

The Christian Messenger.

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BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES. SUNDAY, May 3rd, 1874. The Five Offerings.—Lev. vii. 37, 38. (Read also chapters. iv. and v.)

GOLDEN TEXT.—"So Christ was once offered to bear the sins of many." Hebrews ix. 28.

COMMIT TO MEMORY: Verses 37, 38.

SUMMARY.—The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

EXPOSITION.—Retrospect.—Thus far the lessons of this year have been in Exodus—the book of escape. The last lesson was in its last chapter, and we are now to enter another book. We last Sabbath saw "the tabernacle" set up. That was the natural place for the book of Exodus to end, for though the people were still to wander in the desert many years before they entered Canaan, they were now to enter upon that national life with its civil and ceremonial code which, in all essential respects, remained permanently. They became as to government an independent settled people.

The connection.—The tabernacle was God's house, a place fitted up and furnished for him to dwell in; not, however, apart and by himself alone, but with his people, "a meeting-house," because he was there to meet his people. Now Leviticus, that is, the book of the Levites, the appointed servants of the house of God, tells us all about the arrangements of this house, who might enter it, and on what conditions, etc. "Its leading scope is to record the laws concerning the sacrifices, ordinances and institutions of the Jewish economy." As we have seen the house erected and furnished, we naturally wish now to learn something of its use—of what took place in it, for the house has no interest save that which comes from its use. The two altars of the tabernacle will be remembered—a large one seven and one half feet square and four and one-half feet high, called "the brazen altar," or "altar of burnt-offering" in the open unroofed yard or court in front of the holy place, within which was the small golden altar, or altar of incense. The sacrifices to be offered on the former are of the very first importance, because no one might come into the tabernacle and be welcomed by him to whom it belonged, without sacrifice. That is why our present lesson is on the sacrifices.

The word sacrifice.—It is from the Latin sacrificium, which is compounded of two simple words, of which the first means sacred, the second made. A sacrifice is something made sacred, that is, set apart specially for God, and devoted to him—regarded and treated as his.

The origin of sacrifices.—The custom of setting apart animals and other objects for God, or the gods, and in some way offering them, has been almost universal with man. Christian nations are no exception as respects the principle. The Bible shows that both Cain and Abel made offerings; the former of his fruits, the latter of his flocks. It is not said that God instituted sacrifices by direct command; but this is by far the most probable view. Still, many suppose that men, prompted by their own feelings, originated them. "The five offerings" appointed for the tabernacle had been in previous existence with the exception perhaps of the sin-offering and the trespass-offering. They were now prescribed with fit regulations to suit the new conditions.

The nature of sacrifices is "the surrender of the man to God, completed in an outward act."

The efficacy of the Mosaic sacrifices.—There is not in all the Bible a treatise so elaborate and scientific as the epistle to the Hebrews, a most wonderful production, and of thrilling interest. Its aim is to show what was the design of the Old Testament ceremonial, and especially of the sacrifices. This concedes to that ceremonial and those sacrifices the accomplishment of important subordinate ends, but teaches that their great end and aim was to serve as a shadow of Christ the true sacrifice, and of the relation and intercourse of God and man in Christ, and through him. Those sacrifices were not meant to atone for sin as against the moral law, and serve as the real basis of reconciliation, but to point to Christ and show on what principles God is reconciled, and does commune

with men. Hence we see that there has never been two ways of saving men, but one only, and that the way of the cross.

The order of the five offerings.—There are five offerings, but only three classes of offerings; expiatory, comprising the sin-offering and the trespass offering; self-dedicatory, consisting of the burnt offering; and eucharistic, or thank-offerings, comprising the meat offering and the peace-offering, ix. 22. This is the order of nature, because expiation of sin is first, dedication to God second, and communion with God consequent on these. This was the order of their presentation. Chaps. viii. ix; Ex. xxix. The sin-offering and the trespass-offering are named last in the verses of the lesson, perhaps because then, for the first time, they were instituted.

The sin-offering.—Called in Hebrew sin. This is described in chap. iv, and in v. 1-13. (1) This was a "bloody sacrifice," though instead of animals in case of the extreme poverty of an offerer, an "ephah of flour" was accepted as a substitute, v. 11. There were offered different animals—goats, chap. xvi, bullocks, kids, doves, and pigeons. The law prescribed which in a given case should be brought. They were to be sound and whole to typify Christ's sinlessness, and to symbolize the fact that only a holy being can God accept, and only a holy being can atone for sin. (2) Those by and for whom it was offered were the priests and Levites at their consecration, Ex. xxix 10-14, 35, and again the High-priest on the great day of atonement before he could offer for the people, chap. xvi; the whole congregation or nation of Israel, and the congregation as a whole, chap. xvi; individuals, whether rulers or private persons. iv. 22, 27. This shows that Christ suffered death for every one, that no one has place in the congregation of God's people save through the sacrifice of Christ. These priests, unlike Christ, were sinners. (3) The victims offered were regarded as dying in the place of those by and for whom they were offered, and to secure their forgiveness. This was shown by laying on of hands. iv. 4, 20. So Christ died in our stead, and through his blood there is forgiveness. John x. 15.

