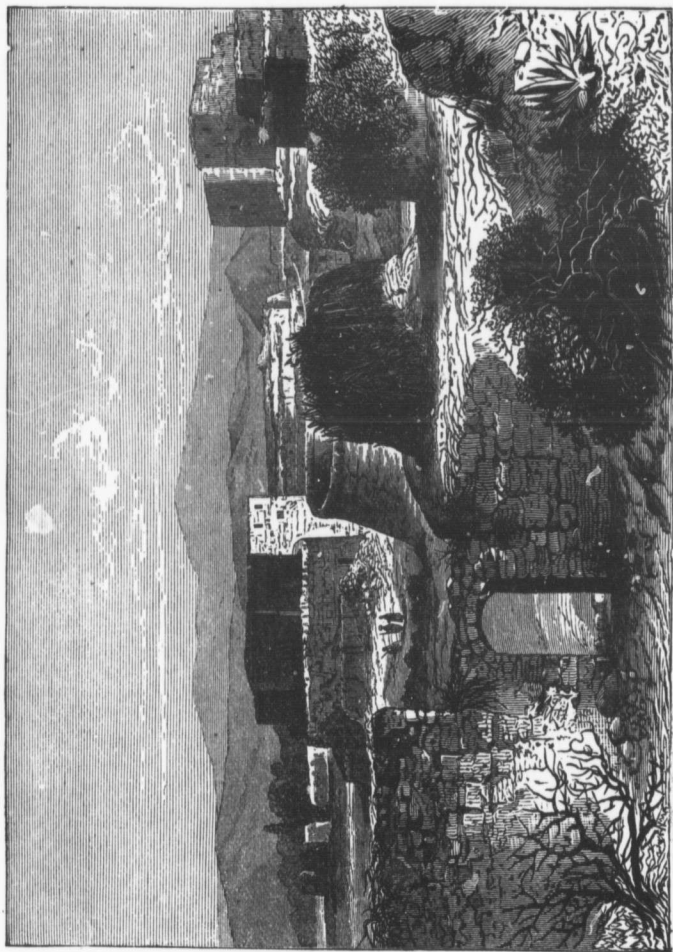


PAGES

MISSING



CANA OF GALILEE.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XIX.]

JUNE, 1885.

[No. 6.]

The Sabbath.

BY W. B. TUCKER, COBOURG.

SWEET Sabbath day! I love thee,
Thou bringest peace and rest;
The whisperings about me
Seem breathings of the blest.

Heaven lips to thee of Heaven;
This calmness there more calm;
For tears shall there be given
Love's everlasting Psalm.

Thy spirit and thy message
Divinely touch our life,
And truth, the precious fruitage,
Gives rest to surging strife.

And turned the many faces
From earth's enchanting wile,
There Heaven's joy now traces
The path care traced erstwhile.

Sad hearts, whose joys e'er vanish,
Awhile sojourn in peace;
Where deep seas towered in anguish,
Hope bids the surge to cease.

A desert's waste will gladden
Beneath a smiling flower;
And Sabbath chimes shall sweeten
The drear and lonely hour.

Thou day of all the seven,
Earth smiles because of thee;
Shall burst these clouds, and riven,
Yield Heaven's felicity.

I love thee for thy rest-time—
Thy peace, when duty's done;
I love thee for thy work-time,
For work and Heaven are one.

Cana of Galilee.

This is a picture of all that remains of the town in which our Lord wrought His first miracle. It is known at the present day by the names Kana and Khubet Kana. Like Capernaum and other towns in which our Lord preached, it is now a ruined and deserted place; a place for the owl, the bat, the jackal to make their home in. We cannot regard the desolation that has come upon these places in any other light than that of a judgment pronounced against them for their heartless and wilful neglect of the Messiah. These ruined towns are but signs of that deeper ruin into which the whole Jewish nation fell after the crucifixion of their Lord. They are signs to us of the desolation which comes upon every soul that turns from the words of truth uttered by Christ, to seek happiness and life in this world.

THE New York *Observer* says: "Polycarp was converted at nine years of age, Matthew Henry at eleven, President Edwards at seven, Dr. Watts at nine, Bishop Hall at eleven, and Robert Hall at twelve. The Church is arousing itself to do more for the children than it has done in the past. The preaching of five minutes' sermons to the children, each Sunday before the sermon to the adults, is the latest and most successful answer to the question: How shall we get the children to attend the preaching service?"

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, JUNE, 1885.

To the Sunday-School Workers of the United States and Canada.

CINCINNATI, Ohio, April 17, 1885.

The first meeting of the Third International Lesson Committee was held in this city on Wednesday and Thursday of the present week. All the members of the Committee were present except the Rev. Dr. Hoge, of Richmond, Va.

A great number of suggestions, petitions, and memorials, on a variety of subjects, were received.

All of them, except such as were anonymous, were most carefully considered and most conscientiously acted upon. They were then referred to a sub-committee, consisting of the Rev. Drs. John Hall, John A. Broadus, and John Potts, who were requested to embody in a compact form the views and conclusions brought out by the discussion. This sub-committee afterward presented the subjoined report, which was adopted as the sense of the entire Lesson Committee—

Having been appointed as a sub-committee to report upon communications addressed to the International Sunday-school Lesson Com-

mittee, we beg to offer the following statement:

The memorials and other communications addressed to the Committee, through its officers or members, were submitted and carefully read by the body. Many contained strong expressions of approbation of the lessons selected, and acknowledgments of the good effected, through the blessing of God, were gratefully noted. It is hardly needful to say that there was not unanimity in the recommendations thus conveyed. A large number of friends had signed petitions with a uniform call for Quarterly Temperance Lessons. These came from various sections of the country, and were prepared without any regard to denominations. Appreciating the earnestness with which the cause of Temperance Reform is being prosecuted, the Committee, while including the Scripture references to the subject in their course, have arranged to suggest—for the year for which they have made their selection—lessons on *Temperance*, and on *Missions*,* to be used where it is deemed best by the managers of schools in the room of, or in addition to, the Quarterly Review.

Suggestions have been earnestly made to the Committee on a variety of matters which had been most carefully discussed in the progress of arranging the previous courses. To some friends, for example, short lessons seem desirable. They are so to those who have great facilities for preparation, and ample intellectual furniture; but, unhappily, large numbers are not so furnished, and then we are especially bound to consider. Many such teachers find all they have to say upon a short lesson exhausted while time yet remains. In like manner, modifications of our plan have been suggested, the carrying out of which would involve the appearance of settling matters about which the Churches are not yet agreed, or would involve what we are precluded from entering upon by the Constitution of the Committee.

The most careful consideration has been given to the earnest wishes of the friends who have thus communicated with us. Information was obtained not only concerning the condition of things in the great centers of intellectual activity, but also in less favoured but wide regions, both East, West, and South. The proportion of lessons from the Old Testament has been deemed undue by some; but the weight of evidence before the Committee was to the effect that great and wide-spread good had been the result of the revived and earnest study of the Old Testament portion of the Canon.

To some there is an appearance of abruptness in the transition from passage to passage; but this is rendered inevitable by the amount of Scripture over which the mind of the pupils has to be carried as intelligently as possible, and within the time to which the Committee is confined by the instructions under which it

* Except for the last quarter.

acts. In a book so full of treasure as is the Divine Word, every pious heart finds that which to itself is inexpressibly dear; and that others should seem to fail to realize this preciousness appears unaccountable. The gentlemen placed on the Committee, from different branches of God's one great Church, with widely differing environments, and all of them practically engaged in some form or other of Sunday-school work, have been unanimous in these decisions, and have done their utmost in view of all the objects committed to their hands to bring the topics and portions of the Word, most fitted, on the whole, to the end in view, into use; and they commit their work to the kindly forbearance of their fellow-laborers (for they well know that all cannot see alike in such matters), and to the good blessing of the Father of lights.

JOHN HALL, *Chairman of Sub-Committee.*

For the third term of seven years' study, the Lesson Committee agreed upon three years in the Old Testament, and four years in the New, with an alternation once in six months, save in a few exceptional cases.

Lessons were selected for the first year only, it being understood that for subsequent years such modifications of detail may be made as circumstances may seem to require.

The selections made for 1887 will be given to the public as soon as possible after our corresponding members in Great Britain and France shall have considered them, and shall have informed us what modifications they may think desirable.

WARREN RANDOLPH, J. H. VINCENT,
Secretary. Chairman.

NOTE.—We have had a good deal of correspondence on this subject, but the pressure of the Lesson Notes last month, filling as it did the entire space available in the BANNER, crowded it out. As the subject is now settled for the next seven years it is not necessary to further discuss it at present.—ED. BANNER.

THE Rev. John McEwen, the able and energetic Agent of the Ontario Sabbath School Association, held a very successful four days' convention in Shaftesbury Hall, Toronto, in the latter part of April. Prof. Excell, of Chicago, conducted the musical exercises, which is equivalent to saying that it was well done. Mr. McEwen is doing excellent work throughout the country. Five weeks have been given to teacher-training in Toronto with hopeful results.

The Study of the Scriptures.

MORE and more is the attention of the world being concentrated on that grand old book, the Bible. Around it the controversy of the ages has gathered. Upon its pages generations of the profoundest scholars and subtlest intellects of the race have eagerly pored—some in the sinister effort to undermine its authority and invalidate its teachings; others with the earnest desire of comprehending those teachings and submitting to its rule. No other book in the world could endure such minute, such microscopic study, without revelations of discrepancies and imperfections. But, like the Hebrews of old, this book has come forth unharmed from the fiery furnace of hostile criticism; nay, glistening with new lustre and bright with added beauty.

This critical study of the Bible is needed for the full revelation of its riches. While golden nuggets of truth in profusion bestrew its surface, yet precious ore will still repay the miner's toil. While many of its teachings, like wayside flowers, breathe forth their generous fragrance on the passing breeze, so that life's weary wayfarers may inhale its sweetness, others, like medicinal plants, will only yield their healing simples in the alembic of prolonged and earnest study. Its great essential truths are so plain that whoso runs may read, but others will exhaust the profoundest and most critical inquiry and be not themselves exhausted.

It is noteworthy and an omen of brightest augury, that in an age of skeptical tendency, when all things are questioned and the very foundations of the faith are recklessly assailed, this grand old book, which is the source of our religious hope and ground of our confidence, is more than ever receiving the devout investigation, the loving study of the race. By means of the International Lessons, millions of Sunday-school children and multitudes of their elders are engaged in the consecutive study of the Word of God, and the ablest biblical scholars of the age employ their best talent in the elucidation of divine truth for the instruction of the little child. Thus shall the rising generation be better equipped for the battle of life than any of its predecessors; and in the words of life implanted in the soul possess an antidote against the malaria of skepticism which empisons the air.

Sunday School Parliament.

We take the following announcement from the *Guardian*: The Sunday-school Parliament at the St. Lawrence Central Camp-ground, near Brockville, will commence its sessions on the 13th of August. No grounds can be more pleasantly situated than those for such a purpose. Their elevation gives an extensive and commanding view of the noble St. Lawrence, and at the dock the steamers land passengers within five minutes' walk of the auditorium, which is the finest building of the kind in Ontario. Accommodation for board and lodging by the day or week is excellent and very moderate in charges. We learn that an excellent programme is being arranged for the present year. We earnestly hope that the services will be largely attended all through, as they deserve to be. For particulars it will be well to write to Rev. S. Card, of Brockville, who is President of the association. We shall be glad to announce the services more definitely when details are completed.

The Rev. S. Card, Secretary of the Parliament, asks that if any Pastor of the Toronto, Bay Quinte, or Montreal Conferences has a man that he can recommend as a leader of singing in public assemblies, that he be kind enough to send him his name and address.

THE REV. A. ANDREWS, whose Normal Class Studies have been read with such interest, has finished his Institute work for the season and has gone on a visit to Manitoba to enjoy a little well-earned rest. He has had meetings nearly every night during the winter, and has done much to improve methods of Sabbath-school work.

Canadian Normal Class Work for 1885.

BY THE REV. ALFRED ANDREWS.

NORMAL CLASS OUTLINE LESSON, No. 6.

PART I.—Subject: BIBLE TRANSLATIONS.

The translations of the Holy Scriptures have been divided into three sections.—I. *Ancient*. II. *Medieval*. III. *Modern*.

I. *Ancient*.—1. The Samaritan Pentateuch, from the Hebrew, B. C. 537—some authorities give the date of this as B. C., 100—prepared for the use of the Samaritans who could not speak Hebrew.

2. The Septuagint, or manuscript of the seventy, said to have been prepared by seventy men in seventy days, in Greek, B. C. 285. It is widely known, and was quoted by Christ and His disciples. Hence, some passages in the New Testament are not precisely the same as those found in the Old Testament, because the latter were translated from the Greek version and the former from the Hebrew. The Septuagint was produced for the Jews who at the time spoke Greek.

3. Syrian Peshito, or simple Syriac. This was from the Hebrew Scriptures, and designed for the use of Jews in Palestine who could not speak the Hebrew, about A. D. 175.

4. The Vulgate or Latin, by Jerome, about A. D. 400. There had been independent translations, which contained sundry errors. These Jerome sought to correct. But it was not until the Council of Trent, A. D. 1500, that the Vulgate was adopted as an authorized version by the Church.

5. Portions of the Bible were also translated at periods from A. D. 250 to A. D. 1000, called Targums; ten of these have been discovered. They are in Syriac, and were for the common people.

II. *Medieval Translations into English*.—1. Caedmon, a monk in the North of England, about A. D. 650-680.

2. Bishop Aldhelm, about A. D. 700. Translated portions of the Psalms into the English tongue.

3. The venerable Bede, A. D. 735. He finished the Gospel of John just as he was expiring.

4. King Alfred, A. D. 900. Translated the Pentateuch and part of the Psalms.

5. John Wycliffe, called "the morning star of the Reformation," completed the New Testament in A. D. 1380, and the Old Testament in A. D. 1384. He purposed to revise his version, but died before accomplishing the task; his scribe, however, did the work afterwards. Wycliffe's last words were "Lord open the eyes of the King of England." All these versions were from the Vulgate of Jerome.

III. *Modern Translations*.—1. William Tyndale, a graduate of an English university, conceived the idea of giving to the common people the Bible in their own language, and translated the book from the ancient Hebrew manuscripts. His was the last of all the translations. In 1525 he completed the New Testament. In 1536, after his martyrdom (he having been treacherously arrested and burnt at the stake in Holland), his Bible was circulated, and became the basis of all the following translations.

2. In 1535, Miles Coverdale published, under the royal sanction of Henry VIII., a translation which, in the preface, contained a wonderful eulogium on the king.

3. 1539 witnessed the production of the Great Bible, called also Cramer's Bible. On this much labour was expended by Matthews. It was really a revision of the two previous translations. It was ordered to be set up in

effect of the presence of the children on the pastor was evident in his manner and style of address. His prayers were tender, earnest, reverent conversations with God, and included some reference to the wants of all. His frequent brief remarks during the reading of Scripture and hymns, showed his consciousness of being at home with his people, and they with him; and I thought the indirect impression from being in the presence of a family waiting before God would be even more effective than the instruction directly given.

Each member of the Sunday-school is provided with a little book in which to record the text for each Sunday of the year. The children repeat aloud the book, chapter, and verse. At a recent service the members of the Sunday-school occupied the body of the house, and the pastor presented about sixty Bibles to those who had been present each Sunday during the year.

Why cannot some such plan be carried out in all our churches, where the children do not already attend the preaching service? It would make that service more attractive to both old and young, and often give new courage and power to the preacher.—*Pilgrim Teacher*.

Catechisms.

OUR Sunday-school scholars are exposed to many moral and intellectual dangers, from which it is the duty of the Church of Christ to shield them as much as possible, but about some of which their teachers have too often been indifferent. If it had been known that the boys would in a few months be thrown into deep water, we should have urged them to learn to swim, and so be prepared for the incident and able to escape. And when we know that in these days of bold denial of the truths of Christianity, and of doubt and unrest, our scholars are thrown early in life into the company of scoffers, and of others who, if they do not scoff, will not accept the teaching of the Scriptures, it is surely the duty of all teachers to seek to send their scholars forth well taught in the doctrines of the Christian religion.

In Methodist Sunday-schools the work becomes a duty. It is in accordance with the spirit of our Church, and the direct wish of the Conference. Persons who refuse to use Catechisms in our schools have really no more right to use our buildings and hold office there, than ministers would be justified in conducting service in our chapels who systematically refused to use our hymn book. The Catechism may be considered a sort of standard work for use in Sunday-schools. We have great liberty of action allowed to us in school management in Methodism, but the rule of honour binds us all to make Methodist Sunday-schools teachers of Methodist doctrine, and helps in the Methodist Church. None of us is compelled to be a teacher in such a school, but if we do teach there, we must try to do our utmost to secure those objects for which the schools exist.

