

# THE SUNDAY SCHOOL

Lesson VII.—Third Quarter, F. Aug. 18, 1907.

## THE INTERNATIONAL SERIES.

Text of the Lesson, Lev. xvi, 5-22. Memory Verse, 2—Golden Text, Heb. vii, 25—Commentary Prepared by Rev. D. M. Stearns.

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I think the great lesson of today would be better understood and appreciated if we had first studied the cleansing of the leper in chapters xiii and xiv. I ask special attention to a few points, such as the necessity of being wholly leprous in order to be pronounced clean (xiii, 13, with xiv, 17, 18). The two birds, one killed and one flying away with the blood of the dead lamb upon it, typify the death and resurrection of Christ, while the cedar and hyssop and hyssop speak of sinners in the highest and lowest forms (1 Kings 10: 12; Ps. 137, which must all go under the blood). The blood was placed on head, ear and foot, separating all to God, and the oil on top of the head speaks of the anointing for service (xv, 17, 18-22).

The tabernacle consisted of two rooms—the holy place and the most holy—and the altar. Into the most holy went only the high priest, with the veil, the high priest went out only once a year, and he went out with the blood of the people. The tabernacle was not to be made like the things of this world, but like the things of heaven. The high priest was to be a type of Christ, who was to be a high priest forever. The high priest was to be a type of Christ, who was to be a high priest forever. The high priest was to be a type of Christ, who was to be a high priest forever.

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It was necessary for the priest in Israel, before he came to make atonement for himself and his house, to bathe his feet in water. The high priest was to be a type of Christ, who was to be a high priest forever. The high priest was to be a type of Christ, who was to be a high priest forever. The high priest was to be a type of Christ, who was to be a high priest forever.

The high priest could not minister without the burning incense, and he never served him except apart from the merit of the Lord Jesus, which is typified by the incense, the perfume of which the fire drew forth. Some think that because of a piece of holiness in different people the service of some is more acceptable to God than that of others. But in Rev. vii, 3, we read that incense had to be offered with the prayers of all saints.

The incense burning in the holiest, the priest could then go in, which he did with blood for himself and for the people, and sprinkled it upon the mercy seat, and before the mercy seat (Lev. 14, 15). From above the mercy seat, between the cherubim, God met and communed with His people through Moses, His servant. Beneath the mercy seat, in the ark, were the two tables of stone with the Ten Commandments, representing the righteousness of God, which He requires, but which we sinners cannot give, for we have all broken it, and the soul that sinneth shall die. The blood which was sprinkled on the mercy seat said, "My substitute has died for me." The result of this death of the sacrifice and sprinkled blood is seen in verses 21, 22, where the Lev. 17, 18, bears upon him all the iniquities, transgressions, and sins of the children of Israel to a total separation (marriage). It is written in verse 30: "For on that day shall I make an atonement for you, and ye shall be clean: ye may be clean, ye may be clean before the Lord." The blood which was sprinkled on the mercy seat was done once a year (Lev. 16, 34), and our High Priest is in the presence of God for us (Heb. ix, 12). His one great offering He offered and perfected forever all who trust in Him (Heb. x, 10). He remembered our sins and forgave us (Heb. ix, 24, 25). He will cleanse us (Heb. ix, 26).

## ROCK ROAD QUESTION

WHY D. WARD KING FAVORS BUILDING MACADAM HIGHWAYS.

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"The conviction that progress is possible must first exist before any attempt at progress will be made. It certainly is unfortunate that the mistaken idea that macadamized roads are 'impossible' prevails in so many communities," writes D. Ward King in the Good Roads Magazine. "Some folks seem to have a notion that unless the fields are covered with stone rock is too scarce for road building. I will be dogmatic for a moment and assert, as a general proposition, that a macadamized pike is a possibility wherever land is worth \$20 per acre and rock can be obtained within two and a half miles of the proposed road—not all of the roads, of course, but the main thoroughfares.

"Permit me a few moments in support of my position. While visiting in Alabama one summer I saw rock roads built at a cost of \$2200 per mile where the best land was priced at only \$25 to \$30 per acre. Moreover, in my opinion, the road they were building was far heavier and wider than the travel demanded and therefore much more expensive than necessary. But the people there have been educated to see the possibilities of the stone road. Please do not think I am speaking of a million-dollar enterprise. The rock road will do double duty and will serve the community in general. It will serve as a road for the farmer, the merchant, and the traveler. It will serve as a road for the school, the church, and the business. It will serve as a road for the poor, the sick, and the old.

As now, it is not an uncommon thing to see a farmer's wagon stuck in a rut for days. The farmer has to go to the town, buy his supplies, and then come home. The farmer has to go to the town, buy his supplies, and then come home. The farmer has to go to the town, buy his supplies, and then come home.

### CONSTRUCTING A MACADAM ROAD.

Rock roads if they last longer at all, I have found two towns here in Mississippi. I have found two towns here in Mississippi. I have found two towns here in Mississippi. I have found two towns here in Mississippi. I have found two towns here in Mississippi.

"First—Six or seven feet of stone is sufficient for the average rural traffic. "Second—Any community where rock is available is behind the times if it does not each year build a mile or more of stone road. "Third—Rock within two and a half miles is available where land is worth \$20.

"Fourth—Where stone roads are absolutely out of the question and where, if they can be built, they are not yet an accomplished improvement, a dragged road is the best substitute. "I hope to see the people settle down to steady improvement—a certain stated amount each year, not necessarily a great deal, but something. People get scared when they begin to figure on a large number of miles of expensive road to be finished in a year or two. Let promoters be content to make a beginning and add a little each year."

Worthy of Emulation. It is reported that A. J. Moore of Johnson Creek, Niagara county, N. Y., has offered to give \$100 over and above his taxes and 10,000 yards of crushed stone from his farm toward the building of an improved road from the city of Lockport to the vicinity of his farm, about nine miles distant. This is a striking example of the appreciation of the value of a good road from the farmer's standpoint and is one that could be emulated with great profit by farmers generally throughout the country.

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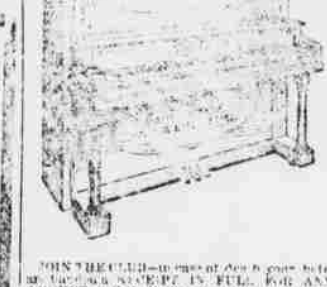


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