The Christian Messenger.

Bible Lessons for 1881.

FOURTH QUARTER.

Lesson IV.—OCTOBER 23.

THE PEACE OFFERING.
Leviticus vii. 11-18.

COMMIT TO MEMORY: Verses 11-13.

GOLDEN TEXT.—"Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psalm l. 14.

DAILY HOME READINGS.

M. The Peace Offering, Lev. vii. 11-18.
T. Law of the Peace Offering, Lev. iii. 1-17.
W. God Glorified by Praises, Psalm l. 1-23.
T. Praises Called for, Psalm cvii. 1-21.
F. Praises Called for, Psalm cvii. 21-43.
S. Sacrifices of Praise, Heb. xiii. 1-21.
S. Peace Offerings of the redeemed Nation, Lev. vii. 11-21.

PEACE OFFERINGS OF THE REDEEMED NATION.

LESSON OUTLINE.—I. The Thanksgiving Offering, Vss. 11-15. II. The Voluntary Offering, Vss. 16-18.

QUESTIONS.—I. Vss. 11-15.—What is meant by "sacrifice"? What by "peace offerings"? What animals might be offered in the peace offerings? (See Chap. iii. 1-17). What sacrifices are called for in Psalm cvii 22.

II. Vss. 16-18.—What is meant by "a vow"? What by "a voluntary offering"? What penalty fell upon one who ate this flesh on the third day? Why this severe penalty? (See Lev. xix 5-8).

In the meat-offering, we see Christ in his humanity, and in his life on earth. It does not set forth his death, for it is an un-bloody offering. We have in it, also, Christ presented to God as the food for his people. In the peace-offering, we see the communion of the worshiper; for the offerer, the priest, and God, have each their portion in it; and, in this respect, it is unlike all the other offerings. It was partly bloody and partly vegetable, combining some features of the burnt and meat offerings, and expressive of peace as obtained through the truths set forth in the other offerings. The bloody part of the sacrifice is described in chapter iii. Animals of the flock or herd were taken, but not fowls, as in the case of the burnt-offering. The mode of offering the sacrifice was much the same; but only a portion of the animal,—the fat, the kidneys, and the caul, the richest portion,—was burnt; that is, because God's part. The priests were fed upon the "wave-breast" and "heave-shoulder"; so called from the motions made in presenting them before the Lord. See Lev. vii. 29-34. The rest of the flesh was eaten by the worshiper and his friends. We have in this lesson a special reference to the vegetable portion of the offering, and a mention of different kinds of peace-offerings.

NOTES.—*I. Thanksgiving Offering*, (vs. 11-15).

Verses 11-13.—*This is the law of the sacrifice*, etc. In this seventh chapter, the order of the offerings differs from the order previously given. We here begin with man's guilt in the trespass and sin-offering, and see him, as a sinner, coming to have sin expiated by an offering burnt *without the camp*. Then, sin having been put away, he comes as a worshiper, feeding on Christ, the meat offering; and then, with thanksgiving and praise, as one at peace through the blood, and in fellowship with the Father, with Christ the priest, and with the saints, as seen in the fact that all have their portion in the peace-offering. *For a thanksgiving.* The first of three kinds of peace-offerings; offered at a time of special mercies,—such as a safe return from a journey, a recovery from sickness, and such deliverances as are made the theme of song in Psa. cvii. It was "the sacrifice of praise" (Heb. xiii. 15), which we are exhorted to "offer continually." The offering was to be presented with the *sacrifice*, that is, with the bloody portion, as mentioned in the third chapter. That was the basis of the offering. Together with the flesh of the victim, there were to be four kinds of bread,—three of which as unleavened were put upon the altar; but the fourth, being common leavened bread, must not touch the altar, as the leaven was a symbol of evil. Of the three kinds of unleavened bread, the first was *cakes mingled with oil*; that is, cakes made of unbolted flour and olive-oil, baked in an oven. They were thick, and pierced with holes, and in appearance were something like the "hard bread" of the stores, or the "hard tack" of soldiers. These were, also, a portion of the meat-offering. The second was, *wafers anointed with oil*; thinner than the former, made of the same unbolted flour, and baked, but covered with the olive-oil after baking. The third was, *cakes mingled with oil, of fine flour, fried.* These were made of bolted flour, and cooked in a shallow earthen pan over the fire.

