

Sabbath School Teacher.

LESSON XVIII.

THE FIVE SUFFERINGS.

COMMIT TO MEMORY, v. 87, 38.

PARALLEL PASSAGES.—Mal. i. 11; Rom. xli. 1.

On the burnt-offering, read ch. i. 1-8; on the sin-offering, ch. ii. 1-8; on the trespass-offering, ch. iii. 1-7; of the consecration, Ex. xxix. 1-35, and of the peace-offerings, ch. iii. 1-6.

CENTRAL TRUTH.—"We are not our own."

LEADING TEXT.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.

We now enter on a new section of the Book, occupied mainly with the service of the sanctuary, containing besides only short histories, the consecration to the priesthood and the proof of God's holy action in the death of Nadab and Abihu, and the blasphemer. Of those who deny that Moses is the author, there is no agreement among themselves. No systematic order is followed after the first five chapters; and finally the book has a close and natural connection with Exodus, and with the following Jewish history.

In accordance with the title of our Lesson we confine our attention to the substance of the five chapters with which the book opens, for the sake of unity and simplicity, taking no note of the "consecration," of which we have a full account in ch. viii.—compliance with the directions of Ex. xxix. The following points will aid both teachers and pupils in giving a definite order in the mind and rendering the Lesson manageable: for the Hebrews having the service in actual progress among them, did not need, and so did not receive, a methodical statement.

(a) The sacrifices interested both the people and the priests, the former in bringing, the latter in offering them. The people were of more importance in this matter than the priests, and so their part of the directions comes first and is most full. We have it up to ch. vi. 7. The part for the priest is from this point to ch. viii. 21.

(b) The direction to the priests to go over the same ground and in the same order as for the people, burnt-offering, meat-offering, peace-offering, sin-offering, trespass-offering.

(c) It is a help to memory to note that the initials of these, as they lie in the book, are in the order in which they lie in the alphabet, B, M, P, S, T.

(d) Of the five three were animal, and two vegetable offerings, and the distinction is kept between the slaughtered animal (tebach), and the bloodless offering (mincha). The burnt offering, meat-offering and peace offering of ch. i.—iii., are (unlike the Passover), private and voluntary (ch. i. 3) offerings. Examine:

I. THE SUBSTANCE of the offerings. Instead of burdening the lesson with formal details regarding each, the following further points may be noted:

(1) All the animals allowed were clean according to the old custom (Gen. vii. 2; and to the law (Deut. xiv., and ch. xi.); they were man's most useful animals; and they were available property. They were all designated to Abraham by God in the solemn sacrifice which ratified the covenant. See Gen. xv. 9.

(2) They were perfect of their kind, any exception (like that of Lev. xii. 28), not referring to any of these. See Mal. i. 12, 13.

(3) They were graded, to suit the conditions of the people. One man could bring a bullock from the "herd," ch. i. 8; another less wealthy, a sheep from the "flock" (v. 10), a third still poorer could bring a pigeon. So with the vegetable offerings, bowls of fine flour, cooked cakes from the oven, the pan, or the frying pan (ch. ii. 1-7) were admissible. Every family however lowly, must possess one or other of these simple appliances, the pan being only an earthen plate.

(4) Salt was included in all offerings, ch. ii. 13, not only meat-offering, but all others. It was the "salt of the covenant;" see Num. xviii. 18; 2 Chron. xiii. 5.

II. THE SIGNIFICANCE. Men could not come before God "boldly," because they had sinned. God is not "near to them," until, in the way He appoints, they are "made nigh." Eph. ii. 13. Only at an appointed place, through the medium of appointed persons (themselves needing to be made fit in appointed ways), with appointed sacrifices, could they draw near to God, and have acceptance only with blood. (See Heb. ix. 22.) In the animal offerings the blood was carefully sprinkled (ch. i. 5, 11; iii. 2, 9, 13).

In the burnt-offerings, the whole, and in the other animal offerings, the appointed parts, were consumed with fire on the altar. Two theories are held regarding the significance of the burnt-offering. It is neither desirable to burden this lesson with minute details, nor with arguments, so we simply state these views, which perhaps do not radically differ.

(1) The Hebrews being already a covenant people, united to the Lord, expressed in the consuming of their offering the entire dedication of themselves to Him. So in the peace-offering. In the sin offering they made confession as a child of God does in prayer, in the trespass-offering, a fine in money being also enjoined. They who take this view make the natural order to be sin offering, burnt-offering, peace-offering.

