

Spirit." And in this we may discern the secret of its success. It is said that one travelled many miles to see the sword of Scanderberg. When shown it he expressed disappointment at its appearance. No jewels adorned it; no special beauty rested upon it. Noticing his disappointment, the attendant said,—“Sir, you only see the sword. You see not the hand that used it.” So in the proclamation of truth, it is to the Spirit that we look for success. God will always honor his own word. We have no such an assurance concerning mere worldly wisdom. We remember a remark made concerning a certain sermon under which some one had been converted, that it was so poor the speaker was astonished at salvation following its utterance. Ah! the sermon was heard, the preacher was seen, but the Holy Spirit was not observed by the beholders.

Is it objected that, if the Bible contains the perfect truth, human teaching is no longer needful? We reply, that this is an erroneous conclusion. The truth is there, but all do not so readily or clearly apprehend it. Some more easily comprehend the meaning of the sacred writers, and God has laid it upon these to enlighten those, who, from any circumstances, are clear in their conceptions of truth.

We do not, therefore, plead for less critical examination of the Scriptures. We do not seek to lessen the laudable endeavor to present the truth eloquently and forcefully. But we do plead for greater faith in the power of God's word in convincing and converting the world. Our faith must not rest on forms, however good—on man, however holy—on appliances, however perfect. It is in the WORD as made powerful by the influence of the SPIRIT that we rest our hopes for victory.

A finished Bible, a finished atonement, an omnipotent Spirit, are ours. These are sufficient. They will never be increased.

## Scripture Lessons.

International Lesson Department, 1874

SECOND QUARTER—LESSONS WITH MOSES.

SUNDAY, MAY 3, 1874.

LESSON V.—THE FIVE OFFERINGS.—Lev. vii. 37, 38.

GOLDEN TEXT: Heb. ix. 28.

Berean Notes on the Lessons.

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### I. GENERAL STATEMENT.

B. C. 1490. Israel still encamped at Sinai. First month after the dedication of the tabernacle. The book of Leviticus, from which two of our lessons are now taken, is so called because it relates chiefly to the laws, rites, and ceremonies connected with the Levitical priesthood.

### II. EXPOSITIONARY NOTES.

1. BURNT-OFFERING AND CHRIST. Among the Israelites all OFFERINGS, or sacrifices, had their fullest significance in the one great OFFERING of Christ, the “Lamb of God.” Heb. ix. 28. BURNT-OFFERING. From the Hebrew signifying to ascend. The offering went up to the Lord in a flame. Read Exod. xxix. 38-46. Two lambs were “burnt” daily: (a) Morning and evening; (b) upon the altar at the entrance of the tent, (tabernacle); (c) a “continual” offering; (d) an acknowledgment that the life of the people belonged to God; (e) an act of worship (f) reminding Israel of their sins and need of atonement; (g) a voluntary sacrifice. Lev. i. 3. (h) The entire consuming of the victim indicate the entire dedication of the offerer. (i) Offered with “flour,” “oil” and “wine” (comp. Gen. xxxv. 14; Num. xv 5; Exod. xxx. 9); signifying that consecration to God must manifest itself in a holy life and conversation. (j) Every victim must be “clean” “unblemished.” (k) The whole burnt-offering typified Christ, whose offering was “a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” Isa. liii. 5-11; John. x. 17, 18; Heb. ix. 14, 28. When Christ is fully accepted, the believer is pardoned, justified, sanctified; and upon his entire life is graven, HOLINESS TO THE LORD. See Mark xii. 33; Hebr. x. 8-10; xii. 14; Rom. xii. 1, 2.