Verses 14, 15.—*One out of the whole oblation.* The priest's portion is here mentioned. It was one cake of each kind, to be presented as a "heave-offering (vs. 32) unto the Lord." Care is here taken by the Holy Spirit, in speaking of the priest's portion, to remind us that the priest was he who *sprinkleth the blood of the peace offerings.* See iii. 2, 8, 13. Thus was the whole offering consecrated by the blood sprinkled upon the altar round about. Without the blood, it would have been but another altar and offering of Cain. See Heb. ix. 22. *Eaten the same day.* If any worshiper refused to call in the needy, to partake of his feast, what remained could be of no profit to him; for as in vs. 17, it was to be burned.

II. Vow and Voluntary Offering, (vs. 16-18).

A Vow. This was a peace offering, brought in fulfillment of some vow made in times of special exigency. *Voluntary offering.* A peace offering, presented from general feelings of gratitude; the tribute of a devout heart rejoicing in the peace of God, and desiring to set it forth. Nothing which is, in any way, typical of Christ could be tainted. If any of it was left *on the third day*, it was to be *burnt with fire*, as fire was a purifier. *It shall not be accepted.* The "it" refers to the whole offering. If any of the flesh of the sacrifice of his peace-offerings be eaten on the third day, that fact vitiated the whole sacrifice. It was not only not accepted, but it became *an abomination*, as if the offerer had presented *carrion* before the Lord; something from which Jehovah turned away with disgust. The offerer thereby converted a holy thing into that which was vile, and made the service a mockery. *Shall bear his iniquity.* See xix. 8, for the punishment inflicted.

Even in the things we offer to God, we get back the larger portion, as the offerer of the peace-offering had the greater part of his sacrifice to feast upon with his friends.

For the Teacher of the Primary Class.

Who forgave the children of Israel for their sins? What did they have to bring to the tabernacle when they wanted God to forgive them? How did they feel after they were forgiven? Because they felt happy and at *peace* with God, what kind of offerings do you think they might want to make? They brought animals. What kind? They killed them just as they did the burnt-offerings.

Only a small portion of the peace offering was burnt on the altar. What was done with the rest? The Lord had told Moses that when the lamb was killed for a *peace-offering*, it should not be burned, but eaten. Who ate it?

A part was given to the priest; the rest was given back to the man who brought the lamb, to eat with his family. God said, too, that it would please him to have the man give some of the meat to the poor. When a man made a peace-offering, he often brought ten cakes to the tabernacle as well as the lamb. The cakes were made of fine flour and oil. One was to be kept by the priest, the others were given back to the man for his family and the poor. —Abridged from the *Baptist Teacher.*

Sunday June 19th was Mr. Spurgeon's forty-seventh birthday. It is difficult to realise that a man who has so long been prominently before the public as one of the most widely-known of English preachers, is still so comparatively young.

Youths' Department.

Scripture Enigma.

No. 141.

1. Fearful, *the King* hath seen earth's face o'erspread
By mighty hosts unnumbered as the sand;
"Come curse me these," he cried, "so shall my hand
Over my foes prevail, and smite them dead."

2. Fearful he grew, as seeing how the foe
O'er Sihon and his people drew the sword;
Fearful, perchance half deeming that the Lord
Who smote *them* had prepared for him like blow.

3. "Come, curse me these." Fain would the seer obey;
But lo! a stronger Will was round him spread;
He owned a mightier Power, a Lord most dread,
And, *this* refused, he dared not disobey.

4. On way perverse allowed at length to start,
Borne by the patient friend long faithful found,
Why doth *she* sink beneath him to the ground,
And, dumb no more, act the reprover's part?

5. Because her eye, more pure than his, hath seen
The sword, the messenger of kindled wrath,
The *awful form* that barred his wayward path;
With trembling heart he owns what he had been.

6. Long set in darkness, now he sees the Light,
And, ruled by One who owns not wizard spells,
He to *this people* and their king forth tells
The Sceptre, that shall erst their corners smite.

