

## SCHOLARS' NOTES.

(From International Question Book.)

## LESSON VII.—AUGUST 12.

THE DAY OF ATONEMENT.—Lev. 16: 1-15.

COMMIT VERSE 16.

GOLDEN TEXT.

Without shedding of blood is no remission.—  
Heb. 9: 22.

## CENTRAL TRUTH.

Salvation through the cleansing blood of Christ.  
DAILY READINGS.

M. Lev. 16: 1-20.  
T. Lev. 16: 1-16.  
W. Lev. 16: 17-34.  
Th. Heb. 9: 11-23.  
F. Ps. 103: 1-22.  
Sa. 1 Cor. 11: 23-34.  
Su. Isa. 58: 1-14.

INTRODUCTION.—The announcement of the religious services of which our last lesson was a part, continues through several chapters, and is then interrupted by the account of the disobedience and punishment of Nadab and Abihu, Aaron's sons. In our lesson to-day we come to the great annual festivals, the one first ordained.

THE DAY OF ATONEMENT.—This was the only fast-day appointed among the many fast-days of the Jews. It was held on the tenth day of the month Tisri (September-October), between the New Year's feast (the first of Tisri) and the feast of Tabernacles, their thanksgiving day, the 15th of Tisri. It was a day of confession of sin, of repentance and atonement. "The services of the day of atonement were the most solemn of any in the year. On this day alone the people were forbidden to partake of any food, from sunrise to sunset; and on this day alone the high-priest entered within the holy of holies in the tabernacle. Its design was to show the universal pollution of sin, tainting even the tabernacle itself, and those who ministered within it; the way of salvation through the sprinkling of blood; and the completeness with which God takes away sin."

## HELPS OVER HARD PLACES.

1. *Death of the two sons of Aaron:* see chap. 10. 2. *Not at all times:* not whenever he chose, but only on the day and in the way to be described. 3. *Thus:* as described in this and the following verses. 4. *The holy linen coat:* the ordinary white dress of the priests, instead of his costly, golden, high-priest's vestments. This signified purity, holiness (Matt. 28: 3; Rev. 19: 7). 5. *Mitre:* head-dress, turban. 6. *Two kids:* rather two he goats. *Shall offer:* present, the sacrifice was not slain till later (v. 11). 7. *Scapgoat:* on this one of the goats Aaron laid his hands and confessed the sins of the people, and then the goat was led to the wilderness and left there, to symbolize the fact that the sins of the people were wholly removed by God. He would remember them no more, on account of the atonement which was symbolized by the other goat which was sacrificed. All this, though described here, took place after the ceremonies described in vs. 11-16.

## SUBJECT: THE ATONEMENT.

## QUESTIONS.

I. THE DAY OF ATONEMENT (vs. 1: 3).—What was the day of atonement? On what day of the year was it observed? (16: 29.) What was its object? (16: 30, 31.) How was it to be observed? (16: 31.) Meaning of afflict your souls? Why should no work be done on this day and on Sabbath days? Describe the services of this day. Where were they held? Was there to be real worship with these ceremonies? (16: 20; Isa. 58: 5-11; Ps. 51: 6; Luke 1: 9, 10.) Are forms of any use, if there be not with them spiritual life and heart religion? If our religious forms are dead, should we cast them one side, or put life and spirit into them? Like which of our days was this day of atonement? How should we use fast-days? May they be of real value to us? Why did God appoint only one fast-day but many feast-days for the Jews?

II. THE FIRST ASPECT OF THE ATONEMENT.—EXPIATION FOR SIN (vs. 4-6, 12-16).—How many kinds of sin offering do you find in this account? Describe the high-priest's offering for himself? Why did he need it? (Heb. 5: 1-3.) Do all who teach and preach need the atonement as well as others? If they repent and are forgiven, can they then help others? (Heb. 5: 2.) What was meant by the burning incense? by the sprinkling of the blood of the bullock and of one of the goats?

NEW TESTAMENT LIGHT.—What was taught by the high-priest entering the holy of holies? (Heb. 9: 7, 8, 24.) In what respects was the sin offering like Christ crucified? (Heb. 10: 10-12; 13: 11-13.) Repeat some of the passages where the blood of Christ is represented as our atonement. (Matt. 20: 28; John 3: 14, 15; Acts 20: 28; Rom. 3: 25; 5: 8, 9; 1 Cor. 5: 7; Eph. 2: 13; 1 Pet. 1: 18, 19.) Why do we need an atonement? How does it express the love of God?

