

What the Owl Said.

Whooot! whooot! toot! toot! whooot!
O! I blink and I wink and I think,
And I think and I wink and I blink,
I sit in a tree and study to be
Deep versed in birds' wise philosophy.
Toot! toot! whooot! whooot! toot!

I gaze at the moon with great big eyes,
And the more I gaze the more I grow wise.
I blink and I ponder the whole night through,
Yet never a word will I tell to you
But whooot! whooot! toot! toot! whooot!

I know the history of every bird,
And the name of many you never heard;
I know why the turkeys of Job were poor,
Though Job himself was as rich as a Moor;
I know why bats sleep with heads hanging
down,

And other strange things with equal renown;
But I cannot tell you all if I try,
So I will simply continue to cry,
Whooot! whooot! toot! toot! whooot!

LESSON NOTES.

B.C. 1490] LESSON VI. [Aug. 5

THE BURNT-OFFERING.

Lev. 1. 1-9. Memory verses, 4, 5.

GOLDEN TEXT.

The Lord hath laid on him the iniquity of us all. Isa. 53. 6.

OUTLINE.

1. Man's Offering.
2. God's Atonement.

TIME AND PLACE.—Same as in the previous lesson.

CONNECTING LINKS.—After the erection of the tabernacle and its dedication, Moses, still under God's direction, kept the people at Sinai while he rehearsed to them the laws by which their formal acts of worship were to be regulated. These were recorded in the book of Leviticus, and the present lesson, with the two which follow it, is concerned with them.

EXPLANATIONS.—*Tabernacle of the congregation*—Rather, "tent of meeting." *Burnt sacrifice*—So called because the whole was burned, and no part eaten by the priests or the offerer. *Without blemish*—Without any defect of any kind, not even the smallest. Among the Egyptians the animal was examined by the priest, and his certificate was affixed in wax to the horns of the beast, and no other could be substituted. *Put his hand upon the head*—This was to show that he was identified with the animal. *Accepted . . . to make atonement*. The act was symbolical, and was a picture of the way God would bring a man into harmony with himself through an entire consecration of life.

QUESTIONS FOR HOME STUDY.

1. *Man's Offering*.
Where do we find the first trace of history of the idea of making an offering to God?
How widely spread among the oldest nations is this idea of sacrifice?
What does it hint concerning the original revelation?
Why should animal offerings be more acceptable than the fruits of the ground?
What was the one condition made as to the manner of the offering here mentioned? ver. 3.
What kind of an offering was it to be?
1. As to its perfection? 2. As to its value?
What two great purposes was it to serve?
1. In respect to God? 2. In respect to himself?
2. *God's Atonement*.
What is meant by the word atonement?
Why is this called God's atonement?
How was the symbolic act to be performed by which the offering took the offerers' place as sinful?
What was signified by the utter burning of the offering?
What was the whole ceremony designed to teach? Heb. 9. 11-14.
How did the whole burnt-offering represent Christ? Heb. 9. 28.

PRACTICAL TEACHINGS.

The Israelite offered sacrifices of the herd and of the flock. What do we offer?
The Israelite offered voluntarily. And we?

The Israelite laid his sins on the doomed animal. And we?

The sin of the Israelite was typically consumed by fire. And ours?

We live in a better day.
Christ has been sacrificed for us. We must accept.

God gave him freely for us. We must believe.

"The Lord hath laid on him the iniquity of us all." Do we realize it?

"The sacrifices of God are a broken spirit."

HINTS FOR HOME STUDY.

1. Learn what you can from Bible dictionaries or from history of the ideas concerning sacrifice among the nations.
2. Read this particular lesson over and over till you can tell all there is in it without reference to the book.
3. Write two questions upon ver. 3 and two upon ver. 4 and two upon ver. 9.
4. Read the ninth chapter of Hebrews carefully to get the New Testament idea of what this all meant.
5. Try to place yourself, in imagination, in the place of the Israelite, and examine your own heart to see if you could or would do what he had to do, and did. Then come to the present reality. Have you met your duty as well as he met his?

THE LESSON CATECHISM.

1. How did God teach the people to confess and put away their sins? By whole burnt-offerings. 2. What was the spirit in which the offering must be brought? It was to be offered voluntarily. 3. What kind of an offering was it to be? An offering without blemish. 4. What would be the effect of such an offering truly made? It would be accepted as an atonement. 5. How is it that we can say that Jesus has taken the place of the burnt-offering for us? Because, "The Lord hath laid on him," etc.

DOCTRINAL SUGGESTION.—Consecration.

CATECHISM QUESTION.

