

SCHOLARS' NOTES.

(From the International Lessons for 1881, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON I.

Oct. 2.]

FREE GIVING.

Exod. 35: 25-35.

COMMIT TO MEMORY VS. 23.

25. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26. And all the women whose heart stirred them up in wisdom spun goats' hair.

27. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breast-plate;

28. And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30. And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31. And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32. And to devise curious works, to work in gold, and in silver, and in brass,

33. And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

GOLDEN TEXT.—God loveth a cheerful giver. 2 Cor. 9: 7.

CENTRAL TRUTH.—All are stewards.

INTRODUCTORY.—After Israel's idolatrous sin, the Lord heard Moses' prayer in behalf of the people. He renewed the tables of the law and his covenant with the nation, and also his instructions concerning the Tabernacle and worship of the people. Moses communicates these to the assembled Israelites, and they at once prepare their contributions for the building and its furniture.

TO THE SCHOLAR.—Notice that everybody gave something to the Lord's cause, and each one according to his means and ability. Do you give with a like spirit and liberality?

NOTES.—BEZALEEL, ("in the shadow of God") of the tribe of Judah, son of Uri, and grandson of Hur, Exod. 31: 2, therefore was of the same family from which King David was descended, 1 Chron. 2: 50, 51, cf. Ruth 1: 21. He was the chief artist to whom was committed the fashioning and supervision of the ornamentation, etc., of the Tabernacle. His special work was in metal, wood and stone.—AHOLIAB, ("tent of his father"), of the tribe of Dan, and son of Ahisamach, Bezaleel's assistant, to whom was specially entrusted the fashioning of the textile fabrics, weaving, embroidering, etc.—EPHOD, ("vestment," the distinctive garment of the high-priest, woven of twined linen and wool in three colors, blue, purple and scarlet. It consisted of two parts, one covering the back, the other the front, from shoulder to waist. On each shoulder these parts were clasped together by a large onyx stone, while a girdle of the same material with it, girded them at the waist, Exod. 28: 6-12.—BREAST-PLATE, "ornament," a piece of the same material as the ephod, two spans long and one wide, doubled over so as to form a square-shaped kind of bag. It had, fastened upon it, 12 precious stones, and was worn on the breast of the high-priest over the ephod, Ex. 28: 15-30.

EXPLANATIONS.

LESSON TOPICS.—(I.) GIVERS AND THEIR GIFTS. (II.) WORKMEN AND THEIR WORK.

I. GIVERS AND THEIR GIFTS.—(25-29) WISE-HEARTED, see 28: 3; comp. Prov. 2: 6; 1: 7; SPIN, the women spun the raw wool and flax into yarn, and then dyed it and gave it to Aholiab; BLUE, PURPLE AND SCARLET, it was probably wool that was thus dyed, not the flax for linen. Dyeing was fully understood and practiced by the Egyptians, and therefore also by the Israelites; GOATS' HAIR, coarse cloth made of this was much used in the east, and also by the Romans, for tents; RULERS, see 1 Chron. 29: 6. Being the wealthier, they gave the more costly gifts; ONYX, a precious stone often mentioned in Scripture, Gen. 2: 12; 1 Chron. 29: 2; Job 28: 16; Ezek. 28: 13; of different colors; valued for engraving; used as shoulder clasps of the ephod, and one of the 12 stones in the breast-plate, Exod. 28: 9, 20; SPICE, the spices used in making the anointing oil and incense are mentioned in chap. 30: 23, 24, 34; OIL FOR THE LIGHT, i.e., the candlestick and lights in the Tabernacle; this oil was made from olives beaten in a mortar; ANOINTING OIL, for its components and use, see Exod. 30: 23-33; SWEET INCENSE, see 30: 34-35, burned on the golden altar of incense. Bezaleel, and later, the sons of the priests, 1 Chron. 9: 30, were the only ones allowed to prepare this holy oil and incense; WILLING, voluntary.

II. WORKMEN AND THEIR WORK.—(30-35) CALLED, see 31: 1-3; BEZALEEL, see Notes; WISDOM, good judgment; KNOWLEDGE, experience; IN ALL MANNER OF WORKMANSHIP; technical skill; CURIOUS WORKS, works of skill, or art; TO MAKE, to work in; THAT HE MAY TEACH, to instruct others, those under them, in their work; AHOLIAB, see Notes; ENGRAVER, or skillful workman; comp. 1: 5; CUNNING WORKMAN, or skillful weaver; Heb., "reckoner." The curtains and veil of the Tabernacle, the ephod and breast-plate, with their curious figures, were all woven, like our tapestry, and are called "cunning work"; EMBROIDERER, needle-worker; he

stitched designs in colored thread, or sewed colored figures upon cloth; WEAVER, he worked with the loom, with materials of only one color.

TEACHINGS:

- (1.) Everyone should give to the Lord's cause, according to his means.
- (2.) If you have no money, give time, labor and skill.
- (3.) Knowledge and skill in the arts and sciences, and in everything comes from God, and should be used for him.

LESSON II.

Oct. 9.]

THE TABERNACLE.

