the uttermost them that come unto God by him, for he is

alive forevermore and constantly making intercession, or praying to God for all his followers, and him that cometh he will in no wise cast out. (John vii., 37.) We may have some idea of what this intercession is by mediating on our Lord's warning to Simon Peter (Luke xxii., 31, 32) and the comforting assurance which he gave him after—"I have prayed for thee, that thy faith fail not." So he prays for us in all our trials and temptations, in the times of our poverty or prosperity, in our sicknesses or health, in our joy and in our sorrow, he watches tenderly over us, and knowing the needs of each human heart he prays continually that our faith may not fail, and God who is faithful in answering the prayers of Jesus, the sinless one, does not allow his children to be tempted beyond their strength, but with every temptation provides a way of escape that his children may not fall, (I. Cor. x., 13). The way of escape is simple trust in the living Saviour who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy. (Jude 24.)

The high priest bore the names of the twelve tribes on his shoulders and on his breastplate that they might be continually in God's remembrance. (Exodus xxviii., 12, 15, 21). So our high priest in heaven, Jesus, carries our names written on his heart and on his shoulders before God. The breastplate signifies his tender and infinite love, and shoulders his omnipotent strength. He bears all our burdens and carries us in his heart of love.

C. E. Topic.

Sunday, June 2.—Topic—How to get rid of sin.—I. John i., 5-10.

Junior C. E. Topic.

CHRIST MEETING WITH US.

Mon., May 27.—Our meetings are Christ's.—Mal. iii., 16.

Tues., May 28.—We pray in Christ's name.—John xiv., 13.

Wed., May 29.—Old Testament points to Jesus.—Is. ix., 6.

Thu., May 30.—The New Testament reveals Christ.—Mark i., 1; Acts i., 1.

Fri., May 31.—The Spirit promised.—John xiv., 16; xv., 26.

Sat., June 1.—Honoring Christ's presence.—Heb. x., 25.

Sun., June 2.—Topic—Jesus in our meetings.—John xx., 19; Matt. xviii., 19, 20.)

Teachers Letters.

A correspondent writes that for many years she always wrote birthday letters to the members of her classes, both the morning class for little children, and the afternoon class for elder girls. The teacher married and left the town, but, more than twenty years afterwards, when attending a mission service in the east of London a young woman with her husband recognized and spoke to her. 'Do you not know me? I am your little Milly,' she said, and took from her pocket the old faded birthday letter which she had received so many years ago. 'Oh, this has been a treasure to me; I have read it again and again, and it has helped me so much.' The delighted teacher remembered the lively little Milly quite well. 'And are you a Christian?' she asked. 'Yes, both I and my husband are trying to serve the Lord together,' was the reply. Our correspondent thinks this may encourage other teachers to write birthday letters to their scholars.—'Sunday School Times' (English).

Many a Sunday-school teacher is so fearful of being severe that he fails to be firm when firmness is essential to good order, and essential as well to self-respect and the respect of the class. How to be at once firm and tender is a problem to be solved by prayerful, watchful experience on the part of those who go to the class in Christ's spirit, and from a loving communion with him. Not long ago a teacher lost her temper and displayed sufficient firmness at the same time. But the fun-loving boys went away feeling hurt, as if they had been misjudged when they really meant no harm by their antics. It is well for the teacher, when necessary, first to insist kindly on good order, and then to make a renewed effort so to interest the boys that they shall be diverted from class plays and class gossip.—'S.S. Times.'



Appetite is the Life of Our Trade.

The following lines were suggested by these words spoken by a liquor dealer, in an address at a meeting of the Liquor League of Ohio:—"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will soon be empty, as will be our coffers. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the habit has been formed. Above all thing create appetite."

He stands in the midst of the room,
His compeers are all seated around,
Naught about him suggesting the tomb
His appearance hale, hearty and sound.

'Tis a room with rich tapestries hung,
On the floor a soft carpet is spread,
Every token of wealth all about them is flung,
And the lights a soft radiance shed.

Who are they? and what do they here?
Are they men for diplomacy met?
Have they entered upon a scholastic career,
Understanding and wisdom to get?

Are their minds on philanthropy bent?
Are they seeking the good of mankind?
Perhaps to the Gospel their powers are lent,
To uplifting soul, body and mind!

Ah, no! the whole truth we must tell!
Yes, repeat it again and again!
They are agents of Satan and Hell,
For they seek the destruction of men.

Oh! what are they meeting to plot?
Did I say, the destruction of men?
If I said the destruction of children, oh
what
Would you think of my statement then?

Let us turn to the man on the floor,
As he stands in the midst of the room;
His appearance, as I've said before,
Suggests neither death nor the tomb.

Yet his business it is to destroy,
For through it all our drunkards are made;
It endangers the safety of each girl and
boy;
For he's a rumseller by trade.

'Oh, surely,' say you, 'that is wrong;
Our children are certainly safe!
Surely he meddles not—for we've known of
him long—
With the child of rich parents, or waif!'

'Why a child has no money to spend;
When it has, buys not sherry or hock!
Even so! come, your ear to this gentleman
lend,
And say what you think of his talk.

'Men and brethren, and friends of the
Trade,
There's a problem which meets us to-day,
And if 'tis not solved, I'm afraid
Our business no longer will pay.

'I admit, now our patrons are many,
All our coffers are full, to be sure;
Every day we glean many a penny
Alike from the Rich and the Poor.

'While these customers are all alive,
Our tills will be filled with their dimes,
And I warrant our business will thrive
While these folks have their liquor at
times;

'But when all these drinkers are gone,—
For they all must die sooner or late,
Whom shall we be depending upon
To maintain us in comfort and state?