

The Christian Messenger.

Bible Lessons for 1881.

FOURTH QUARTER.

Lesson III.—OCTOBER 16.

THE BURNT OFFERING.

Leviticus i. 1-14.

COMMIT TO MEMORY: Verses 2-5.

When "the glory of the Lord" filled the newly erected tabernacle, as told at the close of Exodus, then the Lord called unto Moses, as told in vs. 1 of the lesson. Offerings in various forms had doubtless been made from the earliest times, but God now regulates the offerings and ceremonies of all kinds. This was for a better adaptation to the improved surroundings of God's service.

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

DAILY HOME READINGS.

- M. The Burnt Offering, Lev. i. 1-14.
T. Christ offered at Calvary, John xix. 17-30.
W. Christ a Spotless Offering, Hebrews ix. 1-14.
T. Christ a Sacrifice for Sins, Hebrews ix. 15-28.
F. Perfection by Christ's Sacrifice, Hebrews x. 1-14.
S. Exalted through Sacrifice, Phil. ii. 1-11.
S. Burnt Offerings of the Redeemed Nation, Lev. i. 1-17.

BURNT OFFERINGS OF THE REDEEMED NATION.

LESSON OUTLINE.—I. What to Offer, Vss. 1-3, 10, 14. II. How to Offer, Vss. 3-9, 11-13. III. Why to Offer, Vss. 4, 9-13.

QUESTIONS.—I. Whose law about burnt offerings is given here? Whence was this law uttered? What was demanded in offerings from the herd or the flock? Why "without blemish"? To whom does this requirement point? (Heb. ix. 13, 14; 1 Pet. i. 18, 19.) What excellencies of Christ are stated in these verses.

II. What were the acts in an offering from the flock? (Vs. 11-13). What is an offering of fowls? (Vs. 15-17).

III. How did the burnt offering make atonement for the offerer? (Heb. x. 4-10) By whom do we receive the atonement (Rom. v. 11). How did God show his approbation of Christ as an offering? (Phil. ii. 8-11).

The five offerings described in the early part of Leviticus are, as has been well said, "like so many mirrors, arranged in a manner to reflect in various ways the figure of the true and perfect sacrifice." No one type could fully present him. As in the lesson upon the tabernacle, the description of it began at the highest point,—the Holy of Holies (type of heaven),—and came downward to the brazen altar, so, in the story of the offerings, the same order is presented. The Spirit leaves off where we begin, that is, with the trespass offering; and begins with that offering which typifies Christ's death as offered "without spot to God," (Heb. ix. 14); not here as expiatory, but after expiation has been made, as having a special language to the heart of God, on account of the perfection of the offerer. A close study of these offerings will richly repay the lover of Bible truth.

NOTES.—I. The Offering from the Herd, (vs. 1-9).

Verses 1, 2.—Out of the tabernacle. Everything is in keeping. The "fiery law" from the "fiery mount," but the story of grace from the mercy-seat between the cherubim where God was said to reside. There he saw the blood of atonement, and there holiness and grace dwelt together. To the children of Israel. Though the priests had certain prescribed duties connected with these offerings, the act of offering was the individual's,—a personal one from such as felt their need. Of the cattle, etc. The kinds of beasts to be offered are indicated. In what had such direct reference to Christ, nothing is left to the human choice. They were the same as Abraham offered, (Gen. xv. 11); of the herd, the flock, and of fowls; domesticated and clean. No wild animals, even though they were clean, nor tame animals that were unclean, could be offered. If any reasons for this may be suggested, we may say: 1. They must be ceremonially clean, as nothing impure could represent Christ. 2. Tame animals the

better set forth his gentleness and patience, and the fact that salvation was near at hand. 3. The offering must be something that belonged to the offerer and represented value and cost.