Exod. 40: 1-16.

COMMIT TO MEMORY VS. 9-11.

1. And the Lord spake unto Moses, saying, 2. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3. And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the congregation.

7. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8. And thou shalt set up the court round about and hang up the hanging at the court gate.

9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy.

11. And thou shalt anoint the laver and his foot, and sanctify it.

12. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him: that he may minister unto me in the priest's office.

14. And thou shalt bring his sons, and clothe them with coats:

15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16. Thus did Moses: according to all that the Lord commanded him, so did he.

GOLDEN TEXT.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Exod. 40: 34.

CENTRAL TRUTH.—The Lord gives access to himself.

INTRODUCTORY.—The chapters between the last lesson and this give a detailed description of the making of the Tabernacle, its furniture, and all belonging to it. It took nearly six months to finish all this; then, on the first day of Aulb, 40: 17, about one year after the departure from Egypt, it was formally reared up, and became the place of manifestation of the Shekinah, the visible presence of the Lord, 40: 33, 34.

TO THE SCHOLAR.—Read carefully the Daily Readings of this lesson, and study the symbolical meaning of the various parts and pieces of the furniture of the tabernacle.

NOTES.—TABERNACLE, the "tent or movable dwelling-place," was a tent placed in an enclosure or court 75 feet wide and 150 feet long, formed by curtains or canvas screens, supported by brass pillars 8 feet high. The tent was 22 feet high in the middle, and 7 feet at the sides, its length being 60 feet, and its width 30 feet. Over the tent-cloth of goats' hair was spread another covering of red rams' skins, and over this, along the central ridge, one of "badgers' skins," 26: 14, or rather a kind of seal skin. The Tabernacle itself was formed of walls of acacia wood 15 feet high, 15 feet wide, and 45 feet long, with rich hangings of women and embroidered work. It was divided by a rich curtain or veil into two apartments. The larger was called the Holy Place. The smaller, taking up the western end, a room 15 feet square, was the Holy of Holies, which only the high priest could enter once a year.—AARON see Notes, Lesson IV., Third Quarter.

EXPLANATIONS.

LESSON TOPICS.—(I.) THE FURNITURE. (II.) THE CONSECRATION.

I. THE FURNITURE.—(1-8) FIRST MONTH, Nisan or Abib, our March or April; THE CONGREGATION, "meeting"; ARK OF THE TESTIMONY, a box or chest of acacia wood overlaid with gold, and containing the tables of the law given to Moses on Sinai, which were also called the testimony. It was 3 feet long by 2 feet high and wide. It was the mark and pledge of God's presence with Israel. Covering its top was the mercy-seat, a plate of gold, having upon it the figures of the cherubim; it was the symbol of reconciliation; COVER, ETC., probably refers to the drawing of the veil or curtain that separated the Most Holy from the Holy Place; TABLE, of shew bread, stood in the Holy Place on the north side, and had on it 12 cakes of unleavened bread, Lev. 21: 5-9; CANDLESTICK, or lamp stand of pure gold, holding seven lamps, Ex. 25: 31-40, stood on south side of Holy Place; ALTAR OF GOLD FOR THE INCENSE, stood between the table and candlestick; made of acacia wood covered with gold, 3 feet high, the top 1 feet square; opposite the ark, but outside the veil; HANGING OF THE DOOR, "curtain at the entrance"; ALTAR OF THE BURNT OFFERING, called also the Brazen Altar, because covered with brass or bronze; 4 feet high, the top 7 feet square; stood in the court opposite the Tabernacle entrance, see 27: 1-8; DOOR, entrance, covered with a curtain; CONGREGATION, meeting; LAVER, a large bronze basin, between the Tabernacle and brazen altar, see 30: 17-21; HANGING, entrance curtain.

II. THE CONSECRATION.—(9-16) ANOINTING OIL, see Gen. 30: 23-25; ANOINT, for how it was done see Lev. 8: 10-12; TABERNACLE, not the Tent; VESSELS, utensils, means all the furniture; MOST HOLY, see margin; HIS FOOT, the pedestal; SANCTIFY, set apart for a special purpose; AARON, see Notes; HIS SONS, see 28: 1; DOOR . . . CONGREGATION, "entrance of the tent of meeting"; WASH THEM, bathe their whole body. Ordinarily only their hands and feet had to be washed at the Laver, 30: 19; HOLY GARMENTS, see Lev. 8: 7-9; MINISTER, serve; ANOINT HIM, oil was poured on his head, Lev. 8: 12, and sprinkled over his garments, Lev. 8: 30; CLOTHE THEM, Ex. 28: 40-42; COATS, the common priests' official robe, of fine white linen, confined by a girdle, and having short sleeves; ANOINT THEM, and their garments just like Aaron, except perhaps that their heads were not anointed, 29: 21; EVERLASTING PRIESTHOOD, ETC., i.e., until its fulfillment in Christ. The priesthood was hereditary; this, our consecration, was therefore sufficient for all future generations.