Before the Lord, vain each enchanter's art!
Behold the man, a prophet, poet, seer,
Tempted by gold, yet still withheld by fear,
Constrained to bless, with curses in his heart.

—*Selected.*

CURIOUS QUESTIONS.

252. From a word of four letters meaning food, form three other words, one signifying to prepare for publication, one motion of water, and one fastened with string.

253. Form a word of the letters in each of the following:

1. I call types a myth.
2. Perish in line, city mob.
3. I cry palm daily.

254. *Transliterations.* Change by one letter at a time:

1. Work to play, in seven words.
2. Beef to pork, in seven words.
3. Hand to foot, in seven words.
4. Rich to poor, in eight words.
5. Warm to cool, in six words.

Answer to Scripture Enigma.

No. 140.

1. C omforter.....John xv. 26.
2. A thens.....Acts xvii. 16.
3. R hoda.....Acts xii. 13.
4. P hilistines....1 Sam. xvii. 49.
5. E phraim.....Gen. xlviii. 17.
6. N oah.....Gen. vii. 23.
7. T abitha.....Acts ix. 36.
8. E lias.....James v. 17.
9. R echabites....Jer. xxxv. 2

CARPENTER. Mark vi. 3.

ANSWERS TO CURIOUS QUESTIONS.

248. *Transliterations.*

1. Stone, store, stare, stars, sears, soars, soaks, socks, rocks. 2. Came, cane, cant, want, went. 3. City, cite, site, sire, sore, tore, torn, town.

249. Times, Items, Emits, Mites, Smite.

250. Diamond of words:

C
T H E
C H A S E
C H A R I T Y
C H I N K
A T E
Y

Charity.

251. The word "Referee" contains seven letters, of which four are alike.

Dew Diamonds.

A million little diamonds
Twinkled on the trees,
And all the little maidens said,
"A jewel, if you please?"
But while they held their hands outstretched,
To catch the diamonds gay,
A million little sunbeams came
And stole them all away.

One Way, or the Other.

ONE WAY.

"Father," said a woman to her husband one morning, "the boys want some new shoes."

"Want, want—always wanting!" said the man, in a cross tone. "I've got no shoes; if you want them, get them."

"I don't know who should if you can't," answered the wife, at once catching the spirit of her husband; and the spirit once caught, she carried it downstairs into the kitchen, where she quickly saw that breakfast was in a backward state.

"Sally," she cried, "why in the world is not breakfast ready? the mornings are long enough."

"This awful green wood!" cried Sally, who until now had been doing her best; but catching her mistress' tone, she quite lost her temper. "The wonder is breakfast's got ready at all," she muttered; while her mistress went out, and little Joe came in from the wood-house.

"Tie my shoe, Sally," said he, "the string has tripped me up awfully."

"Go away," said Sally, "and don't pester me at breakfast-time."

"Cross creature!" cried little Joe, pouting and pulling off his shoe, which, for mischief, not knowing what else to do, he swung at the cat, lapping her milk. The shoe sent the cat one way and the cup another, and the milk in a puddle.

"You mischievous puppy!" cried Sally, giving little Joe a shake, and sending him off to the sitting-room.

Joe, in a terrible pet, fell on his little sister, who was playing with a woolly dog, a little toy her auntie gave her, making it bark in a wheezy tone no real dog was ever guilty of.

"Give it to me," cried Joe, snatching it from her, whereupon Susy burst into an angry cry; Joe's mother struck him for it, and he set up an angry cry, equal to any young cub in a bear's den—so that by the time breakfast was ready, the family sky was as dark and squally as it could well be; for crossness is catching, and "the beginning of strife is as when one letteth out water."—Prov. xvii. 4.

THE OTHER WAY.

"Father," said a woman to her husband one morning, "the boys want some new shoes."

"Yes, I suppose it is most time," answers the husband; "but I can't so well spare the money just now, I wonder if I could not black them up nicely, to make them answer a little longer. Let's see, now."

"Do not trouble yourself with them, husband," said the wife, "let me try and see what a gloss I can put on them, maybe they'll look as good as new," and away she tripped downstairs into the kitchen. "Sally," she said, "you are a little behind with breakfast, but I'll help you. No wonder, the green wood troubles you I'm afraid."