Verses 3.—Burnt sacrifice. The Hebrew word signifies ascension, or rise offering; so called because it went up to the Lord in fire,—every part, except the skin of the animal, being consumed. Deut. xxxiii. 10. The "burnt-offering" was "a sweet savor unto Jehovah," (vs. 9, 13, 17); an oblation which presented Christ in his perfection as man, meeting God in holiness. The wonderful sight of the perfect man giving to God what truly satisfies him. It is Christ offering himself "without spot to God," (Heb. ix. 14). This sacrifice was wholly consumed on the brazen altar,—the table of the Lord, (Mal. i. 12). The priests had no part of it; it was "the bread of God," (Lev. xxi. 6, 8, 17, 21, 24). The sin-offering, as polluted by the sin for which it was offered, was burned upon the bare earth, "without the camp." A male without blemish. Symbolizing Christ, in his perfectness offering himself to God. See 1 Pet. i. 19. In the peace-offerings (iii. 1-6), the sin-offerings (iv. 28-32), and the trespass-offerings (vs. 6), female victims were either prescribed or allowed.—Of his own voluntary will. The burnt-offering was presented to God to secure the acceptance of the offerer. Man, as a sinner, had no acceptable offering; but Jesus offered himself,—here typified in the unblemished male,—and the offering was accepted because it was perfect.

Verses 4.—Put his hand upon the head, etc. Perhaps both his hands, as in Lev. xvi. 21. The main thought here is identity. The offerer and offering were thus made one, and the acceptance of the latter carried with it the acceptance of the former. It shall be accepted. It was not a question about the offerer, but about the sacrifice. It was accepted for him. To make atonement. Satisfaction is two fold. It may be a satisfaction of outraged law and offended justice, or of holy requirements. In the sin-offering, we have the first; in the burnt-offering, the second.

Verses 5.—He shall kill. That is, the offerer himself shall kill, most likely with his own hands: yet, what one causes to be done, is familiarly spoken of as his own act. Before the Lord. In front of the tabernacle. There is no mention of Aaron's sons in connection with the sin-offering; but here, as the representatives of the redeemed church, they, bring the blood of the slain bullock, and dash it over the brazen altar. The blood was that which stood for the life of the victim, and it, as well as the body cut in pieces, was appropriately presented to God in this "whole burnt-offering," where the whole animal was consumed.

Verses 6-9.—F'lay. The skin of the burnt offering was the perquisite of the priest, (vs. 7, 8). The covering was removed, for God desired "truth in the inward parts" (Psa. li. 6) in the acceptable offering. Thus, typically, all was open to his view. This was yet more fully set forth in the cutting the victim into pieces. Every part must be seen to be perfect. Put fire upon the altar. This direction was, most likely, only for the first sacrifice offered; as, after that, the fire was never to go out, (vi. 13). This fire, originally from heaven (ix. 24), was as the mouth of God consuming the offerings upon this altar, that were, in part or as a whole, his portion. This offering was entirely his. All was burnt upon the altar.

II. The Offering from the Flocks, (vs. 10-13). God adapts his requirements to their circumstances. Those unable to offer a bullock, might bring a sheep. This was the more common offering, because less expensive. As the bullock expressed strength, the lamb symbolized meekness.

III. The Offering from the Fowls, (vs. 14). None were deprived of their liberty of presenting an offering. The poorest could bring a pair of turtle-doves, or young pigeons. The dove symbolizes mourning innocence, (Isa. lix. 11). It was not divided (vs. 17), as were the bullock and the lamb.

The very best bullock and lamb were to be offered to the Lord. The Lord demands our very best service.

God is considerate of the poor. A pair of young pigeons for those who have not the bullock or lamb. But all

must do something. It was the man with "one talent" that did nothing. The unworthiness of the offerer did not detract from the worthiness of the offering. Our weaknesses and sins cannot undo the fact that Christ was offered for us.

For the Teacher of the Primary Class.

Name the parts of the tabernacle draw the outline plan upon the black-board. Ask—How many rooms were there in the tabernacle? Which was the smaller? What was it called? What was placed in it? Whose glory filled it? What was placed in the larger room? What hung between the two? What stood outside, in the yard, or court? What was the altar that stood outside, in front of the tabernacle, made of?

The priests had to keep a fire burning on the brazen altar. They put fire upon the altar, and laid the wood in order. Who had said that the animals must be killed and burned? God. What kind of animals? See vs. 2, 3, 14. Why do we not kill animals now, when we sin? Because Jesus has died for us.

Picture to the children, an Israelite bringing his lamb to be offered. He goes to his flock, and chooses a lamb without blemish. The man leads the lamb to one side of the altar. He places his hands upon the lamb's head. While his hands are on the lamb's head, he says something like this: "O God, I have sinned; I deserve to be punished. But now, let my sins be upon this little lamb. Punish the lamb, instead of me." Then he takes a knife, and kills the lamb; the priest takes the blood, and sprinkles it around the altar; then he burns all on the altar, "to be a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord."

