

The Sunday School Lessons.

We propose, through the columns of the MESSENGER, through the kindness of its editors, to present a few of the lessons for the closing of this seven year's course, so that any who may desire and are not familiar with them, may examine the lessons carefully and decide whether they are worthy of their earnest support.

The first six months of the year 1879, contained lessons from the books of Ezra, Nehemiah, Psalms, Job, Esther, Isaiah, Micah, Joel, Ezekiel, Zechariah and Malachi.

During the third quarter we had the following lessons from the New Testament:

- Peace with God. Rom. 5: 1-10.
- The Security of Believers. Rom. 8: 28-39.
- Christian Love. 1 Cor. 13.
- Victory over Death. 1 Cor. 15: 50-58.
- Ministry of Reconciliation. 2 Cor. 5: 14-21.
- Fruit of the Spirit. Gal. 5: 22-26.
- The Christian Armor. Eph. 6: 10-20.
- The Mind of Christ. Phil. 2: 1-13.
- Practical Religion. Col. 3: 16-25.
- The Coming of the Lord. 1 Thes. 4: 13-18.
- The Christian in the World. 1 Tim. 6: 6-13.
- The Christian Citizen. Titus 3: 1-9.

For the fourth quarter I will insert the lessons in full, together with the correlative Scriptures to be studied in connection.

FOURTH QUARTER.

LESSON I.—Oct. 5.
OUR GREAT HIGH PRIEST.

Heb. IV: 14-16; V: 1-7.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points, tempted like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sin:

2. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself is also compassed with infirmity.

3. And by reason hereof, he ought, as for the people, so also for himself, to offer for sins.

4. And no man taketh his honor unto himself, but he that is called of God, as Aaron was.

5. So also Christ glorified not himself to be made a high priest; but he said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another place Thou art a priest forever after the order of Melchisedec.

GOLDEN TEXT: Seeing he ever liveth to make intercession for them. Heb. 7: 25.

LESSON LIGHTS OR ILLUSTRATIVE TEXTS FOR HOME READING.

S.—Heb. 9: 12-24—His entrance.

M.—Heb. 10: 11-25—His one offering.

F.—Heb. 2: 10-18—Perfected through suffering.

W.—Heb. 4: 1-19—Rest is given.

T.—Heb. 5: 1-14—Like Melchisedec.

F.—Heb. 6: 1-20—Dangers of falling.

S.—Heb. 8: 1-13—The New Covenant.

ANALYSIS OF THE LESSON.

1. Priesthood of Jesus.
2. Jewish High Priest a Type.
3. Christ the Antitype.

LESSON II.—Oct. 12.

THE TYPE EXPLAINED.

Heb. IX: 1-12.

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 shewbread; which is called the sanctuary.

3. 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 speak particularly.

6. Now then 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 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 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.

GOLDEN TEXT: "For by one offering he hath perfected forever them that are sanctified." Heb. 10: 14.

Leading Thought—The types fulfilled in Christ.

DAILY READINGS AND LESSON LIGHTS.

M.—Heb. 9: 1-12—The types explained.

T.—Lev. 3: 1-17—The peace offering.

W.—Lev. 4: 27-35—The sin offering.

T.—Lev. 1: 1-17—The burnt offering.

F.—Lev. 6: 1-13—The trespass offering.

S.—Lev. 16: 1-10—The Scape Goat.

S.—Ex. 12: 1-23—The Paschal Lamb.

ANALYSIS.

1. Arrangements of the Tabernacle.
2. The service of the Priests.
3. The meaning of the typical arrangement.

LESSON III.—Oct. 19.

THE TRIUMPHS OF FAITH.

Heb. XI: 1-10.

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before this translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that dili-

gently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, which he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10. For he looked for a city which hath foundations, whose builder and maker is God.

GOLDEN TEXT: "For he endureth as seeing him who is invisible." Heb. 11: 27.

ILLUSTRATIVE TEXTS FOR HOME READING.

S.—Heb. 11: 22—Faith Defined.

M.—Heb. 11: 23-40—Faith Exhibited.

T.—Heb. 12: 1-29—Faith Commanded.

W.—Heb. 13: 1-25—Exhortation to Faith.

T.—Gen. 4: 1-15; 5: 16-24—Abel and Enoch.

F.—Gen. 6: 1-22—Noah's Faith.

S.—Gen. 12: 1-10; 13: 1-18—Faith Tested.

Gen. 22: 1-19—Abraham's Faith.

Jno. 1: 43-50—Nathaniel's Faith.

Acts 8: 27-40—Eunuch's Faith.

Psalms 71: 1-24—David's Faith.

Dan. 3: 8-28—Hebrew children's Faith.

Dan. 6: 10-20—Daniel's Faith.

LESSON IV.—Oct. 26.

FAITH AND WORKS.

James XI: 14-26.

14. What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him?

15. If a brother or sister be naked, and destitute of daily food.

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

GOLDEN TEXT: "For as the body without the spirit is dead, so faith without works is dead also." Jas. 2: 26.

LESSON LIGHTS.

Jas. 2: 14-26—Faith and Works.

Matt. 17: 14-21—Faith Essential.

Luke 6: 27-36—Works Essential.

Luke 7: 1-10—Faith Commended.

Luke 6: 43-49—Works Commended.

John 4: 43-54—Faith Honored.

Titus 3: 1-8—Works Profitable.

ANALYSIS.

1. Faith without works is vain.
2. Historical Examples.
3. Illustrations.
4. Conclusion.

The above are the lessons for October. A variety of blackboard analysis assist much in impressing the lessons on the pupils.