(2) The burnt-offering represented atonement, the faultless victim being slain and its blood sprinkled and its flesh burned with fire, the symbol of God's just anger. It was first, because pardon through atonement must go before all communion and fellow-

ship, as shown in the meat-offerings, &c. The view of the sin and the peace-offering is the same as above. They who take this view count the natural order, the grouping of Leviticus.

Referring to the points made under the "substance," we now see:

III. THE SPIRITUAL USES. (1) We are to glorify Him with all that belongs to us. We are to glorify Him with all. He accepts us in the covenant, which expresses to us the way in which we are to come. In any other than God's way we have no right to expect favour. We only serve Him when we come in the appointed way, and do His revealed will.

(2) We serve God truly when we serve Him with our best. He requires integrity of heart, and the complete putting away of sin.

(3) All men, of every class and condition are to serve God, and a man is accepted, according to that he hath. 2 Cor. viii. 12. The priest hath directions for the turtle-dove and the cake of bread, no less than for the bullock or the bowl of fine flour.

(4) It is as in the covenant, joined to the Lord, altogether his, that we come. The "salt of the covenant" must never be wanting. "For Christ's sake" expresses this idea to us. Mark ix. 50.

(5) But all that corrupts, and deceives, as honey fermented (leaven) must be kept away. "God regardeth the heart." Matt. xvi. 6; 1 Cor. v. 7.

The Hebrews did not probably understand all that we do, concerning the sacrifices. God teaches the church as a whole. The little boys in day-schools learning grammar by memory, do not understand the principle of it, as they will afterwards. Nevertheless they must learn it for the purpose of rising to the higher comprehension. The Epistle to the Hebrews, written by a converted Jew, under the inspiration of the Holy Ghost, brings out the meaning of the sacrifices; and every one should study it carefully, especially the ninth chapter, so as to see the bearing of these services on the teaching of the church, as one body.

No doubt men's views of sacrifices varied with their spiritual knowledge, but all saw that they could not atone for themselves. A priest must do it with blood. So Christ's atonement was foreshadowed, and a careful examination of the New Testament will show that he is sin offering, 2 Cor. v. 21; peace-offering, 1 Cor. v. 7; meat offering Eph. v. 2; burnt offering, Rev. xiii. 8. A sinner was come through him; as a holy priesthood we feed upon him.

SUGGESTIVE TOPICS.

The number of voluntary offerings—where they are described—by whom presented—where—of what kind—division of them—the choice in animal offerings—in vegetable—the reason of this—the method of the burnt-offering—the blood—the flesh—of the meat-offering—of the peace-offering—of the sin-offering—of the trespass-offering—its peculiarity—what must always be included—what always kept out—meaning of these—the idea of the blood—how atonement made—our priest—sacrifice, the food of our souls.

LESSON XIX.

THE THREE GREAT FEASTS.

COMMIT TO MEMORY, v. 4-6.

PARALLEL PASSAGES.—Ex. xxxiv. 18; Acts ii. 1; Ezra iii. 4.

With v. 4-6, read 1 Cor. v. 7, 8; with v. 15-17, read Num. xxviii. 26; with v. 18-21, Heb. x. 25; with v. 23-26, Isa. i. 18, 14.

CENTRAL TRUTH.—The Lord is the master of assemblies.

LEADING TEXT.—Now about the midst of the feast, Jesus went up into the temple and taught.—John vii. 17.

The religion of the Lord, unlike the religion of man, or of the priest, is in a high degree social. It knows nothing of tall cell or the hermit life. Sinners, true religion brings together, men as members of one family. (See 1 John i. 7.)

The union of men in religious service, binds them together as a people. The Hebrews were so united. Hence the year of Jeroboam (1 Kings xii. 26-36), and the effort of Hezekiah (2 Chron. xxx. 1).

The rules for public worship among the Jews were very full. There were the continual burnt-offering, morning and evening, the weekly Sabbath, the new moon, the five set feasts of the year, all named in Num. xxviii. and xxix. At these times, as well as on the weekly Sabbath, there was "holy convocation," or religious meeting, for edification and common worship.

The "festivals" we have to consider to-day, and to which so many references are made throughout Scripture as to render some knowledge of them most desirable, are three in number, Passover, Pentecost, and Tabernacles. They differ from the other two "set feasts," Num. xxix. 39, in that the males of Israel were required to "appear before the Lord," that is to go to the sanctuary of the nation. See Ex. xxiii. 17, xxxiv. 23, and Deut. xvi. 16. Women might go if they pleased, and some did, 1 Sam. i. 7, and Luke ii. 41.

