

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 22.]

AUGUST, 1888.

[No. 8

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## The Sunday-School Banner

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THE MIRACLE AT THE BEAUTIFUL GATE OF THE TEMPLE.



VOL.

WAITING  
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# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXII.]

AUGUST, 1888.

[No 8.

### Power for Victory.

WAITING for him in the darkness,  
 Watching for him in the light;  
 Listening to catch his orders  
 In the very midst of the fight.  
 Seeing his slightest signal  
 Across the heads of the throng;  
 Hearing his faintest whisper  
 Above earth's loudest song.  
 Dwelling beneath his shadow  
 In the burden and heat of the day;  
 Looking for his appearing  
 As the hours wear fast away.  
 Shining, to give him glory;  
 Working, to praise his name,  
 Bearing with him the suffering,  
 Bearing for him the shame.

Art thou afraid to trust him,  
 Seeming so far away?  
 Wherefore, then, not keep closer—  
 Close, as he says we may?  
 Why, then, not walk beside him,  
 Holding his blessed hand;  
 Patiently walking onward  
 All through the weary land?  
 Passing safe through the mazes,  
 The tangle of grief and care;  
 Safe through the blossoming garden  
 Where only the world looks fair;  
 Crossing with him the chasm,  
 As it were, by a single thread;  
 Forging with him the river—  
 Christ leading as he had led.

Then up the heights of glory,  
 Unfollowed by death or sin;

Swift through the pearl-white portal  
 Thy feet may enter in.  
 Into the realm of music  
 Where not a note will jar;  
 Into the clime of sweetness,  
 Which not a breath will mar;  
 Where sighs are all out of hearing,  
 And tears are all out of sight;  
 And the shadows on earth are forgotten  
 In the heaven which has no night;  
 Where loss yields its long-lost interest,  
 And bitter its long-hid sweet;  
 And they sing, "Unto him that loved us,"  
 And lay down their crowns at his feet.

*Selected.*

### The Miracle at the Beautiful Gate of the Temple.

THIS picture is a copy of Raphael's famous painting. He has had to draw largely upon his imagination for the architecture of the "Beautiful Gate." He has certainly made a very admirable design. How striking the attitude and gestures of the apostles and of the poor lame man. We seem almost to see the scene described in the Acts pass before us.

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, AUGUST, 1888.

### Is Your Signal-Light Right?

It is twilight. The night is coming on. The signal-light is there between the shadowy woods and the hard iron track. There is a man climbing a ladder planted against the signal-post. He has gone up to inspect the signal. If every thing be right, as the trains come crashing on, the signal will be green. If there be danger, sharp and red will be the warning thrown out to the watching engineer in the locomotive-cab. What if the wrong signal be shown to a rushing train? The man on the ladder makes careful inspection. Several tramps coming down the track shout derisively at him. The man on the ladder is deaf. A friend approaches and argues that this care is superfluous. The man on the ladder is dumb. "You shall see me and hear me and assent to me," says this friend, climbing the ladder. The man on the ladder, though, is now blind as well as deaf and dumb. Hark, there comes the evening express thundering round the curve! Everything is all right," says the man on the ladder.

Teacher, what about your signal-light? The night of trial will come to your scholars, and just what are your teachings! Do you hold up Christ and him crucified, faithfully warning of righteousness, temperance, judgment, as the trains roll by? What if the signal be wrong? What if there be danger and you do not announce danger? Take out your ladder and examine your signal. Raise that old ladder that has seen such long service, Jacob's ladder, and in prayer look over your life, your teachings, your example. Get near to God in this

work of self-inspection. Let nothing divert you. Men may sneer. Men may say your care is unnecessary. Men may oppose you. Stay on your ladder. Be alone with God, deaf save to his voice, dumb save when he speaks, blind save when he moves. Before your scholars, show the needed signal-light!

Be faithful!

Quick!

The train is coming!—S. S. Journal.

### Studying the Word of God.

BY HOPE LEDYARD.

As I study the International Lessons week by week with teachers, I hear from all one story: "We explain the lesson, we are careful that even the youngest children should understand the connection. The vine-clad slopes of Judea, the luxuriant plains and hills of Galilee, the luscious fruits of Samaria, are all described again and again to the scholars, till, as in a certain primary class, the teacher has but to outline the river with its little lake of Merom, its larger lake or sea, and the sea into which it empties, when eager little voices cry out, 'the Jordan, the Jordan!'" But, how about that good old habit of memorizing the Scriptures? Surely we should not leave this part of the work undone! I am told again and again, "I have tried, but I can't get the scholars to study."

I know no other way but to ask the Lord to give you a true comprehension of the preciousness of his Word. I believe that a real love for the actual words of the Bible, a real delight in hearing them, by the teacher, will do more to make children study Bible verses than anything else. The younger the children are, the easier this is. It is a great mistake to teach only the Golden Text in the primary class. Think how many hymns the children learn—they might just as easily learn Bible verses.

I feel so deeply on this subject that, with the permission of my kind friend, the Editor, I mean to try, very simply, to show how little children can be taught a great deal of the Bible—over sixty verses during a quarter. In the first place, be sure every child is comfortable. It is not time lost to see that the cloaks are loosened, the warm hoods and mufflers taken off. Then be sure the children are brightened and have had plenty of change of position, before you begin. Motion songs are excellent for this. Then, talking as you work, print in various colors on the board, the verse you wish to teach. Ask the children how to spell each word. Print in capitals, for the little tots know every I and O, and watching for the familiar letters keeps them attentive.

Now that your sentence is printed, do not just hammer it into the children. Say, "Now let us say, 'In the beginning God created.' What a long word that yellow one is. Let's count on our fingers, 'Be-gin-ning.' Now say it all twice. Nellie's row may say it. The boys say it. Listen and see if I remember it." You

repeat it as if not quite sure, the children prompting you. "Let us count how many words—slowly." You point at each word. "That's right, count once more, faster."

Now rub out the text and say, "I will make a mark for each word as you say it." By this time almost any class will know the line, but if not, choose out different children, slow as well as bright ones, to say it. Then tell them you will turn your back, and see how many children are in the room by the way the text is said.

If the children are weary tell a very short story about how you learned verses, or something relating to the privilege of storing God's Word in our minds. You will not have to go through such a drill as I have described after one quarter of faithful teaching, for the children soon learn how to commit to memory, and will bring Bibles, big and little, to be marked, that they may be among those who learn extra verses.

Vary your ways of teaching. Have a color for Abram, another for Lot. When Abram's name occurs, show them the purple chalk and ask, "what name?" White having been our Lord's color all through the study of the Gospel, it has been very easy, by the use of white chalk, to make them understand the LORD is "this same Jesus."

Do not teach texts hap-hazard. At the beginning of a quarter, read the quarter's lessons through carefully. Having chosen your verses, tell the children what you expect of them. Plan for a pleasant review—if possible something a little different each time. For instance, one night it can be in the church with a present of an orange for each child on going home. Another time it can be a kind of reception in the Sunday-school room, with games and merriment for an hour, tea and cakes, and then the review.

This need not be confined to the primary class. Let the main school memorize a part of each lesson. Then let us teachers lead the way. Until you have memorized a lesson, you do not know freedom in teaching it.

ONE business man of Boston, in the course of less than a score of years, has had in his Bible class not less than two hundred young men; and of these more than fifty have united with the church while members of the class. A gentleman in Worcester, from whose class of twenty he has seen six become ministers and one a college president, has been for years in the habit of having them occasionally at his office after business hours. Another has seen some twenty-five of his class of young men join the church, whom he has been accustomed to invite from time to time to spend an evening at his home. We question if any business successes of these men will afford them so much satisfaction as the fruits of their work in the Sunday-school; and we have no doubt there are many business men who could find in similar labors a joy greater than they have ever known.

## Opening and Closing Service.

### OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences.  
*Supt.* Make a joyful noise unto the LORD, all ye lands.  
*School.* Serve the LORD with gladness;  
*Supt.* Come before his presence with singing.  
*School.* Know ye that the LORD he is God:  
*Supt.* It is he that hath made us,  
*School.* And not we ourselves;  
*Supt.* We are his people,  
*School.* And the sheep of his pasture.  
*Supt.* Enter into his gates with thanksgiving,  
*School.* And into his courts with praise;  
*Supt.* Be thankful unto him,  
*School.* And bless his name.  
*Supt.* For the LORD is good; his mercy is everlasting;  
*School.* And his truth endureth to all generations.
- III. Singing.
- IV. Prayer.
- V. Scripture Lesson.

### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.  
*Supt.* LORD, thou hast been our dwelling-place in all generations.  
*School.* Even from everlasting to everlasting thou art God.  
*Supt.* Let thy work appear unto thy servants,  
*School.* And thy glory unto their children.  
*Supt.* And let the beauty of the LORD our God be upon us;  
*School.* And establish thou the work of our hands upon us.
- III. Dismission.

### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to Judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

## INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

## B. C. 1490.]

## Lev. 1. 1-9.



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.

## LESSON VI. THE BURNT-OFFERING.

[Aug. 5.]

[Commit to memory verses 4, 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 best of the cattle, even of the herd, and of the flock.

5 And he shall kill the bullock before the Lord; and the priests, Aa'ron's sons, shall bring the blood, and sprinkle the blood round about upon 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 his pieces.

7 And the sons of Aa'ron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aa'ron'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-offering, an offering made by fire, of a sweet savor unto the Lord.

## General Statement.

It may seem strange to us, trained for eighteen centuries in a spiritual worship, that sacrifice should ever have been offered. But we find sacrifices in every nation of the ancient world: the cultivated Greeks, the warlike Romans, the uncivilized Celts and Britons, the Semites and the Egyptians, and even among the Aztecs of America in modern times. Either by revelation or by reason, men have always felt that an offering must accompany worship. We are not to suppose that the sacrifices of the Israelites were originally instituted by Moses as a new creation. The Mosaic ritual was the systematic arrangement of rites existing from the earliest ages. There were five great offerings among the Israelites, all having certain common ideas, yet each emphasizing its own thought. In common they taught the holiness of God, the sinfulness of man, the need of a mediator, and the doctrine of forgiveness through the shedding of blood. At the same time, the *sin-offering* showed the sinner's access to God, the *burnt-offering*, the consecration of the worshiper and his all, the *meat-offering* (properly the *food-offering*), thanksgiving to God, the *peace-offering*, communion with God, and the

*trespass-offering*, amends or expiation for wrong done to God or man. We have before us the burnt-offering, which showed, as did all the sacrifices, the principle of atonement, or reconciliation with God through a slain substitute, and thus prefigured Christ, the Redeemer of mankind, and the one offering for sin. But there was in this sacrifice another teaching also, that of entire consecration to God. We see the Israelite leading his bullock to the court of the tabernacle. He lays his hand upon the head of the offering, as presenting it in his stead to God, and in it as presenting himself. The knife glitters, the blood streams, the death-film gathers over the eyes, life has gone for life, the innocent for the guilty. The warm, crimson blood is poured around the altar's rim, mingling with the wood and soaking the ashes. The carcass of the slain beast, divided and washed, is laid upon the fire and consumed; and the worshiper standing by recognizes that *he* belongs to God, for his substitute has been offered in his name. Thus both atonement and consecration were taught by the burnt-offering.

## Explanatory and Practical Notes.

**Verse 1. The Lord called unto Moses.** Moses lived in a high spiritual state, and could see God and hear his voice when other men could not. Other prophets received divine messages in dreams or trances; but Moses "talked with God." See Num. 12. 8. **Out of the tabernacle of the congregation.** The rendering of the Rev. Ver. is far better, "tent of meeting;" for this was not the tabernacle of the congregation of Israel, but the tent of meeting with God. Humbert God had spoken from Mount Sinai; but, having taken up his dwelling-place among the people, he now spoke from the tent of meeting.