We earnestly hope that in front of the many intellectual and other perils to which the youth of this day is exposed, because of the violent attacks on Christianity that are now made, and also because of the very unsettled state of belief that is characteristic of these times, our Sunday-school teachers will, more carefully and extensively than ever, strive to ground their scholars well in the principles and doctrines of the Christian religion; and we venture to say they cannot do this better than by teaching our Catechism.—*S. S. Magazine*.

The Brilliant Teacher.

BY MARY F. LATHROP.

IN all the line of Sunday-school work there is no such conspicuous failure as the brilliant teacher. The brilliant teacher is more properly a lecturer, for he holds the class by his vivid word-pictures and striking narratives, to the exclusion of that interchange of ideas which forms the basis of true teaching. The brilliant teacher is a person of culture and of many social advantages; his mind has been broadened by travel and experience. He is well read, and a fluent and interesting talker, and right there lies the danger; his teaching is almost sure to be intellectual rather than heartfelt, "all head and no heart."

I regret to say that usually the brilliant teacher is conceited, though he is sometimes able to conceal this fault almost entirely. His mode of teaching is essentially superficial. Carried away by his own fluent brilliancy and the charm it has for his hearers, he neglects to impress the vital truths of the lesson, and so fails as a soul-winner. He deals with the historical, the archaeological, the philosophical part of the lesson, not with its personal application to the needs of his scholars. His summing up is a nicely rounded, brilliantly worded piece of generalization, which tickles the brain, but does not touch the conscience. On the whole the brilliant teacher is a clear waste of good material.

One never hears of many conversions in his class, which is always large, and always enthusiastic over their teacher. In the rarefied atmosphere of philosophical brilliancy, spirituality is apt to languish, and mild critical inquiry flourishes. The scholars are interested, not in the great truths of Christianity, but in the teacher's brilliant lectures on those truths. The question is not "What shall I do to be saved?" but "Did you ever hear anything as charming as Mr. Blank's presentation of the philosophical aspects of salvation?"

What is needed? The brilliant teacher must get out of self and into Christ. There seems no earthly remedy, but when the finger of God touches his heart and awakens him to a sense of his duties and responsibilities he becomes our best, our most earnest and successful worker. His gifts rightly used make him a

"leader in Israel," a thoroughly equipped warrior in the Lord's host.

The pastor can aid the superintendent very materially in securing good teachers for the school. Let him have an eye to this in his pastoral visits among the people. His influence may induce some worthy and competent persons to undertake to teach whom the superintendent could not teach.

Speak a Word.

As a grown person you have peculiar influence over children. They look up to you. They have a measure of respect for you. Your years give you authority. Your size impresses them. You may, if you will, have great power over them.

In view of this possibility, make it a point to speak often to children. Salute them. Advise them. Help them.

But be careful *what* you speak. Children detect all attempts to "patronize" them, and they resent it. Children don't like to be made butts of ridicule. They see through and detest all flippancy. They know when you "fool with" them, as they call it. Good cheer, hearty fun, a reasonable amount of raillery, they appreciate. But remember that serious words are not unacceptable to the liveliest children. They heed and treasure up for years plain, kind, earnest counsels and appeals.

Your word, wisely spoken, may tend to correct bad habits in a child; to determine his educational aims; to secure from him thoughtfulness toward his parents, and, better than all, may lead him to seek and serve the Lord all his days.

Speak to the children.—*S. S. Journal.*

Opening and Closing Services for Second Quarter of 1885.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.

Supt. Show me thy ways, O Lord: teach me thy paths. Lead me in thy truth, and teach me. Psa. 25. 4, 5.

School. All the paths of the Lord are mercy and truth unto such as keep his covenant and testimonies. Psa. 10.

Supt. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psa. 26. 8.

School. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psa. 27. 4.

Supt. Thy way, O God, is in the sanctuary: who is so great a God as our God? Psa. 77. 13.

School. Blessed are they who keep his testimonies, and that seek him with the whole heart. Psa. 119. 2.

Supt. and School. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. Psa. 100. 4.

IV. Singing.

V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. Catechism Lessons.
- VI. Announcements (especially of the Church, service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.

Supt. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2. 1.

School. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Psa. 90. 12-14.

Supt. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4. 7.

School. Now unto the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. 1 Tim. 1. 17.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Don't worry over the pin-pricks of annoyance that are inevitable in the experience of every faithful worker. Live so as to be above their hurt.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE ACTS AND EPISTLES.

A. D. 68.]

LESSON X. GOD'S MESSAGE BY HIS SON.

[June 7.

Heb. 1. 1-8; 2. 1-4. [Commit to memory verses 1. 1-3.]



1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets;

2 Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of His glory, and the express image of his person, and upholding all things

by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

General Statement.

Among the books of the New Testament there stands one whose inspiration is stamped upon every page, but whose authorship is involved in impenetrable mystery. "Who wrote the Epistle to the Hebrews?" is a question which has been debated from the earliest ages of the Church until now. In our version, but in none of the ancient manuscripts, it bears the name of Paul, and we may rightly call it his epistle, for it has his thought and his theology, though its rounded, rhetorical periods are utterly unlike his impassioned language. Some one who had become imbued with the teachings of the great apostle has expressed it in his own words, whether Luke, or Apollon, or some unknown writer. This

mighty work was the last appeal of Christianity to Judaism, before the final wrench came in the destruction of Jerusalem, which forever separated the two systems. Its theme is set forth in the opening verses, which declare that the new revelation was not independent of the old, but directly in line with it, though immeasurably superior; that the Being who brings in the Gospel is far above all those associated with the law, since he is the Son of God, and the effluence of his Father's glory; that the shadows of the Old Testament are brightened into glorious realities in the New, and that the Church of the tabernacle and the temple prefigured the Church founded on the blood of Jesus.

Explanatory and Practical Notes.

Verse 1. At sundry times and in divers manners. This clause is expressed in Greek by two words and a conjunction. The first word means "in many parts," the second, "in many ways." The reference is to the Old Testament, having many writers and many forms of revelation, yet proceeding from the same Original. **In time past.** Literally, "in ancient time," as of events having taken place long before. The Old Testament was completed four centuries before the New Testament history began. **Unto the fathers.** Written to the Jews, this always referred to their ancestors. **By the prophets.** Rather, as in Rev. Ver., "in the prophets;" for the statement is made of the written word. The aim of this verse is to show the fragmentary and imperfect character of the Old Testament as compared with the Gospel revelation through Christ.

(1) *How blessed are our ears which hear the joyful sound!*

2. Hath in these last days. Rev. Ver., "at the end of these days." In these days, at the culmination of the ages. The period ushered in by the coming of Christ is always regarded as the last epoch of the world's history. **Spoken unto us.** The writer elsewhere states that he was not one of the apostles, but had heard the word from their lips (chap. 2. 3); so that he speaks here in a general way, of the privileges enjoyed by all in the New Dispensation. **By his Son.** Other ages received God's message through men; we have received it from the Son of God in person coming to be our Saviour. **Heir of all things.** An heir is one who inherits a possession by right of sonship; and Christ as God's only begotten Son is thereby Lord of all; not only of the visible, but the spiritual universe. **By whom he made.** Elsewhere in Scripture we learn that the Son of God was the active agency in creation. See John 1. 3; Eph. 3. 9. **The worlds.** The original word is not that used of the physical universe; but *aión*, which refers to "the ages" of the divine order.

This clause seems to mean that all the successive developments of God's plan of redemption were ordered by Christ. (2) *Let us never forget from how high a throne he stooped to save us.*

3. The brightness of his glory. Literally, "the raying forth;" that is, that Christ was the manifestation in an individual of the glory of God, which no man can behold. **The express image of his person.** Rev.

Ver., "the very image of his substance." Christ is to us the representation of God; and when we honor the Son, we honor the Father also. **Upholding all things.** The Son was the Creator, and is now the controlling power in the material, moral, and spiritual universe. **When he had by himself.** God's great purpose in all his dealings with the world is the redemption of men from the power of sin. This work Christ wrought by himself, not through types and offerings as under the old covenant. **Purged our sins.** The Rev. Ver., "made our sins," is better; for the statement is not that all sins are actually taken away, but that the act of redemption is wrought, to become effective as sinners accept it by faith. **Sat down.** The New Testament represents the ascended Saviour as sitting upon the throne, presiding over his Church. Of course, this is a figurative representation of his power and glory, which our nature cannot comprehend. **The Majesty on high.** The right hand of a king is the seat of honor and power; and the right hand of God represents the highest place in the realm of the infinite Ruler. (3) *Let us ever remember that it was our sins for which such noble blood was shed.* (4) *And let us see our humor in our Elder Brother's coronation.*

4. Being made. Rather, "having become" [Rev. Ver.]. So much better than the angels. "Better" here refers not to character, but to rank and position. **As he hath by inheritance.** That is, the place to which Christ ascended after his earthly state was as much above the angels as his name, "the Son of God," is above theirs. **A more excellent name.** The highest name and the highest place in glory are both his right as the only begotten Son of God. All this is given to emphasize "the great exaltation" which is the theme of this epistle, by showing that it comes through the highest channel to mankind.

5. Unto which of the angels. The rest of the chapter is occupied in showing that Christ was higher than the angels. He quotes from the Old Testament, passages which all Jewish expositors regarded as prophetic of the expected Messiah of Israel; though in some of them there was also a lower fulfillment in David or Solomon. **Thou art my Son.** A quotation from Psa. 2; referring partly to the seed of David, but with a larger accomplishment in Christ. **This day have I begotten**

thee. Either, "this day it is declared that I from eternity have begotten thee" (*Waedon*); or, "this day I recognize thee as a Son" (*Bleek*). **I will be to him as a Father.** Quoted from God's promise to David (2 Sam. 7. 14), but also applied to Christ.

6. And again. The best scholars and the Rev. Ver. agree in writing *again* with *bringeth*. "When he bringeth again," thus making, this refer not to the birth of Christ, but to his second coming; when, it is expressly declared, he shall be surrounded with angels. **Into the world.** Literally, "into the inhabited world," among men at the day of judgment. **Let all the angels of God.** This text is found in the Septuagint or Greek version of Deut. 33. 43. (5) *If angels worship Christ, shall not we who have been redeemed by him?*

7. Of the angels he saith. Our author introduces this verse to show how high in the scale of created beings stand the angels; that thereby the still higher rank of the Son may be shown all the more distinctly. **Who maketh his angels spirits.** The Rev. Ver. substitutes *winds* for *spirits*; making it mean, "He enables his angels to fly as swiftly as winds," or "to transform: themselves into winds for the accomplishment of his purposes." **His ministers.** His servants, those who wait on him. **A flame of fire.** He causes them to flash upon the eyes of men like lightning or fire; as is said of the angel in Matt. 28. 3. and Luke 2. 9. (6) *If men are dazzled by the messengers of God, how can they look upon his face?*

8. But unto the Son he saith. A quotation from Psa. 45. 6, 7, showing the traits of Christ's kingdom in the world. **Thy throne, O God.** Thus Christ the Redeemer is called God by the psalmist in prophecy. **A scepter of righteousness.** The rule of Christ among men is righteous, his demands are just, and one who is rightly constituted will not find them burdensome.

1. Therefore. Because the messenger is not a mere man, nor a prophet, nor an angel, but the only Son of God, as the preceding verses have shown. **We ought to give the more earnest heed.** The truths themselves are the most important, and the One who brings us the word is the most exalted; hence we have the highest motives to hear and to heed. **We should let them slip.** Rev. Ver., "Lest haply we drift away

from them." The metaphor is of a ship breaking away from its moorings, and drifting to destruction.

2. For if the word. The law of Moses is here meant, **spoken by angels.** With the announcement of the law angels were associated, and the belief of the Jews was that God uttered the commandments through the mouth of angels. Deut. 33. 2; Psa. 68. 17; Acts 7. 53; Gal. 3. 19. **Was steadfast.** Was sanctioned by penalties upon those who disobeyed. **Transgression and disobedience.** One word means, literally, "stepping aside," the other "refusing to hear"; the former an act, the latter a condition. **Received a just recompense.** The Old Testament contained a code of laws enforced by penalties, and punishment for sin was one of its prominent features. (7) *No soul in God's universe ever stood outside the realm of law.*

3. How shall we escape? The thought is that a crime against the Gospel is greater than a crime against the law, by so much as the One who came to bring the Gospel is of higher rank than those who were messengers of the law. An attack upon a man may be assault, but upon a king it is treason. **If we neglect.** It is not opposition, nor hatred, nor open rejection, which is here named; it is neglect, a far more common sin. (8) *A man who provides for yet neglects salvation, has lost all.* So great salvation. A salvation which is great in its origin, in its extent, in the blessings which it confers, and the penalties which its neglect incurs. **Began to be spoken by the Lord.** The author continually emphasizes the fact that the Gospel plan stands in far higher importance from the dignity of the Saviour who instituted it. **Unto us by them that heard him.** An incidental evidence that the unnamed author of this great book was not in the number of those who had received the word directly from Christ.

4. God also bearing them witness. Though the message comes to us by a human voice, yet it is approved by divine manifestations. **Signs.** The word elsewhere translated *miracles*; divine works which call the attention to the greatness of the authority of its messengers. **Divers miracles.** Rev. Ver., "Manifold powers," works which show a divine power over nature. **Gifts of the Holy Ghost.** The endowment of the Spirit, which is the privilege of every believer.

HOME READINGS.

- M. God's message by his Son. Heb. 1. 1-8; 2. 1-4.
 Th. The Son above the angels. Heb. 1. 9-14.
 W. The Son in man's nature. Heb. 2. 5-18.
 Th. The message to disciples. John 15. 1-27.
 F. The heir killed. Matt. 21. 33-46.
 S. The danger of neglect. Heb. 12. 19-29.
 S. The seat of the Son. Psa. 110. 1-7.

GOLDEN TEXT.

How shall we escape, if we neglect so great salvation? Heb. 2. 3.

LESSON HYMNS.

- No. 51, Dominion Hymnal.
 Saviour, while my heart is tender,
 I would yield that heart to thee;
 All my powers to thee surrender,
 Thine, and only thine to be. etc.
- No. 56, Dominion Hymnal.
 Hark! 'tis the voice of the Saviour,
 Tenderly calling us home,
 Calling in sweetest of accents
 Dear children, why longer roam? etc.
- No. 69, Dominion Hymnal.
 Come to the Saviour, make no delay;
 Here is his word he has shown us the way,
 Here in our midst he is standing to-day,
 Tenderly saying "Come!" etc.

TIME.—It is not known certainly when nor by whom this epistle was written: but it was perhaps about A. D. 68, soon after the death of Paul.

PLACE.—Unknown.

RULERS.—Galba, Emperor; Vespasian in Palestine, at war with the Jews; Mucianus, Prefect of Syria.

DOCTRINAL SUGGESTION.—The divinity of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Divine Saviour, v. 1-8.
 How had God spoken unto the fathers?
 Through whom did he afterward speak?
 What was the Son appointed to be?
 What had God made through him?
 What is said of Jesus in ver. 3?
 To whom is Jesus declared to be superior?
 How does the apostle prove this?
 What is the nature of his kingdom?
 How is Christ divinely shown? ver. 8.

2. The Great Salvation, v. 2. 1-4.
 To what danger does the apostle refer?
 How is this danger to be avoided?
 What is said of the word as spoken by angels?
 What question does the apostle now put?
 By whom was this Gospel first preached?
 How and by whom was it confirmed?

Practical Teachings.

- How does this lesson teach—
 1. The greatness of God's revelation?
 2. The greatness of man's Saviour?
 3. The greatness of man's responsibility?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Divine Saviour, v. 1-8.
 Through whom was God revealed to his people?
 Through whom did he afterward speak?
 What inheritance had the fathers?
 What great work had been done by him? John 1. 3.
 What manifested his divinity?
 What work did he do on earth?
 What place did he afterward resume?
 In what did he excel the angels?
 What title especially proves his divinity?
 What worship was demanded for him?
 What declaration of his divinity is given?

2. The Great Salvation, 2. 1-4.

To what are we to give earnest attention?
 For what reason?
 By whom has God revealed his will?
 What resulted from disobedience?
 What important question is asked?
 By whom was this salvation offered?
 Who had attested to its offer?
 How had God strengthened their testimony?

Thoughts of the Lesson.

Where in this lesson do we find—

1. The divine declaration of salvation?
2. The divine Author of salvation?
3. The danger of neglecting salvation?

QUESTIONS FOR YOUNGER SCHOLARS.

When was the Epistle to the Hebrews written?
 About the time Paul wrote to Timothy.
 Did Paul write it? It is not certain.

