

out. God's command was (Lev. vi. 13): "The fire shall ever be burning upon the Altar; *it shall never go out.*" The great number and regularity of the sacrifices necessitated this. And also it had a deep meaning. It signified a perpetual lifting up of sacrificial worship to God, and a perpetual acceptance on God's part. For this perpetual fire fed perpetually on the flesh of the victims as well as on the wood which was laid on the Altar. This must have been so from the number of the offerings and the fact that they were offered at regular intervals. There were two burnt offerings offered every day and called the daily sacrifices; the first offered at about 9 a. m., the second at about 3 p. m. These were provided at the public expense and were offered in the name of the whole nation. Ezra alludes to this second sacrifice when he says, "I sat astonished until the evening sacrifice" (ix. 4). And when we read (Acts iii. 1), that S. Peter and S. John "went up together into the Temple at the hour of prayer, being the ninth hour" (3 p. m.), it signifies that they were present at the offering of this evening sacrifice. On the Sabbath day twice as many victims were offered at the morning and evening sacrifice as on ordinary days. There were besides these daily sacrifices other burnt-offerings offered throughout the year, viz., the special burnt offerings at the Great Festivals and the private and free-will offerings of individuals.

The burnt offerings were then holocausts (wholly consumed by fire). What was their special meaning? They typified the fact that Christ offered Himself up wholly to God, that His offering was one of "total self-dedication to God," and that God fully accepted it; and moreover, that it was a perpetual offering to God, pleading unceasingly for man, as the flames and the smoke ascended Heavenwards unceasingly from the altar. And also in another way did these offerings (and indeed all that was offered on the altar) point to Christ. Nothing was to be offered that was "unclean, maimed, or diseased," signifying Christ's innocence and perfection. The Jews were at times very careless as to this. See Mal. i. 8.

(b) *Peace offerings.* These differed from whole burnt offerings in this way: A part only was to be burned on the altar, the remainder was to be eaten by the Priests and by those who offered. There are several important points to be noted about these peace offerings. (1) The *fat* was to be in every case given to God. This taught that to God must ever be given the best. Eli's sons sinned by appropriating to themselves the fat. (I. Sam. ii. 16). (2) The whole victim was to be offered to God, although only a part of it was to be burnt. (3)

That part of the peace offering which was offered to God by fire was to be burnt *upon the burnt sacrifice.* This made the peace offering one with the daily burnt offerings and signified that all the benefits we receive come to us because of Christ's total oblation of Himself. (4) The breast and the shoulder belonged to the Priests; it was their portion. Here the people were taught the duty of supporting God's ministry; the duty of Christians as well, alluded to by S. Paul in these words, "if we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" (5) The rest of the flesh was given back to the worshippers for their portion. This is very important. They had given it all to God. It was offered to God and accepted by Him. A part fed the altar, being as it were retained by God. A part went towards the maintenance of the Priesthood. A part was given back to the worshippers. But it was not the same as before. It was now consecrated flesh; and was God's gift to them. To eat of the sacrifice was ever considered to be the means of making the worshipper a partaker of the blessings flowing from that sacrifice. The Altar was God's table, and God was now feeding them with hallowed food. I need not tell you that this is a strong foreshadowing of our being fed by Christ in the Holy Eucharist.

What was then the special meaning of the peace offerings? They prefigured the fact that Christ not only offered Himself to God as a sacrifice, but that He came to be our Soul's Food, and to bring to all the blessing of Peace, to make us at peace with God and with one another.

(c) *Sin and Trespass Offerings.* We shall consider these together, although they differ in some points. These were special offerings offered in order to obtain pardon for sins whether ignorantly or wilfully committed. The sin-offering of the Priest and of the congregation was to be a bullock; of a ruler or "of any one of the common people," a kid or a lamb. In the case of a sin-offering for the Priest or the congregation, the fat was to be burnt upon the Altar, but the rest of it was to be burnt *without the camp*, or tabernacle. The sin-offerings for individuals, except the fat, were to be eaten by the Priests. As to the ritual in the case of the blood we shall consider that presently. What do we learn from these sin and trespass offerings? (1) They typified that Christ was to take away the sins of the world, and that from His sacrifice all forgiveness of sins flowed. (2) Notice that the offering of the Priest was as great a one as that of the whole congregation, viz., a bullock. Does this not teach that for a Priest to sin is a very serious thing in