**2. Speak unto the children of Israel.** This command is addressed not to the priests, but to the people, since it does not refer to the daily offering, but to any sacrifice which an Israelite might present of his own accord. If any man of you bring. It was taken for granted that offerings would be presented, since the principle of sacrifice is as ancient and as wide-spread as the human race. (1) *Every man feels the need of access to God.* An offering. The Hebrew word is *Korban*, a technical word for any thing set apart to be given to God. See the same word translated "gift" in Matt. 15. 5. **Of the cattle.** The sacrifice was to be chosen from the domestic animals, those most closely associated with man, and those used for food, the ox, sheep, goat, or dove. (2) *The offering to God must represent the worshiper.*

**3. A burnt-sacrifice.** See the explanation of the five kinds of offering in General Statement. The burnt-offering could only be given by one who was already in fellowship with God; otherwise it must be preceded by a sin-offering. It represented the ideas of

entire consecration to God, though under this thought lay the general principle of atonement by the shedding of blood, common to all the sacrifices. (3) *Our atonement has been offered once for all. A male without blemish.* Perfect in all its parts and in its health; to indicate that God's claim is always to the first and the best; and to prefigure Christ, the Lamb of God, without blemish and without spot. (4) *Do we give our best of time, thought, and treasure to God, or only the fragments left after we and the world have been satisfied? Of his own voluntary will.* This may mean that the sacrifice, while directed, was not exacted, but left to the conscience of the worshiper to fulfill. But the Rev. Ver. reads, "that he may be accepted;" that is, that it may stand as his representative and give him acceptance before God, just to the measure in which he recognized its purpose. **At the door.** This must mean at the entrance of the court, where stood the altar of burnt-offering. **Tabernacle of the congregation.** As before, and in every other instance, to read, "the tent of meeting."

**4. He shall put his hand.** The sacrifice must be that of the worshiper in person. He might be the highest noble or the richest citizen, but he must come himself and lead his offering to the altar. **Upon the head.** As a token that he gave up the beast to God; as a recognition of the fact that he deserved to die, and that the beast died as his representative; and as a foreshadowing of his own personal entering into the great Sacrifice yet to come. **Accepted for him.** Accepted in his stead; but only accepted as he offered himself with it. Tradition says that this act was accompanied with the confession of sins and prayer for mercy. **To make atonement.** Literally, "a covering," as if to

hide the sinner from his just penalty and reconcile him with God. (5) *Every heart must seek God for itself.* (6) *We must lay our hand by faith upon Christ as our atonement.*

**5. He shall kill.** In the earliest ages the slaughter of the sacrificial animal was wrought by the worshiper himself; but in after times by the priest as his representative. It was done by cutting the throat while an assistant priest held a bowl to receive the blood. (7) *In the mystery of redemption, life must go for life, and the Saviour for the sinner. Before the Lord.* That is, before the place which God had chosen as his dwelling-place, the tabernacle. **The priests . . . shall bring the blood.** The blood was a symbol of the life. As Joseph Parlier says, "What does the shedding of blood signify? *Death?* No. It signifies the giving of life. This is a symbolic act, and the meaning is, we pour out our life in one libation of love." **Sprinkle the blood.** Rather, "shall throw, or cast the blood." It was thrown upon the crown of the altar in such a way as to surround the fire; and it then ran down a channel at one corner of the altar. Thus was impressively taught that without the shedding of blood or the surrender of life there is no remission of sins. (8) *He who would have a salvation must seek to outside of the Bible, of which every page is crimson.*

**6. He shall flay.** The worshiper in earlier times, but a Levite in later times, skinned the animal; and the skin was the requisite of the officiating priest. **Cut it into his pieces.** Rev. Ver., "his pieces." The parts into which it was divided are named in verses 8, 9, the head, fat, inwards, and legs. "Thus was signified the laying open to the eye of God the inmost being of the offerer."—Smith.

**7. The sons of Aaron.** The ordinary acts of sacrifice were conducted by the subordinate priests, **shall put fire.** Not by kindling it, for the fire on the altar had descended from heaven, but by replenishing it with fresh fuel and stirring it up. **Lay the wood in order.** After the fire had been quickened, sufficient wood was laid upon it to consume the offering.

**8. The priests.** The text seems to indicate the work of the offerer and the priests separately; and the Jewish writers say that five things were done by the offerer—the laying on of hands, slaying, skinning, cutting up, and washing the inwards; and that five were done by the officiating priest—catching the blood, sprinkling it, quickening the fire, laying on the wood, and laying on the offering. But in after times the entire service was performed by the priest in the presence of the worshiper.

**9. But his inwards and his legs.** These were not to be burned until they had been cleansed, that nothing filthy might pollute the altar. It was also a custom, mentioned elsewhere, that all the pieces laid on the altar were first covered with salt. **The priests shall burn all.** All must be consumed, to express entire consecration on the part of the offerer, entire acceptance on the part of God, and the fulness with which Christ gives himself up in our stead. (9) "We must never reckon that *lost which is laid up for God.*"—M. Henry. **A burnt sacrifice.** The original word means "that which ascends." We are not to think of it as being destroyed in the fire, but, according to the Hebrew conception, as ascending with the flames toward heaven. **Of a sweet savor.** Not that the odor of the burning flesh was sweet-smelling; but that which it represented, the entire surrender of all to God, was acceptable.

**HOME READINGS.**

- M. The burnt-offering. Lev. 1, 1-9.
- Tu. Abraham's offering. Gen. 22, 1-14.
- W. The daily offering. Exod. 29, 38-46.
- Th. Perfection required. Lev. 22, 17-25.
- F. Unacceptable sacrifice. Isa. 1, 10-20.
- S. Acceptable sacrifice. Psa. 51, 10-19.
- 8. The perfect sacrifice. Heb. 9, 11-30.

**GOLDEN TEXT.**

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

**LESSON HYMNS.**

- No. 175, Dominion Hymnal.  
Alas! and did my Saviour bleed?  
And did my Sovereign die?
- No. 255, Dominion Hymnal.  
And can it be that I should gain  
An interest in the Saviour's blood
- No. 173, Dominion Hymnal.  
Behold the Saviour of mankind  
Nailed to the shameful tree.

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

DOCTRINAL SUGGESTION—Consecration.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **Man's Offering.**  
Where do we find the first trace in 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 original revelation?  
Why should animal offerings be more acceptable than fruits of the ground?  
What was the one condition laid 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 offerer's place as sinful?  
What was signified by the utter burning of the offering?

What was this whole ceremony designed to teach? Heb. 9, 11-14.  
How did the whole burnt-offering represent Christ? Heb. 9, 25.

**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 do 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?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. **Man's Offering.**  
To whom did the Lord give direction about the burnt-offering?  
Where did the Lord speak to Moses?  
What offering did he require the people to bring?  
What was required for a burnt-sacrifice?  
Where was the offering to be made?  
What spirit was required of him who offered the sacrifice?  
What was he to do to the animal?  
Who was to kill the sacrifice?  
What was done with the blood?  
Who sprinkled the blood on the altar?  
What did the offerer do with the slain animal?  
What were the priests first to place on the altar?  
What was then laid on the wood?  
What portions were cleansed with water?



What was then done to the whole?

How did the Lord regard such a sacrifice?

### 2. God's Atonement.

For what purpose was burnt-offering made? ver. 4.

What provision has been made for an atonement for us? (Golden Text.)

Through whom do we receive the atonement? Rom. 5. 11.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That we all need pardon?
2. That God has provided pardon for all?
3. That all may secure pardon?

#### Hints for Home Study.

Find in the book of Leviticus the law of the burnt offering.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What could always be seen upon the tabernacle? **The cloud by day and the fire by night.**

Of what was this a sign? **Of the Lord's presence.**  
Who spoke to Moses out of the tabernacle? **The Lord.**

What did the Lord give to Moses? **Many laws for the Israelites.**

What was one of the first laws given from the tabernacle? **The law of the burnt-offering.**

When did a man make this offering? **When he wanted his sins forgiven.**

What did he bring to the Lord? **One of his best animals.**

Where did he bring it? **To the door of the tabernacle.**

What did he then do? **He laid his hand upon its head.**

What did this mean? **That he laid his sins on the offering.**

What did he do next? **He killed the animal.**

Of what was this a figure? **Of the coming Saviour.**

What did the offering represent? **The holy One, who is a sacrifice for sin.**

Why was God pleased with these offerings? **Because they showed that Jesus was coming.**

By what was the Israelite saved? **By his faith in a Saviour to come.**

By what are we saved? **By faith in a Saviour who has come.**

#### Words with Little People.

Have you brought your sins to Jesus?

Have you asked him to bear them?

Do you know that your Saviour has already come?

Do you know that he wants you to be his little follower?

#### THE LESSON CATECHISM.

[For the entire school.]

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.**

#### CATECHISM QUESTIONS.

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.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Christ in the Burnt-offering.

#### I. AN APPOINTED OFFERING.

Bring an offering unto the Lord. v. 1.

"God will provide himself a Lamb." Gen. 22. 8.

"Behold the Lamb of God." John 1. 29.

#### II. A PERFECT OFFERING.

A male without blemish. v. 3.

"Christ . . . a lamb without blemish." 1 Pet. 1. 19.

"Who did no sin." 1 Pet. 2. 22.

#### III. A PUBLIC OFFERING.

At the door of the tabernacle. v. 3.

"Lifted up . . . draw all men." John 12/32.

"Not done in a corner." Acts 26. 26.

#### IV. A REPRESENTATIVE OFFERING.

Put his hand upon the head. v. 4.

"Made him to be sin for us." 1 Cor. 5. 21.

"Bare our sins in his own body." 1 Pet. 2. 24.

#### V. AN ATONING OFFERING.

To make an atonement for him. v. 4.

"Reconciled to God." Rom. 5. 10.

"Propitiation through faith." Rom. 3. 25.

#### VI. A SLAIN OFFERING.

He shall kill the bullock. v. 5.

"Christ died for our sins." 1 Cor. 15. 3.

"Wounded for our transgressions." Isa. 53. 5.

#### VII. AN ACCEPTABLE OFFERING.

Sweet savor unto the Lord. v. 9.

"Christ . . . a sweet-smelling savor." Eph. 5. 2.

"Accepted in the beloved." Eph. 1. 6.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Lessons of the Burnt-offering.

1. The burnt-offering was the special sacrifice for Israelites, God's own accepted people. We have our offering to render: not a beast, nor a bird, but ourselves, the living sacrifice. Rom. 12. 1.

2. The burnt-offering was prescribed, but not exacted; for it was a voluntary offering. God leaves to each Christian to decide how much and what he can give to his cause, as the token of his consecration.

3. Our offerings to God should be of our best; for God's claim should come first upon our life. Not first self and then Christ; but first Christ and then the claims of self.

4. Each must render his own offering to God, for no one can fulfill another's duty.

5. What we give to God should be surrendered absolutely, just as the offering was burned upon the altar.

#### An English Teacher's Notes on the Lessons.

A LADY who had tickets for a concert in aid of some charity, but who was unable to attend it, sent her tickets to me. I had the full right to use them, the privilege of entrance, which was hers, having been transferred to me. I did not, however, wish to do so, and sent them to some other persons, who I knew would gladly use them. The transfer was again made to them. Such a proceeding is not invariably allowed. Sometimes tickets of certain things are marked "not transferable." The tickets admitting persons to Westminster Abbey at the celebration of the Queen's Jubilee were not allowed to be passed on to any one else. And just as a right cannot always be transferred, so neither can a debt or liability. In the case of a man undertaking to pay the money debt contracted by another, the creditor probably would not refuse to acknowledge transfer so long as he received what was due to him. But in the case of a criminal who has incurred pun-

ishment, the law would not allow of its being borne by another. The penalty must be exacted from the person who has committed the crime. A transfer in which three parties are involved must be accepted by all the three.

The passage for our lesson to-day shows us the picture of a transfer. We see an Israelite presenting himself before the door of the tabernacle with a bullock, or, it may be, a ram, a lamb, a kid, or a pair of turtle-doves or pigeons. The animal is to be slain, and the priests are there to sprinkle the blood and to burn the sacrifice on the altar. But first the offerer solemnly lays his hand on the head of the offering. What is this for? The man has come before God as a sinner, bearing upon him the burden of his guilt. But by laying his hand on the head of the sacrifice, he transfers, in a figure, his sin to the victim, which is put to death in his stead. The three parties in this case are Jehovah, who, a just and only God, must take vengeance on sin; secondly, the Israelite, who is liable to punishment for his sin; and thirdly, the victim, who suffers the penalty deserved by the sinner. The Israelite is willing to part with his guilt and get it borne by another. The victim is passive and unresisting. But is such a transfer possible and permissible? Can Jehovah allow and accept it? The answer is simple. The whole thing was God's own ordinance. And we are told, "it shall be accepted for him to make an atonement for him." The transfer is therefore complete.