What is sure about it? That it contains the word of God.

To whom was it sent? The Jews who believed in Jesus Christ.

By whom did God speak in the Old Testament? The prophets.

By whom did he speak in the New Testament? The Lord Jesus Christ.

In whose image and glory was Jesus made? God's.
 What did he do? Came to earth and died to take our sins away.

Where is he now? In heaven, at the right hand of God, far above the angels.

How do we know that Jesus is greater than the angels? God said, "Let all the angels of God worship him."

What does the Bible say he is? The Son of God.
 How may we know his words? From the Bible, our ministers, parents, and teachers.

How do we know that they are true? God proved it by signs, miracles, and gifts of the Holy Spirit.

What should we do with them? Study, hear, and obey them.

Since Jesus was so perfect and great a Saviour, what ought we to do? Take him as our own, and love and serve him. [Repeat GOLDEN TEXT.]

Words with Little People.

If you should offer some dear little friend of yours a very valuable present, one that cost you a great deal to give up, and they should refuse to take it, what would you think? Or if you should get every thing ready to take them with you to some beautiful place, and they should refuse to go, what would you think? God has given you the most precious gift he possibly could, his own dear Son, to be your own Saviour; what will he think if you refuse to accept him? Jesus is at the right hand of God getting ready a beautiful home for you. If you refuse to go to it, what then?

THE LESSON CATECHISM.

[For the entire school.]

1. How did God speak to his people in time past?
 "By the prophets."
2. Afterward how did he speak to them? "By his Son."
3. What is the scepter of Christ's kingdom? "A scepter of righteousness."
4. What should we do lest at any time we should let slip the things we have heard? Give them earnest heed.

CATECHISM QUESTION.

13. What precepts for parents and children?
 Ephesians vi. 4; Ephesians vi. 1.
14. What precepts for masters and servants?
 1 Peter ii. 18; Colossians iv. 1; Titus ii. 9, 10.

ANALYTICAL AND BIBLICAL OUTLINE.**The Great Salvation.****I. GREAT IN ITS ORIGIN.**

God... hath... spoken. v. 1, 2.
 "God so loved the world." John 3. 16.
 "God was in Christ." 2 Cor. 5. 19.

II. GREAT IN ITS PREPARATION.

In time past... by the prophets. v. 1.
 "Holy men of God spake." 2 Pet. 1. 21.
 "Law was given by Moses." John 1. 17.

III. GREAT IN ITS AUTHOR.

Spoken unto us by his Son. v. 2.
 "The Father loveth the Son." John 3. 35.
 "All the fullness of the Godhead." Col. 2. 9.

IV. GREAT IN ITS PLAN.

By himself purged our sins. v. 3.
 "By his own blood." Heb. 9. 12.
 "His own self bare our sins." 1 Pet. 2. 24.

V. GREAT IN ITS DEMERITS.

We ought to give... earnest heed. v. 1.
 "Take heed... lest thou forget." Deut. 4. 9.
 "Destroyed for lack of knowledge." Hosea 4. 6, 10.

VI. GREAT IN ITS DANGERS.

How shall we escape if... v. 3.
 "Of how much sorer punishment," Heb. 10. 29.
 "The word shall judge him." John 12. 48.

VII. GREAT IN ITS TESTIMONIES.

God also bearing them witness. v. 4.
 "The Lord... confirming the word." Mark 16. 20.
 "In demonstration of the Spirit." 1 Cor. 2. 4.

THOUGHTS FOR YOUNG PEOPLE.**Motives for Heeding the Gospel.**

1. We should give earnest heed to the Gospel when we hear it, because it comes from God, who is the head of all authority. v. 1, 2.
2. We should heed the Gospel because it comes to us through Jesus Christ, who is the Son of God, and the brightness of his Father's glory. v. 3-8.
3. We should give heed to the Gospel, because it gives to us the pardon and purification of sins, through the blood of Christ. v. 3.
4. We should give heed to the Gospel because of the penalties attending neglect of it. v. 2, 3.
5. We should give heed to the Gospel because of the wondrous works which attend it, works as great now as in the early days. v. 4.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THERE are four things necessary in a person who has to deliver a message of importance.

1. He must understand the message. Even when communication is to consist only in the repetition of a few words, care is needed to reproduce them correctly. Not a few messages are garbled and spoiled because the messenger has not paused to take in the meaning of what he has to repeat. And when the matter has to be expressed and explained in the messenger's own words, it is still more needful that he should thoroughly comprehend it.

2. He must be able to deliver it intelligibly. You would not choose a stammerer, nor one who had an impediment in his speech, to give expression to what you wished to say. You would not send a message to a friend by a foreigner who could not speak his language.

3. He must be worthy of trust by the sender. Suppose the messenger loiters on the way, or does his own business first, your message may come too

Inte. You want one who will attend to the matter as you would do yourself.

4. He must be worthy of credit by those to whom he is sent. If a perfect stranger were to profess to bring you a message from your parents, you would think twice before receiving it. If a boy in rags came to you as a messenger from some rich man, who had plenty of servants, you would be doubtful about the truth of the story. If the messenger were known to be a dishonest or deceitful person, you would not be inclined to trust the message.

Our passage to-day is about a messenger. See who is the sender of the message—God himself. See who are the persons to whom it is sent—we, here on earth. Ver. 1. Many messengers have been sent out "in time past," but of all One whom these verses describe to us. Look at this messenger, and ask,

1. Does he understand the message to be delivered? Look at ver. 3, "the brightness of his glory, and the express image of his person." Who can understand the message of God like him who is one with God—equal with God? The "prophets" had understood something, but not the whole—could not read the mind of God, nor fathom the purposes of God. The Son can do that. Whatever he says we may be sure that is the very thing God would have us hear.

2. Can he make it intelligible to us? The words of the prophets were often dark and mysterious. He can make it plain: (a) because he understands it perfectly; (b) because he understands us perfectly. Look at ver. 2, "By whom also he made the worlds." None can understand a thing so well as its maker. His words when on earth were so plain that the "common people heard him gladly."

3. Is he worthy to be trusted by the sender? Look at ver. 5, "Whom should a father trust but his son? And see how that trust was fulfilled, chap. 10. 7; Luke 2. 49; John 2. 17; 4. 34; 5. 30; 6. 38.

4. Is he worthy of credit by those to whom he is sent? This is the principal point in the passage. And the question is answered in three ways:

We are shown,

1. The dignity of the Messenger. He is "heir of all things." An heir is always looked upon as a person of importance, even though the inheritance be but a little portion of this world's wealth. His inheritance is without limit and without end. He sits "on the right hand of the Majesty on high," the place of honor. Further, we read of his "throne," and his "scepter." Then look at his "name"—better than that of angels—"thou art my Son;" and further: "Thy throne, O God."

2. The uprightness of the Messenger. Look at ver. 8, "A scepter of righteousness is the scepter of thy kingdom." There is no fear that he will deceive.

3. The loving-kindness of the Messenger. He did not come in case and grandeur. It cost him something to bring the message. He had to "make purification of sins [Rev. Ver.] by the sacrifice of himself." Chap. 7. 27; 9. 28.

What messenger can we credit if not this one?

But what about the message—is it mentioned? In one word, chap. 2. 3—"salvation." That is what the Messenger has brought.

I remember a friend getting an invitation out to tea. The day fixed upon arrived, and passed over. She did not go. She had forgotten the invitation—let it slip out of her memory—lost the pleasure evening she was to have enjoyed.

But more serious things than that happen. I remember a vessel being wrecked within sight of land. A message went out to the crew—a message of deliverance—hardy fishermen came out to them in a boat, so that they might leave the sinking vessel, and reach the land in safety. And most of them did so. But the captain refused. He neglected the message, would not listen to the messengers, would not enter the boat. How could he escape? He did not escape, he perished.

God has no greater, truer, kinder, or more trustworthy messenger to send. If we let slip his message we lose all the joy and blessing that might have been ours. If we neglect it how can we escape?

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

Lesson X. June 7. God's Message by his Son. Heb. 1. 1-8; 2. 1-4.

1. The purpose of the Epistle to the Hebrews is to show that the Christ of history is a better revelation of God's saving will to the human race than the Christ of prophecy. Psa. 2. 7; Luke 1. 32, 33; Gen. 49. 10; Luke 2. 7; Isa. 7. 14; Matt. 1. 20-23; Isa. 42. 2; Matt. 12. 15, 16, 19; Lev. 22. 21; Isa. 53. 9; Matt. 26. 63; 27. 12-14, etc.

2. God continues to speak to man in his word, by his Spirit, and through his providences, ver. 1. Rom. 15. 4; 16. 26; 2 Tim. 3. 16, 17; Heb. 4. 12; Deut. 4. 2; 1 Cor. 2. 10; 12. 6, 11; Acts 9. 11; John 14. 26; 16. 13; Prov. 16. 9; 19. 21; Psa. 145. 9; Rom. 11. 33.

3. Some of the "divers manners" in which in time past God spake unto the fathers by the prophets, ver. 1. (a) In a whisper to consciousness, 2 Pet. 1. 21; (b) Aloud; Ezek. 1. 24; 10. 5; (c) Dreams, Dan. 7. 1; Gen. 28. 12; (d) Visions, Isa. 1. 1; 6; (e) Angels, Dan. 8. 16, 17, 9. 21-23; (f) Urim and Thummim, Num. 27. 21; Judges 20. 18; (g) Types, Num. 21. 9; John 3. 14, 15.

4. God's last, best, and present way of speaking to mankind is by his Son, or through his Gospel. What is he pleased thus to say? v. 2. (a) That he is God, John 1. 1; Rev. 17. 14; (b) That he is Creator of all things, John 1. 3; Col. 1. 16; (c) That he alone is able to know and reveal God, Matt. 11. 27; John 3. 2. 13. 34; (d) That he is the chief, good, and great shepherd, 1 Pet. 5. 4; John 10. 11, 14; Heb. 13. 20; (e) That he died to save his sheep, Matt. 26. 31; John 10. 11, 15.

5. The glory, deity, power, benevolence, exaltation, and superiority of Christ, vers. 3, 4. Exod. 15. 11; Psa. 145. 5; Rom. 9. 5; 1 John 5. 20; Col. 1. 17; Rev. 4. 11; Heb. 9. 14. 26; Acts 20. 28; Rev. 3. 21; 11. 15; Phil. 3. 21; John 1. 14, 18; 3. 16. 18.

6. Christ came into the world the first time to redeem and save it; the second time he will come to judge and govern it, and to all this men and angels will cheerfully agree, ver. 6. 1 Tim. 1. 15; Matt. 9. 13; Luke 19. 10; 1 John 3. 8; Heb. 2. 14; John 3. 16; Psa. 50. 3, 4; John

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5. 22; 2 Tim. 4. 1; Jude 14, 15; Isa. 24. 23; Dan. 7. 14; Rev. 11. 15.

7. The origin, object, office, history, standing, grades, number, character, and future of the good angels, ver. 7. Neh. 9. 6; Dan. 10. 11; Luke 16. 22; 1. 31; 2. 10-12; Col. 1. 16; 1 Pet. 3. 22; Heb. 12. 22; 2 Sam. 14. 20; Matt. 25. 31; 16. 27; Mark 8. 38; 2 Thess. 1. 7.

8. The supreme deity of our Lord Jesus Christ is insisted upon to show his adequacy, or sufficiency, as a Saviour, ver. 8. Psa. 45. 6, 7; Isa. 40. 3; Matt. 3. 3; Psa. 97. 9; John 3. 21; Isa. 44. 6; Rev. 1. 17; Zech. 13. 7; Phil. 2. 6; Prov. 16. 4; Col. 1. 16; Matt. 18. 20; 28. 20.

9. The Christian life, by divine permission, if not purpose, like every other good pursuit, is a warfare to be successfully prosecuted only by extreme personal effort, ver. 1. 1 Tim. 1. 18, 19; 6. 12; 1 Pet. 1. 7; 1 Cor. 10. 13; Heb. 4. 15; 2 Pet. 2. 9; Matt. 26. 41; Eph. 6. 16; Gen. 3. 15; 2 Cor. 2. 11; 12. 7; John 16. 32; Heb. 2. 10; 1 Thess. 5. 6.

10. Certainly we cannot escape if we neglect so great salvation; but how shall we pay attention to it, and accept it? ver. 3. (a) Repent, Matt. 9. 13; 4. 17; 2 Cor. 7. 10; (b) Believe, Acts 16. 31; Mark 11. 22; Rom. 3. 25; (c) Confess, Rom. 10. 9, 10; Matt. 10. 32.

Lessons:

1. If God is infinitely tender, merciful, loving, his nature would compel him to reveal himself in helpfulness to man lost on these desert shores, ver. 1.

2. Infinite love could not view with complacency the eternal wreck of a soul made in its image, ver. 1.

3. The supreme purpose of revelation is to disclose to lost sinners an all-sufficient Saviour.

4. It is not difficult to see how this Saviour realized is better than this Saviour promised; better in hand than at hand; better possessed than impending, ver. 2.

5. Jesus Christ was *begotten* by God, man was by him *made*.

6. Jesus Christ is as much like God as one coin minted at the same time and place is like another coin of the same denomination, ver. 3.

7. Jesus Christ laid aside the form of God for a purpose, and when that purpose had been accomplished he resumed it, ver. 3.

8. The angels, though superior to men, are inferior to Jesus Christ, for they, too, were *made* by God and not *begotten*, vers. 4, 5.

9. Jesus Christ in his first advent came to our world as its Saviour; in his second advent he will come judicially and for universal coronation, vers. 6-8.

10. The supreme deity of Christ must be granted before he can be accepted and trusted as a personal Saviour, ver. 8.

11. As no effort is required to forget, so without effort, if we cease to give earnest heed, the attainments of religion are lost, ver. 1.

12. Unless we secure salvation, which is pardon for our guilt, and holiness, organically, constitutionally, at heart, we must perish, which means to eternally miss of the happiness that comes from purity, vers. 3, 4.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

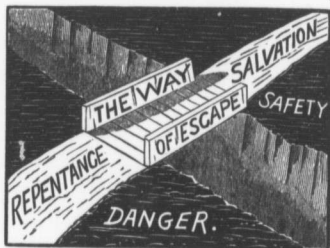
Open with the question, "Who are the Hebrews?" ... The epistle, its unknown authorship, relation to Paul's teaching, purpose, etc. ... Show the splendor of the opening of this epistle. ... 1) What is here told us concerning Christ; 2) What is here told us concerning the Gospel. ... The Thoughts for Young People present the lesson in its aspect of motives to earnest atten-

tion to the Gospel and its claim. Show how each motive may be made the ground of an appeal. ... The Analytical and Biblical Outline show "The Great Salvation" in various views, as presented in this lesson. ... Do not fail to make the application. 1.) To listen to Christ; 2.) To think of the Gospel; 3.) To obey the Gospel call. ... ILLUSTRATIONS. A vessel was once driven ashore in a gale, while the captain was intoxicated, and unfit through his condition to manage it. The passengers escaped safely, but the drunken captain refused to get into the boat, and lay down in stupor on the deck. Wishing if possible to save him, they placed a rope, leading to the shore, where he could reach it when he should recover from his drunkenness. He saw it, and in rage seized an ax and cut the rope. When the vessel went down, he perished by his own folly. So "how shall we escape if we neglect so great salvation?"

References. FREEMAN'S HAND-BOOK. Ver. 3: Post of honor, 686.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The diagram represents an immense chasm, or great gulf. There is but one way across, and that is the way of the cross. Repentance leads up to it. On this side of the gulf is great danger, but on the far side one may dwell in perfect peace and safety. Jesus has provided a way of escape from the penalty of sin. The way is plain, it is easy, and every one may cross over in safety. How foolish one would be to remain on the danger side, threatened with death, if such a plain way of escape as the diagram shows were open to him! He would be no more foolish than the sinful one who "neglects so great salvation."

DIRECTIONS FOR COLORING. Make the bridge with white; the line of the chasm with brown and green; the letters yellow on the safety side, red on the danger side.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The King's Love.* At first sight this lesson may seem a difficult one to teach to little children, but the title of the lesson suggests a line of thought which may be profitably carried out: 1.) God, the great King of this world; 2.) Many of his subjects disobey him; 3.) The King sends his Son to teach the rebels obedience, and so save them from punishment.

1. If convenient, show a map of the world, and tell that the town or city in which the children live is only a very small part of the great world. Speak of the countries in the world, their laws, rulers, etc. Who made the kings and emperors and presidents? All these change and die. There is One who never changes;

who made the world and all that is in it; to whom we all belong, and whom we should all obey. Print, "God, our Father and our King." Teach that children should love and obey their father, and subjects should obey and serve their king. Show a Bible, and tell that in this we find the laws of our King, and the letters that our Father has sent to tell us what to do.