III. THE SECOND ASPECT OF THE ATONEMENT.—THE TAKING AWAY OF SIN.—SANCTIFICATION (vs. 7-10).—What was done with the other goat? What did Aaron do with his two hands on its head? (vs. 21, 22.) Why were their sins confessed over it? What name was given to this goat? Where was it then sent? (v. 21.) How did it represent the bearing away of their sins? What is said of God's forgiveness of sins? (Ps. 103: 12.) What do you note about bathing and washing in this lesson?

NEW TESTAMENT LIGHT.—What did the many washings represent? (Ps. 51: 7; John 3: 5; Rom. 6: 3-5; Titus 3: 5.) Do we need to have our sins taken away as well as forgiven? Can we be saved without being cleansed from actual sin? (Rev. 21: 27; 22: 14-15.) Does the atonement of Christ remove our tendency to sin? (1 John 1: 7.) How? (Heb. 10: 14-17.) What has been the effect of the atonement of Christ upon the moral condition of the world?

## LESSON VIII.—AUGUST 19.

THE FEAST OF TABERNACLES.—Lev. 23: 33-44.

COMMIT VERSES 41-43.

GOLDEN TEXT.

The voice of rejoicing and salvation is in the tabernacles of the righteous.—Ps. 110: 15.

## CENTRAL TRUTH.

We should observe sacred times of thanksgiving and joy.

## DAILY READINGS.

M. Lev. 23: 1-32.  
T. Lev. 23: 33-44.  
W. Neh. 8: 1-18.  
Th. Deut. 16: 1-20.  
F. Ps. 65: 1-13.  
Sa. Ps. 136: 1-26.  
Su. John 7: 37-53.

THE THREE GREAT FESTIVALS.—There were three great festivals each year, held at the religious centre of the nation; and to these every man was expected to go:—(1) The Passover, held on the 15th of the first month of the sacred year, about April 1, and continuing seven days. (2) The feast of Pentecost, held just fifty days later, the last of May, called the feast of the first fruits. (3) The feast of Tabernacles.

VALUE OF THESE FESTIVALS.—1. *Politically:* they bound the people together, by the bands of religion, around one centre. 2. *Socially:* they promoted intercourse and acquaintance, scattered news, made known improvements in arts, sciences, and literature. 3. *Religiously:* preserved the religion pure, increased devotion and the spirit of worship; promoted religious knowledge. 4. *Personally:* these festivals were vacation times; they broadened the soul, inspired the heart, enlarged the being, kept the people from ruts and narrowness.

THE FEAST OF TABERNACLES.—This was the Jewish thanksgiving-day, at the close of the gathering of all the harvests and fruits. It was celebrated for seven days, beginning with the 15th of Tisri (about the first of October). The burnt offerings (of consecration) were very numerous. The whole feast was one of great rejoicing.

## HELPS OVER HARD PLACES.

31. *Fifteenth day:* the full of the moon, as their sacred months always began with the new moon. *Seventh month:* of their sacred year. It was called—Tisri (September-October.) *Tabernacles:* not tents, but booths or huts, covered with boughs. 35. *Holy convocation:* The assembly of the people for worship. 37. *These are the feasts:* the several feasts described in this chapter. 30. *Beside the Sabbaths:* i.e., those offerings should be in addition to the Sabbath offerings, and other sacrifices. 40. *Goodly trees:* citron and ornamental trees. 42. *Dwell in booths:* in Jerusalem these booths were built in the courtyards of the houses, or on the roofs, or in the streets. 43. The remembrance was not of their troubles, but of God's mercies in carrying them safely through the wilderness.

## QUESTIONS.

About what great day did we study in our last lesson? What was its character? What festival is the subject of to-day's lesson? Where were the Israelites when this lesson was given? How long after the exodus?

## SUBJECT: GIVING THANKS FOR GOD'S MERCIES.

I. THE THREE GREAT FEAST-DAYS (vs. 37, 39).—What were the chief festival-days of the Jews? (Lev. 23: 5, 10, 32; Deut. 16: 16.) How long did these feasts last? (Lev. 23: 6, 21, 34-35.) Where were they to be celebrated these feasts? (Deut. 16: 16.) Who must attend these festivals? (v. 12; Deut. 16: 16.)

How would these festival-days benefit the people politically? how socially? how religiously? What effect would they have upon their characters? Is it good for Christians to attend great religious meetings?