(4) The sins for which the sin-offering might be made, are represented as sins of ignorance. iv. 2, 13, 22, etc. By these are meant doubtless all sins which stand opposed to a settled, deliberate, purposed rejection of God—his law and covenant. Such sins caused the offender to be cut off from the congregation. Something like this is true in our relation to Christ. Heb. vi. 4-6; x. 26. Besides, Peter holds out to the Jews the hope of pardon, because "through ignorance" they had crucified Christ. Acts iii. 17; comp. 1 Peter i. 14. So Paul's persecution of the church was through ignorance. (5) This, like all the offerings, was ceremonial. Hence it secured a ceremonial cleansing only, and not a moral one. The offerer was pardoned for Christ's sake, not less truly than are we. Heb. ix. 23.

The trespass-offering.—Described in v. 14; vi. 7; vii. 17. This was nearly like the sin-offering, and is, indeed, in v. 6 we find the sin-offering called a trespass-offering. The different victims pertaining to each were sometimes combined in one and the same offering (Lev. xiv. 10-19; Num. vi. 12-17; comp. Lev. v. 7-10), and the particular faults or sins are carefully enumerated by the law-giver, which were to be expiated by this or that rite. Exactly how the two differed has been matter of dispute. The sin-offering, however, seems to have been first in rank, and for sin simply as against God. The Hebrew word translated "trespass," means guilt or debt. The law of this offering enforces the lesson that while in all our sins we should seek pardon for Christ's sake, we should also, whenever possible, make restitution to those wronged.

The burnt offering.—Described in chap. i. Unblemished animals were offered in it. It takes its name from the fact that it was wholly burned, or as the Hebrew word means "ascended," that is, in smoke. It signifies the offerer's complete devotion to God. Though the sin and trespass-offerings in the Mosaic economy were chiefly used to make atonement for sin, this offering still retained in part the atoning import. i. 4. It was voluntarily offered, as we are to give ourselves to God freely. i. 3. It was offered daily, morning and evening, as we are God's perpetually, and was doubled on the Sabbath, because that is specially God's day. Num. xxviii. 8-10. At the new moon the three great festivals, and on the great day of atonement, it was increased to greater dimen-

sions. Num. xxviii. 11, 27. Private burnt-offerings were appointed at the consecration of priests, Ex. xxix. 15; Lev. viii. 18; ix. 12, at the purification of women, xii. 6-8, at the cleansing of lepers, xiv. 19, and the removal of other ceremonial uncleanness, xv. 15, 30, on any accidental breach of the Nazaritic vow, or at its conclusion. Num. vi; comp. Acts xxi. 26.

The meat offering.—Described ii. chap. ii. Its Hebrew name means "gift." It was followed by the drink offering, which may be regarded as a completion of it, xxiii. 13; Ex. xxix. 40; Num. xv. 5, 10, was of unleavened bread without honey, with oil the symbol of the Holy Spirit, with salt the symbol of friendly covenant, and with incense the symbol of acceptable worship. It betokened the willing dedication of property to God.

The peace-offering.—Including in itself the "wave-offering" and the "heave-offering." Ex. xxix. 24-28. See chap. iii. A bloody-sacrifice in token of a peace made, and hence the feast on its flesh as of friends in a friend's house. They might be offered at any time, but must be on certain occasions. Chaps. iii; vii. 11-34; ix. 18-21; x. 12-15.

QUESTIONS.—State the subject of the last lesson. Why should the Book of Exodus end with the account of the erection of the tabernacle?

The subject of this lesson? Why should this subject immediately follow our last one? In what book is this? Why is the book so named?

What does the word sacrifice mean? When did men begin to sacrifice? Gen. iv. 3-5. Do heathen nations generally still offer sacrifices? Why do not Christian nations? Heb. x. 10. What is said in Hebrews x. 4? What value had the Jewish sacrifices? Heb. x. 1.

Give the order of the five offerings as named in verse 37? Their order as offered? Chap. viii. Why this different order? Heb. xiii. 11-16.

What was the sin-offering? Chap. iv and v. 1-13. Why this name? v. 2. What animals? v. 6, 7. Why unblemished? Heb. ix. 14. Why slain? iv. 4; Ezek. xviii. 4; Rom. v. 8. What was the scape-goat? Chap. xvi.