But a stranger, witnessing such a transaction, might have said, "How can an animal be allowed to stand in the place of a man, and be accepted in his stead? and how can it be fair to inflict on an innocent creature, that cannot resist, the punishment deserved by another? Is not the transfer altogether faulty?" for it was only a picture—a striking picture—of the way in which God would justify a sinner.

The Golden Text explains it. God found One on whom the burden of the sinner's guilt could be laid. And who is he? The One named in the Golden Text is none other than the "Lord's servant" (Isa. 52, 13), the One spoken of in Isa. 50, 10, in the same breath with Jehovah himself, and in Zech. 13, 7 as "the man that is my fellow." God did not lay the burden on some outside victim. It was God in the person of Christ who became the victim. God being willing, Christ being willing, the transfer was made. The holy One was "led as a lamb to the slaughter," and suffered in the sinner's place. What remains to complete the reality we have seen portrayed in the picture? Only that the third party, the one to be benefited by it, should consent, that the sinner should accept the transfer, and appropriate to himself the benefit derived from it.

But there is another part of the picture that must not be forgotten, though it is not included in the limits of the Golden Text. There were other sacrifices which set forth the transfer we have been considering. The "burnt-offering" stood alone in one respect, in the body of the victim being laid

whole upon the altar of God and there consumed, teaching us two things:

1. That God was well pleased with the sacrifice of Christ for sinners. It was a "sweet-smelling savor" to him. Gen. 8, 21; Eph. 5, 2. His holiness, justice, mercy, love, were all satisfied.

2. That those who are "redeemed with the precious blood of Christ" are bound to offer themselves wholly to God as a daily, living sacrifice, living no more to themselves, "but unto him that died for them and rose again."

### The Lesson Council.

**Question 14.** "What was the burnt-offering designed to teach?"

The sin-offering was the sacrifice of repentance and faith, the burnt-offering the sacrifice of love and consecration, and the peace offering the sacrifice of peace and joy. The first looks for pardon, the second for purity, the third for religious comfort. The first is for the sinner, the second and third for the saint. The burnt-offering was the oldest, perhaps preceding the introduction of sin into the world, and contains the radical idea of all sacrifice. The smoke of the sacrifice ascending toward heaven symbolized the ascent of the reconciled creature to Jehovah. He surrendered himself, body, soul, and spirit, to God. The burnt-offering means self-sacrifice and self-abandonment, and absolute dependence upon God. All such sacrifices looked forward to the atonement of Christ. The burnt-offering contemplated in the question, referring to Lev. 1, 1-3, was personal and voluntary. It was offered by the sacrificer himself or under his direction. It was the best of his possessions, and in the most perfect state. He laid his hand upon its head, thus identifying himself symbolically with the victims, and burned the whole upon the altar—the priest only getting the hide for his portion. According to the Rabbins, a prayer was offered, and immediately at the close the victim was slain. The value of the sacrifices was so graduated as to reach down to the lowest stratum of poverty. There was no one who could not at least bring a pigeon. Every man may as a free-will offering consecrate himself wholly unto the Lord.—*Rev. J. N. Fradenburgh, D.D., Old City, Pa.*

To all believers in the unity of the Old and New Testaments it is clear that the Mosaic sacrifices were of a typical character, and that effective study of the type involves its careful comparison with the antitype. The burnt-offering included the idea of every other sacrifice, and expressed every possible way of approach to God. It was a praise-offering, 2 Sam. 5, 17, etc. Offered by a sinful being, it necessarily involved confession of sin. The idea of expiation for sin is also prominent, as indicated by the sprinkling of blood upon all sides of the altar. The animal without blemish, and the scrupulous cleanliness required in offering it, prefigure the sinless Christ, but also show that we must bring to God the best and purest that we have. The intervening priest proclaims our sinful unworthiness to approach God, even in sacrifice, and our need of a Mediator. Conscious of sin, dreading condemnation, man "reverently pushes forward the guiltless animal as a symbol of his desire to draw near himself to Jehovah." The specific signification of the burnt-offering was, probably, that of entire consecration to God. Its New Testament antitype is pointed out by Paul in Rom. 12, 1. By laying his hand on the head of the

victim, the sacrificer expressed his own purpose to devote soul and body to God. The burnt-offering was entirely consumed, and the Christian's consecration must be entire. In the provision made for an acceptable burnt-offering from the poor (Lev. 1, 14-17) we are prefigured the truth that before God one soul is as precious as another, and all equally have a right, through Christ, to appear in his presence.—*Rev. Ross C. Houghton, D.D., Portland, Oregon.*

Not merely man's sense of sin and need of forgiveness, which was, probably, the primitive idea of this earliest form of offering, but also the voluntary and entire dedication of the individual or congregation to God, on the ground of a blood covenant between the two. The selection of the choicest of the herd or of the flock, the act of the offerer in laying his hand upon the head of this substitute for his own life, the slaughter of the victim, the sprinkling of the altar with the blood, the slow consumption of the entire sacrifice—all this meant the death of self-will, the presentation of one's body as "a living sacrifice," the offering up of the whole being in the flames of devotion to God's service. It typified, also, the perfect surrender which Christ himself would make of his own human nature and will when by the oblation of himself freely offered he should fulfill the daily sacrifices of the temple, and as "the Lamb of God" take away "the sins of the world."—*Rev. W. O. Holway, U. S. N.*

The "burnt-offering," called in Heb. *olah*, because it ascended in flame to Jehovah, differed from all other kinds of offering in the fact that it was wholly consumed by fire, being what the Greeks called a *holocaust*. Every part of the victim (always a clean beast), except the skin, was burned up. It therefore signified the full consecration of the worshiper to the service of God, and was an emblem of entire sanctification. Rom. 12, 1; 1 Thess. 5, 23. For this reason it was often called in Hebrew *katil*, that is, perfect, a "whole burnt-offering." It was a voluntary "gift" (Heb. 5, 1), in distinction from an "offering for sin;" yet it was a "bloody" offering or animal, so as to represent the human being, and the atonement of Christ, as distinguished from a "bloodless" or vegetable one, which pointed merely to thankfulness for the bounties of nature. The burnt-offering was peculiarly appropriate to dedicatory occasions.—*James Strong, S.T.D., Professor in Drew Theological Seminary.*

15. "Wherein did the Israelite sacrifices differ from those of other ancient peoples?"

The sacrifices of other ancient peoples may have been survivals of primitive sacrifices, the outcome of the religious instinct, or the appointment of divine teaching. The sacrifices of other Semitic peoples possess many analogies with those of the Israelites, as shown by modern discoveries in the East. Many ancient sacrifices appear to have been little more than bribes offered to the gods. None pointed distinctly to the atonement. None looked to the pardon of sin—that is, sin in the Christian sense. None pointed to purity in the Christian sense.—*Dr. Fradenburgh.*

First, and most obviously, in being offered to one God only, the supreme Jehovah; next, and most profoundly, in being significant of faith in the great and final Atonement, that of the coming Messiah; thirdly, and very importantly, in being directly, and in most cases minutely, prescribed by special divine appointment, so that there could be no irregularity, uncertainty, or incongruity in their time, character, or acceptability; fourthly, and not inconsiderably, in being of such a nature as to commend them to the just senti-

ments and enlightened conscience of mankind, that is, not superstitious, cruel, or revolting to decency, morality, or humanity, as many heathen sacrifices have been; fifthly, and in harmony with all the above traits, they were sufficiently varied in expense, extent, and material to be adapted to all the circumstances of rank, station, and convenience of offerers, being both voluntary and mandatory, of gratitude as well as of penitence, partly animal and partly vegetable, national, official, and individual.—*Dr. Strong.*

Primarily in this, that the Israelites were taught the sole and true Object of worship; to them Jehovah was revealed. Other peoples deified heroes, or their own passions, or nature. Their gods were numerous, fierce, vindictive, obscene. Their sacrifices, therefore, were designed to placate, to buy off wrath; and human life itself was sometimes offered—the fruit of the body for the sin of the soul." Their rites of worship were marked by cruelty and licentiousness. Again, the sacrifices of the Israelites were divinely prescribed, classified and adapted to various conditions. They were not human inventions. Being divinely prescribed, they were efficacious. "It shall be accepted for him to make atonement for him." Further, the sacrifices of the Israelites were educational and typical. They taught the highest truths, and pre-figured the one great Sacrifice.—*Rev. W. O. Holway, U. S. N.*

The central idea of heathen sacrifices was that the gods were alienated from man, whose whole effort must be to propitiate them. To this end sacrifices were believed to have, in themselves, the power of satisfying the gods. The moral life of the offerer in no wise effected the results. The value of the offering determined the promptness of its acceptance, and the extent of the blessing returned. Hence on great occasions even human victims were doomed to the sacrificial knife and altar. By sacrifices the favor of the gods could be purchased for the wicked, and a warrior be helped to victory over his foe even when his quarrel and his mode of warfare were alike unjust. The heathen law of sacrifice was, to a great extent, a law of compensation, and had respect to the fears and interests of men. It was purely physical in its character, and aimed to bring the gods down to man's level of selfishness and unrighteousness. The Hebrew sacrifices had a moral character, and had respect to the elevation of man's mind and soul. Every Hebrew knew that they were instituted by divine appointment as a means of approach to Jehovah. Their chief object was to reunite offending man to a holy God, who is his loving Father. The purpose and character of the offerer rendered the sacrifice acceptable or unacceptable. The special favor of God depended altogether upon the loving obedience of the worshiper. Hence the intrinsic value of the sacrifice was of secondary importance. Hebrew sacrifices were of a typical character, and were significant only as they pointed to the spotless Lamb of God who would have merit and power to take away the sin of the world. If, indeed, as some contend, the ideas of a thank-offering, a self-devotion, and an atonement can be vaguely discerned in ancient heathen sacrificial systems, it still remained for the Hebrew system to place those ideas clearly and impressively before the human mind.—*Dr. Houghton.*

#### Cambridge Notes.

BY REV. JAMES HOPE MOUTON, M.A.

All history attests the immense antiquity of sacrifice (Lev. 1, 1-9), and it is really impossible to account for it

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except by a divinely implanted instinct or a primeval revelation. Two main ideas were prominent—propitiation and grateful communion with the deity. The Mosaic law expanded these ideas by recognizing five forms of sacrifices. Chaps. 1-5. Of these the burnt-offering was far the oldest (comp. Gen. 22, 3), and also the most frequent and important. Its name, "that which ascends," is translated "holocaust" by the LXX., and is probably given because the whole of the victims ascended in the smoke to God. It was not purely propitiatory, like the sin and the guilt-offerings, nor eucharistic, like the meat and the peace-offerings, but symbolized chiefly the complete self-dedication of the offerer. See notes on the lesson of July 1. But sin made death essential to the offering. In his substitute the man died, whereby he was at once punished for and delivered from his sin. Rom. 6. 7. The blood, sign of his life offered through death, was now accepted by God, and his body was "presented as a living sacrifice." The spiritual virtue of the sacrifice depended wholly on the amount of faith in the offerer. Without fully understanding its purpose, the true Israelite accepted the rite as God's provision for his salvation. Psalmists began and prophets reiterated the earnest protest against the supposed efficacy of sacrifices in themselves, and at last men knew that profound lessons underlay them which could only be fully learned in Him who summed up in his person and work all the teaching of the Levitical system. The Lord's death was primarily a sin-offering, but it was also a burnt-offering, as the climax of the life wherein he "became obedient" from birth "even unto death." And it is by identifying ourselves through faith with that sacrifice that we are enabled to consecrate our regenerated life to God.

