

"He died once.... offered up himself."
Heb. 7. 27.

ADDITIONAL PRACTICAL LESSONS Teachings Concerning Atonement.

1. We see how universal is that sin which requires an atonement to be made. v. 16.
2. We see how deep and dark is that taint which makes even God's house and God's people require a reconciliation with God. v. 16.
3. We see that one person, and one person only, could present the sufficient atonement. v. 17.
4. We see that he who is to offer an atonement for others must himself stand in a reconciled relation with God. v. 17.
5. We see that the atonement could be wrought only through the instrumentality of blood. vers. 18, 19.
6. We see that the atonement requires not only an offering to be made for sin, but also a confession to be made of sin. v. 21.
7. We see that the atonement takes away forever the sins of those who look to it. v. 22.

CATECHISM QUESTION.

5. How came they to eat of this fruit?
Adam and Eve were led to eat the forbidden fruit by the evil spirit that entered into the serpent who persuaded Eve to eat of it, and she persuaded Adam.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is often best to forget disagreeable things, when they are past and over. But as long as they still continue, or as long as we are still liable to the consequences of them, such a course is not the wisest. If any part of your house is out of repair, it is well not to forget that. If the weeds are spoiling your garden, it is well not to forget them. If your accounts are out of order it is best to look at them at once. There is no use in covering over errors, and hiding up that which is not pleasant to contemplate. It is far better to bring the sore spot to light, that a remedy, if such exist, may be sought while there is yet time.

Our picture or type-to-day shows us a sore spot brought to light, in order that it may be erased, a sad thing brought to mind that it may be done away. The day of atonement gives us

A picture of sin remembered.

1. *By God.* Israel had been brought into covenant with Jehovah. His tabernacle was now pitched in the midst of the people. A high-priest had been chosen to represent them before him, and sacrifices and offerings ordained by which they might draw near. Their standing was that of a nation in fellowship with God, and basking in the sunshine of the divine favour. But they were sinners

still. Though ransomed from Egypt and on their way to the promised land, they were not cleansed from their evil ways. Although, looking upon them in the light of the everlasting covenant (Gal. 3. 17,) the Lord declared, through Balaam, that he had not "beheld iniquity in Jacob," (Num. 23, 21,) yet as to their actual condition he remembered their sin.

He remembered it and provided for it. The sore spot must be covered up, it must be brought out into the full light, and there dealt with.

It was after the terrible outbreak we considered in the last lesson, when the sense of guilt and unfitness for God's presence and God's service must have rested heavily on the people, and especially on their leaders, that this special provision was ordained. Once a year there was "a remembrance made of sins." Heb. 10. 3. A bullock and two kids of the goats were brought to the door of the tabernacle as a sin-offering, the former for the high-priest, the latter for the people. While upon other occasions the burnt-offering and the peace-offering might be multiplied indefinitely, it was on this day alone that the sin-offering consisted of two victims. Both were needed in order that the truth to be represented might be pictured forth in all its fullness. When the blood of the goat on which the Lord's lot fell flowed beneath the stroke of the high-priest, it was manifest that the Lord remembered sin, and that sin must be expiated by death. And later on in the day, when the "scape-goat" was brought forth, and the sins of the people confessed over its head, it was evident that sin could not be hidden. The only way to get rid of it was to bring it forth to the light.

2. *By the people.* Since God remembered their sin they must not be unmindful of it themselves. The day was to be observed as "a Sabbath of rest," on which they were to do no work; yet not as a season of joy, but as a day to "afflict their souls." This was the only "fast" appointed by the law. The cessation from all ordinary occupations, and the usual signs of Jewish mourning—the fasting, the sackcloth, the ashes—cast a gloom upon every habitation. It was no special calamity that called forth this show of grief. The Israelites might be dwelling in peace and safety and prosperity, with no ostensible cause for mourning. None, therefore, could fail to be reminded that, whatever might be their worldly condition, they were sinners before God, and could not cover their sin from his all-searching eye. When the victim was slain, and still more, perhaps, when confession was made over the head of the live goat, the memory of their wrong-doings must have come vividly before