

ing Mr. Stobbs' experience in the discharge of pulpit and parochial duties, he did not think it necessary to remind him of these duties in detail. He should therefore content himself with two suggestions, namely, to make Christ the primary and chief theme of his sermons, and Christ's glory and men's salvation the grand aim of his preaching.

## The Sabbath School.

### LESSONS FOR MAY.

#### FIRST SABBATH.

SUBJECT:—*The Five Offerings.*—Lev. vii 37-38.

Golden Text:—Heb. ix. 28; Par. passages—Isa. liii. 5, 8, 11, 12; 1 Peter ii. 24.

For a full account of the offerings, read the preceding part of the Book of Leviticus. The burnt, sin, and trespass offerings were expiatory in their character, the meat and peace offerings were eucharistic, though all of them, perhaps, were sometimes petitionary. All of them, except the meat offering, were to be sacrifices, that is they were to consist of the bodies of domestic animals, ceremonially clean, and slain for the purpose. They were not to be imperfect or inferior, but the best of their kind; to show that God requires the best services of His people; and also to point out the excellence of that great sacrifice of which all these were but types.

The burnt offering was the most important and solemn, and also the most ancient sacrifice, having been offered from the time of Abel downwards. It might be either a national offering or made by individuals. The animal was to be either a bullock of three years old, a sheep or a goat of one year old, in each case a male, a turtle dove or a pigeon, according to the means of the offerer. The victim was to be brought to the door of the tabernacle or temple and the hand of the offerer laid on its head, indicating that his sins were laid on it, and that he besought God to accept its death as a substitute for his. It was then killed, flayed, opened, cut in pieces and salted. The pieces were afterwards laid upon the altar of burnt offering, and consumed to ashes—this latter part of the rite pointing out the terrible effects of God's wrath against sin, poured out upon Jesus, the great and true sacrifice. The national burnt offerings, offered morning and evening, and on the great day of atonement were expiatory. For examples of petitionary and eucharistic burnt offerings, see the sacrifices of Noah and Job.

The meat offering was not a sacrifice, as it consisted of fine flour of wheat or barley,

either baked or unbaked, or of ears of corn—in all cases with the addition of olive oil, frankincense and salt. The word *meat*, when the Bible was translated, denoted food in general. The meat offering always attended burnt and peace offerings; and also the sin and trespass offerings of the leper; and in these cases it was all consumed on the altar. It was mainly a grateful acknowledgment of the goodness of God in the gifts of His providence, and when it was offered by itself, a handful of the flour and oil, with all the frankincense, was burnt on the altar, and the remainder was the portion of the priests. The oil was probably added to make it palatable to them, and the frankincense to typify the intercession of Christ, by which he perfumes and renders acceptable the prayers, good works, and holy affections of His people.

Peace offerings were sometimes presented to express gratitude for mercies received, sometimes in supplication for mercies desired, and sometimes in fulfilment of a vow made in a time of trouble or danger. Psalm lxvi. 13, 14. The victim in this case might be either of the herd or of the flock, but not a fowl. It was to be without blemish, but might be either male or female. The details of this rite were similar to those of the burnt offering, differing in the following particulars: The victim was to be divided between God, the priest, and the offerer. A part (see Lev. iii. 1-5) was burnt on the altar. The breast, to be waved to and fro, and the shoulder to be heaved upwards before the Lord—hence called wave and heave offerings—were the perquisites of the priests. The remainder was to be eaten by the offerer and his friends, so ceremonially clean, as a social and hospitable meal. Sometimes peace offerings were Divinely appointed. See Ex. xxix. 28; Num. vi. 14; vii. 17; Levit. xxiii. 19.

Commentators fail in distinguishing satisfactorily between the classes of offences for which the sin and trespass offerings were presented. Those expiated by the latter seem to be more flagrant; and yet a bullock was sometimes demanded for the former, but never for the latter; while doves or pigeons, or even fine flour, was permitted in the latter, but not in the former. Perhaps the less costly sacrifice for the greater sin indicated that there was no real efficacy in these oblations—a doctrine plainly taught even in the Old Testament, see 1 Sam. xvi. 22; Micah vi. 8—and that they were only emblematical of a true sacrifice to come. Three things were connected with the trespass offering only—viz., confession of the crime, restitution of the property, and compensation for the injury. The sacrificial system was designed to teach the Jewish people that God is holy and hates sin, that He is just and must punish it, and that He is merciful and will pardon it. From the 53rd chapter of Isaiah they would learn, as is taught us also by a still fuller revelation,