VER. 1. The literal rendering, "and he called unto Moses and Jehovah spake" shows the close connection with Exod. 40. 35. The last three verses of that book are parenthetical. God's first words out of the tent of meeting naturally describe the sacrifice through which his people were to meet him. Comp. Exod. 3. 4; 19. 3, 20. Any who wish to learn the "art of taking things for granted" should study Kalisch's arguments as to the date of this section, deduced from its religious characteristics. VER. 2. Kalisch asserts this to be inconsistent with verses 14-17, which must therefore be a later provision. Dillmann, however, replies that the bird was a mere substitute, and need not be mentioned here. *Oblation*. Hebrew, *Korban*. Comp. Mark 7. 11. The word is applied to all sacrifices, not only the burnt-offering. VER. 3. In the selected type harmlessness, spotlessness, and strength were combined to typify man's ideal offering of himself. The sheep and the pigeon were merely substitutes, suited to the various means of those who would have offered the bullock if they could. *Door*. Since the offering alone procured him entrance and "acceptance" before God. (See R. V.) VER. 4. A heavy pressure is implied, indicating the complete transference of the offerer's personality to the victim that represented him. *Make atonement*. To remove the obstacle to his self-dedication. The word belongs more especially to the sin-offering. It means, literally, to cover up (comp. Jas. 5. 20), whether as effacing the sin, or veiling the sinner before the holiness of Jehovah. Only a desperate wrestling of words can banish the idea of vicarious atonement from its Old Testament usage. VER. 5. Every man must immolate his own sacrifice—a law of profound meaning. The priests only slew offerings for all Israel, as their representatives. The sprinkling of the blood, the most important part of every sacrifice,

could only be done by the appointed mediators. Blood symbolizing the offered life, its sprinkling on the altar signified the restored union of the offerer's soul with God. VER. 6. The offerer himself flays the beast and dissects it, so as to obliterate the semblance of the old life, and presents each part separately to be transformed by the fire. Only the blood remains, and it is united with the altar that sanctifies the gift. VER. 7. This seems to refer to the first kindling of the sacred fire, henceforth perpetual. VER. 8. The inwards were the seat of life, and their perfect purity was therefore essential. *Sweet savour*. Lit., "odor of fragrance." That this is not anthropomorphism, or akin to the gross heathen idea of sacrifice, is sufficiently proved by the fact that the burning must have been any thing but fragrant or savory. Its "fragrance" lay in its meaning.

### Bureau Methods.

#### Hints for the Teachers' Meeting and the Class.

Care should be taken to adapt this lesson to the age and understanding of the scholar. With the younger children only the more prominent facts should be presented; with the adults the typology may be shown more fully. . . . Show how the principle of sacrifice extends through the Bible, for example, Abel, Noah, Abraham, Jacob, Moses, David, Elijah, etc. . . . Show, too, how widely it has extended through the world in secular history. (General Statement.) . . . Notice how the burnt-offering expressed three ideas: 1.) Atonement, the remission of sins through blood. 2.) The consecration of our all to God. (See Thoughts for Young People.) 3.) The prefiguring of Christ. (See Analytical and Biblical Outline.) . . . State the process and order of service in the burnt-offering: 1.) The worshiper. 2.) The animal. 3.) The hands on its head. 4.) Slain. 5.) Sprinkled. 6.) Burned. . . . Some principles in this sacrifice: 1.) The consciousness of sin. 2.) The holiness of God. 3.) Forgiveness through blood. 4.) Need of a mediator. 5.) Self-consecration. . . . What should be our offerings to God?

References. FREEMAN'S HAND-BOOK. Ver. 2: The burnt-offering, 151.

Just as I am, O Lord.  
Who'll be the next?  
Take me as I am.  
Just as I am.  
Forever here my rest shall be.  
Just as I am, thine own to be.  
O happy day that fixed my choice.  
Take my life, and let it be.  
Arise, my soul, arise.  
Lord, at thy mercy-seat.  
Saviour, thy dying love.

#### Primary and Intermediate.

BY M. V. M

#### LESSON THOUGHT. Coming to God.

INTRODUCTORY. The tabernacle was finished now, and God talked with Moses there. Before this, Moses had to go up to Mount Sinai to meet God. A cloud hung over the tabernacle by day and by night. This was a sign of God's presence. Our lesson to-day tells how the people were to come to God. To be taught: 1.) That God speaks to those who will listen. 2.) That God asks us to bring an offering to him. 3.) That

Jesus is the offering which God has provided for our sins.

1. Print "God," "Moses." Moses knew that God was in the tabernacle, and that he could talk with him if he would go there. If Moses had been careless about going to the tabernacle, if he had chosen to do something else to please himself, he could not have heard God speak. If he had gone there, and been full of his own thoughts and plans, he could not have heard God. If we want to hear what God says we must care enough about it to go where we may meet him, and to listen to what he says. He speaks to us these days through the Bible, through Christian teachers, by his Holy Spirit.



2. Talk about presents. In the East, if you want to speak with a king or a great man, you must bring a gift to him. You would not dare to offer a poor little gift to a king. When we come to God we must bring a gift to him. It must be the best. Tell story of little boy who had a coin given him to put into the collection at church, but who put in a button instead. God knows what kind of offerings we make, and how much love we put with them. Tell what kind of offerings the Israelites brought to God—a bullock, or sheep, or turtle-dove, or young pigeon. It had to be perfect and clean. Tell how the offering was made.

3. Make a cross, or pin one up cut from paper. Teach that the offerings brought by the Israelites were only symbols of the great offering Christ was to make for sin. They showed their faith by making the offerings just as God directed. When the animal was killed on the altar, the man who brought it put his hand on its head, and this meant, "I deserve death, but God takes this life instead of mine." Teach that Jesus, the Lamb of God, is the offering for our sins. (Golden Text.) Use picture of a child carrying a heavy load. Show that if he does not get rid of the load he will fall down and die. Jesus is here, ready to carry the load. Sing, "I lay my sins on Jesus." Print above cross, "God's Offering for Sin."

#### Lesson Word Picture.

Elnathan, of the tribe of Judah, is to offer his first sacrifice to-day. He is to stand by the great brazen altar, so nigh unto the holy tabernacle. He is to minister with the priests, the anointed ones in their sacred garments. Before God, Elnathan's offering will ascend in flames. He has often anticipated such solemn sacrifice; he is now to present it. So unworthy, so conscious of ill-desert, he shrinks from this presentation of himself, and what offering can he make? He goes to his herd. "Not this, not that!" he says, rejecting one after the other.

Then he spies a blemish on horn or hoof, in eye or ear. He shakes his head and murmurs, "Not this one! Here is a scar. He walks, too, with a limp."

And so, among the dumb creatures that lift toward him their dark, wondering eyes, he slowly passes, inspecting with care, choosing the noblest, the fairest of the herd. He has gone now, "ading his bullock toward the tabernacle. He nears the gate. Its curtain is drawn, and, looking in, he can see God's house in the wilderness. Above it, poised in the air, is that tapering cloud, like the form of a guide, and halting there for two days. There is a great gathering of the congregation, for many like Elnathan will bring their first burnt-offering to-day, and a long file of worshippers through the open gate is streaming, each leading his sacrifice,

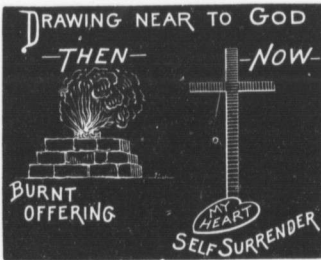
"a male," "without blemish." The great altar has been reached. Elnathan has never before been so near it. He gazes with eager interest at the broad, open top, at its horns of brass, its rings for the staves of shittim-wood, its brazen grate, its vessels, and laver half filled with water. About the altar glide the priests, and they look at Elnathan as if to say, "Your turn will come soon!" But his thoughts just now are on the tabernacle behind him. He is thinking of the golden candlestick, the table overlaid with gold, and the rich altar of incense. And then farther away he is reminded of that still, shadowy place where between the wings of the cherubim abides that strange mystery of the shekinah. But out of all these meditations he is abruptly called by the warning that his time has come: "Your offering, Elnathan!"

He goes into a doze. He almost staggers under the burden of unworthiness. So unfit to go to the altar with his poor offering! The bullock is not Elnathan! He can only bow his head in shame and sorrow, and he does as he is told, acting like one in a dream. He lays his hand upon the bullock's head. His offering? Yes, if God will take it. Accepted for him, making atonement for him. It is slain, and with its blood the priests sprinkle the altar.

And now to the altar go the priests burdened with the divided bullock. It is heaped upon the gathered wood. The flames sweep up through wood and sacrifice, Higher and higher mounts the fire. The smoke rolls toward the bright blue sky. The pleading Elnathan is lifting his eyes, hoping, beseeching that his offering may be accepted, believing that somehow his penitence, his submission, his resolutions for the future, rising like the flames, may find their way to heaven and be accepted.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



For the lesson review the superintendent may touch on the following themes: 1. Israel brought out of Egypt to meet with God. 2. God descending (on Sinai) to meet with Israel. 3. God dwelling with Israel (in the tabernacle). 4. How Israel might with acceptance draw near to God. Refer to the blackboard. Point to the altar of burnt-offering. Speak of the sacrifices of Abel, Noah, Jethro, and Abraham. Explain how the burnt-offering symbolized entire surrender to God. Ask how may we now draw near to God. Point to the board, and show the heart at the foot of the cross, symbolizing the surrender of self to Christ.

APPLICATION. Is that my heart?

GIVE UP  
EVIL HABITS EVERY THING  
FOR CHRIST.

PRESENT YOUR BODIES A LIVING SACRIFICE. ROM. 12. 1.

B. C. 1490.]

Lev. 16. 1-16.



## LESSON VII. THE DAY OF ATONEMENT.

[Aug. 12.]

[Commit to memory verse 16.]

1 And the LORD spake unto Mo'ses, after the death of the two sons of Aa'ron, when they offered before the LORD, and died;

2 And the LORD spake unto Mo'ses, Speak unto Aa'ron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aa'ron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Is'ra-el two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aa'ron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.

9 And Aa'ron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 And Aa'ron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil;

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his fingers seven times.

15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Is'ra-el, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness:

## General Statement.

On the day of atonement a general recognition was made of the sins of the people, and their reconciliation to God through the blood of Christ. On that day, from the sunset before it to the sunset at its close, no food could be eaten; and on that day alone the curtain of the holy of holies was lifted. The services in brief were as follows: 1. Early in the morning, after a night of fasting and prayer, the high-priest entered the holy place, laid aside the gorgeous robes of his office, washed his entire body, and arrayed himself in new garments of pure white linen. 2. He then went out into the court, where he chose the animals for certain sacrifices: for himself and the priestly order, a bullock for a sin-offering, and a ram for a burnt-offering; for the people, two young goats, precisely alike, for a sin-offering, and a ram for a burnt-offering. Upon the goats lots were cast, and they were marked, one "for Jehovah," the other "for Azazel," a word meaning "separation." 3. The priest slaughtered the bullock, and offered it as a sin-offering for himself and his family, to take away their personal sin from the sight of God. 4. Taking a censer of fiery coals from the altar and a handful of incense, he passed through the holy place, lifted the veil, and in the holy of holies mingled the incense and the coals, covering the mercy-seat with the fragrant cloud. 5. Going forth, he took the blood of the slain bullock, carried it within, entered the holy of holies for the second time, and sprinkled it

both upon and before the mercy-seat. On his way out he sprinkled also the altar of incense in the holy place. This was to cleanse away the sin which the priesthood imparted to the tabernacle. 6. The same process was then repeated in behalf of the sins of the people. The goat "for Jehovah" was slain, and its blood sprinkled upon the mercy-seat (the holy of holies being entered for the third time) and upon the altar of incense. The ceremonial uncleanness of the "tent of meeting" was now fully removed. 7. The goat "for Azazel" was now brought forward. The high-priest laid his hands upon its head, confessed over it the sins of the people, and gave it to the charge of a man who was to lead it afar into the desert and there leave it. This represented the sins of Israel borne away forever by an atonement. 8. The high-priest again entered the tabernacle, removed his white garments, washed his body (which had been defiled by contact with the goat "for Azazel"), and arrayed himself in his gorgeous robes, as in a reconciled and purified relation toward God. 9. He then offered two rams as a burnt-offering, one for himself, the other for the people, who were now not only reconciled, but consecrated to God. 10. The flesh of the two sin-offerings, that of the bullock for the priest and of the goat for the people, was carried away and burned outside the camp as unholiness, for they had borne the sins of Israel.