TEACH.—Our bodies should be temples for the indwelling of God's Holy Spirit, 1 Cor. 6: 19, having

- (1.) The law of God in our conscience, Ps. 37: 31.
- (2.) Our hearts furnished with mercy and truth, Pro. 3: 3.
- (3.) Our lips touched as with a live coal from off God's altar, Is. 6: 6, and our spirits humble and contrite, Is. 57: 15.
- (4.) Our conduct regulated by God's Word, Ps. 119: 105.
- (5.) Our entire lives consecrated to his service, 1 Cor. 6: 20.

LESSON III.

Oct. 16.]

THE BURNT OFFERING.

Lev. 1: 1-14.

COMMIT TO MEMORY VS. 2-5.

1. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about the altar that is by the door of the tabernacle of the congregation.

6. And he shall flay the burnt offering, and cut it into pieces.

7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9. But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar; to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.

10. And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male without blemish.

11. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12. And he shall cut it into pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.

14. And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtlesdoves, or of young pigeons.

GOLDEN TEXT.—So Christ was once offered to bear the sins of many.—HEB. 9: 28.

CENTRAL TRUTH.—Access to God is by the atonement.

INTRODUCTORY.—The Book of Leviticus, the third book of the Pentateuch, is so called because, with the exception of chapters 8-10, which are historical, it treats of the Levitical regulations and laws of service, living and worship. It was written by Moses, though probably not all at once, perhaps mainly while the Israelites sojourned at Mt. Sinai. It is in close connection with Exodus on the one hand and Numbers on the other.

NOTES.—OFFERING. The offerings of the Hebrews were of two kinds: bloody offerings, consisting of oxen, goats, sheep, pigeons or doves, and bloodless ones, consisting of flour, oil, wine, etc. The bloody or animal offerings were of three kinds: the Burnt Offering, in which the whole victim was consumed by fire; the Peace Offering, in which part was burned, and part eaten by the priests, and part by the officers; and the Sin Offering, in which it was part burned and part eaten by the priests. The bloodless, or vegetable offerings, always accompanied the Burnt and Peace Offerings. They were of two kinds: Meat (or vegetables) and Drink Offerings for the Brazen Altar; and Incense and Meat Offerings for the Holy Place. All that was not burnt or poured upon the altar fell to the lot of the priests.

EXPLANATIONS.

LESSON TOPICS.—(I.) THE OFFERING FROM THE HERD. (II.) THE OFFERING FROM THE FLOCK.

I. THE OFFERING FROM THE HERD.—(1-9) TABERNACLE OF THE CONGREGATION, tent of meeting, see Lesson II., Notes. The Lord had now taken up his habitation within it, Exod. 40: 34; IF ANY MAN, the offering was to be a free-will act prompted by each one's feeling of the need of sacrifice; a symbol of the submission of man's will to God. There were also offerings made obligatory by the law; 4: 1-3; OFFERING, see

Notes; BRING AN OFFERING, ETC., read thus, "If any man bring an offering unto the Lord of the cattle (or beasts), ye shall bring your offering of the herd, etc." A MALE, not younger than a week, 22: 27; nor older than 3 years, Gen. 15: 9; WITHOUT BLEMISH, "perfect," cf. 1 Pet. 1: 19, without defect or sickness of any kind; SO CHRIST was bodily and spiritually; OF HIS OWN VOLUNTARY WILL, better "for his (God's) acceptance"; DOOR OF THE TABERNACLE, entrance of the tent, i.e., in the court, where the altar stood; LAY UPON THE HEAD, this was always required; it identified the offerer with his offering; ATONEMENT, reconciliation; SHALL KILL, the offerer should do so, verse 11; BLOOD, it was caught in a bowl by a priest; SPRINKLE, or throw, pour; FLAY, skin; the hide belonged to the priests; HIS PIECES, its proper portions; SONS OF AARON, i.e., priests; PUT FIRE, stir or rouse the fire, for the fire was from heaven, 9: 24, and all other was prohibited, 10: 1; INWARDS, bowels, symbolical of inward purity, and LEGS, of holy walk; WATER, from the laver; SWEET SAVOUR, pleasing smell, cf., Eph. 5: 2, expressing offerer's piety.

II. THE OFFERING FROM THE FLOCK.—(10-14) SHEEP, of the east are larger than ours, with fatty tail, that often weighed 50 pounds; SHALL KILL, ETC., the offering of sheep and goats was probably the same in detail as that of the bullock, verses 1-9; ALTAR NORTHWARD, north of the altar, in the court; BEFORE THE LORD, in front of the Tabernacle; FOWLS, allowed to be offered by those too poor to offer oxen, sheep or goats. Yet all the offerings were of such as were owned in property, and were valued and useful for food; TURPLEDOVES, were a wild pigeon that flew in large flocks, but only at certain seasons of the year; YOUNG PIGEONS, which were domesticated, could therefore be used in place of the dove.

TEACHINGS:

- (1.) Our offerings must be voluntary or they are worthless.
- (2.) All offerings of property must be preceded by the offering of ourselves to God.
- (3.) By faith we offer Christ as a perfect sacrifice to God for our atonement.
- (4.) God will not accept from us what we do not value; he is worthy of our best.

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