

DR. TALMAGE'S SERMON

The Uses of Stratagem.

"Then ye shall rise up from the ambush, and seize upon the city."—Josh. 8: 7.

Sermon to the Thirteenth Regiment of New York State National Guards, preached at the Camp at Peekskill, New York.

One Sabbath evening with my family around me we were talking over the scene of the text. In the wide-open eyes, and the quick interrogations, and the blanched cheeks I realized what a THRILLING DRAMA it was. There is the old city, shorter by name than any other city in the ages, spelled with two letters—A, I.—

Joshua and his men went to take it. How to do it is the question. On a former occasion, in a straightforward, face to face fight, they had been defeated; but now they are going to take it by ambuscade. General Joshua has two divisions in his army—the one division the battle-worn commander will lead himself, the other division he sends off to encamp in an ambush on the west side of the city of Ai. No torches, no lanterns, no sound of heavy battalions but thirty thousand swartzy warriors moving in silence, speaking only in a whisper; no clinking of swords against shields, lest the watchmen of Ai discover it and

be a failure. If a roystering soldier in the Israelitish army forgets himself, all along the line the word is "Hush!" Joshua takes the other division, the one with which he is to march, and puts it on the north side of the city of Ai, and then spends the night in reconnoitering in the valley. There he is, thinking over the fortunes of the coming day with something of the feelings of Wellington the night before Waterloo, or of Meade and Lee the night before Gettysburg. There he stands in the night, and says to himself: "Yonder is the division in ambush on the west side of Ai. Here is the division I have under my especial command on the north side of Ai. There is the old city slumbering in its sin. To-morrow will be the battle. Look! the morning already begins to tip the hills. The military officers of Ai look out in the morning very early, and while they do not see the division in ambush, they behold the other division of Joshua, and the cry

"TO ARMS! TO ARMS!" rings through all the streets of the old town, and every sword, whether hacked and bent or newly welded, is brought out, and all the inhabitants of the city of Ai pour through the gates, an infuriated torrent, and their cry is: "Come, we'll make quick work with Joshua and his troops." No sooner had these people of Ai come out against the troops of Joshua, than Joshua gave such a command as he seldom gave: "Fall back!" Why, they could not believe their own ears. Is Joshua's courage failing him? The retreat is beaten, and the Israelites are flying, throwing blankets and canteens on every side under this worse than Bull Run defeat. And you ought to hear the soldiers of Ai cheer and cheer. But they huzza too soon. The men lying in ambush are straining their vision to get some signal from Joshua that they may know what time to drop upon the city. Joshua takes his burnished spear, glittering in the sun like a shaft of doom, and points it towards the city; and when the men up yonder in the ambush see it, with hawk-like swoop they drop upon Ai, and without stroke of sword or stab of spear take the city and put it to the torch. So much for the division that was in ambush. How about the division under Joshua's command? No sooner does Joshua stop in the fight than all his men stop with him, and as he wheels they wheel, for in a voice of thunder he cried "Halt!" One strong arm driving back

A TORRENT OF FLYING TROOPS. And then, as he points his spear through the golden light toward that fatal city, his troops know that they are to start for it. What a scene it was when the division in ambush which had taken the city marched down against the men of Ai on the one side, and the troops under Joshua doubled up their enemies from the other side, and the men of Ai were caught between these two hurricanes of Israelitish courage, thrust before and behind, stabbed in breast and back, ground between the upper and the nether millstones of God's indignation. Woe to the city of Ai! Cheer for Israel!

Lesson the first: There is such a thing as

VICTORIOUS RETREAT. Joshua's falling back was the first chapter in his successful besiegement. And there are times in your life when the best thing you can do is to run. You are the victim of strong drink. The demerol and the decanter were your fierce foes. They came down upon you with greater fury than the men of Ai upon the men of Joshua. Your only safety is to get away from them. Your dissipating companions will come around you for your overthrow. Run for your life! Fall back! Fall back from the drinking-saloon! Fall back from the wine-party! Your flight is your advance. Your retreat is your victory. There is a saloon down on the next street that has almost been the ruin of your soul. Then why do you go along that street? Why do you not pass through some other street rather than by the place of your calamity? A spoonful of brandy taken for medicinal purposes by a man who twenty years before had been reformed from drunkenness, buried into inebriety and the grave one of the best friends I ever had. Retreat is victory!