## Explanatory and Practical Notes.

**Verse 1. The Lord spake.** Out of the tabernacle. After the death. For an account of the death of Nadab and Abihu, see Lev. 10. The Temperance Lesson for June 26, 1887. When they offered. They offered on the incense altar "strange fire," that is, other than fire from the altar of burnt-offering, and were smitten by the Lord.

**2. That he come not at all times.** That is, for the services of sacrifice and worship. Into the holy place within the veil. The holy of holies, separated by a veil from the holy place. Into this only the high-priest could enter; and he on only one day in the year. But on that day he entered at least three, and tradition says four times. Before the mercy-seat. The ark of the ark, which was the place of an especial manifestation of God's presence and glory. That he die not. As

his two sons had died, for neglect of God's commands. The cloud upon the mercy-seat. Most commentators regard this, in connection with other references which were the tenth of Tisri, about the first of our October. Its ceremonies represented the priesthood and the people as sinners brought into reconciliation or atonement with God. An outline of the services is given in the General Statement. (3) We are all guilty before God, and all need to be reconciled. (4) Our day

3. Thus shall Aaron come. The rest of the chapter is taken up with the services for the day of atonement, which was the tenth of Tisri, about the first of our October. Its ceremonies represented the priesthood and the people as sinners brought into reconciliation or atonement with God. An outline of the services is given in the General Statement. (3) We are all guilty before God, and all need to be reconciled. (4) Our day

of atonement was when Christ hung on the cross.

**With a young bullock.** This was slain in the outer court, its blood was taken within to the holy of holies.

**A sin-offering.** The sin-offering represented the sinner's reconciliation and acceptance with God. In this instance it was offered for the priests themselves, to show that their own sins needed to be taken away before they could represent the people. The offering is mentioned in verse 6. **A ram for a burnt-offering.** After the sin-offering had brought the sinner into a reconciled relation, the burnt-offering represented his entire consecration to God; and in it the animal was wholly consumed upon the altar. (5) *While sinners need to come to God, his people need to consecrate themselves to him.*

**4. He shall put on.** On this day the high-priest laid aside his splendid robes of office, and appeared in simple white garments of linen. **Wash his flesh.** This he did before putting on the white apparel. (6) *Thus was represented that holiness which every one needs who comes before God.* (7) *And thus was foreshadowed our High-priest, who is holy, undefiled, and separate from sinners.* Heb. 7: 26.

**5. Take of the congregation.** As this was to be a sin-offering for the people, they presented the animals for the sacrifice. **Two kids of the goats.** Rather, as in Rev. Ver., "two he-goats." They were to be of the same size, appearance, and value, for they collectively represented two parts of one transgression. **For a sin-offering.** The people, as well as the priests, were regarded as sinners in need of an atonement with God. Bear in mind that the word "atonement" means at-on-ment or reconciliation. **Ram for a burnt-offering.** This was to be offered after the services of the sin-offering, to express the consecration of the reconciled people.

**6. Aaron shall offer his bullock.** This is the bullock mentioned in verse 3, as a sin-offering for Aaron and the priestly order. The priest laid his hand upon it, made confession of the sins of himself and his house, then slaughtered it, and caught some of its blood in a vessel to be afterward taken into the holy of holies. (8) *Sin to be forgotten must be confessed.*

**7, 8. He shall take the two goats.** Referred to in verse 5 as the sin-offering for the people. **Present them.** As the representatives of the people. **Shall cast lots.** By taking from an urn two lots, one marked with the words, "For the Lord," the other, "For Azazel." One was laid on the head of each goat to indicate its fate before either was read. **For the scapegoat.** Rev. Ver., "for Azazel." A Hebrew word which is supposed to mean "separation." Later the Jews took it as a name for "the banished demon," the prince of evil spirits, but there is no scriptural warrant for such an interpretation.

**9. The goat upon which the Lord's lot fell.** This

#### HOME READINGS.

- M. The day of atonement. Lev. 16. 1-10.  
 Tu. The day of atonement. Lev. 16. 11-22.  
 W. A solemn day. Lev. 16. 23-34.  
 Th. Perfect atonement. Heb. 7. 19-28.  
 F. Reconciliation through Christ. Rom. 5. 1-11.  
 S. Cleansing from sin. 1 John 1. and 2. 1-2  
 S. Complete atonement. Heb. 9. 18-22.

#### GOLDEN TEXT.

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

#### LESSON HYMNS.

- No. 174, Dominion Hymnal.  
 When I survey the wondrous cross  
 On which the Prince of glory died.
- No. 172, Dominion Hymnal.  
 There is a green hill far away,  
 Without a city wall.
- No. 265, Dominion Hymnal.  
 Oh, now I see the crimson wave.  
 The fountain deep and wide.

**TIME.**—same year as the previous lesson, but later.

**RULER.**—Same as before.

**DOCTRINAL SUGGESTION.**—Separation from sin.

represented Christ as the sacrifice for our sins. **Offer him for a sin-offering.** This was to be done after the completion of the sacrifice of the bullock in verse 5. The general plan of the day is given in our lesson, its specific events are named in detail in the rest of the chapter.

**10. The scapegoat.** As above, Rev. Ver., "for Azazel." shall be presented alive. Just as the "scapegoat" was led forth before the people, so, in an age long after, Jesus was led forth before the multitude bearing his cross, the sins of the world. **To make an atonement.** Both the goats were offered to express the full idea of atonement, one by offering up his life, the other by carrying away his life into the wilderness. He was not to be slain, but was to be left free, but not to return to the camp, in order to express the conception of sins removed, out of sight, and forgotten. (9) *How abundantly and completely does our God put away the guilt of those who believe in his Son.*

**11. Aaron shall bring.** The preceding verses have given a general view of the proceedings, which are now, in the rest of the chapter, presented in detail. **The bullock.** The account here turns back to verse 6, and the bullock offered for the sin of the priestly family. The events of these three verses, 11-14, should precede those of verses 7-10. See the order in the general Statement.

**12, 13. A censer full of burning coals.** After killing the bullock of the sin-offering, Aaron took in one hand a censer of coals from the altar of burnt-offering, and in the other a vessel of incense. These he carried within the holy of holies and sprinkled upon the mercy-seat. This represented and was accompanied by prayer for the sins of himself and his family.

**14. He shall take of the blood.** After sprinkling the incense, the high priest went out to the court and there received from his attendant the vessel of blood from the slain bullock. This he carried within the holy (entering a second time the holy of holies) and sprinkled the mercy-seat with the blood seven times, and then the ground before it seven times.

**15. Then shall he kill the goat.** We now come to the services of atonement for the people. These verses, 15 and 16, should have verse 9 connected with them. After sprinkling the blood of the bullock for himself, he killed the goat marked "for Jehovah," as a sin offering for the people, and bore its blood within the holy of holies (now entered for the third time), to be sprinkled in the same manner.

**16. An atonement for the holy place.** The whole tabernacle was regarded as made unclean by the sins of the people, and as needing to be reconsecrated and made fit for the indwelling presence of God. (10) *So must our hearts ever be cleansed afresh if God is to dwell in them.*

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The sin-offering.**  
 What was the sin-offering? See Lev., chaps. 4 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 now-days exempt one from sin?  
 Can the Romanist 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 scapegoat.  
 What ceremony was to attend the bearing away of the people's sins by the goat? Lev. 21. 22.  
 When only could this be done? ver. 21. 23.
3. **The sprinkled blood.**  
 What ceremonies followed the choice of the scapegoat?

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.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. The Sin-offering.

Whose death is referred to in the opening verse of the lesson?

What were the names of Aaron's sons?

What was the occasion of their death?

By whom did the Lord now send his message?

Where was Aaron forbidden to come?

Where did the Lord promise to appear?

What sin-offering was Aaron directed to bring?

What animal was demanded as a burnt-offering?

What garments was Aaron to put on?

What set of purification was he first to perform?

What sin-offering was demanded for the people?

What burnt-offering was required?

What sin-offering was to be presented first?

For whom was this offering made?

Where were the two goats to be presented?

What choice was to be made between them?

What was to be done with the one which became the Lord's lot?

##### 2. The Sin-bearer.

By what name was the second goat known?

How was this one offered to the Lord?

For what purpose was it offered?

Where then was it sent?

Whom has God appointed to be our Sin-bearer?

1 Pet. 2. 24.

##### 3. The Sprinkled Blood.

What was to be done with the bullock for a sin-offering?

What incense-offering was Aaron to make?

Where was this to be presented?

Where was the blood of the bullock to be sprinkled?

How many times was it to be sprinkled?

What was to be done with the blood of the goat?

For what was atonement thus made?

What made this necessary?

What says the Golden Text about remission of sin?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. About the holiness of God's house?

2. About the purity of God's service?

3. About the necessity of atonement for sin?

#### Hints for Home Study.

Learn how often and at what time the high-priest was permitted to enter the most holy place.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who were set apart for holy service? The priests.

What did Aaron's sons do? They offered strange fire.

How did God punish this sin? He slew the careless priests.

What does this show? That sin may enter the holiest place.

What did God tell Moses after this? That there must be a day of atonement for sin.

How was this day kept? As a solemn fast-day.

What did Aaron, the high-priest, offer on that day? Sacrifices for himself and the people.

What did he bring for himself? A bullock and a ram.

What did he bring for the people? Two goats and a ram.

What was one of the goats called? A scape-goat. Where was it then sent? Into the wilderness.

What was done with the other animals? They were offered to the Lord.

What was laid upon the scape-goat? The sins of the people.

What did these sacrifices teach? (Golden Text) Whose blood has been shed for our sins? The blood of Jesus.

Of what is the scape-goat a picture? Of One who bears our sins.

#### Words with Little People.

Answer to yourselves—

Are you sometimes careless in God's holy house?

Do you sometimes speak his name thoughtlessly?

Do you sometimes send to pray when your heart is far from God?

Beware that you do not offer "strange fire."

#### THE LESSON CATECHISM.

[For the entire school.]

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 scapegoat.

4. What was necessary before this scapegoat was led away? That an atonement be made.

5. What is the comment of the New Testament upon this? "Without shedding of blood," etc.

#### CATECHISM QUESTION.

7. What is the other part of man?

His body, which is flesh and blood, and will die.

Matthew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Atonement for Sin.

##### I. AN ATONEMENT NEEDED.

Because of their transgressions. v. 16.

"Your iniquities have separated," Isa. 59. 2.

"They are all under sin," Rom. 3. 9.

##### II. AN ATONEMENT PROVIDED.

Young bullock for a sin-offering. v. 2.

"God will provide himself a lamb." Gen. 22. 8.

"Christ died for the ungodly." Rom. 5. 6.

##### III. A PERSONAL ATONEMENT.

Make an atonement for himself. v. 6.

"Which he offered for himself," Heb. 9. 7.

"Jesus Christ the righteous," 1 John 2. 1.

##### IV. AN ATONEMENT BY BLOOD.

He shall take of the blood. v. 14.

"Without... blood is no remission," Heb. 9. 22.

"A propitiation... in his blood," Rom. 3. 25.

##### V. AN ATONEMENT FROM SINS.

Let him go for a scapegoat. v. 10.

"Shall bear all their iniquities," Lev. 16. 22.

"Will I remember no more," Heb. 8. 12.



## THOUGHTS FOR YOUNG PEOPLE.

## The Sinner's Access to God.

1. There is a barrier between men and God, made by man's sin, so that men cannot enter the place where God dwells and have communion with him until their sins have been taken away.

2. The sinner needs a mediator when he comes before God; one who shall stand between himself and God, as Aaron stood in the tabernacle.