2. Talk about the subjects of the king—who they are, and where. Speak of different classes; those who go to church, pray, read the Bible. Those who do not do openly bad things, but who never speak of God or to him; who do not go to his house; who do not try to learn what his laws are, so as to obey them. Then tell of those who openly violate his commands, steal, lie, get drunk, etc. These are all subjects of the King! Does he get angry with his rebellious subjects? No; he tries to get them to do better. Tell how many messages he sent by the prophets, and read a few of his calls. Tell that this was because he loved them and wanted to save them.



3. At last he sent his Son. Let children tell how wicked men treated Jesus. Show that God's message by his Son was pardon and peace to all who would believe in him. Tell that some of the rebels came and asked Jesus to beg the King to forgive them. But some kept on disobeying, and these will have to be punished. Print "The Great Sal-

vation," and teach that the King gives it to us if we believe Jesus and obey him. Illustrate the danger of neglecting Jesus by a little leak in a boat, urging children to take all their little sins to Jesus now to be cured, so that they will not grow, and keep them from him

Lesson Word-Pictures.

O that wonderful message from God, breathed out through the life of Christ, a message echoing majestically down from the skies of Bethlehem, sounding in majesty across the waters of Galilee, making its peace at the grave in Bethany, resting so many in the weariness of sickness and sin, dying away in Calvary's pitiful plea, but sounding again in the triumph of Easter and the glories of the Ascension. That marvelous ascension to God's right hand, seated above angels and archangels! How they fall before him, those stately pillars of flame! With what a spotless, dazzling circle of glory they surround him! The great salvation announced by this kindly, angel-worshiped Son, dare any one neglect it? With what earnest heed should souls listen! The man before you, in the bondage of sin, how his eye glens, as he hears of the great salvation! Like one in the dungeon-darkness, watching for the light that will reveal some way of escape, dare drop into sin's fatal slumber? Like the soul in the waters, struggling for life, dare he take his eyes off the rope that another throws him? Like the wanderer lost in the mountains, lost in the howling tempest, dare he pass unread the chance guide-board he stumbles upon—"How shall we escape if we neglect so great salvation?"

A. D. 68.]

LESSON XI. THE PRIESTHOOD OF CHRIST.

[June 14.]

Heb. 9. 1-12.]

[Commit to memory verses 11, 12.]



1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the

priests went always into the first tabernacle, accomplishing the service of God;

7 But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people;

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing;

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

General Statement.

One great aim of the Epistle to the Hebrews is to show the essential unity of all God's dealings with men, and hence the harmony between the dispensation introduced by Moses with that introduced by Jesus Christ. This to the Jews was all-important, for they believed that their system of worship was divine in its origin, and hence they must be convinced that the Gospel was not only divine, but accordant with the Mosaic revelation. To this end our author brings before us the picture of the tabernacle, as it had stood reflecting the sunlight on the Arabian sands. We see the sacred tent rising upon the plain, surrounded by the camps of the twelve tribes, and overhung by the cloud of the divine presence. Before it stands the altar, smoking with its victim. "This," says our author, "is but a faint representation of the cross on Calvary, where hung the true sacrifice for sin." We lift the curtain, and enter the holy place. Our guide points to the candlestick upon one side, and the table on the other, and says, "These, too, foreshadow Christ, the

light of the world, and the bread of life." He sees the altar of incense by the second veil, and says, "Behold in this Christ as the Intercessor for his people's sins, standing close by the throne of God." He beholds the veil, and says, "Thus, until the great High priest comes, the way into the holiest is not yet opened." Within its folds we dimly see the ark, and our teacher says, "The tables of the law in yonder chest are but shadows of the Gospel, kept in the heart of true disciples." We look at the golden cherubim keeping guard over the mercy-seat, and he says, "Of these we cannot now speak particularly, but they, too, show us humanity redeemed and glorified through Christ." As the priests enter with their white robes, the teacher of truth declares, "These are but sinful men, needing to offer sacrifices for their sins as well as for the people; but Christ cometh, a perfect High-priest, to offer his own pure blood for the redemption of the world." Thus all the Mosaic institutions are shown as foreshadowings of better and perfect things to come.

Explanatory and Practical Notes.

Verse 1. The first covenant. The word *covenant* means an agreement; and it here refers to that system of worship, introduced by Abraham, but more fully organized by Moses, through which the Israelites were brought into fellowship with God. **Ordinances of divine service.** Institutions directed by the Lord for his worship, and given by revelation. **Worldly sanctuary.** A sanctuary which was made by human hands, of earthly materials, and standing upon the earth. "Worldly," does not here mean irreligious or evil. (1) *At worship of God must have some forms and plans of service.* (2) *Man's highest need is communion with his Maker.*

2. There was a tabernacle. That is, "a tent for worship;" which represented God dwelling among his people. It was a tent, about forty-five feet long, and fifteen wide, standing in an open place called "the court," where stood the altar and the laver for washing. This tent was a temporary temple, removed from place to place while the Israelites were wandering, but finally replaced by the temple of Solomon. It was necessary among an ignorant people to have some outward representation symbolizing the presence of the invisible God, especially as no sunshades, idols or altars were permitted. **The first.** The room first entered in the tabernacle, called the Holy Place. It was fifteen by thirty feet in size, and perhaps represented God's Church on earth. **The candlestick.** Or properly "the lampstand;" an erect shaft, from which six branches sprang forth, three on each side, so arranged that all its seven lamps stood in a horizontal row. It was made of pure gold, and was perhaps five feet high. A copy of it may still be seen on the Arch of Titus at Rome. **The table.** This stood on the right side of the room, and was made of cedar wood covered with gold. It was about three feet six inches long, one foot six inches wide, and two feet three inches high. **The show-bread.** These were twelve cakes of unleavened bread, kept on the table, each the thickness of a finger, and renewed every week, when the old loaves were eaten by the priests. **Which is called the sanctuary.** The Rev. Ver. is better, "which is called the Holy Place," the name of the larger of the two rooms in the tabernacle.

3. After the second veil. So called to distinguish it from the other curtain, which hung over the entrance to the tabernacle. The inner veil separated between the two rooms, and was about fifteen feet square. **The holiest of all.** Rev. Ver. "the holy of holies." This was a room of which every dimension, height, length, and breadth, was fifteen feet. No window admitted the light, and the room was entered only by the high-priest.

4. Which had the golden censor. Most commentators agree that this means the altar of incense, though this stood not in the holy of holies, but in the holy place, directly against the veil. The expression, "which had" (literally *having*) may mean "with which was connected." The same Greek word here translated "golden censor" is applied to the altar of incense by Jewish writers in the apostolic age; and it is spoken of as "the altar belonging to the inner apartment." This altar was covered with gold, and was used for offering incense, and bringing from the fire on the altar of burnt-offerings, and bringing the prayers of God's people. **The ark of the covenant.** A wooden chest, overlaid with gold, three feet nine inches long, two feet nine inches wide and high. It was the most sacred article in the tabernacle, and associated with many events in Israelite history. Placed in Solomon's temple, it disappeared at the destruction of Jerusalem by Nebuchadnezzar, and its place in the second temple was occupied by a marble stone. **Herein was.** The writer is describing the Church of the wilderness, and the contents of the ark at that time. **The golden pot.** Probably a jar with treading bars. **The gold manna.** A memorial of the life in the desert, as related in Exod. 16. 32-34. **Aaron's rod.** The staff used by Moses in working miracles, held by Aaron as a staff of office, and on one occasion bearing blossoms as a token of God's choice of Aaron. Num. 17. **Tables of the covenant.** The two stone slabs upon which the Ten Commandments were written by the finger of God. Exod. 31. 18.

5. Over it. Over the ark above named. **The cherubim of glory.** Two emblematic winged figures of gold, standing upon the lid of the ark. The best view of their symbolical meaning is that they represent re-

deemed humanity, ever contemplating the glory of God. **The mercy-seat.** Greek, "the propitiatory;" the name given to the golden lid of the ark, because it was sprinkled with the blood of propitiation or atonement, whenever the high-priest entered the holy of holies. **Of which we cannot now speak.** The writer of this book, as well aware that a chapter might be given to the symbolical meaning of each article named, but he passes by these in his haste to reach the more important subjects of the priesthood and the sacrifices. (3) *Let us learn the lesson of emphasizing those truths and facts which God's word makes emphatic.*

6. These things were thus ordained. Literally, "these things having been so prepared." **The priests.** The ordinary priests, descendants of Aaron, who attended to the duties of the daily worship. **Went.** The original employs the present tense. "go" [Rev. Ver.]. He writes in vivid style, placing himself as a spectator of scenes long past; for no one who was wise enough to write the Epistle to the Hebrews could be so ignorant as to suppose that the tabernacle was still standing. **Accomplishing the service.** The words "of God" should be omitted; for the daily service is referred to, such as refilling the lamps and burning the incense. It was in this place that Zacharias was met by the angel. Luke 1. 9-11.

7. Into the second. The holy of holies. **The high-priest alone.** So careful were the Jews that when the high-priest entered this sacred room a cord was fastened to his foot, so that he could be drawn out if death should come suddenly in him before the mercy-seat. **Once every year.** On one day only, the Day of Atonement, the tenth of the seventh month. On that day, however, he entered the holy of holies either three or four times during the service. **Not without blood.** He bore within the blood of a bullock and a goat, and sprinkled it upon the lid of the ark, between the cherubim. **Which he offered.** Rev. Ver. "offereth." **For himself.** The bullock was sacrificed for the priest and his family, to show that they too were sinners and in need of a Saviour. **Errors of the people.** In Greek, "the ignorances;" the unconscious sins, the sins of omission, from failure to study and avoid forgetfulness of it. (4) *We are all sinners, and uterine sinners.* (5) *God's law shows no forgiveness without the shedding of blood.*

8. The Holy Ghost this signifying. The entire system was under a divine direction, and hence is represented as given by the Holy Spirit, which inspired the Church of the Old Testament as well as that of the New. **Way into the holiest of all.** The way into the holy places of heaven, where God dwells in person. **Not yet made manifest.** Since but one man, and he but once in the year, could enter the holy place, there was an indication that the way to the heavenly holiest was yet to be opened to men. **The first tabernacle.** Not the first in time, but as above (ver. 6), the room of the tabernacle first entered, the holy place, which barred the entrance to the holy of holies.

9. Which was a figure. The Rev. Ver. gives a better rendering. "Which was a parable for the time now present." The writer places himself in thought as still under the old economy, and regards this arrangement of the tabernacle as a picture or symbol of the Jewish Church. **For the time.** Not of the time now present, but a parable, whose meaning is reserved unto the present time. **In which.** In which figure, not in which time. **Off-red both gifts and sacrifices.** Not *vere* offered, but *ere* offered, for the picture is of the old dispensation. **Could not.** Rather, "cannot" [Rev. Ver.]. **Make him that did the service.** The worshiper is here meant, not the priest. **Perfect as pertaining to the conscience.** These offerings were but types, not realities; and they had in themselves no saving power. Hence they could not take away sin, nor remove the conscience, except as in them the worshiper sought God and looked to him, not to the sacrifices. **The meaning of this verse** is that the service of the old covenant were simply symbolical of the real atonement of Christ under the new, and possessed no saving or cleansing power.

10. Which stood only. Which consisted only. **Meats and drinks.** The food and drink offerings. **Divers washings.** The purifications under the law. **Carnal ordinances.** "Ordinances of the flesh," belonging to the flesh rather than the spirit, and not of

themselves affecting the inner nature. Until the time of reformation. Until the time when the great event of which these were but the symbols should occur, and then these outward rites would be needed no longer.

11. But Christ bring come. The hour came when He appeared whom all these foreshadowed; the true offering, seen in the sacrifice, the true Priest, symbolized by the Aaronic line. **High-priest of good things to come.** The privileges of the Gospel, which far surpass those of the law. (6) *We have an interest in the "good things" of salvation. Greater and more perfect tabernacle.* Here meaning that heaven of which the tabernacle was the earthly type. **Not of this building.** "Not of this creation" [Rev. Ver.]. Not

HOME READINGS.

- M.* The priesthood of Christ. Heb. 9. 1-12.
Th. The tabernacle arranged. Exod. 40. 1-33.
W. The yearly sin-offering. Lev. 16. 1-34.
Th. The great sin-offering. Heb. 9. 13-28.
F. The holy intercession. Heb. 7. 19-28.
S. The new covenant. Heb. 8. 1-13.
S. The availing sacrifice. Heb. 10. 1-22.

GOLDEN TEXT.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:25.

LESSON HYMNS.

No. 12, Dominion Hymnal.

Let earth and heaven agree,
 Angels and men be joined,
 To celebrate with me,
 The Saviour of mankind; etc.

No. 26, Dominion Hymnal.

Jesus keep me near the Cross,
 There a precious fountain
 Free to all, a healing stream,
 Flows from Calvary's mountain. etc.

TIME, PLACE, RULERS.—See Lesson X.

DOCTRINAL SUGGESTION.—The intercession of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- The Tabernacle, v. 1-5.**
 What is said of the first covenant?
 What were the two rooms of the tabernacle called?
 What furniture was in the first?
 What was in the holy of holies?
- The Priest, v. 6-10.**
 Who officiated in the holy place?
 What is said of the high-priest?
 What lesson is taught by these figures?
 What were these sacrifices incapable of doing?
 How long were they to be observed?
- The Christ, v. 11, 12.**
 Of what was Christ a high-priest?
 Of what is the greater tabernacle a figure?
 What sacrifice did he offer for sin?
 Whither has he gone?
 What has he obtained for us?

Practical Teachings.

Where does this lesson teach—

- The need of sacrifice?
- The need of a mediator?
- The excellence of Jesus as both?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Tabernacle, v. 1-5.**
 What belonged to the first covenant?
 By whose command was the tabernacle built? Chap. 8.
- What four things were in the first part?**
 What was this part called?
 What was the inner part called?
 What two things did it contain?
 What was in the ark?
 What was placed over the mercy-seat?
- The Priest, v. 6-10.**
 Who served in the first tabernacle?

belonging to this created universe, but to the uncreated glory where the Father dwells.

12. Neither by his blood. The blood of animals could not give a true redemption, but only the symbol of it. **By his own blood.** The blood is named as the symbol of life. So where "the blood of Christ" is named, the reference is to his surrender of life for our salvation. **Entered in once.** Once for all, not once a year, as in the earthly tabernacle. **Obtained eternal redemption.** That is, having purchased eternal life for us by giving himself to die in our stead. No human philosophy can explain the process, but the whole Bible bears testimony to its truth as a fact.

How often did they serve? Dan. 8. 11.
 Who entered the second?
 How often did he offer sacrifice there?
 What did this service mean?
 Of what was the tabernacle a token?
 Of what did this service consist?

- The Christ, v. 11, 12.**
 What office did Christ assume? Chap. 3. 1.
 To what tabernacle did he come?
 What sacrifice did he offer?
 What did that sacrifice secure to us?

Teachings of the Lesson.

Where in this lesson are we taught—

- That there must be atonement for sin?
- That the sinner cannot atone for himself?
- That Jesus Christ has made a complete atonement for all sin?

QUESTIONS FOR YOUNGER SCHOLARS.

What was the tabernacle? A movable tent, having two rooms.

What was the outer room called? The holy place.
 What was in it? The golden candlestick, the table of show-bread, and the golden incense altar.
 What was the inner room called? The "most holy place," or the "holy of holies."

What was kept in this room? The censer and the ark of the covenant.
 What was the ark of the covenant? A box covered with gold.

What was the lid of the box called? The mercy-seat.
 What was the mercy-seat? The place where God spoke to his people.

Who went into the holy place? The priests twice every day.
 Who went into the holy of holies? Only the high-priest, and he only one day in the year.

What did he do this one day? Sprinkled blood upon the mercy-seat, offering it as a sacrifice for his sins and the sins of the people.

What was all this to teach? That sin is a dreadful thing, and could not be forgiven without the shedding of blood.

Was it to show them any thing else? Yes; it was to help them understand how Jesus' blood could cleanse from all sin.

What has Jesus Christ done? He died upon the cross, a sacrifice for the sins of the whole world.

Where has he entered once for all? Into heaven, to be our high-priest forever.

As our high-priest, what is he able to do? [Repeat the GOLDEN TEXT.]

Words with Little People.

The Jewish high-priests used to offer their sacrifices over and over, day after day, year after year; but the blood of our High-priest was so precious that, once offered, it was enough for us all and forever. The Jewish high-priests often did wrong, and needed to offer sacrifices for their own sins, but our High-priest never sinned. He was tempted in all points like as we are, yet without sin. The Jewish high-priests could not let the people go into the holy of holies where the mercy-seat was, but our High-priest tells us to come boldly to the throne of grace, and ask for whatever we need. Are you not glad we have such a High-priest?