Here is a converted infidel. He is so strong now in his faith in the gospel, he says he can read anything. What are you reading? Bolingbroke? Andrew Jackson Davis's tracts? Tyndall's Glasgow University address? Drop them and run. You will be an infidel before you die, unless you quit that. These men of Ai will be too much for you. Turn your back on the rank and file of infidelity. Fly before they cut you with their swords, and transfuse you with their javelins. There are people who have been well-nigh ruined because they risked a foolhardy expedition in

the presence of might and overwhelming temptations, and the men of Ai made a morning meal of them.

So, also, there is victorious retreat

IN THE RELIGIOUS WORLD. Thousands of times the kingdom of Christ has seemed to fall back. When the blood of the Scotch Covenanters gave a deeper dye to the heather of the Highlands, when the Vandouls of France chose extermination rather than make an unchristian surrender, when, on St. Bartholomew's Day, mounted assassins roared through the streets of Paris, crying: "Kill! Kill! Blood-letting is good in August! Kill! Death to the Huguenots! Kill!" When Lady Jane Grey's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when John Knox died for the truth; when John Bunyan lay rotting in Bedford Jail, saying, "If God will help me, and my physical life continues, I will stay here until the moss grows on my eyebrows rather than give up my faith"—the days of retreat for the church were days of victory.

THE PILGRIM FATHERS FELL BACK from the other side of the sea to Plymouth Rock, but now are marshaling a continent for the Christianization of the world. The Church of Christ falling back from Piedmont, falling back from Rue St. Jacques, falling back from St. Denis, falling back from Wurttemberg castles, falling back from the Brussels market-place, yet all the time triumphing. Notwithstanding all the shocking reverses which the Church of Christ suffers what do we see to-day? Three thousand missionaries of the cross on heathen grounds; sixty thousand ministers of Jesus Christ in this land; at least two hundred millions of Christians on the earth. All nations to-day kindling in a blaze of revival. Falling back, yet advancing until the old Wesleyan hymn will prove true:

"The lion of Judah shall break the chain, And give us the victory again and again!"

But there is a more marked illustration of victorious retreat in the life of our Joshua, the Jesus of the ages. First falling back from an appalling height to an appalling depth, falling from celestial hills to terrestrial valleys. FROM THRONE TO MANGER; yet that did not seem to suffice Him as a retreat. Falling back still further from Bethlehem to Nazareth, from Nazareth to Jerusalem, back from Jerusalem to Golgotha, back from Golgotha to the mausoleum in the rock, back down over the precipices of perdition, until He walked amid the caverns of the eternal captives and drank of the wine of the wrath of Almighty God, amid the Ahab's, and the Jezebels, and the Belshazzars. Oh, men of the pulpit, and men of the pew, Christ's descent from heaven to earth does not measure half the distance. It was from glory to perdition. He descended into hell. All the records of earthly retreat are as nothing compared with this falling back. Santa Anna, with the fragments of his army flying over the plateaus of Mexico, and Napoleon and his army retreating from Moscow into the awful snows of Russia, are not worthy to be mentioned with this retreat, when all the powers of darkness seem to be pursuing Christ as He fell back, until the body of Him who came to do such wonderful things lay pulseless and stripped. Methinks that the city of Ai was not so emptied of its inhabitants when they went to pursue Joshua, as perdition was emptied of devils when they started for the pursuit of Christ, and He fell back and back, down lower, down lower, chasm below chasm, pit below pit, until He seemed to strike the bottom of objurcation and scorn and torture. Oh, the long, loud, jubilant shout of hell at the defeat of the Lord God Almighty!

But let not the powers of darkness rejoice quite so soon. Do you hear that? DISTURBANCE IN THE TOMB of Arimathea? I hear the sheet rending! What means that stone hurled down the side of the hill? Who is this coming out? Push him back! The dead must not stalk in this open sunlight. Oh, it is our Joshua. Let him come out. He comes forth and starts for the city. He takes the spear of the Roman guard and points that way. Church militant marches up on one side, and the church triumphant marches down on the other side. And the powers of darkness being caught between these ranks of celestial and terrestrial valor, nothing is left of them save just enough to illustrate the direful overthrow of hell and our Joshua's eternal victory. On His head be all the crowns. In His hands be all the sceptres. At His feet be all the human hearts; and here, Lord, is one of them.

