



LESSON,—SUNDAY, AUGUST 18, 1907.

The Day of Atonement.

Lev. xvi., 5-22. Memory verse, 2. Read Lev. xvi., xvii., Heb. ix.

Golden Text.

Wherefore he is able also to save them to the uttermost that come unto God by him. Heb. vii., 25.

Home Readings.

- Monday, August 12.—Lev. xvi., 1-19.
- Tuesday, August 13.—Lev. xvi., 20-34.
- Wednesday, August 14.—Lev. xvii., 1-16.
- Thursday, August 15.—Lev. xxiii., 23-44.
- Friday, August 16.—Isa. lviii., 1-14.
- Saturday, August 17.—Heb. ix., 1-14.
- Sunday, August 18.—Heb. ix., 15-28.

FOR THE JUNIOR CLASSES.

Do you remember the story we studied last Sunday about Nadab and Abihu? They did wrong because they disobeyed God's will. What do we call that? Yes we say they sinned. It was sin because it was contrary to God's law, and whatever is against his will is sin. Did you ever try shooting at a target? You know how it is made in different rings while in the centre is what is called a 'bull's eye.' Did you ever hit this centre spot? Very few people can because it is a perfect shot that goes right to the centre of the target. God tries to make us understand what sin is by giving us a word that means just that, 'a missing of the mark.' The ten commandments that God gave, and all that he has told us to do must be kept if we are to be quite good, and if we do wrong in anything, no matter how small, we miss the mark God has set us. Does any one do right all the time? No, indeed, we all know that we often do wrong. While the Israelites were travelling through the wilderness and, indeed all the time they had a country of their own to live in, they had once every year a great service in which they confessed their sin, and this day was called the Day of Atonement.

Describe the service and show the children how it pointed forward to Christ, who should come to bear our sins as the goat was supposed to bear the sins of the Israelites, and how God will not accept us unless we come in Christ's name, any more than the High Priest was allowed to enter God's presence before he had offered the necessary sacrifice.

FOR THE SENIORS.

The bright light that the New Testament throws on the meaning of Old Testament rites and ritual makes it unprofitable, almost impossible to study such a matter as to-day's lesson without constant reference from one to the other. Especially have we reason to be grateful to the author of Hebrews. In point of time this lesson follows the last very closely. The ritual may have been in many cases blindly followed, but there must have been many of the priests and people who knew that the temple services were but prophecies of what was yet to come. The faith of Moses and Abraham who so assuredly looked forward to the coming Christ, must have found companions in their hope. The backward glance of faith to the historical Christ cannot call for the same great exercise that the forward look required, yet while the question of the atonement is one of the most frequently discussed to-day, we are ac-

customed to judge the groping Israelites harshly.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

The Atonement Inadequate. It was an expression of the inherent insufficiency of the sacrifices of the past year; and acknowledgment that, notwithstanding all those propitiations, there still remained an alienation between a sinful people and a perfectly holy God. It was the design of this day to acknowledge this, and by the most solemn types, symbolically to remove it; yet in the provision for its annual repetition, its insufficiency to this end stands confessed, and with especial clearness it points forward to the only true remedy in Him who should really obtain the victory over the power of evil.—Gardiner.

Our Own Accountability. There are two words which ought never to be heard by children—'luck' and 'chance'; the two verbal scapegoats on which are laid half the sins and follies of the race. If there is anything which is essential to the moral health and strength of a boy or girl, it is to plant deep in the consciousness the fact that this is an ordered world; that a man reaps that which he sows; that he secures the rewards for which he is willing to make the effort, and gains the prizes for which he is willing to pay the price in labor, self-denial, and struggle.—Hamilton Wright Mabie.

Use sin as it will use you; spare it not, for it will not spare you.—Baxter.

A grimy hand may do a gracious deed, but a bad heart can not.—Babcock.

By all that He requires of me I know what God Himself must be. —Whittier.

Christianity derives its name from Christ, its meaning from the Cross; reduced to its simplest terms, Christianity gives Jesus Christ and Him crucified.—Charles Cuthbert Hall.