Had the lamb sinned? Then why was it killed? It died for the sins of the man. Did Jesus, the Lamb of God, ever sin? Then why did he die on the cross? He died for our sins; he died "to bear the sins of many." Turn to Heb. ix. 28 and read the Golden Text.—Abridged from the Baptist Teacher.

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Boys' Department.

A Glasgow Factory Boy.

Just above the wharves of Glasgow, on the banks of the Clyde, there once lived a factory-boy, whom I will call Davie. At the age of ten, he entered a cotton factory as "piecer." He was employed from six o'clock in the morning till eight at night. His parents were very poor, and he well knew that his must be a boyhood of very hard labor. But then and there, in that buzzing factory, he resolved that he would obtain an education, and would become an intelligent and useful man. With his very first week's wages he purchased Ruddiman's Rudiments of Latin. He then entered an evening school, which met between the hours of eight and ten. He paid the expenses of his instruction out of his own hard earnings. At the age of sixteen, he could read Virgil and Horace as readily as the pupils of the English grammar schools.

He next began a course of self-instruction. He had been advanced in the factory from a "piecer" to the spinning-jenny. He brought his books to the factory, and placing one of them on the "jenny," with the lesson open before him, he divided his attention between the running of the spindles and the rudiments of knowledge. He now began to aspire to become a preacher and a missionary, and to devote his life in some self-sacrificing way to the good of mankind. He entered Glasgow University. He knew that he must work his way; but he also knew the power of resolution, and he was willing to make almost any sacrifice to gain the end. He worked at cotton-spinning in the summer, lived frugally, and applied his savings to his college studies in the winter. He completed the allotted course, and at the close was able to say, with praiseworthy pride, "I never had a farthing that I did not earn."

That boy was Dr. David Livingstone. —Chatterbox.

BEN-ONI; OR, THE MISSION OF CHILDHOOD.

BY DR. LORIMER.

III.

The evening came, and to the widow's surprise, Ben, who heretofore had rarely returned home until the supper hour was passed, opened the door and entered. He walked directly to where his mother sat and kissed her. This was another surprise; and as he had never before done such a thing, she could not but exclaim, "Why, what's come over you, Ben?" "Nothing, mother," was all he answered, He laid aside his jacket, hardly yet dry, cared for the fire, and moved to and fro, putting things to rights and making the room warm and cosy. At last he sat down near the hearth, and as he leant forward—he coughed. The hollow sound startled Rachel, and with more tenderness in her tones than she was wont to use, she said, "You've taken cold today." "Yesterday," he replied. This recalled the conversation of the morning, and the frugal meal was served and eaten in almost unbroken silence.

When the repast was over, Ben, pleading weariness, withdrew to his own chamber, after uttering a cheerful "good night." As he retired the dry hard cough startled his mother, and elicited from her a word of caution. But that was all that occurred between them. He evidently did not feel at liberty to confide everything that had taken place the day before, and she was still too sulen to encourage conversation. The events of Tuesday were similar to those of Monday, and the week wore away bringing with each evening evidences that something very unusual had happened to master Ben. He rose early every morning, aided his mother in many ways, heeded her every word and wish, abstained from everything that could give her the least uneasiness, and under no kind of provocation allowed himself to be betrayed into a rude or hasty answer. When the bed-hour arrived he went to his little room, and though Rachel gradually realized that he did not immediately go to sleep, she hesitated to ask him what occupied his attention so regularly. On Saturday she met Ben's employer on the street, who shook her warmly by the hand, and straightway congratulated her on the improvement that had taken place in her wayward son. "Why, he said," he is the best boy in the establishment. Not a foul word has passed his lips this week, and he has been thoughtful and considerate. The foreman says he is working as he never did before; and his associates say that he is crazy as he prefers solitude to their company." And then hastening to close the interview, he added, "This must be a source of great satisfaction to you after all your prayers and labors. Encourage him, and—excuse me, don't neglect that cough; it has an amazingly churchyardish sound about it."