6. Is then the soul of man created to live for ever? It is immortal, and will not die as the body dies.

Ecclesiastes xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

THIRD QUARTER.

B.C. 1490] LESSON VII. [Aug. 12

THE DAY OF ATONEMENT.

Lev. 16. 1-16. Memory verse, 16

GOLDEN TEXT.

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

OUTLINE.

1. The Sin-offering.
2. The Sin-bearer.
3. The Sprinkled Blood.

TIME.—Same year as the previous lesson, but later.

PLACE.—Same as before.

CONNECTING LINKS.—After the giving of the law for this burnt-offering Moses had gone on giving various laws connected with their worship, and with their manner of life, as they had been revealed to him by God. At the close of this series of instructions he publicly consecrated Aaron and his sons, and clothed them in robes and insignia of the priestly office. A week passed by. Then Aaron and his sons began their first offerings. And now an awful lesson was taught to the people. Two of Aaron's sons dared to light the incense in their censers with fire not taken from the consecrated altar, and God in punishment for their impiety flashed forth upon them in fire and blasted them. They were buried without mourning for them by their brethren, but all Israel joined in a wailing over the anger of the Lord. And now we come to our lesson.

EXPLANATIONS.—*Holy place within a veil*—Often called the holy of holies. *Appear in the cloud*—This was the mysterious symbol of God's presence which accompanied them for forty years. *Holy place*—(ver. 3) Here it means the sanctuary, or sacred inclosure and not the holy of holies. *Linen mitre*—Or peculiar cap to be worn for this occasion. *Cast lots*—Two lots only were placed in the box, one inscribed "for the Lord," the other, "for the scape-goat." The high-priest put both of his hands at once into the box, and took one lot in the right hand and one lot in the left, and placed them upon the heads of the goats, thus deciding which was for the Lord and which the scape-goat.

QUESTIONS FOR HOME STUDY.

1. *The Sin-offering*.
What was the sin-offering? see Lev., chaps. 1 and 5.
For whom was the sin offering that is here mentioned to be made?
What restriction was placed upon Aaron in his approaches to the presence of God?
What principle is plainly established by the requirements made of Aaron?
Does consecration to the highest religious office nowadays exempt one from sin?
Can the Romanists find here any ground for the doctrine of papal infallibility?
Who is the only one who has never been required to make a sin-offering for himself?
2. *The Sin-bearer*.
What is meant by a sin-bearer?
How were the sins of the people to be typically borne?
Describe the method of selecting the scape-goat.
What ceremony was to attend the bearing away of the people's sins by the goat? vers. 21, 22.
When only could this be done? ver. 23.
How did Christ illustrate in his life and death the ceremony of the law? read Heb. 10.

3. *The Sprinkled Blood*.
What ceremonies followed the choice of the scape-goat?
How was Aaron to protect himself from danger in entering the most holy place?
What was all this designed to teach regarding God?
Where was the blood of sprinkling first to be used?
For whom was this offered in token of penitence for sin?
What difference was there between the sprinkling first made and the second?
Of what was the sprinkled blood a sign?
What is the great law concerning remission of sins? Heb. 9. 22.

PRACTICAL TEACHINGS.

See God's wonderful care for his people. See how careful God would have us be as we approach him.
Aaron could only come once each year. We can come any day.
Aaron could only come after a long careful ceremony. We can come just as we are. We have no sin-offering to make. God asks only obedience.
Our sin-bearer is always at hand. We do not have to cast lots for him.

HINTS FOR HOME STUDY.

1. These lessons are hard. But every senior student ought to master them. Read chaps. 1-7 carefully to see the different offerings.
2. Compare them one with the other. See which sacrifices were all burned; which were partly burned; which were partly eaten; which were partly burned without the camp.
3. If you will master this subject now, it will greatly aid in after understanding of the Bible.

THE LESSON CATECHISM.

1. How was Aaron to approach God? With an offering for himself. 2. When was he to make an offering for the people? Only when he was himself pure. 3. What symbol did God provide to show how he would take away sin from his people? A goat called the scape-goat. 4. What was necessary before this scape-goat was led away? That an atonement be made. 5. What is the comment of the New Testament upon this? "Without shedding blood," etc.

DOCTRINAL SUGGESTION.—Separation from sin.

CATECHISM QUESTION.

7. What is the other part of man?
His body, which is flesh and blood, and will die.
Mathew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

God, like his body, the light, is all about us, and prefers to shine in upon us sideways; we could not endure the power of his vertical glory; no mortal man can see God and live; and he who loveth not his brother whom he hath seen, cannot love his God whom he hath not seen.

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