

# Northern Messenger

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## The Daily Sacrifice Offered in Olden Times.

'A bullock, ram, or goat, or dove,  
As each one could afford,  
Unblemished, might express the love  
Which gave it to the Lord:  
Or "a meat-offering" they might bring  
Corn, cakes, or flour, the offering.'

The Jews offered a great many animals as sacrifices to God. Every morning and evening a lamb was slain and burned on the brazen altar that stood before the Tabernacle, and, afterwards, before the Temple. This was called the 'Daily Sacrifice.' You may read

the Temple at the hour of prayer, being the ninth hour.' The morning lamb was offered at the third hour, or nine o'clock.

The Jews could not offer any lambs for the daily sacrifice. They were to choose those only that were quite perfect, without a single spot of any kind on any part of their body.

Does not the offering up of these pure innocent lambs remind you of Jesus the Lamb of God? You know that St. John the Baptist said to his disciples, when he pointed to Jesus, 'Behold the lamb of God, which taketh



about it in Numb. xxviii., 3, 4, where it says:—'This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.' Now, if you will get a reference Bible, you will find that it says in the margin, 'Between the two evenings,' that is, between twelve o'clock at noon, when the first evening of the Jews began, and six o'clock, when the evening watch commenced. So that, just 'between the two evenings'—that is, between twelve and six, would be three o'clock, or the ninth hour of the Jews. And we know that this was the hour for the evening sacrifice; for we read, in Acts iii., 1:—'Now Peter and John went up together into

away the sins of the world.' And St. Peter, in the first chapter of his first Epistle, says that we were redeemed 'with the precious blood of Christ, as of a lamb without blemish and without spot.' Jesus Christ, you know, never did wrong in all His life. There was no sin in Him, and that is why He is called the Lamb 'without blemish and without spot.' He was offered up just at the time of the morning sacrifice—at the third hour, or nine o'clock. St. Mark says, 'And it was the third hour, and they crucified Him.' He died at the ninth hour, the time of the offering of the evening lamb. We are told that at the ninth hour Jesus 'cried with a loud voice, and gave up the ghost.'

The morning and evening lambs are not offered up now. God has not wanted them since

Jesus died. Jesus offered Himself for sin 'once for all.' Still, there is a morning and evening sacrifice that God looks for from us all. Do you know what it is, little folks?

The Bible says, also: 'Offer unto God thanks-broken spirit.' That means that the sacrifice that pleases God, and the one he wants from us now, is a heart that is sorry for having done wrong things. You know we all sin against God—little children as well as grown-up people; and he wants us all to be sorry for it, and try to show that we are so by our lives.

The Bible says also: 'Offer unto God thanksgiving, and call upon me.' So, you see, children, that when, morning and evening, you kneel down and tell God how sorry you are for all that you have done wrong, and ask him to forgive you for Jesus' sake; when you thank him out of a loving heart, for all his goodness, and ask him for a'l you need, then you offer the morning and evening sacrifice that our Father loves best.—'Little Folks.'

## Was it Chance?

It was a Sunday afternoon in Hyde Park. In the great space allotted to the purpose, a dozen open-air speakers set forth their views to larger or smaller groups of listeners. There was the fiery Socialist, pleading for government ownership of railways; the Christian Evidence Society's lecturer, arguing the substantial harmony of science and the Bible; a lieutenant of the Salvation Army, with his band of blue-bonneted lassies; and the discontented pessimist, attacking society, the church, the capitalist, and the workman with equal bitterness.

One of the smaller groups pressed very close about the speaker, a small, erect, quick-moving woman. Her hair was white, but her cheeks had a youthful red. Her eyes were her distinctive feature—black, flashing, deep, liquid, penetrating, sympathetic by turns, they caught and held even an irreverent listener, and made him feel that through them looked a sincere and steadfast soul.

The woman's talk was chiefly a colloquy with those who stood nearest her. 'Prayer?' she said, in answer to a question, 'Oh, yes, prayer is answered, if it is a good prayer. You can't get into a bad scrape and call for God to get you out, and expect that prayer to be answered. That is only the prayer of fright. You can't meet a loss, and beg to have it made up to you, and expect God to do that. That is the prayer of greed. But a good prayer is always answered.'

'How do you know what is good?' called out a young fellow, whose bloodshot eyes and trembling hand told their own story of the road he was travelling. She turned upon him with her quick, bird-like motion, but waited a moment before she replied, 'My boy, that's a deep question; but you and I and everybody else in this park to-day can answer it if we will. What is good? Now be honest with me. Were you ever in doubt—real doubt—whether what you were doing was good or bad? What about the drink you took last night? Was it good or bad? What about the