THE LESSON CATECHISM.

[For the entire school.]

- Under the old dispensation, who were allowed to enter the first tabernacle? The priests.

2. Who were allowed to enter the second? **The chief priests once a year.**

3. What did the chief priest do in the second tabernacle? **Offered blood for himself and the people.**

4. What has Christ obtained for us? **Eternal redemption.**

5. How did he obtain this? **"By his own blood."**

CATECHISM QUESTION.

15. *What does it teach about obedience to magistrates and servants?*

Romans xiii. 1; 1 Peter ii. 17.

16. *How are we taught to behave to ministers of the gospel?*

Hebrews xiii. 17. [1 Thessalians v. 12, 13.]

ANALYTICAL AND BIBLICAL OUTLINE.

The Types of the Old Covenant.

I. THE TABERNACLE.

There was a tabernacle made. v. 2.

"A sanctuary, that I may dwell." Exod. 25. 8.

"Ye are the temple of God." 1 Cor. 3. 16.

II. THE CANDLESTICK.

Wherein was the candlestick. v. 2.

"A candlestick of pure gold." Exod. 25. 31.

"I am the light of the world." John 9. 5.

III. THE TABLE OF SHOW-BREAD.

The table, and the show-bread. v. 2.

"Set upon the table show-bread." Exod. 25. 30.

"The bread....body of Christ." 1 Cor. 10. 16-18.

IV. THE ALTAR OF INCENSE.

Which had the golden censer. v. 4.

"An altar to burn incense upon." Exod. 30. 1.

"Liveth to make intercession." Heb. 7. 25.

V. THE HOLY OF HOLIES.

Called the holiest of all. v. 3.

"The veil shall divide....most holy." Exod. 26. 33.

"I dwell in the high and holy place." Isa. 57. 15.

VI. THE ARK OF THE COVENANT.

The ark....overlayed....with gold. v. 4.

"An ark of shittim-wood." Exod. 25. 10. 11.

"Thy law is within my heart." Psa. 40. 8.

VII. THE MERCY-SEAT.

Shadowing the mercy-seat. v. 5.

"A mercy-seat of pure gold." Exod. 25. 17.

"We have now received the atonement." Rev. 5. 11.

VIII. THE HIGH-PRIEST.

The high-priest alone, once every year. v. 7.

"That he come not at all times." Lev. 16. 2.

"We have such an high-priest." Heb. 8. 1, 2.

THOUGHTS FOR YOUNG PEOPLE.

Teachings Concerning Salvation.

1. All of God's dealings with men, and his plans for men, are based upon the fact that we are sinners.

2. God's aim is to save men from sin, and all his commands and requirements look toward the end of man's salvation.

3. All the Old Testament services and institutions were designed to point men toward the coming of the Saviour.

4. The tabernacle was intended to show God dwelling among his people, and redeeming them from sin.

5. The sacrifices and services of the Old Testament possessed in themselves no power to take away sin, but pointed toward Christ, the sin-bearer.

6. Before the coming of the Saviour, men were saved by believing on him yet to come, as they are now saved by believing on him already come.

English Teacher's Notes.

THE idea which lies at the root of priesthood, namely, representation, is one which finds constant illustration in ordinary life. I am unwell and prevented from fulfilling an engagement, a friend takes my place and does the thing I am unable to do; that friend represents me for the time being. Or again, I have business to transact, but it is a matter which I do not thoroughly understand. I find somebody who does understand, and who can act in it for me, and I put my business into his hands: he represents me in the matter.

But representatives are not always to be found when they are required. It needs leisure to be a representative. A lady had ordered a carriage that she might drive out, but the driver found himself unable to appear as he had promised. He tried to find a representative, another man to take his place, but each man had his own business to mind, and could not undertake anything for another. Again, to be a representative sometimes demands ability. The advocate who takes upon him the cause either of an accused or of an aggrieved person in a court of justice needs learning, skill, and experience to carry it through. And to be a representative sometimes demands self-sacrifice. In the old story of Damon and Pythias, the latter has to give up his liberty and become a prisoner during his friend's absence, and runs a near chance of having to give up his life too. And, once more, a representative need be acceptable to the person or party before whom he has to appear. A doctor who should have visited a sick person sent another man in his place; but the patient would not accept this representative, and refused to see him.

But we have been speaking of representation as between equals. The idea of priesthood is that of representation before a superior—the representation of man before God. The necessity of this has been everywhere felt. Every false religion has its priests who come between the worshiper and the object worshiped, and do for the former what he believes he cannot do for himself. But men have not understood why. They have not known what it is that separates them from God. The Israelites of old had to learn this, and God taught them by outward symbols.

The whole Epistle to the Hebrews has for its theme the priesthood of Christ. And the passage for to-day's lesson has no doubt been chosen out from the rest, because it deals with the reason why man needs a representative before God, and the way in which this matter was taught to Israel of old; and with the great, central work performed by him who alone was able to take upon himself this representation.

Why does man need a representative before God?

Not for the reasons that he often needs one before man. Sickness cannot prevent him from coming into God's presence; distance is no barrier; press of business need not keep him away; poverty does not shut him out; neither rank nor age disqualifies him. But the tabernacle created in the midst of the

thousands of Israel, with its rich beauties hidden from view and the thick curtains drawn around—with the name of its outer chamber, the "holy place," and the veil shutting off its inner chamber, the "holy of holies"—this threshold barrier between God and man, and taught the Israelite that it is sin which shuts man out, so that his only hope lies in securing a representative.

What is required of such a representative? This again was taught to Israel by symbols. The high-priest given them by God had to enter the awful "holy of holies," to make atonement for the people. He had to kill the sacrifice, to pass the veil, and to sprinkle the blood. But this atonement had to be renewed once every year, showing that it was incomplete (chap. 10, 1, 2), and that the representation was imperfect. Why was this? The high-priest was but a sinful man like the rest; having to offer for his own sins, he had no leisure, so to speak, to take upon him those of the people. And again, he had not the ability. He could bring no offering that could really take away sin; if he had given his own life, it would have been insufficient. And he was but a mortal man, subject to disease and death—how could such a one undertake the cause of the people? Again, could he, as a sinful man, be himself acceptable to God? One transgressor cannot obtain pardon for another.

We see then what is required: one at leisure to take the burden; one able to take the burden; one acceptable to God; and one willing to provide the cost.

All this is found in Christ. He has no sins of his own to atone for. Chap. 7, 27. He is able, for he is divine, and he "ever liveth" (Golden Text). He is acceptable, for he is the Son of God, one with God, chosen of God. Chap. 5, 5, 10. And he was willing to provide the cost of our redemption—not at the risk of, but with the laying down of, his own life.

This is the one true High-priest. Have you "come unto God by him?" Is he representing you before God?

Bible Reading Lesson Analysis.

The Priesthood of Christ. Heb. 9, 1-12.

This lesson teaches that the Christ of New Testament history corresponds exactly to the Christ demanded by the Old Testament types.

1. Type means a degree of resemblance; its restricted and general use. Rom. 5, 14; Phil. 3, 17; Acts 8, 25; Rom. 6, 17; Acts 7, 44; Heb. 10, 1; Col. 2, 17; Exod. 12, 3-6, with John 19, 36; 1 Cor. 5, 7; Isa. 53, 4-9.

2. Some of the types of Christ. (a) Adam, Rom. 5, 14; 1 Cor. 15, 45; (b) Melchizedek, Gen. 14, 18-20, with Heb. 7, 1-17; (c) the priestly office, Lev. 16, 15, with Heb. 9, 7, 24; (d) Manna, Exod. 16, 11-15, with John 6, 33-35; (e) Brazen serpent, Num. 21, 9, with John 3, 14, 15; (f) The smitten rock, Exod. 17, 6, with 1 Cor. 10, 4; (g) Jacob's ladder, Gen. 28, 12, with John 1, 51; (h) Cities of refuge, Num. 35, 6, with Heb. 6, 18; (i) Ark, Gen. 7, 16, with 1 Pet. 3, 20, 21.

3. The tabernacle was a typical, or symbolical, presentation of Christ's plan of salvation to the Hebrews.

Salvation thus typified, and also as fully defined, ver. 2, Heb. 8, 2; 9, 2, 11; Isa. 45, 21, 22; 69, 16; Acts 4, 12; 20, 28; Rom. 8, 3; John 1, 29, 36; 2 Cor. 5, 15; Rom. 5, 8-11; John 3, 14, 15; Gal. 1, 4.

4. The structure and gospel significance of the furniture of the tabernacle, ver. 2, 4. (a) Golden candlestick, Exod. 25, 31-40; Zech. 4, 2-12; 1, 13, 20; John 1, 4. (b) Table of showbread, Lev. 24, 5-9; John 6, 5; (c) Holy holies, Exod. 30, 10; L. v. 16, 2; Heb. 9, 7; (d) Golde censor, Exod. 7, 25; Luke 1, 9, 11; Heb. 13, 5-10; (e) Ark of covenant, Exod. 25, 22; 34, 29; 37, 1-9; 1 Kin. 8, 19, 15; Heb. 9, 7; Rev. 11, 19.

5. History and contents of the Covenant, ver. 4. Num. 7, 4; 5, 6; Josh. 3, 4; 12, 10, 4; 1 Sam. 4, 7, 1; 2 Sam. 6, 2; 2 Chron. 5, 2; Exod. 25, 10-16; Num. 7, 10; Heb. 9, 4; Exod. 16, 33, 34; Deut. 31, 26.

6. The cherubim, and their sacred station, the mercy-seat, ver. 5. Ezek. 1, 10; 41; Rev. 4, Exod. 36, 35; 37, 7; 1 Kings 6, 27; Psa. 18, 10; Exod. 25, 19, 1; 1 Num. 7, 89; Lev. 16, 14-16; Psa. 80, 1; 1 Chron. 28, 11; Exod. 37, 6; Heb. 9, 5.

7. The priests, and how they officially accomplished the service of God in the tabernacle, ver. 6, 7. Gen. 4, 3, 4; 8, 20; 12, 8; Exod. 29, 9; 28, 1; Lev. 8, Num. 3; Deut. 31, 9; Josh. 3, 4; Lev. 21; Deut. 18, 3; Exod. 28, 39; Lev. 16, 16, 29.

8. To heaven, our holy of holies, the just are rapidly and surely journeying; and the way is now open, or "made manifest," and God the Holy Ghost is directing, ver. 8. 1 Cor. 15, 50; Rev. 7, 17, 17; John 1, 2; Heb. 11, 16; 4, 16; 7, 19, 25; 10, 19, 22; Isa. 33, 24; Rev. 21, 2, 3; Eph. 2, 18; John 14, 26; 16, 13; 2 Thess. 2, 13.

9. Christ is the sufficient explanation and glory of the new and superior covenant, ver. 11. Isa. 42, 6; 49, 8; Jer. 31, 31-33; Rom. 11, 27; Luke 1, 68-79; Gal. 3, 17; Heb. 9, 11-14, 16, 23; 2 Cor. 3, Heb. 7, 22; 8, 7, 9; 10, 12, 24.

10. The Old Testament with Christ omitted is meaningless, ver. 12. Eph. 5, 2; Heb. 9, 10; Isa. 40, 5; Psa. 97, 9; 102, 24-27; Dan. 10, 17; Zech. 14, 9; Gen. 4, 4; Exod. 12, 5, 11, 14; Matt. 5, 17; 7, 12; 22, 37-40.

Lessons:

1. The "first covenant" was God's pictorial promise, the "second covenant" was its perfect fulfillment, redemption, by him, ver. 1.

2. By types and symbols in the dispensation of the old covenant the Holy Ghost gave to the Hebrews their first lessons in the Gospel according to Matthew, Mark, Luke, and John.

3. The fundamental ideas of Christianity were all symbolized in the sacred appointments of that house of God, the tabernacle, ver. 2.

4. The form, but not the fact, of symbols and types, to assist men in religious study and worship, has changed.

5. The tabernacle was at once a work on Christian theology, and a ritual to follow in Christian worship.

6. The golden candlestick was in light a talent, and in value \$36,000. Note the beauty and work of "I am the light of the world."

7. The table of showbread symbolized the Gospel feast opened day and night for the wants of the world.

8. The holy of holies stood for absolute perfection the home or condition of God, the pursuit of a redeemed immortality.

9. The altar of incense, whose offering was lighted by a live coal from off the altar of sacrifice, far from rudely symbolized acceptable prayer and praise.

10. The Hebrew people, failing to realize the spiritual import of the types and symbols of the old covenant, were utterly oblivious to the splendid disclosures of the new.

11. The one and manifest purpose of both the Old and the New Testaments is to persuade men to be good. Holiness of character and purity of service in the individual man are the central ambition of inspiration.

Berean Methods.

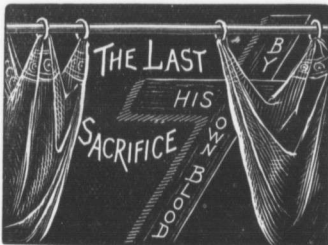
Hints for the Teach-ers' Meeting and the Class.

For this lesson a diagram of the tabernacle and its surroundings should be drawn, and as each location is fixed, the description of the article should be given, and its foreshadowing of Christ pointed out. . . . The aim of this section is to show the completeness of Christ as a High-priest: 1.) In his tabernacle, heavenly, not earthly; 2.) In his character, not sinful, but sinless; 3.) In his offering, not of beasts, but of himself; 4.) In the results of his sacrifice, redemption. . . . Do not fail to impress the great lessons of the Golden Text, that Christ lives to save, can save, and will save all who come to God by him. . . . ILLUSTRATIONS. For an illustration of intercession, take Queen Esther, supplicating for the lives of her people. . . . When the high-priest went into the holy of holies, he bore upon his bosom the plate having the names of all the tribes. Our High-priest bore the throne carries our names written in his heart.

References. FREEMAN. Ver. 4: Ark of the covenant, 142. Ver. 4: The golden censer, 882.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This picture represents the veil of the temple separated. Back of it is the cross, showing the last sacrifice where Christ, by his own blood, "obtained eternal redemption for us." In drawing this picture, make the veil, or curtains, in solid color, of red and blue, or such color as you may think best to use. Make the cross in outline with white chalk, the rod with yellow. The cross is placed back of the veil to show that Christ "entered in once into the holy place," and that was the final sacrifice. Repeat the Golden Text.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus Able to Save.* Make an open Bible on the board: on one page print "Old;" on the other, "New." Tell that the Old Testament was written before Jesus came; the New, after. Both tell of him. Recall teaching of previous lesson. Who is our King? By whom did he first send messages? Who was finally sent? What message did Jesus bring?

Teach that before Jesus came God promised the Jews that a Saviour should come, and in their worship there were many things to remind them of this promise. Pin to the board, or make, a picture of the tabernacle,

teaching that this was a symbol of the worship of God. Tell what some of its furnishings were, as the candlestick, the table, the golden censer, etc. A picture, however imperfect, of each of these will help to hold attention. Tell that each of these taught something about Jesus. The candlestick pointed to Jesus, who said, "I am the light of the world." The table of show-bread spoke of Him who said he was the bread from heaven.

Speak of the high-priest, who offered sacrifices for the people, and once a year went into the holy of holies, where he offered blood for his own sins and the sins of the people. He did not know, nor did any one know, how this could make them better, but God told them to do it, and they obeyed. Teach that we must obey God, even if we do not understand him.

In teaching this part of the lesson it is better to tell too little than too much. We need to be careful lest we weary the children by these types. One or two, clearly defined and explained, may be enough for some classes, for the great interest of the lessons centers in Christ, the fulfillment of these symbols.



Use lesson symbol here, and print above it "Behold the Lamb of God." Tell that when Jesus came God's great promise was fulfilled. Jesus is the great High-priest, who shed his own blood for our sins, and now we no longer need to shed the blood of animals as a picture of the shedding of Christ's blood.

Tell why Jesus shed his blood for us; not that we might be saved from punishment, but that we might be made clean enough to stand in God's sight and work for him. Sing, "What can wash away my stain? Nothing but the blood of Jesus." Tell that Jesus is able to save children from naughty acts, naughty tempers, naughty thoughts. He died to do this. How shall we let him? Just by believing him and obeying him. Tell that heaven is a holy place. No sin can enter there. Jesus has gone into that holy place so that we may go there. Shall we? We may if we will follow him.

Lesson Word-Pictures.