Few, perhaps, would reject the Atonement except for that which goes with the Atonement, the call that we shall be conformed unto Christ's death by dying to sin in our own hearts and lives.—Charles Cuthbert Hall.

(FROM PELOUBET'S 'NOTES'.)

'By the side of the victim, which was placed between the altar and the porch, stood the high priest, arrayed in his white robes, with his face towards the west. In this attitude of a penitent sinner, the pontiff laid both his hands upon the sacrifice and confessed his sins in an audible voice in the sight of God and the assembled congregation as follows: "O Lord, I have sinned, I have committed iniquity, I have transgressed before thee, I and my house. O Lord, I beseech thee, cover over my sins, iniquities, and transgressions which I have committed before thee, I and my house, even as it is written in the law of Moses thy servant."—Edersheim.

To be the scapegoat (vs. 10, 26) is translated in the R. V. 'for Azazel.' The sacrificed goat was 'for Jehovah.' This was 'for Azazel,' his exact opposite, the prince of darkness, according to the majority of modern scholars. In Milton's 'Paradise Lost' 'Azazel is represented as the standard bearer of the infernal hosts, cast out from heaven and become the embodiment of despair.'—'Century Dictionary.' 'The meaning is very uncertain.'

'There can be little doubt that the ceremonial was intended as a symbolical declaration that the land and the people are now purged from guilt, their sins being handed over to the evil spirit to whom they are held to belong.'—Prof. Driver, in Hastings' 'Bible Dictionary.'

'While the other goat was being sacrificed, the scapegoat had been looking eastward con-

fronting the people, waiting for the terrible load which it was to carry away "unto a land not inhabited." Laying both his hands on the head of this goat, the high priest now confessed and pleaded: "O Lord, thy people, the house of Israel, have transgressed; they have rebelled; they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion, and their sin that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and you shall be cleansed." And while the prostrate multitude worshipped at the name of Jehovah, the high priest turned his face towards them as he uttered the last words, "Ye shall be cleansed!" After the confession had been made over the head of the scapegoat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as we should understand (v. 22), it was set at liberty. The arrival of the goat in the wilderness was telegraphed by the waving of flags from station to station, till a few minutes after its occurrence it was known in the temple, and whispered from ear to ear that "the goat had borne upon him all their iniquities into a land not inhabited."—Edersheim.

BIBLE REFERENCES.

Psalms li., ciii., cxxx.; Isa. liv., 7, 8; lv., 7-9; liii., 6; Acts iv., 12; Heb. ii., 9.

C. E. Topic.

Sunday, August 18.—Topic—The value of decision. Eph. iv., 14, 16; Jas. i., 1-8.

Junior C. E. Topic.

- Monday, August 12.—Ezekiel's call. Ezek. i., 1-3.
- Tuesday, August 13.—His commission. Ezek. iii., 15-21.
- Wednesday, August 14.—Draw near to God. Heb. x., 16, 17, 22.
- Thursday, August 15.—Pray for a new heart. Ps. li., 10.
- Friday, August 16.—God will give it. Jer. xxiv., 7.
- Saturday, August 17.—Christ in our hearts. Eph. iii., 17-19.
- Sunday, August 18.—Topic—A new heart and how to get it. Ezek. xxxvi., 25-27.

A GOOD STORY.

Do you like a really good story? A charming story of English life? Then you will want to read the next 'Witness' serial, 'Oldbury.'

By special arrangement, the story will appear at once as a serial in both the 'Daily' and 'Weekly Witness.' 'Messenger' readers who do not take the 'Witness' should try it, while this delightful tale is running in it. In the 'Daily' it will run for about 15 weeks, and in the 'Weekly Witness' for about 22 weeks, and new subscribers anywhere in Canada, Great Britain, or Ireland, or wherever extra postage is not usually required may have either edition while the story runs for only 35c.

To save writing a letter just fill in coupon given below, and mail it with 35c. worth of stamps to

John Dougall and Son, 'Witness' Block, Montreal.

'OLDBURY' STORY COUPON

Please send me the '..... Witness,' while the story 'Oldbury' is appearing in it, for which I enclose 35 cents, as per above offer.

NAME.....

PROV.....

DATE..... P. O.....