

The Quiet Hour.

Jesus Our High Priest in Heaven.

S. S. LESSON.—2nd June; Heb. 9: 11-14; 24: 28.

GOLDEN TEXT.—Heb 7: 25. He ever liveth to make intercession.

Christ . . . an high priest, v. 11. A priest is one who stands for men before God and through whom men come to God. A "Great High Priest" the same writer else where styles Jesus (ch. 4: 14); great at many points, yea, at all points, but great, let it here be specially noted, in the reach of His sympathies and of His power. As truly man, and a man "in all points tempted like as we are" (ch. 4: 15), right well He knows all our infirmities—He is brother to the frailest; whilst, as very God of very God, He is at home in heaven. It is His "Father's house," His presence and His word prevail there on our behalf.

Of good things to come, v. 11; the good things foreshadowed by the priesthood, and the sacrifices of the olden time, which has just ended. Marvellously did the volume of blessing deepen and widen with the coming and the work of our Lord and Saviour. To pass from the Old Testament dispensation into the New is as when the river widens into the great lake; rather, when a trickling stream loses itself in the boundless sea.

The greater and more perfect tabernacle, v. 11, is heaven. The tabernacle that Moses built by God's command, and after the pattern God gave, was intended to bring God near,—His holiness, for example, in the white linen and pure gold; His readiness to hear prayer, in the smoke of the incense rising heavenward; His presence with men on the earth, in the dazzling light which filled the Holy of Holies. In heaven God is not only brought near, but those who are admitted to that holy place are ushered into the splendors of His presence. They "see His face." They behold his undimmed glory.

Eternal redemption, v. 12. The sweep of Christ's work is majestic. Having undertaken to save, He saves with an everlasting salvation, buys us back—for so the word "redemption" signifies—from all sin and for all time. Talk of titles! The title that comes through Christ's sacrifice is to an inheritance not only "incorruptible and undefiled," but "that fadeeth not away," (1 Pet. 1: 4.) Those who want "a sure thing," will attain their desire—and they can obtain it in no other way—by accepting this glorious salvation.

Offered himself, v. 14. Pause once more, my soul, before the cross of thy Redeemer! Marvel at the love that brought thy Saviour from heaven and that led him to accept the pain and the shame, the darkness and the death. Rejoice, too, that it was so perfect a sacrifice—"Himself!" There can be no possibility of a redemption so wrought out falling short at any point. How can one do else than rejoice with thanksgiving that by this one offering of Himself He "hath forever perfected them that are sanctified!"

Cleanse (Rev. Ver.) your conscience from dead works to serve the living God, v. 14. The old sacrifices could, at best, cleanse merely from ceremonial uncleanness, so that one might worship unforbidden. The sacrifice of the Christ actually cleanses from sin, giving also not only freedom of access to

God, but desire and fitness for His service, in other words, spiritual life and power. In this respect, as in all others, the work of Christ goes deep. To be a Christian is not to conform outwardly to certain rules and ceremonies, but to be transformed inwardly by divine grace, and so fitted for God's service.

To appear before the face of God for us, (Rev. Ver.), v. 24. No fear, therefore, of our prayers falling short, if offered through this our Great Intercessor. Were the wondrous fact of Christ's presence at God's throne and His endless intercession fully realized by us, what a new note of confidence would be manifest in our prayers, such confidence as was John's when he exclaimed: "And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him." (1 John 5: 14, 15)

To them that wait for him (Rev. Ver.), v. 28. There is nothing mechanical in the redemption purchased by Christ. However perfect His sacrifice, we are not to be saved without the acceptance of it and of Him with our whole hearts, and however glorious His second coming, it will mean only doom to any who are not found waiting, watching, serving.

Christ . . . shall appear a second time, v. 28. Suppose that you owe a large sum of money and have by hard toil and close saving gathered together enough to pay the debt fully. You take the money to your creditor and when you have paid him, you expect to get from him a receipt, which you carefully keep. That receipt did not pay your debt. It was your hard-earned money did that. But the receipt is the evidence that you have paid the debt. Now Christ, by dying on the Cross, paid the price of our admission to a place among the children of God. But what sign is there that God considers that price sufficient? That sign will be given when Christ comes again. Meanwhile we know that He is at God's right hand, and that from the place where He is, none of His friends will be excluded.

Life is a Privilege.

Life is a privilege. Like some rare rose
The mysteries of the human mind unclose.
What marvels lie in earth, and air, and sea!
What stores of knowledge wait our opening key!
What sunny roads of happiness lead out
Beyond the realms of indolence and doubt!
And what large pleasures smile upon and bless
The busy avenues of usefulness!
—Ella Wheeler Wilcox, in the Cosmopolitan.

Chastening as a Token of Love.

It is hard to believe that love sometimes deliberately hurts its object. But it does. And the love that thus causes pain and sorrow is the very highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflict anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed, not to put foremost the best interests of its object. It will not spare him in mistaken and fatal kindness. It will cut to the quick, doubtless aching with sympathy even as he aches with pain, rather than fail to remove, if possible, traits which involve

peril, if not ruin, to the character.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying, or to rescue him, already strayed, from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness.

Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

The Foot-Path to Peace.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out of doors—these are little guide posts on the foot-path to peace.—Dr. Henry Van Dyke.

Molding Character.

We may make our future what we will by the attitude we sustain toward the present. The question is therefore a very important one: "What is your life? How are you using the life which God has given you?" The purpose of that life is a grand one. You have walked along the seashore when the tide was out, and you have noticed here and there what seemed to be little pieces of jelly. They seemed to be useless, and perhaps you wonder what they were. But when the sea came rolling in you noticed that these soft jelly-like things had life and swam out in the water. Here was existence—here was life. The jelly fish lives, but it has no thought of making life a noble and a grand thing. Does this life represent your idea of life? It is the true life for the jelly-fish, but it is not the true life for man. It lives out the measures of its possibilities, but the man who does no more than to imitate it, makes a wreck of his own life.

Well may we pause and ask: "Why are we here?" And another of equal importance is this: "What are we doing now that we are here?" You have entered the shop of the marble worker, and have seen him take the rough block of stone which seemed almost useless, and by patient toil, chipping skillfully here and there, have seen that rough, uncouth block grow under his hand into a thing of beauty. We are daily molding our characters.—Messiah's Herald.