Rachel retraced her steps pondering these things in her heart, and inwardly determining as soon as practicable to obtain from Ben an explanation of his conduct. No opportunity presented on Saturday night; but she hoped that Sunday would prove more favorable. The day opened brightly, and the sun gleamed cheerfully, touching with light the fields of snow. It was as though early purity was receiving its baptism of glory. The sleigh bells sounded merrily through the streets announcing the approach of country people who sought the house of God, and the more solemn clang from steeple-heights greeted them with welcomes. After the morning meal, Ben, who had been looking through the window earnestly, and had been nervously fidgeting and absent-minded ever since he rose, turned to his mother with some abruptness, and stammeringly asked, "Are you going to church?" Such a question from such a source astounded her. He knew that she had grown indifferent to religion; and he knew that the whole town would scarce believe its eyes if it beheld so edifying a sight as Widow Gibbs and her son going together to the place of prayer and praise. As it was she could scarce believe her ears; and it was not until she had timidly repeated the question that she falteringly answered "No." But seeing in his face, what she could not understand, a blank look of disappointment, she stumbingly apologized "that their

clothes were not good enough, that they had no pew," and other silly excuses for neglecting duty. Ben listened respectfully and in silence. He did not presume to remonstrate, nor did he undertake the impertinence of preaching to his parent. Seeing his deferential manner and apparent acquiescence, she supposed that he had abandoned his intention. Judge, therefore, her surprise, when the boy put on his scant wrappings and turned towards the door.

"Where are you going Ben?" "To church." "To church," she echoed, "and alone?" "Yes, mother," and for the first time she observed a little testament in his hand.

"Who gave you that book?" she asked, "or how did you come by it?" "A kind gentleman gave it to me in Boston."

"In Boston?"

"Yes, mother dear; and I will tell you all about it soon; but now it's time for church." She did not interpose a single objection, and he crossed the threshold; but as the door closed behind him, it seemed as though the wintry winds were softly sighing, "Wist ye not that I must be about my Father's business." Was it imagination, or his voice, or but the meaningless and chilly breeze? She knew not, but she was sorely troubled.

That afternoon Ben was in the Sabbath school, and evening service brought him once again to the house of prayer. He freely related to his mother all that he had heard, and expressed content and joy at everything that had taken place, only adding that he had wished so often for her presence with him. The widow desired to lead the conversation to what had taken place during his brief stay in Boston, but found herself unable to do so. When she approached the subject she became embarrassed, and her faithless tongue refused its office. She hoped he would fulfil his promise of the morning, and he hoped she would interrogate him. And thus both felt an unusual degree of constraint which led him earlier than she anticipated to excuse himself for the night.

After he had retired to his room Rachel sat and meditated. Scenes of the past were unrolled before her, and in her reverie she lived over the years that had sped forever. The more she reflected on the days gone by, and on the events of the last week, the more clearly she saw her own mistakes, and the heavier her heart became. Slowly she rose from her chair, having no distinctly defined object in view, but impelled to climb the few steps leading to her boy's forlorn apartment. Softly she ascended, and the purpose shaped itself to enter in the dark, and induce him to relate his story; for she thought if they could not see each other's faces, neither would feel confused. When the top of the stairs was reached she saw that the light was burning, and concluded to wait on the landing until it should be extinguished. Her ear, however, soon detected the sound of her son's voice as in low-toned, earnest conversation. This at once roused her suspicions. Who could he have in his chamber? With whom could he be talking at that late hour? Naturally she drew near and listened. The words that fell from his lips became more and more distinct and she caught them easily. He seemed to be asking that he might "grow in wisdom, and in favor with God and man." Her curiosity became more intense, and seeing that the door was just ajar, she gently noiselessly pushed it open—and to her amazement she saw—Ben upon his knees. The sight so unlooked for, brought back the memory of former days when each night she had communed with God, and had faith to believe in his gracious promises, and, conscious of her sad departure from her blessed childhood's trust, her emotions overcame her, and with a smothered cry, which roused Ben from his devotions, she sank upon the floor, hid her face in her hands, and wept bitterly. In a moment Ben was by her side, and putting his arms around her neck, wept too in loving sympathy.

The cold winter and bleak spring were over, and the month of June was opening radiantly. But the change in nature was neither greater nor more grateful, then the change that had taken