3. The mediator between men and God needs to be holy, pure, and in full communion with God, before he can bring men into fellowship with him. Aaron must himself be cleansed and reconciled; but we have a pure and a perfect Mediator, who is now in the holy of holies.

4. The sinner can come to God only through a sacrifice and the shedding of blood. The blood has been shed, and sins can be taken away, for Christ has offered himself for us.

5. The sinner who looks to Christ has his sins taken away to "a land not inhabited." They are cast out of sight, and we are forever freed from their power.

## English Teacher's Notes.

There's hardly a subject of more importance than the one we have to consider to-day. The doctrine of transfer or substitution taught us by last Sunday's passage would not be so often set on one side, and even denied, if the principle of atonement were thoroughly recognized. The reason so many refuse to believe that Christ actually took the sinner's place and bare the burden of sin is that they have no conception what sin is or what it involves, and imagine therefore that each man is able to bear his own.

The Israelites in Egypt had probably very little idea of what sin really was. But when God brought them out he showed them by the plainest declarations and the most vivid pictures not only that sin needed to be atoned for, but also what that atoning meant. And the teaching of type and figure and commandment and ordinance is summarized in the New Testament by our Golden Text: "Without shedding of blood there is no remission."

A friend showed me the other day some needlework which had been done for her. It was a most unsightly performance, altogether faulty. I looked to see if it could be corrected or improved, or the fault in any way hidden; but no, it was impossible; the only thing to be done was to take it to pieces. It is just so with the life of man. Sin is not a mere excrescence upon it, a slight divergence from the right path which may again be rectified. It is the faulty development of the whole, the complete departure from the law of God, so that there is an entire distortion of purpose, and the result is an unsightly, hideous thing, such as the just and holy One cannot tolerate. What is to be done with it? There is no putting away the sin but by death—the taking to pieces of sinful life. Then only will the sin be covered, put out of sight, as though it had never been. And this is atonement—in the original, a covering.

Such a covering God has provided. In the pas-

sage for to-day we read of the solemn entrance of the high-priest into the holy of holies once a year. He went in as the representative of the Israelites. He stood before God for each individual, and this he could never have done without a covering. A sinner himself and a representative of sinners, he was warned "that he come not at all times . . . within the veil . . . that he die not." When the appointed day came a bullock had to be killed as a sin-offering for himself and a goat for the people (the disposal of the second goat, so strikingly picturing the complete deliverance effected, does not come within the scope of this lesson). Twice he entered within the veil, carrying with him the blood of these sacrifices, which he sprinkled before and on the mercy-seat. Here was the covering. That blood was the sign that death had taken place for sin, that the guilty thing had been put away. Where God saw the blood he saw no sin. The people of Israel were represented in his sight as cleansed and renewed and guiltless. Comp. Num. 23. 21. Why? Because atonement had been made by means of the victim to whom in a figure their guilt had been transferred.

Here is the picture of God's provision for the sinner. Repentance, reformation, can never cover sin. The man who seeks to rid himself of his guilt has attempted a hopeless task. He stands exposed to the wrath and to the vengeance of the holy God unless he accepts the covering God has provided. When the life-blood of the Lord Jesus was poured out a covering was provided sufficient for the sins of the whole world. He died for the sinner, whose case was hopeless. This was well understood by the little girl who, on the question being put, "Where are the sinners for whom Christ died?" answered, "Please, sir, me."

The Israelite who took part in the solemn services of the day of atonement thereby acknowledged himself as a sinner whose case was hopeless. In the slaying of the sin-offering he beheld his own deserts; he saw his own sinful nature and guilty life condemned, and punished in his substitute. And when this was done he saw the high-priest proceed to enter as his representative, under the shelter of the blood, into the very presence of God. Add finding this was done in perfect safety, he knew that the atonement was accepted, and that, having in his substitute "died to sin," he was now "alive to God."

There is no other way to get rid of the burden of sin than to see ourselves condemned and slain in the person of Christ as our Substitute. The Israelite who refused to keep the day of atonement was to be "cut off from his people." Lev. 23. 29. He who refuses the atonement God has provided must perish in his guilt.

## The Lesson Council.

**Question 16.** How did the day of atonement prefigure Christ?

The high-priest, with his careful preparation and consecration, his ceremonial cleansing, and his holy white linen garments, was the best outward type which

men could present of the pure and holy Messiah who was to come, in God's appointed time, to cleanse his people from their sins. The sacrifices of the day were performed by the high-priest alone, and he entered the holy of holies alone; in all which he prefigured Christ, who alone offered before the throne of Jehovah the atonement which could reunite man to the Father, and bring him at last to heaven. Isa. 63. 5. The sacrifices of the day also prefigured Christ, since it is upon his sacrifice, as well as his intercession, that men depend for salvation. The rites of the day of atonement were "a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressly to the revelation to come of God's gracious purpose to man" In sending his Son to be delivered for our offenses, and to rise again for our justification, to be our great High-priest forever after the order of Melchisedec, and to enter for us within the veil. Rom. 4. 25; Heb. 6. 20; 9. 10.—*Rev. Ross C. Houghton, D.D.*

With the exception of the expiatory rites for the high-priest and his assistants, the entire ritual of the day, including both priest and victim, prefigured the person and work of Christ. Thus, in coming into this world, he laid aside the glorious robes of the upper temple and appeared in the spotless linen of one who "did no sin, neither was guile found in his mouth." His blood, freely shed, had an efficacy which that of bulls and goats could never possess: that "sanctified only to the purifying of the flesh;" his, to "the purifying of the conscience from dead works;" that had to be offered annually; his, once and once for all offered, "forever perfected them that are sanctified." The high-priest of Israel entered the holy of holies through the veil bearing the blood of expiation; the true High-priest entered "the heavenly places" through the rent veil of his flesh, and there obtained eternal redemption for us. Very properly was the veil of the temple rent in twain at the same moment, for the way into the holiest of all was then opened. See Hebrews 9 and 10.—*Chaplain W. O. Holway, U. S. N.*

First, it was the most general of all the expiatory occasions under the law, thus pointing out the universal sacrifice of Christ; secondly, it was a special annual reminder of that sacrifice which was to take place "in the fullness of time;" thirdly, it was peculiarly a national and official season of penitence, expressive of the abasement of the entire body of believers, and especially of the humiliation of Jesus the great High-priest; fourthly, it was the most august and solemn ceremony, thus indicating its central importance as a prominent type of the great atonement; fifthly, by confessing the peccability of even the highest Jewish religious functionary and the transient virtue of the sacrifice, it presumed and required the mediation of a more perfect High-priest and a more effectual and final Victim. Heb. 7. 23-28; 9. 24-26.—*Dr. James Strong.*

Upon this day most especially was taught the doctrine of reconciliation through blood alone. The points made clear were: that every man was a sinner, that he needed pardon, and that this need was imperative; that he might seek pardon, and that pardon would be granted if he sought rightly through the shed blood. And the day pointed to another and greater day when the altar of sacrifice would be the cross, the victim the sinless Son of God, and the Sacrifice would atone for the sins of the whole world. As the high-priest opened the holy places to the prayers of God's people, so Christ—holy, harmless, undefiled, separate from sinners, higher than the heavens—offers himself in the most holy place once for all, a continual sacrifice, ever declaring

his desire for the salvation of men, and opens heaven to the prayers and persons of those who come unto God through him. Consult with profit the author of Hebrews.—*Rev. J. N. Frodenburgh, D.D.*

#### 17. What is meant by the scape-goat?

It seems to have been an impressive object lesson, by which the people were taught the removal of the sins which had been expiated by the blood of the slain goat. The sins which were solemnly confessed over the head of the scape-goat seemed to be visibly carried away as the goat was led forth into the wilderness, "into a land not inhabited." The psalmist was probably thinking of the scape-goat when he sang: "As far as the east is from the west, so far hath he removed our transgressions from us."—*Chaplain W. O. Holway.*

The two goats were as one in pre-figuring Christ. The true atonement was represented by the blood of the first goat. What the slain goat could not, therefore, symbolize was supplied by the second or scape-goat (the goat for Azazel), which carried the expiated sins of the congregation (for which atonement had been made throughout the year, as well as on this day) outside the camp, and far away into the oblivion of the desert. Through the two goats the idea of the entire extermination of sin was clearly and completely set forth. Mic. 7. 19.—*Rev. Ross C. Houghton, D.D.*

The Hebrew word so rendered, which occurs only in this place, is *azazel*; probably, as the traditional etymology and interpretation indicate, a compound of *az*, a goat, and *azel*, to depart; that is, the goat of departure. As such it signifies a vagrant or masterless animal, turned loose in the desert as a symbol of sin sent away never more to return or be reclaimed; in other words, renounced by man, and remitted by God. This is on the whole the most natural and consistent explanation of a term obscure in itself and the occasion of some very absurd and offensive theories by many learned interpreters.—*Dr. James Strong.*

The two goats furnished by "the congregation of the children of Israel" formed one sin-offering. They were presented before the Lord together. Lots were cast to decide which of them should die. The one "for the Lord" was sacrificed. The one "for Azazel" was sent into the wilderness, symbolically bearing away into a far place the sins of the people. Both goats took part in the great symbol of atonement. The atonement for sin was signified by the blood of the slain goat. But sins committed remained as facts. How to get rid of these facts? The iniquities of the people were symbolically transferred to the living goat, and he was sent away with them into the uninhabited wilderness to Azazel. A life was given upon the altar, and yet a living being carried away all sin. This symbolized the completeness of Jehovah's acceptance. He forgives sin and remembers it no more. The goat went to Azazel. (R. V.) The root of the word seems to mean to remove, to separate. Azazel may be the name of an evil spirit entirely separate and forever separate from God. The idea taught the Israelites was the absolute practical annihilation of sin as separating the people of God. The consciences of those who offered themselves to God were set free.—*Dr. J. N. Frodenburgh.*

#### Cambridge Notes.

Difficulties too extensive to be discussed surround the study of this the supreme ritual of Mosaicism. Extreme critics, as Kalisch, etc., produce plausible arguments for dating its origin after the exile. For a refutation it will

be enough to refer to Dillmann's very unprejudiced commentary. He attributes the silence of the pre-exilic writings to the fact that the Mosaic writings were not generally known, being kept by the priestly guild until Josiah's day. And the special services of Ezekiel (45, 18-25), despite the rabbins, are not inconsistent with the existence of a somewhat similar annual celebration. The same may be said of Neh. 9. As to the meaning of the day, it is important to remember that it was an atonement for sins of ignorance or weakness. Heb. 9. 7. Willful and deliberate sin had no expiation provided. The sinner must die, though we may believe that God in Christ forgave the penitent. Josh. 7. 19 is significant here. Moreover, the day was the only general expiation. Individual and special sin-offerings occurred throughout the year, but by this rite alone were all errors—known and unknown (Psa. 19, 12)—and all sinners assured of their forgiveness. The transcendently important work of the high-priest during this day should be minutely studied, as elucidated by Heb. 9, which brings out powerfully the imperfections of his person and office. VER. 1. A new section begins here, following on chap. 10, but loosely linked with the intervening statutes. *See*. See note on Exod. 24. 1. VER. 2. The awful sanctity of Jehovah's presence had been indicated by the death of Aaron's presumptuous sons, and is now to be perpetually enforced by the solitude of the shrine, only broken on one day in the year. Heb. 9. 7. *Mercy-seat*. The most important feature of the holiest place. (Comp. 1 Chron. 28. 11. It is literally, the "covering" of the ark, apparently a kind of roof above it, on which the glory of God rested. Whether the ethical sense of the word cover is implied (see chap. 1. 4, note) is a much-disputed question. VER. 3. Before the high-priest could be a mediator he must be pure and consecrated: hence these two personal offerings. The rabbinic rules for keeping him from pollution during the previous week were extraordinarily strict. VER. 4. Laying aside the splendid robes of exalted office, the pontiff wore those signifying purity and meekness. Except for a larger turban, he was clothed like an ordinary priest when he went as the representative Israelite before God. VER. 5. His unique function on this day made it essential that he should come with a hostile victim. Kalisch has simply invented the "palpable contradiction" of chap. 4. 3, 14. VER. 6. *His house*. That is, the priests. VER. 7. He went to the north of the altar, accompanied by the two priests next in rank. VER. 8. The parallelism of the verse makes it nearly certain that Azzel is a person, and this is supported by the rabbinical accounts of him. His name seems to describe a being "utterly banished," the demon who dwells in the desolate places (comp. Isa. 34. 14; Matt. 12. 43), but who has been active in temptation throughout the year. Now the sin-offering is slain, and the sins are forgiven and sent back defiantly to their prompter in token that he is filled. Comp. carefully Zech. 3. VER. 10. *For him*. The solemn dedication "before Jehovah" sufficed to make expiation for the animal. A scarlet thread was tied upon its horns as a symbol (comp. Isa. 1. 18), and the sins of the people confessed over it. VER. 21. Yea. 11. Like any layman, the pontiff must slay his own sacrifice. VER. 12. The glowing charcoal was taken from the western side of the golden altar, facing the shrine. The incense rises to God by its union with the sacred fire, and so in the antitype God himself enables our prayers to rise to him. VER. 13. To enter the Presence without the symbol of prayer was mortal presumption. VER. 14. The single sprinkling on the mercy-

seat denoted the mystic remitting of the sinner's offered life with God, while the sevenfold sprinkling on the floor beneath symbolized the complete subordination of that life to its Giver. The sin-offering brought into prominence the truth that only death could re-establish that union. VER. 15. This is probably only his second, and last visit, but the Talmud makes four—those in verses 17, 14, 15, and a final one to remove the censor. VER. 16. The test of meeting shared the defilement of those who met God there, for it was "made with hands;" not so its antitype, the human body of Christ. How striking are the last words of the verse when applied to him!

