

dren are very safe. They are in the streets of a city walled and eternal.

IV. Boys and girls who are God's children may play or seek amusement, but must not go out of the city of God to do so. The happiness of parents is bound up in the welfare of their children. When any of you are sick, your father and mother are not so happy as when you are well. No. They despatch a messenger in all haste for the doctor who may bleed, blister, and make you swallow many bitter drugs, and all this to make you well: nor is their mind at rest until they can discover signs of convalescence evinced by your desire for your toys and playmates. Your parents behold the evidence of returned health and strength, when you are once more playing around the hearth or on the field near your home.

The happiness of parents is also bound up in the obedience and good behaviour of their children. How unhappy are your father and mother when you disobey them, and how unhappy are you yourselves. A father's or a mother's frown eats you like a canker, and stings you like an adder, and you are never happy until you again receive their wonted smile of approbation, and the former transgressor is restored to the usual sympathy of your parents, brothers, sisters, and playfellows. Look how disobedient boys or girls grieve the hearts of their parents, and quarrel with all they meet. How unhappy they are! How bad they feel who are of this disposition! What a burden to their parents, and what an annoyance to everybody. They cannot be at peace either at home or abroad, and unless their sinful nature is changed, they need not expect to play among the happy group of boys and girls in the streets of the New Jerusalem. Now, the instructions of the Sabbath-school are intended to prevent the misery and pain which every boy and girl, if not taught the doctrines of the Bible,

will be sure one day to inflict on the sensitive hearts of their parents. Here you learn about Christ—where he was born, where and how he died, how many natures he has, what work he has already finished, and what work he is now carrying on, when he will come again, and what he will do at his second coming; in a word, that Jesus died, and that he died for you.

Did you never wonder at the account of Abraham's journey to Mount Moriah, when he was commanded there to sacrifice his son. As soon as they arrived at the foot of the mountain, the servants and asses were left behind, and the father and son in mute silence together climbed its steep ascent. On a sudden Isaac perceived that his father had forgotten something, for he exclaims, "Behold the wood and the fire, but where is the lamb for a burnt-offering?" Abraham replied in the language of that faith that never failed him, "My son, God will provide himself a lamb for a burnt-offering." Having now arrived at the spot of the mount where Christ was afterwards to be crucified, he took the wood from Isaac's back, built it in the form of an altar; doubtless Abraham praying for deliverance from this fearful dilemma, paused awhile, and kept the awful secret to himself as long as he possibly could. He reveals it at length. Isaac is informed of God's command, and being considerably stronger than his aged father, might have disobeyed and refused to be offered as a sacrifice. But no; he meekly obeys his father, who in this matter had been directed of God—is bound with cords and laid upon the wood. The climax of Abraham's excruciating trial arrived; for you read that he took the knife and stretched forth his hand to slay his son. At this critical juncture his hand was suddenly arrested, and a ram caught in a thicket was offered in the stead of Isaac. By this transition you see the doctrine of substitution clearly taught. Unless