O vision of the High-priest! He has ended all preliminary service in the tabernacle courts, and now on the great day of atonement is about to pass into the tabernacle itself and there complete his solemn duties. A stir goes through the gathered multitude! How eagerly they look! How each man stretches up and across his neighbor's shoulders sends some swift, sharp glance toward the tabernacle door! If they can only see their great priestly head on his way to the awful holy of holies, there to make the solemn, yearly atonement! He has disappeared behind the hangings of the tabernacle. How anxiously the people wait without and watch the tabernacle door until the high-priest shall appear again. He has thoughts only for his solemn mission. He has passed the "candlestick," the "table," and the "show-bread" in the "sanctuary." And now he pauses before "the second veil." Behind it is "the holiest of all." There in that sacred place are "the golden censer," the "ark of the covenant overlaid round about with gold," and hiding the golden manna-pot, "Aaron's rod that budded," and those old, old "tables of the covenant." Above all brood the outstretched wings of "the cherubim of glory." O how solemn the spot! The high-priest yet lingers. There he stands clad in lines like the snow. The linen girdle is about his loins. The linen miter is on his hoary head. There is "no man in the tabernacle of the

congregation" besides the high-priest. How the solitude oppresses him! All alone, the great multitude without and God on the other side of the veil! He standing in solitude between waiting Israel and that veiled Jehovah. What wonder if he yet lingers! He lifts the veil and stands before the brooding cherubim. How awful the loneliness! He has taken "a censer full of burning coals of fire from off the altar before the Lord," his hands full of sweet incense beaten small." And now cloud after cloud of fragrant smoke rises up, covering with its veil the mercy-seat, while the lurid light plays fitfully across the old priest's face. But look! With the blood of sacrifice, of bullock now and again of goat, he sprinkles the holy of holies. The veil falls once more, and the high-priest has gone

to finish without the great work of atonement. Solemn day when the veil is parted and God and man are brought together! We are looking again at the ministry of the great High-priest on the day of atonement. We see, though, no tabernacle, no altar, no candlestick, no beautiful veil, no brooding cherubim. We see no reverent multitude, but an insolent mob surges around a poor sufferer on the cross. No inter in on his head, only a crown of thorns. The sun refuses to look, and the darkness gathers as if to make a veil for that holy place. There is no ascending of incense, but that which is sweeter goes up—Forgiveness's prayer and Resignation's surrender. Man withdraws and God seems away off, and alone the High-priest of our salvation passes "within the veil."

A. D. 68.]

LESSON XII. CHRISTIAN PROGRESS.

[June 21

2 Pet. i. 1-11.



[Commit to memory verses 5-7.]

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The apostle Peter was the leader of the Church in its earliest days, and stands as the most prominent figure in the opening chapters of the Acts of the Apostles. When Paul arose, the star of Peter waned under his brighter glory. It was his mission to extend the hand of welcome to the Apostle to the Gentiles, and then to sink out of sight. His last appearance in the history is at the council in Jerusalem, when the rights of the Gentile disciples were fully affirmed. Nearly twenty years passed away. Paul was a prisoner, or more likely had ascended to his crown, when again the silence was broken, and two letters from the apostle Peter appeared. The first epistle was addressed to the Churches

General Statement.

in Asia Minor, the second epistle to the believers generally. We know not from what place it was written, perhaps from the decaying city of Babylon, far in the east, perhaps from Rome itself, as early tradition declares. But the letter bears the apostle's name, and is stamped with his traits. It looks forward to the gathering dangers in the horizon of the Church, and reaffirms the principles of early Gospel teaching. It proclaims the destruction of the existing world, to make room for the new heavens and the new earth, wherein dwelleth righteousness. The verses before us present the picture of the ideal Christian, with the full choir of traits joining in the music of his complete character.

Explanatory and Practical Notes.

Verse 1. Simon Peter. One word was his name while he was a fisherman, the other was given by Christ when he became a disciple, and means "a rock." A servant. Literally, "a slave." He was bound to Christ by the tie of gratitude for his salvation. An apostle. "One sent forth." The twelve apostles were specially called to bear witness to the facts of the Saviour's life, death, and resurrection, and to superintend the early Church. They left no successors in office. Like precious faith. A faith obtaining the same privileges of salvation with that enjoyed by the apostles themselves. Through [Rev. Ver. "in"] the righteousness of God. That righteousness which rests not in our own good works, but which God imparts through faith. And our Saviour. The correct reading, according to Rev. Ver., is "our God and Saviour;" thus declaring Jesus Christ to be God. (1) *The service of Christ is at once slavery, yet perfect liberty.* (2) *Believers in Christ have a righteousness better than the filthy rags of morality.* (3) *All the followers of Christ may enjoy equal privileges in his kingdom.*

2. Grace and peace. One word represents the favor and love which God bears toward his saved children; the other the consciousness which is its result. Through [Rev. Ver. "in"] the knowledge of God. Literally, "the full knowledge;" a knowledge which is the result of experience. (4) *He who dwells in the atmosphere of God's grace will enjoy peace in his heart.*

3. As his divine power. The power of God, no less than his love and wisdom, was called into exercise in providing and accomplishing the work of salvation.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

in Asia Minor, the second epistle to the believers generally. We know not from what place it was written, perhaps from the decaying city of Babylon, far in the east, perhaps from Rome itself, as early tradition declares. But the letter bears the apostle's name, and is stamped with his traits. It looks forward to the gathering dangers in the horizon of the Church, and reaffirms the principles of early Gospel teaching. It proclaims the destruction of the existing world, to make room for the new heavens and the new earth, wherein dwelleth righteousness. The verses before us present the picture of the ideal Christian, with the full choir of traits joining in the music of his complete character.

(5) *To transform swearing Simon into preaching Peter required omnipotence. Hath given unto us all things.* The divine provision for the regeneration and salvation of men is as extensive as the needs of the world. *Unto life and godliness.* Life is the inward principle of Christian experience; and *Godliness* is its outward expression. *Called us to glory and virtue.* The Rev. Ver. changes this to "by his own glory and virtue." The word *virtue* means here rather, "energy," "power," as in Luke 8: 46; "virtue is gone out of me." So that this clause would mean "him that hath called us by revealing to us his glory, and by giving to us a divine energy and power."

4. Whereby. By his glory and power, as above. **Exceeding great and precious promises.** Great in their extent, their variety, and the heights of privilege to which they exalt us; and precious, because they give us what we most need; and when we need, and also because they are sure of fulfillment. **That by these.** By God's glory and power (virtue), which are still the chief **Partakers of the divine nature.** By faith in Christ we are brought into fellowship with God, and become like him in holiness, love, and every trait of an exalted character. **Having escaped.** "Flying away from." Having in us the divine nature, we turn away from all that is evil. **The corruption that is in the world through lust.** There is a corrupting, defiling principle in the world, but it has its power because of a lust, or appetite, reaching out to embrace temptation, which dwells in the carnal nature. (6) *It is God's power which raises us victory over the temptations around us and in us.*

5. And besides this. Rather, as in Rev. Ver., "for this very cause," that is, because of God's grace toward us and power exerted in us. **Giving all diligence.** God's help is a reason why we should also help ourselves. **Add.** The word in the original is peculiar, and means, "To supply the parts in a chorus;" as if each of these graces to be named were a voice in the choir blending with the common harmony. **To your faith.** Rev. Ver., "in your faith supply." **Virtue.** The word here, as in verse 3, means "active force;" and this sentence means, "Have in your faith energy, force. Let it not be a passive, quiet faith, but active, putting forth vigorous influence." **To virtue, knowledge.** The force of the Christian's faith needs direction, else it will accomplish nothing, but drift into mere feeling. Let it be guided by knowledge, and make its possessor an intelligent Christian. (7) *The ship of character: needs both an impelling force and a directing rudder.*

6. To knowledge. Because knowledge alone may puff up with conceit, and result in serious errors of conduct, as at the idol-feasts of Corinth, 1 Cor. 8. 1, 10. **Temperance.** Meaning not only abstinence from intoxicants, as is the use of the word at the present time; but the larger idea of *self-control*, including all the passions and appetites under control. **To temperance.** Since we must not only meet with foes from within, but foes from without, we must add to our self-control **patience**, or the calm, steadfast endurance of evils. **And to patience, godliness.** Our patience should not be a stoical calm, self-centered; but a reliance upon God, and a thought of God in every act of the life. (8) *The heart that rests in God is uplifted above the world and its cares.*

7. And to godliness, brotherly kindness. Our godliness should not be like that of the monk in his cell, apart from men, in selfish meditation upon spiritual things, but should impart an interest and courteous regard for all who are with us in the Christian way. St. John calls a sign of true conversion. 1 John 3. 14. **To brotherly kindness, charity.** One trait is that of love to Christ's followers, the other, that broader affection for all men, the love of souls, which brought Christ

down from glory to die for men. (9) *He who loves men the most is most like God.*

8. Be in you and abound. Most Christians possess these traits in some measure, but only a few abound in them all. **Neither be barren.** The word in the original means *inactive, idle, nor unfruitful.* He who develops these traits cannot be idle, nor will he fail of bringing forth fruits of grace. **In the knowledge.** The aim of the Christian is to attain to full fellowship with his Lord, and to gain the experience and knowledge enjoyed in that relation, and he who possesses these traits will make rapid progress toward that aim.

9. He that lacketh. Does not possess these seven elements of Christian completeness. **Cannot see afar off.** Literally, "Seeing only what is near." His view of Christian privilege is narrow and limited, and his attainments are slight. **Forfeotten that he was pursued.** The only way to keep in grace is to grow in grace. He who makes no improvement loses his possession, and finally becomes an outcast from the faith.

10. Wherefore. Because of both the benefits of verse 8, and the dangers of verse 9. **Give diligence.** The form of the Greek verb here employed shows that the diligence here meant is not to be momentary, but enduring. **Your calling and election sure.** "In God's foreknowledge and purpose there is no insecurity, no uncertainty; but in our vision and apprehension of them, much."—*Alford.* It is to assure ourselves of salvation, not to change the divine plan concerning us. **We shall never fall.** Rev. Ver., "stumble." The *stumbling* Christians, who halt along the highway, are those who are lacking in some of the elements described in the foregoing verses.

11. An entrance shall be ministered unto you abundantly. The stress of the sentence rests on "abundantly." All who believe will be saved, and enjoy the entrance, but to those who supply all these traits of the complete character, that entrance shall be abundant, as when the door is opened to admit a welcome guest **into the everlasting kingdom.** There is but one kingdom that shall endure forever, and of that kingdom every believer is a citizen.

HOME READINGS.

- M. Christian progress. 2 Pet. 1. 1-11.
 Th. The grace of God. 1 Pet. 1. 1-9.
 W. Partakers of God. 1 John 3. 1-4.
 Th. The getting of knowledge. Prov. 4. 1-13.
 F. Patience enjoined. Titus 2. 1-15.
 S. The characteristics of charity. 1 Cor. 13. 1-15.
 S. Christian counsel. 2 Pet. 3. 1-18.

GOLDEN TEXT.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3. 18.

LESSON HYMNS.

No. 62, Dominion Hymnal.

I will go and tell my Saviour
 How I long his child to be;
 At the cross I'll seek and find him
 He's waiting there for me, etc.

No. 76, Dominion Hymnal.

Take my life and let it be
 Consecrated, Lord, to thee;
 Take my moments and my days,
 Let them flow in ceaseless praise, etc.

TIME.—Supposed to be about A. D. 68.

PLACE.—Perhaps Rome, or some place on the way thither.

RULERS.—See Lesson X.

DOCTRINAL SUGGESTION.—Growth in grace.

QUESTIONS FOR SENIOR STUDENTS.

- The Christian Salvation, v. 1, 2.
 What does Peter call himself?
 To whom does he address his epistle?
 What is his salvation to them?

2. The Christian Plan, v. 3, 4.

What does divine power secure us?
 Through what do we receive these things?
 What is said of the promises?
 What is to be obtained through them?

3. The Christian Graces, v. 5-7.

How is one to care for his spiritual life?
 How many Christian graces are named?
 Name and define them.

4. The Christian Reward, v. 8-11.

What is the result of these virtues?
 If these are wanting, what then?
 What exhortation does the apostle give? ver. 10.
 What is first promised to the obedient?
 What is said of an entrance into the kingdom?

Practical Teachings.

How does this lesson teach—

- That God is the source of Christian life?
- The variety and beauty of Christian graces?
- The blessedness of the Christian's reward?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Christian Salvation, v. 1, 2.

Who wrote this letter?
 What title did he assume?
 To whom is the letter written?
 What was the foundation of their faith?
 What blessings did he invoke?
 How are these blessings to be secured?

2. The Christian Plan, v. 3, 4.

What has God secured to all believers?
 How are they attained?
 What precious things are given?
 For what purpose?

3. The Christian Graces, v. 5-7.

How are the Christian graces to be sought?
 What is the foundation of these graces?
 What seven things are to be sought?
 Of what are these the fruit? Gal. 5. 22.

4. The Christian Reward, v. 8-11.

- In what measure should we have these graces?
 What will they secure?
 What will follow the lack of them?
 In what then should we be diligent?
 What will be the final reward?

Teachings of the Lesson.

Where in this lesson are we shown—

1. That faith is the foundation of Christian growth?
2. That Christian growth follows Christian diligence?
3. That the reward will be in accord with the diligent service?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Simon Peter? The disciple who denied the Lord and was forgiven.

What did he afterward become? A bold and earnest preacher.

What was one of the last things he did? Wrote a letter to all who had the same precious faith in Jesus Christ.

What did he say God had given to them? Great and precious promises.

If we believe and trust these promises, what will they do for us? Help us to become like God.

What beautiful graces does God want us to cultivate? Faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and love to every body.

If these plants or graces grow in our hearts, what will be the result? We shall go on and on to know more and more of Jesus. (Repeat the Golden Text.)

If they do not grow, what will be the result? We shall go away from God into the darkness of sin.

And at last what? Lose the way that leads to heaven.

What does Peter urge us to be? In earnest, to be sure we belong to Jesus.

If we are in earnest, what will God do for us? Keep us from falling.

And what else? Open wide the pearly gates of heaven to let us in.

Words with Little People.

Every time you do right makes it easier to do right again. Every time you say no to some sin makes it easier to say no again. Every time you overcome a temptation you will grow stronger to overcome again. This is what is meant in the GOLDEN TEXT by "growing in grace." But every time you let any sin get the better of you, it will tighten its hold, and by and by it will be hard to get away from it. The pearly gate will be shut to all who do not overcome in Jesus' strength.

THE LESSON CATECHISM.

[For the entire school.]

1. What should we add to our faith? **Virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.**
2. What is he that lacketh these things? "**Blind, and cannot see afar off.**"
3. To what should we give diligence? **To make our calling and election sure?**
4. If we do these things, what is said as to the result? "**We shall never fall.**"

CATECHISM QUESTION.

17. What end does the law of God serve?

The law of God serves, in the first place, as the rule of our conduct; and in the second, to convince us of sin.

Psalm xix, 11, 12; Rom. iii, 19, 20. [Matt. v. 17, 18; Romans vii. 7; 1 Timothy 1, 8.]

ANALYTICAL AND BIBLICAL OUTLINE.**The Requisites for an Abundant Entrance.****I. FAITH IN CHRIST.**

Like precious faith with us. v. 1.

"By grace... saved through faith." Eph. 2, 8.

"We have access by faith." Rom. 5, 2.

II. PURITY OF LIFE.

Having escaped the corruption. v. 4.

"Let us cleanse ourselves." 2 Cor. 7, 1.

"Put on the new man." Eph. 4, 24.

III. EARNESTNESS OF PURPOSE.

Giving all diligence. v. 5.

"Show the same diligence." Heb. 6, 11.

"That ye be not slothful." Heb. 6, 12.

IV. COMPLETENESS OF CHARACTER.

Virtue, knowledge,.... temperance, patience. v. 5-7.

"Ye are God's building." 1 Cor. 3, 9.

"Ye are complete in him." Col. 2, 10.

V. FRUITFULNESS IN CHRIST.

Neither be barren nor unfruitful. v. 8.

"That ye bear much fruit." 2 Pet. 1, 8.

"Filled with the fruits of righteousness." Phil. 1, 8.

THOUGHTS FOR YOUNG PEOPLE.

God's Gifts of Grace.

[From the Lesson Commentary.]

1. God gives through grace the precious faith which brings salvation, a gift to all who will receive it. v. 1.
2. God's grace gives a righteousness which is not human and earthly, but divine and all-sufficient. v. 1.
3. God gives a peace which takes away the consciousness of sin and the fear of death. v. 2.
4. God gives a knowledge which leads to eternal life and true godliness. v. 2, 3.
5. God gives great and precious promises here which will afford their full realization hereafter. v. 4.
6. God gives the possibility and the power to a complete and well-rounded character. v. 5, 7.
7. God gives the entire and everlasting canceling from former sins. v. 9.
8. God gives a calling and an election to everlasting life which every man may make sure for himself. v. 10.
9. God gives an abundant entrance into his eternal kingdom. v. 11.