J. DURHAM.

Educational.

—The University of Colorado opened last week with 100 pupils, ten of these being freshman.

—Chicago has just enrolled 46,609 pupils in her schools, and provides for their instruction 850 teachers.

—Princeton has a Freshman Class of 110 members; Amherst one of 106 members; Brown has fifty, Cornell 125, and Trinity 23.

—Wellesley College has this year the largest Freshman Class in its existence—it numbers nearly 100. The college has altogether 369 students.

—Dartmouth's Freshman Class has about 100 members, among whom are two colored men. The upper classes have also received additions.

—The whole number of applications for admission to Yale this year have been 228. Twenty-five were rejected outright, and all but 75 conditioned heavily.

—Sept. 2d, about thirty colored boys made a demonstration at the Lincoln (Ill.) High School, claiming their right to admission. They were denied entrance and ordered away, but they threaten to take legal measures to secure the same rights in the high school as white children. The School Board asserts they are entitled to admission to the common schools, but that the State Supreme Court has held that town authorities can bar them from the high school. They also claim that outside influences has caused them to make the demand, and not any desire of their own.

—The British military authorities announce that in the examination for admission to the British Staff College, in 1880, one of the principal subjects will be General Sherman's campaign in 1864.

—At Brown University, the whole number of students for the year has been 243. Out of 77 admitted to the Freshman Class a year ago, 56 were conditioned. It has been decided that Freshman shall have no elective studies, the president declaring that they are not fitted to decide what they most need. He says, also, that neither are Sophomores enough advanced to fit them for choosing their own studies, except within very narrow limits and under careful and intelligent guidance.

—Many of the students of the Chinese mission, at Hartford, are entering the colleges and polytechnic schools of New England and the Middle States this autumn. These Chinese students, while in the preparatory schools, have shown themselves to be remarkably intelligent, industrious and persistent. Five of them have gone into the Yale Academic Freshman Class; three of them into the Sheffield Scientific School; two have entered Columbia; one has gone to Amherst; one to Boston School of Technology; and one to Troy Polytechnic School.

—Wellesley College, at Wellesley, Mass., has secured a \$100,000 slice from the Stone estate, which will be devoted to the erection of "Stone Hall," on the college grounds, for the accommodation of school-teachers who wish for a time to pursue special advanced studies at the college. The gift is made with the explicit condition that if the new hall complete costs a penny over \$100,000 the amount shall revert to the estate. Mr. Moody preached at the College on the opening Sunday of the present term.

Send us a new subscriber.

Charge of the Six Hundred.

One of the famous Light Brigade, so stirringly sung about by England's Poet Laureate, is now on duty far up in British America, and his story of the charge is thus reported in a Canada paper:

"Can I ever forget it?" he said. "Can I ever forget Balaklava? Its rush and clash and thunder are still in my ears as that bracing 25th of Oct. 1854, comes surging back on the tide of memory! We had been skirmishing all the morning—my regiment, the Eighth Royal Irish, the Fourth light dragoons and the rest—when all at once I was riding behind the Earl of Cardigan. Captain Nolan dashed down and, as near as I can remember, as I heard afterward, which may have fixed it in my mind, in a ringing voice cried out: "My lord, the light brigade goes forward! Yonder are the Russian guns, and you are to take them!"

"What did you think then?" I asked.

"I didn't think at all. There were the Russian guns extending clear across the valley far in our front and flanking us on both sides from the hills, so that when we rode on a short distance we were exposed to a cross fire. After a few seconds we recovered from the shock of the order—the humblest soldier could see something was wrong. Tennyson struck it about right when he said 'some one had blundered.' But what could we do?"

"Cardigan wheeled his horse, as his saber flashed for a moment, and gave the word. Closing up, our men, stirred by the splendid peril of the situation, uttered a shrill cheer. Our walk became a trot then a canter, our canter a gallop, at last a mad race right on the Russian cannon! The astonished enemy did not seem to understand for a little time. At last they did understand and, with an appalling peal, their batteries opened full upon us. I saw, even in the excitement of that moment Nolan reel from his saddle and fall to the ground. Everything swam around me, for Nolan was a favorite with the cavalry. I felt a mad impulse to kill, and could see nothing but the smoke of the Russian batteries, and through the smoke dimly the tall figure of gallant Cardigan at the head of his thin brigade. Right and left my comrades, horse and man went down, but I had little time to note such things, for all at once it seemed we were among the Russian artillery, cutting them down from helmet to collar. They fought ferociously but died all the same. We had nothing with which to spike the captured cannon. The cavalry came on like a storm-cloud, but we cut through them as if they had been mist, rode round and reformed again. Above all noises we could hear the orders of Cardigan, which were repeated by his officers. The Russian infantry massed behind the batteries, were afraid to fire, because we were mingled with the horsemen. Three or four times we broke through their cavalry, forming and reforming. At last it seemed as if the whole Russian army was coming down upon us. Then Cardigan, seeing further slaughter useless, gave the order to retire, himself being last. Not one of us would have found his way back but for the courage of the French chas-

seurs d'Afrique, who silenced one of the Russian flanking batteries. The whole was a dream to me. The world knows how few of us returned. As one of the Eighth Royal Irish said in the hearing of most of us when we got in: "Faith, I'm more astonished at escaping than if I had been killed."

—The venerable wife of a celebrated physician one day, casting her eyes out of the window, observed her husband in the funeral procession of one of his patients, at which she exclaimed: "I do wish my husband would keep away from such processions. It appears so much like a tailor carrying home his work!"