II. THE FEAST OF TABERNACLES.—A THANKSGIVING-DAY (vs. 33-42).—When was the feast of tabernacles celebrated? At what time of the year? How long after the day of atonement? What day that we keep was like it? How long did it last? How did the first and eighth days differ from the others? How was it kept in Nehemiah's time? (Neh. 8: 14-18.) What was the general character of this feast? (Deut. 16: 13-17.)

III. TEACHINGS (vs. 43, 44).—What reason is given for keeping this festival? What good comes to us from remembering past mercies? How did it show that religion was joyous? (Deut. 16: 14.) Should religion pervade all our enjoyments? How will this keep us from sinful pleasures? Will it diminish the pleasure? How were they to aid the joys of others? (v. 22; Deut. 16: 14.) In what respects should we keep thanksgiving as this feast was kept? Would such a festival as this make the people more religious?

IV. NEW TESTAMENT LIGHT.—Which was the first of the great feasts that Jesus attended? (Luke 2: 41, 42.) What did Jesus teach at a feast of tabernacles? (John 7: 37-39.) What did Jesus say about the joy of giving to others? (Acts 20: 35.) What does God command us to do? (Phil. 4: 4; Heb. 13: 15.) What reasons have we for thanksgiving? 1 Pet. 1: 3; 2: 9; Eph. 1: 3; 1 Cor. 15: 57.) What good does it do to recall past mercies? (2 Cor. 1: 4, 5.)

## LESSON CALENDAR.

(Third Quarter, 1888.)

- July 1.—God's Covenant with Israel.—Ex. 2: 1-12.
- July 8.—The Golden Calf.—Ex. 32: 1-26.
- July 15.—God's Presence Promised.—Ex. 33: 12-23.
- July 22.—Free Gifts for the Tabernacle.—Ex. 35: 20-29.
- July 29.—The Tabernacle.—Ex. 40: 1-16.
- Aug. 5.—The Burnt Offering.—Lev. 1: 1-9.
- Aug. 12.—The Day of Atonement.—Lev. 16: 1-16.
- Aug. 19.—The Feast of Tabernacles.—Lev. 23: 33-44.
- Aug. 26.—The Pillar of Cloud and of Fire.—Num. 9: 15-23.
- Sept. 2.—The Spices sent into Canaan. Num. 13: 17-33.
- Sept. 9.—The Unbelief of the People.—Num. 11: 1-10.
- Sept. 16.—The Smitten Rock.—Num. 20: 1-13.
- Sept. 23.—Death and Burial of Moses.—Deut. 34: 1-12.
- Sept. 30.—Review, Temperance, Deut. 21: 18 21, and Missions.

## ADONIRAM JUDSON.

In view of the approaching hundredth anniversary of the birth of the great pioneer American Foreign Missionary we give our readers the following sketch of his life, condensed from the account written by his son, Edward Judson D.D.

## EARLY YEARS AND CONVERSION.

At Malden, Massachusetts, one of the picturesque suburbs of Boston, there stands an old wooden house embosomed among the trees, which is still pointed out as the birth-place of Adoniram Judson. His father, who also bore the quaint Scriptural name of Adoniram, was a Congregational minister. Soon after his marriage he settled in Malden, and here, on the 9th of August, 1788, his eldest son, Adoniram, was born and lived until he was four years and a half old. As a child he was very precocious, learning to read when he was only three years of age. His sister tells us that at the age of four he used to collect the children of the neighborhood round him, and, mounting a chair, go through the form of a public service in a very earnest manner. The hymn which he used always to give out on these occasions begins with the words, "Go preach my Gospel, saith the Lord." When he went to the Grammar-school he showed much fondness for languages, and became specially proficient in Greek. His school-fellows gave him the nickname "Virgil," or "Old Virgil dug up." His reading was very extensive even before he was twelve years old. His father stimulated his ambition to the utmost. He seems early to have formed the hope that his son would become a great man, and took no pains to conceal this expectation. In 1804, he entered Providence College, afterwards called Brown University, one year in advance; and in 1807, was graduated valedictorian of his class, at the age of nineteen. During his college course he was a hard student, very ambitious to excel, and extremely circumspect in his behavior. In the autumn of 1807, young Judson opened a private academy in Plymouth, which he taught for nearly a year. During this time he published two text-books—the *Elements of English Grammar* and the *Young Lady's Arithmetic*.

