

as their priest to atone for their sins and answer all the claims of the Divine law on their behalf. This is the easiest part, for most human beings feel that they need a priest of some kind. But they need now to be taught that every office of Christ of necessity carries the others with it. They cannot obtain the benefits of His priestly office without accepting Him as KING, and His dominion is of a most absolute and far-reaching kind. It is implied in our modern word, CONSECRATION. Everything in us, everything we possess, everything that we are, must be Christ's. There are some things in us that He would not have as His. These must be banished, imprisoned or slain.

Many of them will perhaps be asking, What can we do for Christ? What things in our old life must be given up? How shall we show that Christ rules us and that we are wholly His? If these questions are not asked by the scholar the teacher ought to ask them after carefully leading up to them. And our answers to such questions ought to be as broad and suggestive as possible. If we say to them. You must pray twice a day, and never be absent from church or Sabbath school; you must give so many cents per week into the mission funds, we shall unduly narrow their conceptions of the religious life. We shall be in danger of making them like the Mexican, who reverently kneels at mass with

his fighting cock under his arm, and vows a candle to the holy mother of God if his bird come off victorious; or like the French commander, who piously read his Breviary, while he directed the torturing and execution of the Huguenots; or some staunch believers in justification by faith among ourselves, who fervently give thanks to God that they are not like their godless neighbors, and who rise from their knees and go down town to overreach every man with whom they have any dealings. None of you will for a moment suppose that I would slight the divinely appointed means for cultivating a religious life. But we need to remind ourselves, and the children, that these things are but means and that it is a great mistake to make them the END. The true end is such an attitude of the soul to God and such a continual communion with Him as shall show itself in every detail of life, in the home, on the playground, at the desk, in the class. The spirit which has drunk deeply at the fountain of love, must reproduce the spirit of love everywhere, to help all men to come under its sway.

To press this home we shall find many of our O. T. lessons very helpful. We have Joseph's faithfulness minutely portrayed in his father's house, in the household of Potiphar, in the prison, and on the throne. It was not the hope of heaven or the fear of hell which influenced him for he knew little of either.