"Please, no," answers Sally, "I'll fetch breakfast on the table in a minute," and Sally stirs about with cheerful briskness, while little Joe comes in and asks to have his shoe tied.

"In a moment, deary," answers Sally, "just wait a little while till I run down and get some kindling; your ma wants breakfast."

"Let me go," says little Joe, "I'll bring you some beauties," and away scampers the little boy, who soon comes back with an armful. "There, Sally," he says, "won't that help you?" "Yes, deary," cries Sally, "now let me tie your shoes," and while she does it Joe is looking at Pussy lapping milk.

"Pussy's had her breakfast," said Joe, "and I'll take up her cup, lest somebody should step on it and break it. Come, Pussy, go with me," and he carries her into the sitting-room. "Pussy has had her breakfast," he said to Sissy, "and now she will think your woolly dog a real dog; let's show it to her."

Sissy put down her plaything, a little woolly dog, and sure enough puss, as soon as she saw the dog, bushed up her tail and backed up her back, just ready for a fight; but pretty soon she saw her mistake, and ran under the table, as if afraid to be laughed at. How the children did laugh, and what a pleasant breakfast that was, where kindness was the largest dish; for "pleasant words are as a honeycomb, sweet to the soul, and health to the bones." Proverbs xvi. 25.

The Foolish Boy.

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."—Prov. i. 7.

Gilbert Morrison and Charlie Burr were going home from school one afternoon. All went smoothly between them till they reached two roads, both of which led to the village where they lived. One of these roads, though considered the shorter way to the town, was really very rough, and somewhat dangerous to travel.

Gilbert, who was a little in advance of Charlie, was taking this rough road, when the latter, calling to him, begged him not to do so.

"Why not? It's a nearer way," cried Gilbert.

"Yes, but it is rough; besides you will have to cross the rickety bridge," replied Charlie.

"Oh, the bridge will not fall with my weight," said Gilbert. "Anyhow, I want to get some of Ely's apples."

"You had better come this way and let Mr. Ely's apples alone," pleaded Charlie. "He is very severe with any one who is caught in his orchard. Besides, you know that it is wicked to steal."

"You're a coward!" sneered Gilbert. "You're afraid to go anywhere except to church."

"Gilbert Morrison, you know very well that I am not a coward. Didn't I risk my life to save yours? If it hadn't been for me wouldn't you have been drawn under the water-wheel at Sinnett's grist-mill."

"Oh, well, I didn't mean to say that you are exactly a coward," stammered Gilbert, reminded by Charlie's words that he had called the bravest boy in the village a coward. "But do tell me why you are afraid to cross the bridge or to go into Ely's orchard?"

"We can just as well go the other way Gilbert; therefore it is unnecessary to cross the dangerous bridge. God has forbidden us to steal; to take Ely's apples would be a sin against God. I wish you were afraid to sin against God."

"Oh, nonsense! Go on your way, though," said the wicked Gilbert, hurrying off, a little pricked in his conscience, it is true, by the faithful words of his companion. Crossing the bridge, he climbed the orchard-wall, and soon had his pockets full of apples.

"What a dunce the fellow is to make such a fuss about taking a few apples," he cried. "I knew that no harm would come out of it. I always do get clear of trouble somehow."

The words were scarcely spoken when, as he was reclimbing the wall, a large stone that he had displaced fell on him, breaking his leg.

As Gilbert was lying there in great pain the Bible, words that he had learned only the Sunday before came crowding into his mind; "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

For the first time in his life he prayed that God would have mercy upon him, a sinner. He had indeed found that "the way of transgressors is hard." Let us trust that afterwards he was willing to be led by Wisdom. The Bible says that "her ways are ways of pleasantness, and all her paths are peace."

One Weak Link.

"When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say, when heard that, 'No matter; it's only a link, the rest of the chain is good. Ninety-nine of a hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it?' No, indeed! he shouted, 'Get another chain! He knew that a chain with one broken link, was no chain at all. That he might as as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away, and try to get a new one that we know is perfect."

Don't judge a man by the clothes he wears; for God made one, and the tailor the other.