Lesson the second: The triumph of the wicked is short. Did you ever see an army in a panic? There is nothing so uncontrollable. If you had stood at Long Bridge, Washington, during the opening of our sad Civil War, you would know what it is to see an army run. And when those men of Ai looked out and saw those men of Joshua in a stampede, they expected easy work. They would scatter them as the equinox the leaves. Oh, the gleeful and jubilant descent of the men of Ai upon the men of Joshua! But their exhilaration was brief, for the tide of battle turned and these quondam conquerors left their miserable carcasses in the wilderness of Bethaven. So it always is. The triumph of the wicked is short. You make \$20,000 at the gaming-table. Do you expect to keep it? You will die in the poorhouse. You made a fortune by iniquitous traffic. Do you expect to keep it? Your money will scatter, or it will stay long enough to curse your children after you are dead. Call over the roll of

BAD MEN WHO PROSPERED and see how short was their prosperity. For a while like the men of Ai they were from conquest to conquest, but after a while disaster rolled back upon them and they were divided into three parts; misfortunes took their property, the grave took their body, and the lost world took their soul. I am always interested in the building of theatres and like to have them built of the best granite and have the rooms made large, and to have the pillars made very firm. God is going to conquer them, and they will be turned into asylums and art galleries and churches. The stores in

which fraudulent men do business, the splendid banking institutions where the president and cashier put all their property in their wives' hands and then fall for \$200,000—all these institutions are to become the places where honest Christian men do business.

How long will it take your boys to get through your ill-gotten gains? The wicked do not live out half their days. For a while they swagger and strut and make a great splash in the newspapers, but after a while

IT ALL DWINDLES DOWN into a brief paragraph: "Died suddenly, July 22, 1888, at thirty-five years of age. Relatives and friends are invited to attend the funeral on Wednesday, at 2 o'clock, from his late residence on Madison Square. Interment at Greenwood." Some of them jumped off the docks. Some of them took prussic acid. Some of them fell under the snap of a Derringer pistol. Some of them spent their last days in a lunatic asylum. Where are William Tweed and his associates? Where a Ketcham and Swartwout, absconding swindlers? Where is James Fisk, the libertine, and all the other misdoers? The wicked do not live out half their days. Disembogue, O world of darkness! Come up, Hildebrand and Henry II, and Robespierre, and with blistering and blaspheming and ashen lips hiss out: "The triumph of the wicked is short." Lesson the third: How much may be accomplished by lying

IN AMBUSH FOR OPPORTUNITIES. Are you hypocritical of Joshua's manoeuvre? Do you say that it is cheating for him to take that city by ambuscade? Was it wrong for Washington to kindle camp-fires on New Jersey Heights, giving the impression to the opposing force that a great army was encamped there when there was none at all? I answer, if the war was right then Joshua was right in his stratagem. He violated no flag of truce. He broke no treaty, but by a lawful ambuscade captured the city of Ai. Oh that we all knew how to lie in ambush for opportunities to serve God. The best of our opportunities do not lie on the surface, but are secreted; by tact, by stratagem, by Christian ambuscade, you may take almost any castle of sin for Christ. Come up toward men with a regular besiegement of argument and you will be defeated; but just wait until the door of their hearts is set ajar, or they are off their guard, or their severe caution is away from home, and then drop in on them from a Christian ambuscade.

There has been many a man up to his chin in scientific portfolios which proved there was no Christ and no divine revelation, his pen a scimitar flung into the heart of theological opponents, who, nevertheless, has been discomfited and captured for God by some little three-year-old child who has got up and put her snowy arms around his sinewy neck, and asked some simple question about God. Oh, make a flank movement; STEAL A MARCH ON THE DEVIL; cheat that man in Heaven! A five-dollar treatise that will stand all the laws of homiletics may fail to do that which a penny tract of Christian entreaty may accomplish. Oh, for more Christians in ambuscade, not lying in idleness, but waiting for a quick spring, waiting until just the right time comes! Do not talk to a man about the vanity of this world on the day when he has bought something at "fifteen," and is going to sell it at "fifteen." But talk to him about the vanity of the world on the day when he has bought something at "fifteen," and is compelled to sell it at "twelve." Do not rub a man's disposition the wrong way. Do not take the imperative mood when the subjunctive mood will do just as well. Do not talk in perferd style to a phlegmatic nor try to tickle a torrid temperament with an icicle. You can take any man for Christ if you know how to get at him. Do not send word to him that to-morrow at 10 o'clock you propose to open your batteries upon him, but come on him by a skilful, persevering, God-directed ambuscade.