But what a tax on the time of the people! Travelling was not rapid, and the people were largely living by the land which requires steady and regular labour. True, this service demanded some sacrifice, but it brought great gain, as we shall see, and the times of these journeys were adjusted to the farming seasons, and none of them fell in winter. The order is settled for us:

I. THE PASSOVER, (v. 4-6), instituted in Egypt, Ex. xii. 6, 15, the first named of the "feasts," i.e., appointed times of the Lord. (It has already been explained, Lesson VII.) It began on the evening of the 14th day, the Jewish way of beginning the 15th day, on which day the use of unleavened bread began. This was, in fact, separate from the Passover, but coming so close upon it in time, the two are combined in ordinary language, and the Hebrews of our time call the unleavened bread "Passover bread."

This feast kept alive the memory of the bondage and deliverance. It was part of a continuous national education, Ex. xiii. 8. The immediately following "unleavened bread" was a means of teaching, that a redeemed people is to be a holy people, redeemed not on account of holiness, but in order to make holy, (Eph. i. 4; ii. 8, 10.)

The Passover came immediately before the work of harvest began. Men returned from the sanctuary through the sowing crops, to gather the good fruits of the land. See the connexion in Ps. lxxv. 5-7.

II. THE PENTECOST, v. 15-21. It came after the grain-harvest and before the vintage. It was the first day after the seventh Sabbath (or seven weeks) from the Passover, v. 15; was celebrated by new meat-offering, v. 16, in which leaven was used, v. 17, and which were first fruits; burnt-offerings accompanied this meat-offering, v. 18; also a sin-offering and a peace-offering, v. 19; these being formally lifted up ("waved") and presented before God, v. 20, and all being rendered instructive to the worshippers by the services of a "holy convocation," v. 21.

In the Scriptures "Sabbath" often stands for week, Lev. xxv. 8; Matt. xxviii. 1. Of course this feast was the first day after a week of weeks, and the counting began from the offering of the sheaf, probably the 15th day of Abib (called Nisan after the captivity), though that point is disputed.

This feast is called "Pentecost" in the New Testament, and in the Apocrypha, when Greek was spoken, meaning "the fiftieth day," but it has other names in the Old Testament, as you see, Ex. xxxiii. 16. The fifty days from the offering of "the sheaf," covered all the time of grain harvest, and at the end of the harvest this feast was for "thanksgiving" and fitting offerings for the harvest just reaped. It lasted only for a day. The offerings are "waved," offered before the Lord, as distinguished from offered on the altar. No leaven could be had on the altar. Laving animals of a "wave-offering," it is said, were led to and fro before the Tabernacle, in a solemn form. By this service gratitude was stirred up and expressed, the first fruits given to God sanctified all the rest. Hence Christ "the first fruit," gives a character to all the rest, 1 Cor. xv. 20, 28. See also, Rom. xi. 16; James i. 18; Rev. xiv. 4. From Num. xxviii. 26, 27, it appears that yet other sacrifices were offered on this day, as additions to the daily sacrifice.

III. THE FEAST OF TABERNACLES, v. 33-36, began at full moon, like the Passover, v. 33; lasted seven days; had a holy convocation on its first day, and after it, came another such, v. 36; the days between being each marked by "an offering made by fire unto the Lord." This eight day had a peculiar name among the Hebrews, meaning probably, "closing festival," rendered "solemn assembly" in our version. That phrase might describe any final meeting, but especially that of the year.

The details of sacrifices for this week are given in full in Num. xxix. 12-38. The mode of keeping the feast by the people is described in v. 40. The people took the boughs of such trees as were employed for covering huts or sheds, and carried them in their hands and dwelt under them seven days, in remembrance, as v. 43 shows, of the dwelling in booths after their deliverance from Egypt. True, the people lived in tents in the wilderness, not booths, but the idea in both is, the unsettled wandering life, and Hosea xii. 9, fixes this connexion.

The question will arise "of what use can these details regarding the Jewish feasts, be to us?" Various replies may be given, such as:

1. The continuous observance of these feasts is a proof of the truth of Old Testament Scripture. It is hard to think how they could have been begun, except by a people who felt that God was speaking to them, and truly. (Imagine the difficulty of getting all the people of a state to go for a week to the capital to commemorate an event of which they never heard, such as a victory over the Russians.)

2. Many points in the New Testament turn on knowledge of Jewish feasts. See Acts ii. 1.

3. God's will always has been that his people should remember his mighty acts, Passover, Tabernacles. See Eph. ii. 11.

4. His goodness is to be praised and enjoyed with general cheerfulness. His service is not a hard yoke, nor a gloomy bondage. See the stranger's treatment at the harvest home of Pentecost. Deut. xvi. 11, 14.