What was the trespass-offering? v. 14-19; vi. 1-7. What difference between the two? Did both make ceremonious atonement for sin? iv. 20; vii. 7. What is atonement? Rom. iii. 23-26.

Describe the burnt-offering? Chap. i. Why this name? Its meaning? Rom. x. i. 1.

Describe the meat-offering. Chap. ii. Its meaning. The peace-offering. Chap. iii. What is the Lord's Supper called in 1 Cor. x. 16?

Abridged from the Baptist Teacher. Scripture Catechism, 186.

SUNDAY, May 10th, 1874.—The Three Great Feasts.—Lev. xxiii. 4-6, 15-21, 33-36.

Youths' Department.

MISS DAFFODIL MEETING THE SPRING.

A STORY FOR THE YOUNG.

"Wake up!" "Wake up!" Everybody said, "How hard the March wind is blowing;" but nobody knew that he was talking. Only the flowers, and they understood what he said—and knew that he was talking to them, too.

"Wake up!" "Wake up!" "Come up!" "Come up!" The call was louder now, and a blue bird that happened to be passing, joined in. Away down under the snow there was a great commotion—an opening of bright eyes, a stretching out of little arms, a shaking of silky ringlets, and such a chatter! The voice had broken the naps of all the flowers snugly tucked away in their little beds in all sorts of pretty nooks, and they were all starting up and talking together.

"What a shame to call us so early!" "Too bad!" exclaimed one and another.

"For my part, I'm not half rested," yawned sleepy Go-to-bed-Noon.

"I wouldn't dare go through the snow," whispered timid Violet.

"I," said Wind-Flower, "shan't think of going yet; the winds are too rough."

"My complexion would be ruined," announced Tulip, impressively; "the cold always makes me pale."

All sorts of excuses were given. In the midst of the confusion, out stepped Miss Daffodil with her yellow dress on, almost ready to go.

"Why, Miss Daffodil!" called a chorus of voices, "Surely, you're not going yet?"

"Yes; one should go up when called to it. I must meet the Spring. How sad she would be to find not a flower to wel-

come her!" And Daffodil quietly went on with her preparations.

"Poor child! you'll surely freeze," said good-natured Mrs. Heart's-Ease.

"What will people say?" lisped Miss Verbena, pursing up her dainty lips.

"Might think you were out of your sphere, dear—call you strong-minded," drawled Mr. Hyacinth, peeping out of his dressing-room just then, with his ringlets only half-curlled. "Better wait till I lead the way, and follow me."

Daffodil, laughing, held up her pretty green lances of leaves. "Thank you, I can make my way alone." Then, throwing on her silver hood, she tripped away and all the flowers began to doze again. Only Mr. Hyacinth kept at his toilet, puzzling his wits over the problem whether a pink or blue neck tie would best suit his style.

Going up is hard work. Daffodil found it so. If the lances hadn't been sharp they never could have pierced the hard soil. But Daffodil kept pushing them bravely, climbing, climbing, slowly but surely, up the path they opened.

It was dark, but then she was all the time getting nearer to the light. By-and-by she came to a great show-drift. Ugh! how cold it was. But Daffodil knew she must not mind a cold shoulder turned toward her. Just one more push and there stood brave little Daffodil, up in the sunshine, peeping out of her silver hood and smiling on the world.

"Bravo!" roared March wind, so loud that she trembled a little.

"Welcome!" sang a Bluebird, and "Welcome!" piped a Robin, still louder.

"O, you darling!" shouted some chubby-cheeked children, rushing out of a cottage near by, and clapping their hands, "we have waited so long for a flower."

"Bless you, dear heart! Bless you for coming before I go!" It was an old man that said this, bending over her on his staff.

How happy all these things made Daffodil! She ventured to throw her silver hood farther back, and every day grew prettier and brighter. What cared she though she was cold and rather lonesome, if only she could do a little good in the world? She did a great deal more than she knew of. The birds took heart and went to their house-building. Everybody felt encouraged to go about their duties.

All for one bright, brave little body!

But the best of all was when Spring, the lovely queen whom the flowers can see though we cannot, thinking she is just sunshine, and dew, and bloom, instead of a real being, whispered this secret to her. She was to be her favourite, henceforth, and nearest her throne, for her loving courage!

The other flowers came up after awhile, when everything was nice and comfortable. They were all beautifully dressed. Mr. Hyacinth, indeed, looked all neck-tie, having decided upon double bows of royal purple as the fitting solution of his problem. But not one of them all received such a welcome as Daffodil. Not one did as much good as she.

A SIGN POST TO THE BETTER COUNTRY.