Lesson the fourth: The importance of TAKING GOOD AIM. There is Joshua, but how are those people in ambush up yonder to know when they are to drop on the city, and how are these men around Joshua to know when they are to stop their flight and advance? There must be some signal—a signal to stop the one division and to start the other. Joshua with a spear on which were ordinarily hung the colors of battle, points towards the city. He stands in such a conspicuous position, and there is so much of the morning light dripping from that spear-tip, that all around the horizon they see it. It was as much to say: "There is the city. Take it. God knows and we know that a great deal of Christian attack amounts to nothing simply because we do not take good aim. Nobody knows and we do not know ourselves which point we want to take; we are ought to make up our minds what God will have us to do, and point our spear in that direction and then hurl our body, mind, soul, time, eternity at that

ONE TARGET. In our pulpits and pews and Sunday-schools and prayer-meetings we want to get a reputation for saying pretty things, and so we point our spear toward the flowers; or we want a reputation for saying sublime things, and we point our spear toward the stars; or we want to get a reputation for historical knowledge, and we point our spear toward the past; or we want to get a reputation for great liberality, so we swing our spear all around; while there is the old world, proud, rebellious and armed against all righteousness, and instead of running any further away from its pursuit, it ought to turn around, plant our feet on the strength of the eternal God, lift the old cross and point it in the direction of the world's conquest till the redeemed of earth, marching up from one side and the glorified of heaven marching down from the other side, the last battlement of sin is compelled to swing out the streamers of Emanuel. Oh Church of God, take aim and conquer.

I have heard it said: "Look out for a man who has only one idea; he is irresistible." I say: Look out for the man who has one idea, and that a determination for soul-saving. I believe God would strike me dead if I dared to point the spear in any other direction. Oh, for some of the courage and enthusiasm of Joshua! He flung two armies from the tip of that spear. It is sinful for us to rest, unless it is to get stronger muscle and fresher brain and purer heart for God's work. I feel on my head the hands of Christ in a new ordination. Do you not feel the same omnipotent pressure? There is a work for all of us. Oh, that we might stand up, side by side, and point the spear toward the city! It ought to be taken. It will be taken. Our cities are drifting off toward loose religion, for what is called "LIBERAL CHRISTIANITY," which is so liberal that it gives up all the cardinal doctrines of the Bible; so liberal that it surrenders the rectitude of the throne of the Almighty. That is liberality with a vengeance. Let us decide upon the work which we, as Christian men, have to do, and in the strength of God, go to work and do it. It is comparatively easy to keep on a parade amid a shower of bouquets, and hand-clapping, and the whole street full of enthusiastic huzzas; but it is not so easy to stand up in the day of battle, the face blackened with smoke, the uniform covered with the earth ploughed up by whizzing bullets and bursting shells, half the regiment cut to pieces, and yet the commander crying "Forward, march!" Then it requires old-fashioned valor. My friends, the great trouble of the kingdom of God in this day is the cowardly. They do splendidly on a parade day, and at the communion, when they have on their best clothes of Christian profession; but in

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at the first sharpshoot of scepticism, they dodge, they fall back, they break ranks. We confront the enemy, we open the battle against fraud, and lo! we find on our side a great many people that do not try to pay their debts. And we open the battle against intemperance, and we find on our own side a great many people who drink too much. And we open the battle against profanity, and we find on our own side a great many men who make hard speeches. And we open the battle against infidelity, and lo! we find on our own side a great many men who are not quite sure about the Book of Jonah. And while we ought to be massing our troops, and bringing forth more than the united courage of Austerlitz and Waterloo and Gettysburg, we have to be spending our time in hunting up ambuscades. There are a great many in the Lord's army who would like to go out on a campaign with satin slippers and holding umbrellas over their heads to keep off the heavy dew, and having rations of canvas-back ducks and lemon custards. If they cannot have them they want to go home. They think it is unhealthy among so many bullets!

