

viaed a cover-
ere the Lord
brought to
us, and his
atonement,
or our souls.
old that the
particle of
and then he
ended into
n itself, now
od for us."
red for our
r our justi-
may know
e was ac-
nds good.

confess his
or him he
in it. It
am. i. 12.
own sin.
d's word
demned.
of having
th. He
opened to
object to
ust not
things.
business
us—
mend:

accepts
for sin,
sin is
s. Isa.
t shall
m. It
continue
e glad

own
e has
e his
table
s yet
and
mem-

he

ent;
ent;
an-
ot,"
(2)
(3)
re-
nat

follows from their reconciliation? . . . Draw a plan of the tabernacle and its contents to assist in the teaching. . . . How this lesson points to Christ: (1) The only means of atonement; (2) The sufficient atonement; (3) An atonement offered once for all; (4) An atonement by blood; (5) An atonement taking away sin. . . . ILLUSTRATIONS. Story of Martin Luther meeting Satan in the Wartburg Castle. Satan showed Luther a roll containing a list of his sins. Luther wrote across it, "The blood of Jesus Christ cleanseth us from all sin." . . . A judge in Scotland recognized in a criminal, brought before him to be sentenced for drunkenness, one who had been his own classmate in college. He imposed the heaviest fine which the law permitted, and then stepped down from the bench, paid it himself, and took the hand of the criminal as a friend. Thus were justice and mercy reconciled.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 225, 231, 4886. Vol. II. 6613, 6615, 6618, 11600. POETICAL: Vol. I. 175, 177. Vol. II. 3979. FREEMAN'S HAND-BOOK: The victim's head, 160.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *At One with God.*

Print the word Atonement in large letters, dividing so that it may read at-one-ment. Describe a child angry with its mother because he cannot have his own way. He will not come to her, he will not believe her love, because he is not at one with her; he does not think, feel, love, as she does. By-and-by he grows ashamed of his naughty passion. Now he wants to come back. He brings her some little offering. He is very ready to run on her errands. He wants to be at one again with his mother.

Something stands between us and God, that keeps us apart, and makes us two and not one. What is it? Sin. Print "God man," with space between for the word sin, and show that this makes a high wall which we cannot get over. When we see this sin, we are troubled and ashamed, and want to find some way to make it all right with God.

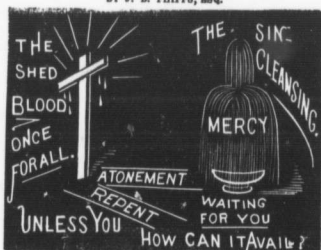
That is just what Jesus came to do! Why is he called a Saviour? Because he saves from sin. Describe briefly the ceremonies on the day of atonement, explaining that all these things pointed to Christ. God would

not have told the Israelites to do these things if sin had not been a great and solemn fact. God knows that sin is not only in the world, but in the heart of every one that lives. Renew the teaching here, that every child has a sinful heart, which needs to be washed clean by the blood of Jesus.

What should always make us ashamed and sorry? Show that as God told the Israelites to afflict themselves, so he tells us to be sorry for sin, either in ourselves or in others. Teach that we must never look upon it as a light matter. Ask a few questions in closing, as, Who was the high-priest? Was he without sin? Who is our High-priest? Upon whom is our sin laid, etc.?

Blackboard.

BY J. B. PHIPPS, SRQ.



EXPLANATION. Draw only the cross and the fountain. Review the lesson briefly. Speak of the day, and the way of atonement. First was the reconciling blood; this has been shed for us once for all (write) on the cross. [School repeat the Golden Text.] Speak next of the sin-bearing and sin-cleansing truths of the lesson. [Write sin cleansing over the fountain of mercy.] Connect the cross and the fountain by the way of the atonement. Ask the school, Is that all? Was there more than shedding of blood to meet the sin cleansing? Yes, there was the confession of sin. The sacrifice of blood is complete, and the fountain of mercy is waiting for you, (write) but there is a path that leads to the cross that you must enter first. [Write Repent.] The precious blood may be shed, and the way of atonement open, but unless you repent, how can it avail? Close by singing, "There is a fountain filled with blood."

B. C. 1490.

LESSON VII.—THE FEAST OF TABERNACLES; or, Benefits Remembered.

GENERAL STATEMENT.

Last among the three great national festivals of the Hebrew people was the feast of tabernacles, at once a commemoration of the life in the wilderness and a thanksgiving to God for the blessings of the year. It was held in the fall, after the harvest had been gathered. For eight days abundant sacrifices were heaped upon the altars, and the people dwelt in bowers made from green branches in remembrance of the free life of the desert. They bore with songs of gladness the boughs and

November 13.