

offering were the burning of the victim *whole* upon the *brazen altar*, and the ascending of the smoke with a "*sweet savor*" to God. It is never said of the sin-offering, even in those special cases when it was all burnt, that its smoke sent up a "*sweet savor*;" and that this was the central idea of the burnt-offering is confirmed by its name in Hebrew, *olah*, which signifies "*ascension*."

What are the ideas here symbolized? Are they not these? First, we need atonement for sin through the shedding and sprinkling of blood. But we need to be, not merely negatively sinless, but positively holy and acceptable in God's sight. Christ meets both wants. He shed his blood for our sins. But he also *wholly* offered for us his perfect life; and while the Father hid his face from the sin-offering on the cross, even though it was his own Son, the "*whole burnt-offering*" of that Son's life was a "*sweet savor*:" "In him I am well pleased." And by the obedience of One many are made righteous.

The teacher should refer to some of the passages where we clearly see the distinction between the two kinds of sacrifices. Thus, at the consecration of Aaron, (Lev. viii.) there was, first, the sin-offering, then the burnt-offering. So at the Feast of Trumpets. (Num. xxix.) In 2 Chron. xxix., we have an elaborate account of Hezekiah's sin-offerings for the people, and after them all the king says, "*Now* come here and bring sacrifices and thank-offerings." Look at Psa. xl. 6: "*Burnt-offering and sin-offering hast thou not required.*" Several similar passages might be cited.

Then as to Christ's work. In Isa. liii. 10; 2 Cor. v. 21, Heb. x. 12, we see him as the sin-offering; but look at Eph. v. 2: "*Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.*" That offering was not his death for sin, for we are to "*walk in love as*" he loved us, that is, our life is to be what his *life* was—a life of love; and it was his life of love with which God was "*well pleased*."

But this does not exhaust the meaning of the burnt-offering. It is especially also the type of the sacrifice of ourselves, all we are and all we have, to the service of God—"spiritual sacrifices, acceptable to God by Jesus Christ," (1 Pet. ii. 5)—"*an odor of a sweet smell, a sacrifice acceptable*," Phil. iv. 18. See also Psa. l. 14,

23; li. 17, 19; cvii. 22; cxvi. 17; Rom. xii. 1; 2 Cor. viii. 5; Heb. xiii. 15, 16.

While, therefore, not neglecting the atonement made for us by the blood of Jesus, the teacher's *chief* object in this lesson must be to set forth to his scholars Christ's *vicarious life* in all its beauty and sweetness, and the "*acceptable sacrifices*" which through his merit we can offer to God.

Seed Thoughts for Senior Scholars.

1. After the dedication of the tabernacle what next occurred?
2. What do all these bloody sacrifices foreshadow?
3. With what are the first seven chapters of Leviticus mostly filled?
4. For what reason were so many different offerings required?
5. What is the one grand evangelical lesson which they all teach?
6. In what respect are all sins alike?
7. In what respect do sins differ?
8. Is God's treatment of them the same?
9. What is the one great resemblance between this Levitical system and the Christian worship?
10. Why is it that without the shedding of blood there can be no remission of sin?
11. Were these sacrifices alone sufficient to take away sin?
12. What was the condition of their efficiency?
13. Could they be so offered as to be an abomination to the Lord? Isa. i. 11, 12, 13.
14. Do the death and merits of Christ unconditionally avail us?
15. What, then, are the great principles that all *divine worship* recognizes?

The Primary Class.

Give a brief review of the lesson on the tabernacle, so that the ceremonies connected with the Five Offerings may be better understood. It is hardly necessary to attempt to explain to a primary class all these ceremonies, or the precise difference between the various offerings. The teacher, however, ought to be familiar with all that is known about them. Name to the class the animals used in sacrifice: bullocks, heifers, sheep, lambs, goats, kids, turtle doves, and young pigeons. Mention also the other articles offered: flour, oil, salt, frankincense, and wine. Name the five offer-