I believe that the next twelve months will be the most stupendous year that heaven ever saw.

THE NATIONS ARE QUAKING now with the coming of God. It will be a year of successes for the men of Joshua, but of doom for the men of Ai. You put your ear to the rail-track and you can hear the train coming miles away. So I put my ear to the ground and I hear the thundering on of the lightning train of God's mercies and judgments. The mercy of God is first to be tried upon this nation. It will be preached in the pulpits, in theatres, on the streets, everywhere. People will be invited to accept the mercy of the Gospel, and the story and the song and the prayer will be "mercy." But suppose they do not accept the offer of mercy—what then? Then God will come with His judgments, and the grasshoppers will eat the crops, and the freshets will devastate the valleys, and the defalcations will swallow the money markets, and the fires will burn the cities, and the earth will quake from pole to pole. Year of mercies and of judgments. Year of invitation and of warning. Year of jubilee and of woe.

WHICH SIDE ARE YOU going to be on? With the men of Ai or the men of Joshua? Pass over this Sabbath into the ranks of Israel. I would clap my hands at the joy of your coming. You will have a poor chance for this world and the world to come without Jesus. You cannot stand what is to come upon you and upon the world unless you have the pardon and the comfort and the help of Christ. Come over. On this side is your happiness and safety, on the other side is disquietude and despair. Eternal defeat to the men of Ai! Eternal victory to the men of Joshua!

Looking Up Unconscious People.

More care should be taken by the police in the locking up of persons brought in from the streets in an unconscious condition. The policeman always assumes that a man lying on the street, without sense or motion, is drunk. The hoodlum wagon is summoned, and the firm form carried to the calaboose and hustled into a cell. In the morning the prisoner fails to respond to the call to come out. He is dragged out, and then it is found that he is dead. The police report reads that "a chronic drunkard was picked up on the street yesterday in an unconscious condition and taken to station. During the night he died of alcoholism. The coroner returned a verdict in accordance with the facts." Now the facts may be that there was no alcoholism in the case. There are a hundred causes that will reduce a person to unconsciousness. Often the man picked up should be taken to the hospital in an ambulance, and not to the calaboose in a hoodlum wagon. These cases are of such frequent occurrence as to warrant serious attention. During the heated term there were a number of such deaths. In New York city there is a qualified physician at each police station to guard against just such accidents.

Size of Rain Drops.

Variations in the size of rain drops are dependent upon the differences in the height from which they have fallen and to the amount of atmospheric disturbance present at the time. If fallen from a great height the drops suffer gradual division into smaller and smaller parts until they are converted into a mist. In calm weather, with the clouds near the earth's surface, the drops are large and heavy.

SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 12, 1888.

The Day of Atonement.

LESSON TEXT. (Lev. 16: 1-16. Memory verse, 16.)

LESSON PLAN.

TOPIC OF THE QUARTER: God's Covenant Relations with Israel.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.—Josh. 1: 7.

LESSON TOPIC: Covenant Relations Promoted by Priestly Mediation.

Lesson from 1. The Priestly Approach, vs. 1-4. Outline: 2. The Priestly Atonement, vs. 11-14.

GOLDEN TEXT: Without shedding of blood is no remission.—Heb. 9: 22.

DAILY HOME READINGS:

M.—Lev. 16: 1-16. The day of atonement. T.—Lev. 23: 26-32. The day of atonement.

W.—Lev. 10: 1-11. Offering strange fire. T.—Num. 16: 1-22. Rebellion against God's order.

F.—Num. 16: 23-50. Rebellion punished. S.—Rom. 5: 1-11. The great atonement.

S.—Heb. 7: 11-28. The great High-priest.

LESSON ANALYSIS.

I. THE PRIESTLY APPROACH.

1. The Divine Presence:

I will appear in the cloud upon the mercy-seat (2). There I will meet with thee... from above the mercy-seat (Exod. 25: 22). The glory of the Lord filled the tabernacle (Exod. 40: 34). The Lord of hosts, which sitteth upon the cherubim (1 Sam. 4: 4). Thou that sittest upon the cherubim, shine forth (Psa. 80: 1).