### Bureau Methods.

#### Hints for the Teachers' Meeting and the Class.

Notice and keep in mind the meaning of the word atonement, which is not "expiation," or "pardon," but "at-one-ment," or reconciliation.... The design of the day of atonement, which was to represent man in his natural state as a sinner, and how he is brought into fellowship with God.... 1.) Who are reconciled? 2.) Why is there need of reconciliation? 3.) How are they reconciled? 4.) What follows from their reconciliation?... Let the teacher study carefully the outline in the General Statement, not necessarily that he may give it to his class, but that he may have a clear idea of the service... What was requisite for reconciliation with God? 1.) A mediator. 2.) An offering. 3.) Confession of sin. 4.) Coming to God. 5.) Consecration.... Show how this lesson points to Christ.... Story of Martin Luther, who related that Satan once appeared to him bearing a roll containing the list of his sins. Luther wrote across it, "The blood of Jesus Christ cleanseth us from all sins," and said to him, "Take away your paper; it is all canceled."

**References.** FREEMAN. [For an account of the great day of atonement, see 161.] VER. 2: The holy place; the veil, 141; the mercy-seat; the ark, 142. VER. 4: The priestly garments, 148. VER. 8: The lot, 463. VER. 12: The golden altar of incense, 144.

Praise the Rock of our salvation.  
There's a wideness in God's mercy.  
Alas! and did my Saviour bleed.  
When I survey the wondrous cross.  
In the cross of Christ I glory.  
Deep are the wounds which sin has made.  
There is a fountain filled with blood.  
I'm poor, and blind, and wretched.  
Weary of earth and laden.  
Depth of mercy.  
None but Jesus.  
Freely for me.  
I lay my sins on Jesus.

#### Primary and Intermediate.

**LESSON THOUGHT.** *Sin put away.*

Print in large letters, "The Day of At-one-ment." On one side of the board below print "G-d:" on the other side, "Man." They are not together. What separates? Talk a little about signs of separation. Children will soon tell without prompting that it is SIN which separates from God. Print it in large letters between the two words. Now, how can God and the sinner be brought together? How can they become friends?

Tell story of a naughty child who is to be punished. A friend who loves the sinner is punished in his place.

The naughty child has broken teacher's law, and before teacher and child can be reconciled there must be some way to make atonement, or *at-one-ment*. This is what the loving friend does.

Now, God's children were separated from God by sin. How can they be reconciled to him? This lesson teaches God's way to be reconciled.

Once a year there was a day on which atonement for sin was made. It was the tenth day of our month of October. Then the high-priest, wearing a plain linen dress, confessed his own sin, and then offered sacrifice for the sins of the people.

Show picture of goat. Two goats were brought into the tabernacle. One was made an offering for sin. It was killed and its blood was sprinkled before the mercy-seat. It died instead of the people who deserved to die for their sins. The other goat was not killed. The high-priest confessed the sins of the people over its head. Then it was taken out into the wilderness and let loose. This was a picture or object lesson to show that when sin has been repented of and the right kind of sacrifice has been offered for it the sin is truly sent away out of sight. And so this goat, sometimes called a *scape-goat*, is the type of Jesus, who bears away our sins so that they are "remembered no more against us."



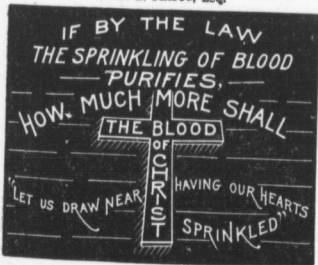
This is the type, pointing to the salvation by Jesus. There is separation between us and God, unless we have taken Jesus for our Saviour. What will bring us back to God? What will take sin out of the way? What will make us *at one* with him?

Jesus died on the cross. As soon as we accept Jesus to save us, and lay our sins on him, he bears them all away, and we are free.

Now, we are free to follow him without being hindered by sin. He never bears away the sins of those who do not love and obey him. We must *give ourselves* to Jesus if we want him to save us.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard illustrates, as the central thought of the lesson, the sprinkling of blood, and contrasts the blood of beasts with the shed blood of Christ. If by the law the sprinkling of blood of beasts made an atonement and purified, how much more shall the blood of our crucified Saviour purify. Let us draw near to him "with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience."

SCRIPTURE SELECTIONS. To be read by the school, or classes, as bearing on the atonement of Christ:

John 1:36; Gal. 1:4; 1 Pet. 2:24; Eph. 1:7; 1 John 1:7; Eph. 2:13; 2 Cor. 5:19; Heb. 10:19-22; Heb. 9:13, 14, 28.

CHRIST'S BLOOD DOES | ATONE | FOR ME.  
I AM | AT ONE | WITH CHRIST.

Lesson Word-Pictures.

It is a solemn day in Israel's encampment, for the high-priest, Aaron, is going into the holy of holies. It is the first day of atonement since he has entered upon his priesthood. Alone, he is to venture before the awful Shekinah that broods between the wings of the cherubim. Only once during the long, long year will the holy of holies echo with the reverent tread of any human presence. This is the day. Aaron must make that entrance. He removes his usual robe. He takes off all the glittering insignia of his exalted priesthood. Gone is the rich and beautiful ephod. Gone, the breast-plate of judgment flashing with the highest rays of the sunrise. Gone, that shining plate of gold upon the miter. He is clothed now in garments of white linen. The girdle about his waist is white. The miter on his head is white. Purified with water, arrayed in these simple, spotless robes, he takes to the tabernacle sin-offerings and burnt offerings. For himself, he will make offering. Like any sinner for whom he has ministered, he, too, will stand with bowed head, with conscious guilt. For his household, he will make offering. But why those two goats which he has brought? With a run, they are to be offered for Israel, and of these two goats one will be chosen by lot to be presented alive before the Lord, to be led out into the wild, desolate land, and there be left as the scape-goat. They are making the election by lot. With what eager interest they watch the decision! This to be the scape-goat, this dumb creature at Aaron's left? Yes, at the appointed time, it will be led out into the wild, desolate land. And now the high-priest in garments of white is to make atonement for his own sins and for those of his house. See! A bullock has been slain. With hot burning coals from the altar before the Lord, Aaron reverently takes "sweet incense beaten small." He approaches that veil which day after day has fallen in undisturbed folds before the holy of holies. One moment he hesitates. How can mortal venture farther and live? Then the beautiful veil is withdrawn. Did the crimson glare of the coals one moment penetrate that shadowy recess. Lighting confusedly the bowed forms of the cherubim? Then, like another beautiful veil, as if to screen from mortal eyes that sacred vision, rises a cloud of incense. With hushed feet Aaron stands before the mercy seat and lives. The warm, perfumed cloud fills all the place. In the blood of the slain bullock he dips his finger, and, hardly venturing to sprinkle, he yet lets drop upon the mercy-seat the blood that is a prayer as well as a sacrifice. Before the mercy-seat also fall the crimson drops. Seven times is sprinkled the blood with that lifted finger. He will come too with the blood of the slain goat, and for Israel sprinkle that upon and before the mercy-seat. And the scape-goat? It is led without the camp, beyond all the habitations of Israel, out where the land is bare and bleak, where no human presence can be found, where the crags go up in solitude, where the chasms go down in gloom, a living of fering, set apart, yet set at liberty, loaded with Israel's sins, clouded by the shadow of sacrificial exclusion, to wander on and on and on. And the high priest? When his work of reconciliation is over, the beautiful veil falls behind him, not to be lifted until the long year shall have brought the day of atonement again.

B. C. 1490.]

LESSON VIII. THE FEAST OF TABERNACLES.

[Aug. 19.]

Lev. 23. 33-44. [Commit to memory verses 41-43.]



33 And the LORD spake unto Mo'ses, saying,

34 Speak unto the children of Is'-ra-el, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day s'h'al be a holy convocation; ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year: it shall be a statute forever in your generations; ye shall celebrate it in booths seven days; ye shall dwell in booths seven days; in that all are Is'-ra-elites born shall dwell in booths:

42 Ye shall dwell in booths seven days; in that all are Is'-ra-elites born shall dwell in booths:

43 That your generations may know that I made the children of Is'-ra-el to dwell in booths, when I brought them out of the land of Egypt; I am the LORD your God.

44 And Mo'ses declared unto the children of Is'-ra-el the feasts of the LORD.

General Statement.

The Israelite year had but one fast day, the day of atonement, but it was marked by three great festival occasions, each commemorating an epoch in their history and an event in the year. The pass-over recalled the deliverance from Egypt, and marked the coming of the harvest; pentecost commemorated the giving of the law and the conclusion of the harvest, and the feast of tabernacles was the recollection of the wilderness state and the thanksgiving for the gathered fruits. It began five days after the day of atonement, and was celebrated for a week, with final services on the eighth day. Though commanded by the law, it was ignored during the period of the judges and the monarchy, and began to be observed in the days of Ezra and Nehemiah, after the return from captivity. From all quarters of the land the families gathered at the capital and there lived in bowers made of green twigs. They were built upon

the house-tops, in the wider streets, in the public parks, and around the city. For eight days the people lived in these strange dwellings by day and slept in them at night, thus commemorating their life in the wilderness, where they lived for forty years. At the same time the altar was piled high with the offerings of the people, for the fruits had been gathered and their hearts were grateful. They marched in procession, bearing boughs and fruit-laden branches, and sang festal songs. In later times they brought to the temple water from the spring of Siloam, and poured it forth amid the sounding of trumpets and the psalms of the priests. Thus every year the Israelites from every quarter of the land were brought together at the capital, the unity of the nation was promoted, and the religious life of the people received a new impulse.

Explanatory and Practical Notes.

Verse 33. The Lord spake. This command was given while the Israelites were still encamped at the foot of Mount Sinai. Unto Moses. Probably from the tabernacle, which was now the "tent of meeting" with God.

34. The fifteenth day of the seventh month. The month Tivri, or Ethanim, corresponding to parts of our September and October. As the Hebrew months all began with the new moon, the fifteenth would be when the moon was full; and it was also five days after the day of atonement. Feast of tabernacles. Of booths or huts or bowers. It was the third of the three great feasts, the others being passover and Pentecost. This, the last of the yearly festivals, was perhaps the most joyous of all in the method of its observance. It was at once a service of thanksgiving for the bounties of the year, and a remembrance of the life in the wilderness. (1) Present and past benefits should both have grateful recognition before God. Seven days. The feast lasted for one week, during which the people, gathered from all sections at the capital, universally lived in booths or huts, and an eighth day was added with special services of praise. Unto the Lord. Notice that all the festivals of the Israelites were religious and devoted to the Lord Jehovah. (2) God's people are the happy ones of earth.