In 1860, when the Convention of Y. M. C. A. met in New Orleans, a number of delegates went together from Cincinnati on a steamboat, which was for a month, during the going and returning trips, a floating Bethel. A precious revival, in which Christians were quickened, and sinners hopefully converted, was a novel experience on the Ohio and Mississippi rivers. The boat stopped at a sugar plantation in Mississippi, where one of the company had the following talk with an old negro slave:

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What makes you think so?"

"Well, massa, I can't exactly 'splain; but, somehow, as I comes nearer to death, Jesus and I got nearer and nearer together."

As the organ never responds with its sweet sounds until its pipes are blown upon by the air of heaven, so our lives will never give forth melody and harmony until our hearts feel the atmosphere of Christ's love surrounding us.

A faithful brother in a Fairfield, Conn., church, recently prayed for the absent members "who were prostrate on beds of sickness and chairs of wellness."

Temperance.

THE CRUSADERS.

WE ARE RIGHT.

An army o'er our land is cast, A net work great and strong; It is the glorious Temperance cause, To which we now belong.

We will not faint though we may fall, Amid the battle's fear; We know we're right, and that is all We need our hearts to cheer.

In this great army we are pledged, Old Alcohol to fight, And though we are but lately pledged, We'll work, for we are right. Though some may faint (a dismal sight), We'll keep our pledge for we are right.

THEY ARE WRONG.

An army o'er our land is cast, They cannot stand it long; They tremble like an aspen leaf, Because they know they're wrong.

They skulk in forrest, den and shed, The Indian's war whoop shout, Their scalping knife is on the head, Of those who don't look out.

In this dire army they are bound, To sleight their chance for heaven; To brutalize the precious souls, Which God to them has given. They'll never know the victor's song, Their fall is sure; for they are wrong.

A. P. B.

THE GREAT TEMPERANCE CRUSADE.

In Dayton, O., the crusaders were one day surrounded by a boisterous rabble and grossly insulted. Knives and pistols were displayed, and for a time a riot was imminent. The next day the authorities issued an order, requiring the police to keep praying-bands away from saloons, and to enforce the State laws against liquor-selling. In Chicago a few women have visited saloons and prayed with the inmates. Little has been effected.

In Pittsburg, Pa., there was a general movement of the crusaders upon the saloons in the central part of the city. About twenty-five ladies, accompanied by nearly as many reporters and a few policemen, visited all the hotels and principal drinking-places in the business portion of the city. A large crowd followed them, which was at times boisterous and threatening; but they were overawed by the ladies' escort. Public sentiment is said to be strongly in favor of the movement. While a prayer-meeting was in progress in the Garrick House five women entered and called for drinks, using profane and abusive language toward the ladies. The barkeeper refused to sell liquor until the crusaders retired. The next day the movement was brought to an abrupt close, by an order from the Chief of Police to arrest ladies who pray or parade on the sidewalk. The District-Attorney advised them to pray in saloons, wherever they could get permission. The Liquor Association voted unanimously not to permit the ladies to enter their places of business, and the Woman's Temperance Union voted to disregard the Mayor's order and hold prayer-meetings on the sidewalks.

In Philadelphia the ladies formed themselves into committees of two and two, each committee to go where they please. It is understood that they are to pray and work in every proper way to influence liquor-sellers to quit the business, and to induce property-owners not to rent their premises for the use of dealers in liquor. A permanent organization has been formed to promote the cause of temperance by all proper and honorable methods available to Christian women. Quite a number of temperance meetings have been held in the city.

In Harrisburg the Mayor ordered all stores to be closed on Sunday except those which the law allows to remain open. Temperance meetings are held every day, and the use of the hall of the House of Representatives was granted for that purpose for Tuesday evening last.

In Wilmington, Del., the zeal of the crusaders increases. Pledges of every sort are industriously circulated.

In Poughkeepsie there has been great enthusiasm, and the ladies hold prayer-meetings every afternoon. It is proposed to ask the Board of Excise to reduce the number of licenses. It was thought that the visitation of saloons would be begun this week.

In New York the temperance prayer-meetings are continued in various churches, and a central organization called the "Woman's Temperance Union" has been formed, with the platform, "Total abstinence from all that intoxicates." A committee has been appointed to confer with the Catholic Archbishop and priests, in order, if possible, that Catholic liquor-dealers may be appealed to by ladies of their own faith. In Brooklyn one saloon has been closed, and the fixtures sold at auction. The Excise Commissioners have been appealed to, and declare they will do their utmost to prevent violations of the law, and say that if the reformers will act as informers and prosecutors whenever it is possible, many of the worst saloons will be closed.—N. Y. Examiner & Chronicle.