II. The Prohibited Approach:

That he come not at all times;... that he die not (2). There came forth fire,.... and they died before the Lord (Lev. 10: 2). The earth opened and swallowed up Dathan (Psa. 106: 17). Into the second the high priest alone,.... not without blood (Heb. 9: 7). If even a beast touch the mountain, it shall be stoned (Heb. 12: 20).

III. The Permitted Approach:

Herewith shall Aaron come into the holy place (3). Aaron shall make atonement upon... once in the year (Exod. 30: 10). He shall... bring it within the veil (Lev. 16: 12). The high priest entereth into the holy place year by year (Heb. 9: 25). Having... boldness to enter into the holy place (Heb. 10: 19).

1. "I will appear in the cloud upon the mercy-seat." (1) Manifesting my glory; (2) Dispensing my bounty; (3) Vindicating my sacredness.

2. "Wherewith shall Aaron come into the holy place." The requisites of approach unto God: (1) Atonement (a sin offering); (2) Purification (a burnt offering); (3) Purification (bathing the flesh); (4) Serving (arrayed in priestly robes).

II. THE PRIESTLY OFFERINGS.

1. The Burnt Offering:

He shall take... one ram for a burnt offering (5). Noah... offered burnt offerings on the altar (Gen. 8: 20). Offer him there for a burnt offering (Gen. 22: 2).

It is a sweet savour, an offering made by fire (Exod. 29: 18). To love,.... is much more than all whole burnt offerings (Mark 12: 33).

II. The Sin Offering:

Aaron shall present the bullock of the sin offering (6). The flesh of the bullock... is a sin offering (Exod. 29: 14). They made a sin offering with their blood upon the altar (2 Chron. 29: 24). Thou shalt make his soul an offering for sin (Isa. 53: 10).

Where remission of these is, there is no more offering for sin (Heb. 10: 18).

III. The Scapegoat:

Send him away for Azazel into the wilderness (10). One lot for the Lord, and the other lot for Azazel (Lev. 16: 8). Aaron shall lay both his hands upon the head of the live goat (Lev. 16: 21). The goat shall bear upon him all their iniquities (Lev. 16: 22).

The Lord hath laid on him the iniquity of us all (Isa. 53: 6).

1. "Aaron shall... make atonement for himself." Aaron and Christ contrasted: (1) In personal needs; (2) In official offerings; (3) In resultant benefits.

2. "One lot for the Lord, and the other lot for Azazel." (1) The two goats; (2) The two allotments; (3) The two destinies; (4) The two significations.

3. "To send him away for Azazel into the wilderness." Sent away: (1) By the Lord's decree; (2) Bearing sin; (3) To a remote region; (4) Never to return.

III. THE PRIESTLY ATONEMENT.

1. Atonement for the Priesthood: Aaron shall... make atonement for himself, and for his house (11). Offer thy sin offering,.... and make atonement for thyself (Lev. 9: 7). Is bound,.... for himself, to offer for sins (Heb. 5: 3).

Who needeth not daily,.... to offer.... for his own sins (Heb. 7: 27). Not without blood, which he offereth for himself (Heb. 9: 7). 2. Atonement for the People: Then shall he kill the goat.... that is for the people (15). Make atonement,.... for the people (Lev. 9: 7). For the people,.... to offer for sins (Heb. 5: 3).

Like those high priests, to offer... for the sins of the people (Heb. 7: 7).

III. Atonement for the Tabernacle: He shall make atonement for the holy place (16). Seven days thou shalt make atonement for the altar (Exod. 29: 37).

He shall go out into the altar,.... and make atonement for it (Lev. 16: 18). Thou shalt cleanse the sanctuary (Ezek. 45: 18). All things are cleansed with blood (Heb. 9: 22).

1. "Atonement for himself, and for his house." (1) Human sinfulness; (2) Divine holiness; (3) Atoning blood.

2. "That the cloud of the incense may cover the mercy-seat." (1) Symbolism of the mercy-seat; (2) Symbolism of the incense; (3) Combination of the two.

3. "Bring his blood within the veil." (1) Whence brought? (2) Whither brought? (3) By whom? (4) Why?—(1) The blood; (2) The veil; (3) The in-bringing.

LESSON BIBLE READING.

THE ATONEMENT.