English Teacher's Notes.

A ladder is intended to enable a man to attain some height which he could not otherwise reach. It is a thing which invites ascent. And this, not in the way of a "lift" into which you have only to step and remain quietly while you are being hauled up, but by your own exertion. Each rung of the ladder is meant to be trodden under your feet, each one in turn enabling you to step upward on to another, and thus gradually to rise higher and higher.

Now, in the passage for our consideration to-day, we have such a ladder. The apostle Peter, in bidding farewell to his friends before being called up higher (ver. 14), shows them an upward way, one meant for every Christian to tread, inviting ascent, demanding exertion, each progressive step leading on to one above it.

It invites ascent. Why does a man go up a ladder? Because there is something he wants to reach, or to which the ladder will bring him. What is at the top of this ladder? Three things: (1) Look at ver. 8. There is fertility, there is fruit. Nobody wants to look back on a wasted life. The instinct even of a child is to do something, to achieve something. Now, says the apostle, if you ascend this ladder your life will not be wasted; "ye shall be neither barren nor unfruitful." (2) Look at ver. 10. Some heights are giddy, but not this one. It leads to strength and steadiness—"ye shall never stumble" (Rev. Ver.). (3) Look at ver. 11. Here

to the end, "an abundant entrance" "richly supplied" (Rev. Ver.); not scarcely saved, not just creeping into heaven, but gathered in like ripe corn at harvest time, with gladness and rejoicing.

It demands exertion. The Christian is not borne up passively, as in a "lift." Twice in this passage, and once again at the close of this epistle (chap. 3, 14), does Peter enjoin upon him "diligence." There is much for him to do, to "add" or to "supply" (Rev. Ver.), if he would truly ascend. He must be a climber. And the heights put before us in vers. 5-7 do look difficult of attainment as we glance at them. But remember,

It is a progressive way—a ladder, to be ascended step by step. The reading of the Revised Version seems to show that it is by using one step that we are to attain the next; not simply adding one to another, but rising from one to the other.

Look now at the various rungs of the ladder mentioned by Peter. He is writing to those who have already attained the first rung. They did not, however, do so unaided; their feet were guided and planted there; they "obtained precious faith." No wonder he calls it "precious," for this "faith" or belief in a personal and divine Saviour, with the committing of the soul to him, is the beginning of all. There is no leaping up higher without first attaining this standing-place. But having attained it, the Christian is to advance. And Peter shows us seven more steps or rungs of the ladder.

The first step brings him at once into conflict with the world. But faith in exercise overcomes the world (1 John 5. 4); and so the climber rises to the second rung, virtue, that is, manly courage and strength. And he who bravely follows his Leader learns to know him, and becomes experienced in conflict—rising thus to the third rung, knowledge. This knowledge shows him the necessity of being "temperate in all things" (1 Cor. 9. 25), and so he passes on to the fourth rung, temperance, or self-control. But the Christian life is not all conflict. There are passive graces as well as active ones, and he who would follow Christ must be ready to "suffer" or "endure" with him (2 Tim. 2. 12) and rise to the fifth rung, patience, and from that to the sixth rung, godliness, taking every thing from God, and bearing and doing every thing as unto God. And yet there are two higher steps: the seventh, love of the brethren (Rev. Ver.), that which John puts as one of the distinguishing marks of having passed "from death unto life" (1 John 3. 14); and the eighth that "love" which goes further still, embracing all, and blessing all, for Christ's sake.

But how is a weak, sinful being to climb this ladder? The hand that raises us to the first step, and makes us partakers of "precious faith," is not withdrawn. The upward way is not only built upon God's gracious gifts (ver. 3), but surrounded by his "great and precious promises," given to enable us who have "escaped from the corruption of the world," to grow in the divine nature. I remember seeing an amusing picture in a young girl's album. She had drawn a ladder, which she called the

"ladder of learning." A younger sister was stopping on the first step; an elder one was exulting on the top; but she herself was climbing the ladder, holding fast the outstretched hand of a lady who had been her governess, by whose aid she was supposed to be making the ascent. There is an outstretched hand for all who would climb the Christian ladder. The "great and precious promises" are not mere words, but represent the grasp and the guidance and the support and the upward drawing of an almighty and ever-present Saviour.

Bible Reading Lesson Analysis. Christian Progress, 2 Pet. 1. 1-11.

The second epistle of Peter, like the first, was addressed to Christian Churches in Asia Minor, made up of converted Jews and pagans; its purpose being to stimulate them to spiritual growth. It is laden with precautions to untrained disciples against the dangers sure to arise within the Churches because of bad teachers and dishonest skeptics.

1. Review for a moment the life and character of Peter. Mark 1. 16; John 1. 35; Luke 6. 14; Matt. 14. 29; 16. 16; 17; 26. 51, 69; Acts 1. 15; 3. 12; 4. 5; 9. 32; 10; Gal. 2. 11-14; Acts 12; John 21. 18.

2. Peter's salutation to the Christian Churches in all ages in view of the precious faith and glorious salvation of the Gospel personally exercised and enjoyed, vers. 1, 2. Rom. 1. 12; 13. 3; Jude 20; 1 Thess. 1. 3; Heb. 12. 2; 1 Cor. 12. 9; 1 John 5. 4, 5; Rom. 11. 11; Heb. 5. 9; Psa. 3. 8; 37. 39; Matt. 1. 21, with 1 John 3. 5; John 3. 16, 17.

3. It is through the spontaneous, undeserved, and almighty grace of God, to which he was moved by his infinite love, that we sinners found salvation as a scheme and as an experience, ver. 2. John 1. 17; 3. 16; Rom. 2. 24-26; 11. 6; 2 Tim. 1. 9; 2 Cor. 8. 7; Phil. 1. 7; Gal. 5. 4; 1 Pet. 5. 10; 2 Cor. 9. 14; 12. 9; Eph. 1. 6, 7; Acts 18. 27.

4. No more tender and delicate courtesy can be shown a friend than to wish him the peace of the Gospel, ver. 2. Jas. 3. 17; Isa. 2. 4; Jer. 29. 7; Psa. 34. 12, 14, with 1 Pet. 3. 10, 11; 2 Thess. 3. 16; Eph. 2. 14; Rom. 15. 13; Gal. 6. 16; Phil. 1. 2; Col. 1. 2; 1 Thess. 1. 1.

5. Christian growth is secured by increasing our knowledge of Jesus Christ as he is revealed in the word, in providence, and in personal experience; and by putting that knowledge to practical account as soon as learned, vers. 3, 4. Heb. 6. 1; Phil. 3. 12-14; 1 Cor. 14. 1; Rom. 8. 28; Neh. 9. 6, with Col. 1. 17; 2 Cor. 12. 8, 9; John 10. 3, 4; Jas. 1. 2, 3-12; Phil. 1. 9-11; 2. 12; Col. 3. 12-14.

6. Let us praise God for twelve of his "exceeding great and precious promises," ver. 4. 2 Cor. 1. 20; 1 Tim. 4. 8; 2 Tim. 1. 1; Acts 2. 38, 39; Jas. 1. 12; 2. 5; Rom. 1. 1, 2; Tit. 1. 2; 2 Cor. 6. 18, with 7. 1; Isa. 43. 2; Heb. 8. 12; 2 Pet. 3. 13.

7. Christian growth is secured by specific and diligent personal labor, vers. 5-7. Jas. 2. 14-26; Phil. 4. 8; Heb. 6. 1; 1 Cor. 9. 25; Gal. 5. 25; Jas. 1. 4; 1 Thess. 5. 14; 1 Tim. 2. 2; 5; 6; Matt. 25. 35; Gal. 5. 13; Matt. 22. 38; Psa. 5. 11.

8. Holy and educated personal character is needed to insure the highest Christian usefulness, vers. 8, 9. John 10. 3, 4; Phil. 2. 15; Eph. 4. 12-16; Acts 20. 32; 1 Cor. 1. 8; Jude 20, 21; Rom. 14. 19; 1 Thess. 5. 11; 2 Tim. 1. 5; Col. 3. 2; 2 Cor. 12. 19; 1 Tim. 1. 4.

9. The highest success in the Christian life is impos-

sible without the utmost personal diligence, ver. 10. Luke 2. 49; Heb. 11. 6; Deut. 11. 18; Phil. 3. 13, 14; Prov. 4. 23; 1 Tim. 3. 10; 2 Pet. 3. 14; Psa. 77. 6; 2 Cor. 8. 7; John 9. 4; Gal. 6. 9; 1 Cor. 15. 58.

10. Christian diligence in time will insure a glorified destiny, ver. 11. John 12. 26; 14. 3; Matt. 5. 8; Rom. 8. 17, 18; 2 Tim. 2. 12; Rev. 22. 5; 1 Pet. 5. 4; James 1. 12; 1 Cor. 9. 25; Acts 20. 32; Heb. 9. 15; 12. 28; 10. 34.

Lessons:

1. All should be servants and apostles of Jesus Christ, that is, in perfect obedience and subjection willingly sent forth to proclaim his will, ver. 1.

2. Christianity as an experience may become universal, ver. 1.

3. How beautiful these salutations of Greece and Judea! "Grace," every favor, human and divine. "Peace," perfect repose in time and eternity, ver. 2.

4. A personal knowledge of God and of Jesus Christ are essential to spiritual tranquillity, ver. 2.

5. We are personally indebted to divine power for every thing that can aid us in our religious life and personal godliness, ver. 3.

6. The purpose of the "exceeding great and precious promises" is to guarantee to believers in Jesus Christ all they require for this world or the world to come, ver. 4.

7. The supreme purpose of the Gospel is to restore to man God's image, the divine nature, forfeited by sin, ver. 4.

8. Let it never be forgotten that our religion, like our life, must be divinely experienced, but our morals, like our mathematics, must be learned by our own efforts, ver. 5.

9. Personal religion, the foundation of character, is a supernatural experience; personal morality, the superstructure of character, is a building naturally erected on that foundation as architecturally directed by God in his word, vers. 5-7.

10. The redeemed of the Lord will spend time and eternity in working upon this edifice of character, built on the infinite foundation, Jesus Christ, vers. 8, 9.

11. Jesus said, "My yoke is easy," but, precious friends, remember he said, "My yoke is easy," vers. 10, 11.

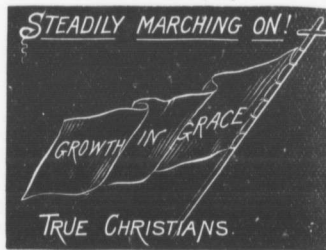
Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with the words "Simon Peter," and call out by questions who he was, what he did, and the traits of his character. . . . A word-picture of Peter in old age, perhaps a prisoner at Rome. . . . This lesson may be taken up in order of verses, in an expository manner. . . . Or we may find in it: I. What God gives us. 1.) Righteousness; 2.) Grace; 3.) Peace; 4.) Knowledge; 5.) Promises; 6.) Divine nature; 7.) Election; 8.) Entrance into heaven. II. What God expects of us. 1.) Faith, v. 1; 2.) Purity of life, v. 4; 3.) Virtue—energy, force; 4.) Knowledge—an intelligent religious life; 5.) Temperance—self-control; 6.) Godliness—reverence for God; 7.) Patience—enduring evil; 8.) Brotherly kindness—love of the people of God; 9.) Charity—love for all men; 10.) Fruitfulness in character. . . . ILLUSTRATIONS. Ver. 5: Sin is a virus which has corrupted the blood; religion is a virtue, or force, which like a medicine enters into the life to renew and transform it. . . . Ver. 6: Temperance means self-mastery, as if the body were a wild horse on which the inner man is riding. The sinner is tied to his horse, like Mazepa; the disciple sits as master on it, like a skillful rider.

Blackboard.

BY J. B. PHIPPS, ESQ.



True Christians will rally under this flag, and march steadily on.

A, B, C.

Christians should grow in grace just the same as a child grows in knowledge. What would be thought of a child who, having learned the A, B, C's, would make no further advancement?

HOW CAN I GROW?

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Lesson Word-Pictures.

It is stimulating to one's faith to see how Brother Growth-in-Grace matures in the spiritual life. He may not be aware of it, and when others may scrow their lips together and declare that they have "got their will under foot," Brother Growth-in-Grace says nothing. The fact remains that though he may be slow to speak of it, others are quick to recognize it. Just as you leave the elm planted to-day and returning some time in the future can see that the sapling has become a stout, thrifty tree, lifting its heavy, muscular branches, clothed with splendid robes of foliage, so there is a manifest development in the spiritual life of our brother. "Faith," "virtue," "knowledge," "temperance," "patience," "godliness," "brotherly kindness," "charity," are the limbs that have been pushing out steadily. It has been a symmetrical development, a widening of the area of growth on every side. There has been temperance or self-restraint in all things, and while fasting at one end of the table and refusing the wine-cup, he is not a glutton at the other end. As his life opens toward God in the cultivation of reverence and worship, toward man there is brotherly kindness, and who is quicker to catch on the shield of his silent forbearance the hot arrow of an angry word shot by another! It is a growth that has been tested by storms. When the winds in all their violence throw themselves upon the trees, grip and try to uproot them, then it is that the trees prove their endurance. By the roots that go down so deep, do they show their firm anchorage, while the great limbs throw off and defy every assault of the tempest. In the storm, by the roots of his spiritual life that take such hold on divine things, by all his personal activities so constant and strong, our brother proves the maturing of his faith. It is also a growth in the sunshine, "through the knowledge of God and of Jesus our Lord." Does the dark day of some personal loss visit him? He faces the sun. Does the shadow of a temptation fall on him? He faces the sun. Does any one doubt, slander, abuse him? He faces the sun. Is it any wonder that the tree grows? When death comes, it will be to our brother only a passage

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Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "Grow up into Christ." Print "Peter" on the board, and question about him. Tell that he was one of the twelve who went about with Jesus when he lived on earth. How much he must have learned from him! Now Peter was an old man. It was many years since he denied that he knew Jesus. He had been growing up into Christ since then, and now he writes this letter to the Churches to tell them how they may grow. Do we want to grow, too? Peter writes this letter to us. Let us hear what Peter says about growing.

Nature furnishes many illustrations for this lesson. Bring a tiny plant, one somewhat larger, and one that has begun to take on something of the tree form. Show the smallest. Ask children if they know how it grows. Teach that no one can understand the law of growth. We only know that the plant grows so long as it has earth, air, and sunlight. Teach that children are little plants in the heavenly kingdom. They must have food, air, and light, as the plant has, or they cannot grow. The plant is rooted in the earth; the Christian child is rooted in Christ. The plant dies if it is moved about much; the Christian must stand in Christ. The word of God is his food, and the Holy Spirit is his light. Show that the little plant is just as much alive as the big tree, but it must grow and grow before it can be a tree. Which way does a healthy plant grow? Tell that a young plant may be bent so that it will run along near the ground, and that the branches of a tree may be made to grow down instead of up. But God made the plant, and the tree, and the Christian to grow upward toward him, and this is what Peter teaches us to do. Talk about weeds, and show that they grow too, very rapidly, and that Satan sows the seeds in very young hearts. But these weeds will die if we let the light of God's Holy Spirit shine into the heart.

Make a pyramid on the board and print "Faith" on the base. Teach that there can be no growth without believing in Jesus. Print the names of the graces mentioned in the lesson on the successive steps, speaking of each one in simple words. Teach that these are not put into the soul all at once, but grow, as the plant puts out first a leaf, then a stalk, then a branch, then a flower, and at last fruit. The fruit of these soul-plants is love, which is "the greatest of all." If the teacher prefers, a tree may be outlined on the board, and the branches named as they rise one above the other. Show that as the tree cannot bear fruit until it has first borne leaves and flowers, so we cannot bear fruit of goodness until we have put out the leaves and flowers of Christian growth.



SECOND QUARTERLY REVIEW.

June 28.

HOME READINGS.

- M. Lessons I, II. Acts 27. 1, 2, 14-44.
 Th. Lessons III, IV. Acts 28. 1-31.
 W. Lesson V. Eph. 6. 1-13.
 Th. Lessons VI, VII. Phil. 2. 5-16; 4. 4-13.
 F. Lessons VIII, IX. 1 Tim. 1. 15-2. 6; 2 Tim. 3. 14-4. 8.
 S. Lessons X, XI. Heb. 1. 1-18; 2. 1-4; 9. 1-12.
 B. Lesson XII. 2 Pet. 1. 1-11.

REVIEW SCHEME FOR SENIOR STUDENTS.

LESSON I.—What calamity overtook Paul and the ship's company? What assurance did the angel give Paul?

LESSON II.—Recall the incidents of the night of danger? How was the ship's company saved? Notice the contrast between selfishness and love.

LESSON III.—What happened during their stay in Melita? What country did Paul finally reach? What prophecy was fulfilled when Paul reached Rome?