5. The Passover showed the people, as divided off from all nations, God's redeemed family; Pentecost, as under law to him, and living by his goodness, and the feast of Tabernacles, as led by him, and in a true sense always pilgrims and strangers on the earth.

SUGGESTIVE TOPICS.

The number of "set feasts"—the difference between these three and the other two—names—why—so called—when the Passover instituted its uses—its time—as to field labour—as to the season—Pentecost—how the name comes—its meaning—old Testament name—its uses—the offerings—the period as to labour—the feast of Tabernacles—why so called—why kept—in what way—the time—meaning of "holy convocation"—use—how the stranger affected—influence of these feasts—tone of Jewish religion—their interest to us—lessons they illustrate.

Each moment of time is one of the successive and separate letters of the alphabet which go to make up the great book of eternity. And eternity being the sum of all moments, and therefore the residence or locality of God in the higher sense, we are thus learning the letters of that book in which will be written out all truths and destinies for ourselves. To lose a moment by being out of harmony with the facts and requisitions of the moment is to lose a letter out of the great book, and thus to lose something of its infinite and eternal meaning.

Our Young Folks.

The Little Cheat.

BY ELIZABETH OAKES SMITH.

Now, Kitty, look up in my face,
I've something grave to say;
The little mouse-hole is a place
Where you delight to stay.
You sit there blinking in the light,
And never stir a paw.
To cheat, Miss Kitty, is not right,
It is against the law.

You think your mouse will not know
That you are sitting there;
To cheat a dear little mouse, indeed,
Is hardly fair.
You need not look so sleek and nice;
Your naughty ways I know:
You sit whole days and watch for mice;
Go, little cheater, go!

—Our Dumb Animals.

Do You Hear That.

A New Orleans paper tells us of a printer who, when his fellow-workmen went out to drink beer, put in the bank the exact amount he would have spent if he had gone with them to drink.

He did this for five years. He then looked at his bank account, and found that he had laid up five hundred and twenty-one dollars and eighty-six cents.

In five years he had not lost a day because of sickness. Three out of five of his fellow-workmen had in the meantime become drunkards.

The water-drinker then bought out the printing office; and in twenty years from the time he began to put by his money he had laid aside a good many thousands of dollars. The story teaches a lesson which every little boy should lay to heart.—Youth's Companion.

Amy's Composition.

"Our teacher gives us such absurd subjects for composition," said Amy with a pout, as she opened her portfolio one evening in a very dissatisfied manner. "What do you think she has given us this time, aunt Edith? It is just 'shoes.'"

"A very good subject, I should say. The only trouble will be in bringing your materials into a small enough compass."

"Why, I am sure I cannot write a dozen lines on it. What is there to tell, except the different kinds that are made, and what they are used for?"

"Well, just sharpen your pencil, and begin to set down those we can readily think of."

"First then, I will put down leather shoes, for these are the most common, and would you mention the different sorts of leather, morocco, kid, goatskin, and all those?"

"Yes, I think so, and you must not forget calf and cowskin too. Our farmer folks would be badly off without them. There are various imitations of leather also, made into shoes which look very fair until worn. You had a pair of baby shoes once, which were very pretty, but proved to be made of paper. You kicked the side off from one the first afternoon you wore it."

Amy laughed, but said she guessed she would not put that incident in; then she went on with her heads "India rubber shoes, and satin, and velvet, and cloth, and carpet—why I did not think there were so many kinds."

"You have not mentioned wooden shoes."

"Are there such things?"

"O, yes, they are very common all over Europe. Poor people usually wear them there, they are cheap, and light and durable. Many people have urged the poor in our country to try them. Wooden shoes with enormously thick soles are worn in the great heat, and even those are quickly destroyed."

"Then there are iron shoes for horses, and sled runners, and other things, I dare say." So they went on until they had quite a long list of the different sorts of shoes.

When enumerating their uses, Ann Edith made them all laugh by her description of old Mrs. Morgan's shoes for her heels. All summer long the poor things trotted around in the garden with little bags of soft leather on their feet, so they could not scratch up the vegetables. It must have been very aggravating; but I guess, on the whole, they enjoyed themselves as well, if not better than they would shut up in at close pen all summer.

"I saw some rubber shoes last fall put to a use you would hardly guess," said aunt Edith. "I was in the Mercantile Library, and saw that all of the chairs had on rubber shoes to keep them from shuffling about and disturbing people who were reading. It was a very comfortable arrangement too, and saved a great deal of wear and tear in the course of a year. I have frequently thought of it since, when I have been in some places, and have heartily wished the same fashion might spread into private households."