But the most important event of this period of his life was his conversion. From his earliest years he had breathed a thoroughly Christian atmosphere, but during his college course he began to cherish sceptical views. At that time French infidelity was sweeping over the land like a flood, and young Judson did not escape the contamination. Immediately on closing his school at Plymouth, and during a tour through the Northern States, a deep impression was made upon his mind by the sudden death of an intimate friend and classmate in college, who, like himself, had become imbued with the scepticism of the day. This incident occurred in a lonely country inn, where, quite unknown to each other, they happened to be spending the night in adjoining rooms. The landlord had apologized to Judson for putting him into a room next to one occupied by a sick young man, who was likely to die. Judson expressed his sorrow for the young man, but said it made no difference to him. He was haunted, however, by the question if he himself were in a similar position, was he ready to die? Then he began to think about the state of the invalid. Was he a Christian, or, like himself, a Free-thinker? Next morning, on inquiry, he heard that he was dead. He learned, moreover, who he was. The announcement completely stunned Judson. It put an end to his pleasure trip, and seemed to have changed him at once into an earnest searcher after truth. On the 2nd of December, 1808, he made a solemn dedication of himself to God, and about five months afterwards became a member of the third Congregational church in Plymouth.

## CONSECRATION TO MISSIONARY LIFE.

In becoming a missionary, young Judson turned his back upon the most flattering prospects at home. The ambitious hopes of his father were overthrown, and his mother and sister mourned him with tears of regret.

There was at this time no Foreign Missionary Society in America, to which he could offer himself, and which would ensure his support in the foreign field; but he

applied to the General Association, a body representing all the Congregational churches in the State of Massachusetts. In this way the American Board of Commissioners for Foreign Missions, a society known and justly revered at the present day as the mother of American foreign missionary societies, was organized. It was thought best by this body to send Mr. Judson to England, to ascertain whether in their feeble beginning they might depend for aid and co-operation on their brethren of the London Missionary Society. He embarked for England, January 11th, 1811, on the English ship "Packet." And was courteously received by the English directors; but a joint conduct of missions not seeming to them practicable, he returned to America, and arrived in New York on the 17th of August.

Soon after his return, Mr. Judson was appointed to labor as a missionary in Asia. But he was not to go alone, for he was already betrothed to Miss Ann Hasseltine, whose zeal in the cause of missions, and whose sublime heroism, have made her one of the most remarkable women of her age. Her decision to become a foreign missionary was the more remarkable, that as yet no woman had ever left America for that purpose. Public sentiment was against it. On the 3rd of February, 1812, Mr. Judson took final leave of his parents at Plymouth; on the 5th, he was married to Ann Hasseltine at Bradford; on the 6th, he received ordination at Salem; and on the 19th, he embarked with his young wife on the brig "Caravan," bound for Calcutta.

## VOYAGE TO BURMAH.

While taking this long voyage to India, they adopted the views of the Baptists, and upon their arrival formally joined that denomination. This step necessarily caused them to be separated from all their missionary associates, and from the Society that sent them out. But this separation was only the beginning of their troubles. Owing to political troubles they were on their arrival forbidden to remain, so a voyage of six weeks more brought them to Port Louis, in the Isle of Franco, January 17th, 1813.

Here they learned of a death which rivals in pathos the fate of Virginia. Mrs. Harriet Newell, the first American martyr to foreign missions, one of their missionary associates, had just been laid to rest in the heathy ground of Mauritius. On the 7th of the following May, they embarked again for Asia, and the end of the next month found them in Rangoon. Mrs. Judson was dangerously ill, and was obliged to be carried on shore.

When the tidings of their change of belief reached America, the Baptists throughout the whole land were aroused to action, and immediately organized themselves into what is now known as the American Baptist Missionary Union, whose receipts for 1884 were about three hundred thousand dollars. Thus there came to be two great American benevolent forces at work where before there was only one. What a history-making epoch that was!

## LIFE IN RANGOON.

Here the next ten years of Judson's life were spent. He first addressed himself to the task of mastering the Burmese language, without grammar, dictionary, or English-speaking teacher. How well he succeeded has become a matter of history. He was enabled to render important service later on both to the Burmans and the English during the war of 1824 between Burmah and the English Government in India. On the 13th of July, just three years to a day after his arrival in the country, he completed a grammar of the Burmese language. A little later he completed his first tract. On the 20th of May, 1817, he finished the translation of the Gospel of Matthew, the first stage in the monumental task of translating the whole Bible.

But far more important than translating and distributing truth in a printed form was the oral preaching of the Gospel. For this Mr. Judson had a rare aptitude, and in it he won his most signal triumphs.

On April 4th, 1819, when Mr. Judson was thirty-one years old, and had been in Burmah nearly six years, the first public service was held, and he ventured to preach to a Burman audience in their own language; and on the 27th of June, seven years after leaving America, he baptized