LESSON IV.—To whom did the apostle first preach? After that he declared the Gospel to whom? Learn how God opens the way for preaching.

LESSON V.—What home duties does Paul enjoin? What directions does he give respecting Christian warfare?

LESSON VI.—What is said of the humiliation of Jesus? Of his exaltation? How are we taught the lesson of humility?

LESSON VII.—What does Paul say of rejoicing? Recount the Christian virtues. What is said respecting contentment.

LESSON VIII.—Memorize the faithful saying (ver. 15). What charge did Paul deliver to Timothy? Learn the duty of prayer.

LESSON IX.—What does Paul say of—1. The Scriptures? 2. The faithful teacher? 3. The crown? The reward of Bible study and obedience.

LESSON X.—How has God revealed himself to men? What danger is mentioned, and how is it to be avoided?

LESSON XI.—What have you learned in this lesson about—1. The tabernacle? 2. The priest? 3. Christ? The excellence of Jesus as priest and sacrifice?

LESSON XII.—What is the purpose of the promises? Name the Christian graces. The result of not having these, and the reward of care in the religious life.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. Paul's Voyage. Acts 27. 1, 2, 14-26.—Why did Paul start for Italy? In whose company? What event befell them in their journey? What counsel did Paul give his fellow-passengers? What reason did he urge? [GOLDEN TEXT.]

LESSON II. Paul's Shipwreck. Acts 27. 27-44.—How long was the vessel in the storm? What reason was there to think land was near? What befell the ship? How were the passengers saved? What refuge have men in peril? [GOLDEN TEXT.]

LESSON III. Paul going to Rome. Acts 28. 1-15.—On what island were Paul and his companions cast? How long did they remain there? Where did he finally land? With what feelings did he greet his Roman brethren? [GOLDEN TEXT.]

LESSON IV. Paul at Rome. Acts 28. 16-31.—What liberty was granted Paul at Rome? To whom did he preach? How was his message received? To whom did he then declare the Gospel to be sent? [GOLDEN TEXT.]

LESSON V. Obedience. Eph. 6. 1-13.—What exhortation did the apostle give? [GOLDEN TEXT.] What divine commandment did he urge? What is the true spirit of obedience? How may strength be obtained for victory?

LESSON VI. Christ our Example. Phil. 2. 5-16.—What example of humility did Christ give us? What does the GOLDEN TEXT urge us to possess? What exaltation did Christ receive? What honor will he receive from all men?

LESSON VII. Christian Contentment. Phil. 4. 4-13.—What three rules for contentment are given? What will follow their obedience? [GOLDEN TEXT.] What lesson had the apostle learned?

LESSON VIII. The Faithful Saying. 1 Tim. 1. 15-20; 2. 1-4.—What is the GOLDEN TEXT? What does Paul declare himself to be? For what purpose did Paul find mercy? What Mediator have men now?

LESSON IX. Paul's Charge to Timothy. 2 Tim. 3. 14-17; 4. 1-8.—What exhortation did Paul give to Timothy? What were to be his guide? [GOLDEN TEXT.]

What charge did Paul give? What testimony did he offer?

LESSON X.—God's Message by his Son, Heb. 1, 1-8; 2, 1-4.—By whom did God first speak to men? By whom afterward? To what should men give earnest heed? What is the danger of neglect? [GOLDEN TEXT.]

LESSON XI.—The Priesthood of Christ, Heb. 5, 1-12.—What marked the first covenant? What was contained in the tabernacle? Who interceded for the people? Who is our high-priest? What does the GOLDEN TEXT say of him?

LESSON XII.—Christian Progress, 3 Pet. 1, 1-11.—What are given as helps in Christian progress? What is the foundation of Christian life? What is to be added to this? What is the rule of Christian progress as given in the GOLDEN TEXT?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the GOLDEN TEXTS for this quarter?

1. I believe—
2. Then they cry—
3. He thanked—
4. The salvation—
5. Children, obey—
6. Let this mind—
7. The God of—
8. This is a faithful—
9. The holy—
10. How shall we—
11. Wherefore he is—
12. But grow in—

LESSON I.—For what place did Paul sail from Caesarea? Rome. What came to them on their voyage? A great tempest. What did the angel of the Lord tell Paul? That all the lives should be saved, but the ship would be wrecked.

LESSON II.—What did the sailors try to do? Escape. What did the soldiers do? Prevented it. When the ship was broken what became of all on board? They escaped safe to the island of Malta.

LESSON III.—What did the people do for them? Made a fire and warmed them. What came out of the fire and bit Paul? A poisonous serpent. What did Paul do for many sick on the island? He healed them.

LESSON IV.—Where did Paul live in Rome? In his hired house, chained to a soldier. What did he tell the chief men of the Jews? The reason for his coming. How long did he stay and preach and write? Two years.

LESSON V.—Whom are children to obey? Their parents. Whom are servants to obey? Their masters. How shall we conquer sin and temptation? "Who in the strength of Jesus trusts."

Is more than conqueror."

LESSON VI.—What did Paul counsel the Philippians to have? The mind of Christ. Do you want to be like Jesus? Then ask him and say:

"Jesus, make me as thou art;
Give me thy obedient heart;
Thou art humble, helpful, kind,
Let me have thy loving mind."

LESSON VII.—Should God's children get unhappy and discontented? They should "Rejoice in the Lord always." What will keep them from fretting and worrying? Asking God for what they need, praising him for what they have, and trusting him for the future.

LESSON VIII.—What is one of the most precious verses in God's word? Today's Golden Text. Why? For whom are we to pray? For all men, especially our rulers. Whom does God want to save? All men.

LESSON IX.—What charge did Paul give Timothy? To keep on believing in preaching the Gospel of Christ. What can God's word do for us if we study and believe it? Show us our sins, tell us of Jesus, and teach us how to live. What did Paul say about dying? That he was ready, having fought a good fight, and finished his course.

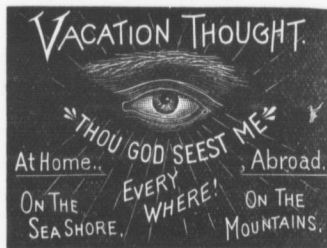
LESSON X.—What does this lesson say of Christ? That he is God's own Son, made in his brightness and glory above the angels. What did he come to this earth for? To be our own perfect Saviour. If we do not accept him, what? We shall be lost.

LESSON XI.—What is Christ called in this lesson? Our great High-priest. What did the high-priest do? Offered sacrifices in the temple. How was Christ different from them? He offered himself a sacrifice on the cross for our sins.

LESSON XII.—You could tell whether an orchard was good or not by its fruit, could you not? What fruit will the love of Christ cause to grow in our hearts? Faith, virtue, knowledge, temperance, patience, meekness, brotherly kindness, and love.

Blackboard.

BY J. B. PHIPPS, ESQ.



In place of a review diagram, the blackboard sets forth a thought that should remain with each one that is favored with a vacation during the summer months. Between this review day and the end of the next quarter, many of the Sunday-school scholars and teachers will have been permitted to visit other places. There is a temptation that comes often to those that leave home to forget, in a greater or less degree, "Thou God seest me." Let us all remember to be as faithful to our Christian duties when abroad as when at home.

LESSONS FOR JULY, 1885.

- JULY 5. Revolt of the Ten Tribes. 1 Kings 12. 6-17.
JULY 12. Idolatry Established. 1 Kings 12. 25-33.
JULY 19. Omri and Ahab. 1 Kings 16. 23-34.
JULY 26. Elijah the Tishbite. 1 Kings 17. 1-16.

Fire as a Purifier.

BURN your garbage! Let every housekeeper see that after each meal all particles of vegetable refuse are reduced at once to ashes. To hasten this end put it upon a bright fire with open dampers of stove or range; dying coals may smolder and cause delay and stench.

Permit no garbage to accumulate. Cholera is bred in the ash-barrel's decaying mixture, and rag-pickers rake out the pestilence and give it "the freedom of the city."

Put nothing in the ash barrel except ashes, which are not a fertile soil for the reproduction of disease germs. To reduce all garbage to ashes lessens cartage, prevents further handling, and relieves our sea-side resorts from the fatal scum that floats to their shores from thousands of tons of death-dealing filth now deposited in the city's dumping grounds.

This plan has the indorsement of many eminent physicians.

Every one is begged to assist the Board of Health in their sanitary efforts, and by this simple method secure the health of their children and fellow-believers. With the hearty co-operation of our intelligent citizens, New York might be made the cleanest city in the world. The ignorant classes will be systematically visited, and inmates of tenement houses practically instructed in cleanliness, and how and why to consume their garbage. Don't delay. Begin at once. There will be no time to fight the foe when it is in our streets.

HENRY KING.

Manager Sea-side Sanitarium,
185 Fifth Ave., New York.

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Review Service for the Second Quarter.

BY REV. S. P. HAMMOND, M. A.

I. Statement.

Superintendent. In the last quarter's lessons we had an account of Paul's journey to Jerusalem, his experience, assault, and arrest in that city. In this quarter's lessons we study about his journey to and experience at the imperial city of Rome. Will one of the scholars tell us something about this last-mentioned city?

School. Rome is a city in Italy on the river Tiber. It was founded by Romulus 747 B. C. and at the time of Paul's visit, being the capital of the Roman empire, was the most powerful city in the world.

Superintendent. Will the school tell the immediate cause of Paul's journey to Rome?

School. We learned in the last quarter's lessons that Paul was arrested at Jerusalem, carried to Caesarea, and brought before Festus, and that in the trial he claimed the right of a Roman citizen, and appealed to Cæsar. This sentence uttered by the prisoner, "I appeal unto Cæsar," was the immediate cause of Paul's being taken to Rome.

HYMN. L. M.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

He leadeth me, he leadeth me,
By his own hand he leadeth me;
His faithful follower I would be,
For by his hand he leadeth me.

II. Paul en route for Rome.

Superintendent. The first three lessons give an account of the apostle's journey to Rome. Will the school repeat the topics of these lessons?

School. "Paul's Voyage," "Paul's Shipwreck," "Paul Going to Rome."

Superintendent. Repeat the first verse of the first lesson?

School. "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band."

Superintendent. Who were the immediate companions of Paul in this voyage?

School. St. Luke, the author of the book of the Acts of the Apostles, and Aristarchus, a Macedonian co-laborer of the apostle.

Superintendent. In their first two lessons a storm and a vision and a shipwreck are spoken of. Will the school repeat the three verses which relate to these incidents?

School. "Not long after there arose against it a tempestuous wind, called Euroclydon." "For there stood by me this night the angel of God, whose I am, and whom I serve." "And falling into a place where two seas met, they ran the ship aground."

Superintendent. From the experience of Paul in this voyage we learn at least three comforting facts. Will the school name them?

School. First, that God's children may have heavenly comfort in peril; second, that God will care for his saints; third, there is such a thing as the ministry of angels.

HYMN. 20, 22.

Though troubles assail, and dangers affright,
Though friends should all fall, and foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us, "The Lord will provide."

Superintendent. The third lesson contains an account of Paul's escape, miracles performed on the island, and his reception by the brethren on his way to Rome. Will the school give an epitome of these events?

School. The barbarous people showed great kindness; Paul shook off a venomous beast that fastened on his hand and felt no harm; Paul healed the ruler's father and many others who came to him; and after three months

departed for Rome; on the road at Appli Forum and the Three Taverns the brethren met him, whom Paul saw, he "thanked God and took courage."

Superintendent. The whole spirit of this lesson is that of thanksgiving and praise for deliverance from danger. We will all sing

HYMN. 8, 7.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it—
Mount of thy redeeming love!

III. Paul at Rome.

Superintendent. The Golden Text of the fourth lesson contains the mission of Paul at Rome. Will the school altogether repeat the words of that text?

School. "The salvation of God is sent unto the Gentiles."

Superintendent. How long did Paul remain at Rome, and in what way did he spend the time?

School. "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

Superintendent. Who were those that resorted unto his house to hear the word which he preached?

Girls. First the Jews, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

Boys. Second, to the Gentiles, of whom Paul said, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

HYMN. L. M.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall fall wax and wane no more.

IV. Paul's Letters Sent Out From Rome.

Superintendent. The subject of the fifth lesson is "Obedience." Will the school point out to whom we are to be obedient?

School. First, parents, "Children, obey your parents in the Lord." Second, "masters according to the flesh." "Servants, be obedient to them that are your masters . . . as unto Christ." Third, the Lord Jesus Christ. "With good will doing service, as to the Lord, and not to men."

Superintendent. The second division of this lesson is "The Christian Warrior." Will the school tell me what kind of service is required of the believer?

School. He must be strong in the Lord. He must put on the whole armor of God. He must, having done all, stand.

All Repeat. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Superintendent. The subject of the sixth lesson is "Christ our Example." What is the Golden Text?

School. Let this mind be in you, which was also in Christ Jesus."

Superintendent. Will the school mention the five steps in Christ's humiliation?

School. First, "Made himself of no reputation;" second, "Took upon himself the form of a servant;" third, "Was made in the likeness of man;" fourth, "He humbled himself and became obedient unto death;" fifth, "Obedience unto death, even the death of the cross."

Superintendent. There are in the life of Jesus many points in which we might imitate his example. Will the classes separately mention some of these?

1st Class. He is our example—in affection for his mother.

2d Class. In teachableness—"hearing the doctors."

3d Class. In industry—"a carpenter."

4th Class. In holiness—"which of you convinceth me of sin."

5th Class. In love to God—"I love the Father."

6th Class. In meekness—"when he was reviled, reviled not."

7th Class. In philanthropy—"going about doing good."

8th Class. In forgiveness—"Father, forgive them."

All repeat. "Let this mind be in you, which was also in Christ Jesus."

Superintendent. The topic of the seventh lesson is "Christian Contentment," and the Golden Text, "The God of peace shall be with you." Will the school show how this blessing comes out of this promise?

School. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

HYMN.

8.

Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Would make any change in my mind:
While blessed with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there.

Superintendent. Will the school repeat the Golden Text of the eighth lesson, explanatory of the "Faithful saying" spoken of in the topic of the eighth lesson?

School. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Superintendent. From this full and trustworthy proposition what do we learn to be "good and acceptable at the sight of God our Saviour?"

School. That he "will have all men to be saved and to come unto the knowledge of the truth."

Superintendent. What are the conditions of the enjoyment of this salvation?

School. "Repentance toward God, and faith in the Lord Jesus Christ."

Superintendent. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

HYMN.

L. M.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

Superintendent. What is the topic of the ninth lesson?

School. "Paul's Charge to Timothy."

Superintendent. Will the school all repeat the first four verses of this lesson, and each scholar make a personal application of the charge given by the apostle to Timothy?

School. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Superintendent. From this we learn that it is good to study the Bible in childhood. Will the school tell what the Scriptures will do for all that search them?

School. Make them wise unto salvation.

Superintendent. How do we learn that Scripture is given?

School. "By inspiration of God."

Superintendent. For what are they profitable?

School. "For doctrine, reproof, correction, for instruction in righteousness."

Superintendent. What did Paul charge Timothy to do?

School. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

HYMN.

Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful works of life,
Words of life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful words of life.

V. *Paul's Lessons on Christ and the Christian Life.*

Superintendent. The topic of the tenth lesson is "God's Message by his Son." Will the school tell us by whom God had spoken to his people?

Boys. First by the prophets.

Girls. Afterward by his Son.

Superintendent. We have all heard of this "Divine Saviour" and of his great salvation. What does the lesson teach us we ought to do?

School. "Therefore we ought to give the more earnest heed to the things which we have heard."

Superintendent. All repeat the Golden Text?

All. "How shall we escape, if we neglect so great salvation."

Superintendent. What is the topic and Golden Text of the eleventh lesson?

School. "The Priesthood of Christ." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Superintendent. In this lesson we are taught three important truths. Will the school mention them?

School. First, that there must be atonement for sin; second, that the sinner cannot atone for himself; and third, that Christ Jesus has made a complete atonement for all sin.

HYMN.

C. M.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

[All standing, with a small boy holding banner inscribed with motto, "Onward."]

Superintendent. The topic of the last lesson is "Christian Progress" and the appropriate symbol, a banner with the inscription "Onward." The school will please show the call to this progress in the text of the lesson?

Girls. It is seen first in the salvation. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

Boys. It is seen secondly in the Christian plan of progress. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

School. It is seen thirdly in the Christian's award. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

HYMN AND TUNE.

G. H. No. 2, 45.

Onward, Christian soldiers!

Marching as to war,

With the cross of Jesus

Going on before.

Christ, the royal Master,

Leads against the foe;

Forward into battle,

See, his banners go!

Onward, Christian soldiers!

Marching as to war,

With the cross of Jesus

Going on before.