"I think I shall make out a composition, after all," said Amy, quite good humoredly, as she folded up her paper and laid it carefully away. "Many thanks to you all for your suggestions. No I have the bones it will be quite easy to build the bird."

And so she found in the end that she had too much, rather than too little to say on the dry subject, and concluded in future not to find fault with her teacher's choice until she had turned the subject well over, and looked upon it on all sides.

I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.—Sir Wm. Jones.

Select Reading.

When a Christian dies, he does not enter into the joy which God gives, but the joy which God enjoys. It is not a gift but a partnership which the Lover receives.

Dutch bulbs are still in the front ranks. Hawera florists are exhibiting in Bremen, with great acceptance, their blooming hyacinths and crocuses, among them many varieties and colours never before seen in Germany.

Infinite toil would not enable you to sweep away a mist; but by ascending a little way you may often look over it into the light. So is it with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—Arthur Helps.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitates it, involving constant wear and tear.

The University Library of Strasburg has received an augmentation of 80,000 volumes during the past year, and now numbers about 300,000 in all. One half of this large increase has been obtained through public and private donations. The library is twice as rich as before it was burned.

As one sensibly remarks, Making a profession of religion is like enlisting in the army. It is very easily done, and is at the most only a promise. Whether the promise is kept depends on how the recruit behaves, whether he endures hardships as a good soldier, and fights bravely, and follows wherever his Captain leads.

The Presbyterian Church of Amherstburg held its annual meeting on the 6th instant. The Treasurers report read to the meeting showed the sum of \$322.85 had been paid or strictly congregational purposes, and for the Schemes of the Church the sum of \$39.75. Making a total payment of \$362.60 by a congregation of 21 members. This is at the rate of \$17.22 per member.

The genius of the Gospel is liberality. Itself the most amazing instance of the divine munificence, its advent into a human soul is marked by an instantaneous expansion of its feeling and affection. When it comes in its fullness and tells in its power, the churl becomes bountiful, and the miser turns out a philanthropist, and the sluggish issues forth a sleepless evangelist.—J. Hamilton.

BRING THEM TO ORDER.—One of the sins of parents that will be visited on their children on the third and fourth generations is the prevailing license given them to slight the services of the sanctuary. Unless our children are brought into the house of God, they will not be likely to resort to it as they advance in years, and losing the advantages of early impressions from the Gospel, it will not be strange if, later in life, they become inaccessible to its appeals.

An honest desire to know the way of life is the best qualification to learn of Him who speaks as man never spoke. Because as a little child, conscious of weakness, and willing to be instructed, as you will learn from the divine Teacher a higher wisdom than was ever taught in the most renowned schools of human philosophy. Receive the word of Christ as a personal message to your heart; appropriate to yourself the merits of His death as fully as if you were the only sinner in the world for whom He died, and you will easily learn how to be saved.

DON'T GIVE LIQUOR TO CHILDREN.—One of the first literary men in the United States said to a writer, after speaking on the subject of temperance:—There is one thing, which, as you visit different places, I wish you to do every where, that is to entreat every mother never to give a strong drink to a child. I have had to fight as for my life all my days to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of liquor for anything. Warn every mother, wherever you go, never to give a drop to a child.

At the ordinary meeting of the Established Presbytery of Glasgow, recently the Clerk said that after last meeting he wrote out reasons and dissent and complaint from the decision of the Presbytery. Since their last meeting he had thought seriously over what had fallen from the Professor of Divinity on that day, giving great weight to the opinion he then expressed. He had since then learned from the newspapers that the same sermon, at least a sermon preached from the same text, though very much modified, had been preached by Dr. Caird in Edinburgh. On these grounds, after mature deliberation, he had made up his mind not to prosecute Dr. Caird and to withdraw the reasons which were then on the table.

MANNERS for the household, and manners for the public; all sweetness for the stranger, but carping, and complaining, and fault-finding for those at home—the very ones whom we should look for care and help in case of sickness and dangerous accidents. Out upon such double characters—such unmanly, such unwomanly, such miserably mean hypocrites! If you have one spark of love cherish it as you would an expiring life; kindle it into some holy flame, and come out in the magnanimity of your nature into the sunshine of a more loving heart, of a more kindly countenance, of a more smiling face, and eyes all twinkling with fun and merriment; joyous sunshine will then dissipate the sombre clouds of the household, the children, and servants, and you yourself will be a thousand times happier. Try it for a week, be more an angel in spirit, and as like a demon at heart, and you will be so pleased with the change that you will ever thereafter try to be an angel still.