

unlikely that a cross-piece was fastened to the pole to help to support the figure, thus it would suggest to us the mode of our Saviour's death. When he looketh upon it—This was the one condition of healing. It was all that a dying man could do, but it was sufficient. He was cured at once. He did not merely begin to feel a little better, but he was healed completely. His work implied submission to, and faith in God. "This peculiar method of cure was designed, in the first instance, to show that it was the efficacy of God's power and grace, not the effect of nature or art; and hence an external sign was chosen, on the ground that the image of the pestiferous animal could not be mistaken as possessed of any natural power or inherent virtue of healing; also that it might be a type of the power of faith in Christ to heal all who look to him of their sins (John 3: 14, 15; 12: 32). The brazen serpent, it is probable, had not any symbolic meaning. It was not a type of Christ; and the appeal to it, as illustrating the substitutionary work of Christ, holds good only in these two points of resemblance—that it was

raised by a column or pole—supposed by some to have had the form of a cross; and that the believing contemplation of it was effectual in producing a bodily cure, as a similar regard of the Saviour leads to the removal of spiritual disease." (J. F. and B.)

9. Brass—Properly copper or bronze. It would shine in the sun with a fiery lustre. It was destroyed by Hezekiah when it became an object of superstitious veneration (2 Kings 18: 4). Although the view given above is strictly correct, yet many have seen in the brazen serpent striking suggestions of Christ and his work. (1) He came to the hopelessly lost (Matt. 18: 11; Luke 19: 10). (2) He receives the penitent (Luk. 5: 32; 13: 3; 15: 7; 24: 47). (3) He rejects none (John 3: 16; 6: 37; 1 John 1: 9). (4) He asks but a look of faith (Matt. 11: 28; John 7: 37; 3: 18, 39; 6: 47; Acts 16: 31). (5) He saves at once and effectually (John 5: 24; 6: 39; 10: 28, 29; Rom. 8: 38, 39; 2 Tim. 1: 12; 1 Pet. 1: 4, 5). (6) Those who are lost have but themselves to blame, they would not "look" (Prov. 1: 30, 31; Ps. 51: 17; Ezek. 33: 11; Rom. 2: 4, 5).

LESSONS. 1. It is wrong to murmur at God's providence. 2. Sincere prayers for pardon are always heard. 3. Faith in Christ is the only way of salvation. 4. The excuses which are made for not coming to Christ are foolish. 5. Each one must look and believe for himself.

THE BLACKBOARD.

We would make the Golden Text the topic of our blackboard review so as to present clearly the sinner's condition and the Saviour's love. Make sure that the youngest scholar in the infant class understands as well as the oldest in the Bible class. Let the "precious blood" of Jesus be your theme. You have first the serpent-bitten Israelites as illustrating the condition of all sinners, victims of that old serpent, the devil. Over against their condition write the first words of texts which you will call for. Impress each one upon the hearts of all as fully as your time will permit and close with an earnest appeal to all to "receive and rest upon Jesus Christ."

THE SINNER'S CONDITION.

HELPLESS.
UNDESERVING.
SUFFERING.
DYING.

THE SAVIOUR'S LOVE.

"GOD SO LOVED THE WORLD" (John 3: 16).
"WHO GAVE HIMSELF FOR US" (Tit. 2: 14).
"WHOSOEVER" (John 3: 15).
"BELIEVE" (Acts 16: 3).

"The Precious Blood." (1 Pet. 1: 19; 1 John 1: 7).

LESSON VII—August 18th, 1895.

The New Home in Canaan. DEUT. 6: 3-15.

(Commit to memory verses 3-5).

GOLDEN TEXT: "Thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8: 10.

PROVE THAT—Heaven is better than Canaan. Heb. 11: 16.

SHORTER CATECHISM. Quest. 33. *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

LESSON HYMNS. *Children's Hymnal*—Nos. 82, 79, 75, 83.