Foreordained (1 Pet. 1: 11, 20; Rev. 13: 8).

Typified (Gen. 4: 4 and Heb. 11: 4; Gen. 22: 2 and Heb. 11: 17, 19; Exod. 12: 5, 11, 14, and 1 Cor. 5: 7; Exod. 24: 8 and Heb. 9: 20; Lev. 16: 30, 34, and Heb. 9: 7, 12, 28; Lev. 17: 11 and Heb. 9: 22).

Foretold (Isa. 53: 4-6, 8-12; John 11: 50, 61).

Accomplished (John 1: 29, 35; Acts 4: 10, 11; 1 Thess. 1: 10; 1 Tim. 2: 5, 6; Heb. 2: 9; 1 Pet. 2: 24).

Secures reconciliation (Isa. 45: 21; Rom. 3: 25, 26; 5: 10; 2 Cor. 5: 18-20; Heb. 2: 17).

Perfects (Heb. 7: 27; 9: 24-28; 10: 10, 12, 14; 1 Pet. 3: 18).

LESSON SURROUNDINGS.

The full significance of the present lesson cannot be understood unless it be regarded as the culmination of all that precedes in the Book of Leviticus. In chapters 1-15 we find three distinct parts,—chapters 1-7 treating of sacrifices and offerings; chapters 8-10 (historical) telling of the consecration of Aaron and his sons, with the punishment of Nadab and Abihu; chapters 12-15 giving minute directions respecting ceremonial uncleanness. With each of these lessons has a close connection,—as the most impressive sacrificial ceremony; as occasioned—in part, at least—by historical occurrences (see v. 1); and as specifically enacted "because of the uncleanness of the children of Israel" (v. 16).

The first part of the Book of Leviticus (to which the last lesson belonged) treats of five kinds of offerings: The burnt offering (Lev. 1), the meal offering (Lev. 2), the peace (or thank) offering (Lev. 3), the sin offering (Lev. 4), and the trespass (or guilt) offering (Lev. 5 to 6: 7). In general, the first three were offerings of thankfulness, though the burnt offering was self-dedictory; the last two were expiatory in their character. In Leviticus 6: 8 to 7: 38, commands to Aaron and his sons respecting these offerings are given in detail.

The second part (Lev. 8-10) describes the consecration of Aaron and his sons, tells of the presumption of Nadab and Abihu, with the punishment inflicted upon them, and of the stern repression of signs of mourning in the bereaved family.

The third part shows great sanitary wisdom, which is made to serve the purpose of religious education. The physical uncleanness against which Leviticus 11-15 guards, was related actually as well as figuratively to the moral defilement from which God's people must be freed. The specific injunctions are respecting animals to be used for food (Lev. 11), the purification of a mother (Lev. 12), diseases of the skin indicating leprosy (Lev. 13, 14), and the impurity arising from issues of blood, etc. (Lev. 15).

The place of the lesson was the camp at the foot of Mount Sinai. The time was shortly after the death of Nadab and Abihu, which seems to have occurred on the eighth day of the first month of the second year (comp. Exod. 40: 17; Lev. 9: 1; 10: 1).

A Wisconsin Philosopher:

One of the chief charms of politics is that it gives a man a chance to work the weakness of his fellow creatures.

The trouble with dreamers is that they often think the impossible "might have been" if it were not for untoward fate.

If the world could be reduced to a basis of absolute truth, half the population would go crazy and the rest be tempted to commit suicide.

Reaching for the unattainable may not be profitable, but it is nobler than sitting idle and gradually sinking in the slough of stupidity.

Lives there a man who away down in the bottom of his heart would not like to be a pugilist; not necessarily for publication, but as a guarantee of getting there in case of accidents.

The man who can always control his feelings and his temper is a model citizen, taken singly; but a nation composed entirely of such fellows would be a very cold place to emigrate to.

Abandoning Girlhood Too Soon:

The New York Ledger thinks that "the rising generation of our day rises too fast. This is not the fault of the children, but of parents. A little girl of fashion tricked out like a woman of fashion; be-hooped and be-fur-belowed, wearing diamond rings on her fingers, bracelets on her slender wrists, and sporting a miniature watch and chateaubriault, naturally enough tries to play the role for which she seems to have been captioned. Bedecked like