35. A holy convocation. An assembly of the people for worship, both at the national capital (which in the later time was Jerusalem) and throughout the cities of the land. No servile work. "Work of labor;" that is, work belonging to the ordinary and secular life. This rule applied to the first and last days of the feast, which were sabbaths; on other days work was not forbidden, though the entire week was generally kept as a holiday. A similar requirement was made for the time of the passover, but as a special rule permitted then such work as was necessary for the preparation of food, we may infer the same for the week of the feast of tabernacles. (3) Rest and recreation are our duty, no less than work. (4) That time is never lost which is given to God.

36. Seven days ye shall offer. The precise offerings are enumerated in Num. 29. 13-31. They were very abundant, though not alike on all the days; and they were intended to attest the rejoicings of the people and the consecration of their possessions to the Lord. The period of the year was that after the ingathering of all the crops, so that the people were ready for the offerings. On each day a sin-offering was sacrificed, followed by abundant burnt-offerings, and meat-offerings, or oblations of food, thus expressing the ideas of atonement, consecration, and thanksgiving. On the eighth day. This was "the last day, that great day of the feast" (John 7. 37), when the services were of the most joyous character. It was brought in a sacred pitcher of gold from the spring of Siloam, near the temple, and poured out upon the altar, perhaps to commemorate the miraculous supply of water in the wilderness. It was on this day and at this moment that Jesus cried out, "If any man thirst, let him come unto me and drink." John 7. 37. Such was the gladness on this day that the rabbins used to say, "He has never seen rejoicings who has never seen them at this feast." A solemn assembly. Not in the being said or cheerless; but as being holy, devoted to the Lord. The word in the original has been translated "a concluding festival," that is, the close of the sacred week.

37. These are the feasts. The context explains this sentence, since this chapter names all the annual gatherings, their purpose, and the manner of their celebration. Burnt-offering and a meat-offering. The burnt-offering expressed consecration to God, and was explained in Lesson VI. The meat-offering (Rev. Ver., "meal-offering") consisted of food, both animal and vegetable, and expressed thanksgiving. Drink-offerings. These were not another kind of sacrifices, but such as were poured out upon the altar at the other offerings. (5) Let us be thankful that God accepts from us a service so much simpler than that required of his ancient Church.

**38. Beside the sabbaths.** These special services were not to supersede the regular observance of God's day. **Your gifts.** The voluntary dedicatory offerings, some of which were burned, others used in the service by the priests. **Your vows.** Pledges made on special occasions. **Free-will offerings.** The voluntary sacrifices given as an expression of gratitude to God.

**39. Also.** The law-giver now returns to the subject of the feast of tabernacles, and adds certain directions for its observance. The previous mention laid emphasis upon it as "a holy convocation;" this calls attention to the processions and booths. **The first day shall be a sabbath.** The first, eighth, fifteenth, and twenty-second days of each month were sabbaths, so that the feast began and ended with a sabbath. The Rev. Ver. translates *sabbath*, "a solemn rest;" but its method of observance shows that it was joyous, though solemn. (6) *God's day should be made the happiest in all the week.*

**40. Boughs of goodly trees.** Rev. Ver., "the fruit." It was the time when the fruits had been gathered; and they bore various kinds of them in a procession of thanksgiving. **Boughs.** With these they walked in groups, or in regular processions, singing psalms and rejoicing over God's mercies to his people. Probably some of the psalms were written for the services of this feast. Besides these customs and that of the pouring out of water (see note on verse 30), eight immense lamps were lighted in the temple on the opening night of the feast. These cast a glow over the whole city, and are referred to in the words of Jesus (John 8: 12), which were spoken during the feast of tabernacles.

**41. Ye shall keep it.** We are not to forget that though the injunction to observe this feast was given

in the wilderness we find scarcely an allusion to it until the times of Ezra and Nehemiah, when a revival of obedience to the law was inaugurated. **Seventh month.** Three great events took place in this month. **Tisri or Ethanim;** the feast of trumpets on the first day, the opening of the civil year; on the v-nth, the day of atonement; and from the fifteenth to the twenty-second, the feast of tabernacles.

**42. Ye shall dwell in booths.** For one week, and that in the fall, when the nights were liable to be cold, the Israelites forsook their homes, and lived in temporary, bower-like structures, made of green boughs. These were erected upon the roofs of the houses, in the gardens, and in some of the streets of the city. Thus the out-door life of the wilderness was kept in mind, the people enjoyed a vacation, and the houses were aired and purified. **Althath are Israelites born.** The requirement was not laid upon the foreigners resident among them, but neither was it forbidden to them.

**43. That your generations may know.** The generations to come, while Israel should be at peace in its cities and homes, were not to forget that their fathers had lived under God's care in the wilderness. (7) *Past mercies and past trials should be remembered together.* **Do it in booths.** The Israelites were not in tents all the time during their forty years of wandering. They had settled encampments for months, and probably for years, and utilized all that the wilderness would afford in the way of material for buildings. More may have lived in huts than in tents at that time. **I am the Lord.** How constantly Israel was reminded of God's care! (8) *Let us not need to be reminded, by keeping it in mind.*

**44. And Moses declared.** This chapter is mainly occupied with the regulations for the feasts of Israel.

**HOME READINGS.**

- M. The feast of tabernacles. Lev. 23, 33-44.
- N. The three great feasts. Deut. 16, 12-30.
- W. The feast renewed. Neh. 8, 9-18.
- Z. Prophecy concerning the feast. Zech. 14, 16-21.
- F. Exhortation to praise. Psa. 81.
- S. Christ at the feast. John 7, 1-17.
- S. Thankful worship. Psa. 116, 7-19.

**GOLDEN TEXT.**

The voice of rejoicing and salvation is in the tabernacles of the righteous. Psa. 118, 15.

**LESSON HYMNS.**

- No. 126, Dominion Hymnal.  
Let us sing with one accord,  
Praise to Jesus Christ our Lord.
- No. 128, Dominion Hymnal.  
O worship the King all glorious above!  
O gratefully sing his power and his love!
- No. 140, Dominion Hymnal.  
Glory be to God the Father,  
Glory be to God the Son.

**TIME AND PLACE.**—The same as in previous lesson.

**DOCTRINAL SUGGESTION.**—Christian joy.

**QUESTIONS FOR SENIOR STUDENTS.**

1. The Solemn Assembly.  
What was the name of the institution of which the beginning is recorded in our lesson?  
What special peculiarity of this celebration gave it its name?  
To what days of modern times do these Jewish feasts have some resemblance?  
How did the Jewish method of holiday observance differ from ours?  
What is the real meaning and design of the word "holiday"?  
What was the value of the oft-recurring "solemn assembly"?  
Why did this people need to be kept in constant memory of God's past dealings with them?
2. The Joyful Service.  
How many days was this feast to last?

How was this feast to be begun and ended?  
What was the first act on this first day to be?  
Was this feast kept in the spirit in which God commanded through all their centuries? see Neh. 8, 17.

What was the reason given by Moses for this spirit of joy which should characterize this feast? Deut. 16, 15.

What great purpose was beneath this joyful celebration?

**3. The Grateful People.**

When this feast was celebrated what memories would naturally come to their minds?

What was there in their past history for which to be grateful?

What wonderful fact concerning God's truth and power would this feast always commemorate?

How large a part did Sabbath observance have under the Mosaic law?

Is there any reason why under the law of Christ we should value the Sabbath less?

What day of national observance have we which is designed as a day of gratitude to God?

Do you always keep it?

**Practical Teachings.**

Memorial days are of divine origin. We ought to keep ours as Sabbaths.

How do you keep Christmas-day? It marks Christ's birth. New-year's-day? It marks God's wonderful care over our years. Easter-day? It is the day of the resurrection.

We ought to worship God more in our holidays. Remember that joyful service is not revelry.

Remember, God's word is "Rejoice."

Good fellowship, warm-heartedness, pure mirth, real joy are Christian duties, yes, Christian graces. Be joyful.

**Hints for Home Study.**

1. Find surely the time of the year when this feast was to occur, whether in the dry or rainy season, and in what condition the crops would be.
2. Find what the great yearly feasts were at this time in their history. In later times there were seven; how many at this time?
3. Study well the twenty-ninth chapter of the book of Numbers, beginning at ver. 12, and continuing through the chapter.
4. You will have difficulty in understanding it all; make a memorandum of every hard thing and take it to your teacher.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Solemn Assembly.

What feast did the Lord command Israel to observe?

In what month, and on what day, was it to begin?  
How long was it to continue?  
What was to be held on the first day?  
What offering was to be made for seven days?  
What was the eighth day to be?  
What work was forbidden on the first and eighth days?

To whom were these days to be devoted?  
What various kinds of offerings were to be made?  
To what were these offerings an addition?  
By what other name was this feast known? Exod. 23, 16.

#### 2. The Joyful Service.

What preparation were the people bidden to make for their joyful service?  
How many days was this service to continue?  
How long was this command to be binding?

#### 3. The Grateful People.

In what dwellings were the people to live during the feast?  
How many of the Israelites were thus commanded?  
Why was this command given?  
Who brought Israel out of Egypt?  
Who gave God's commands to Israel?  
What says Golden Text about a grateful people?

#### Teachings of the Lesson.

- Where in this lesson are we taught—  
1. The duty of united service?  
2. The duty of freewill offerings to the Lord?  
3. The duty of thanksgiving for mercies?

#### Hints for Home Study.

Learn how many annual feasts the Jews were required to observe, and what they were called.  
Learn who were required to attend these feasts.

### QUESTIONS FOR YOUNGER SCHOLARS.

What followed the day of atonement? The feast of tabernacles.

What was this? A thanksgiving feast.  
When was it held? In the autumn of each year  
How long did it last? Seven days.  
How were these days spent? In thanking and praising God.

For what did the people praise him? For all his gifts to them.

In what did they live during this time? In booths, made of the branches of trees.

Of what did the booths remind them? Of their wilderness life.

What was offered each day? Thank-offerings to the Lord.

What was each man expected to do? To bring a willing offering to the Lord.

What was offered on the eighth day? A burnt-offering and a sin-offering.

What must we never forget? Our sins and our Saviour.

Who had brought the Israelites out of Egypt? The Lord.

Where was he leading them? To Canaan.

Where does he want to lead us? To the heavenly Canaan.

What should we often stop to do? Praise him for his goodness.

#### Words with Little People.

Have you  
Kind friends? A home to shelter you?  
A loving Saviour? A hope of heaven?  
They are all God's gifts. Do you thank him for them?

### THE LESSON CATECHISM.

[For the entire school.]

1. What feast is here described? The feast of tabernacles.
2. When was it to be kept? In the seventh month of the year.
3. What was to be remembered in this feast? Their tent life after the Exodus.
4. How were they to observe it? With feasting and rejoicing.
5. How does our Golden Text describe one of these feasts? "The voice of rejoicing," etc.

### CATECHISM QUESTION.

8. In what else is your soul different from your body? My soul is that within me which thinks, a d knows, desires and wills, rejoices and is sorry, which my body cannot do.

### ANALYTICAL AND BIBLICAL OUTLINE. The Feast of Tabernacles.

#### I. A FEAST UNTO THE LORD.

For seven days unto the Lord. v. 34.  
"Do all to the glory of God." 1 Cor. 10. 31.  
"Giving thanks to God." Col. 3. 17.

#### II. A FEAST OF REST.

Ye shall do no servile work. v. 35.  
"The Sabbath was made for man." Mark 2. 27.  
"There remaineth . . . a rest." Heb. 4. 9.

#### III. A FEAST OF ASSEMBLIES.

A holy convocation. v. 35.  
"Call a solemn assembly." Joel 2. 15.  
"Not forsaking the assembling." Heb. 10. 25.

#### IV. A FEAST OF SACRIFICE.

Seven days ye shall offer. v. 36.  
"Yow and pay unto the Lord." Psa. 76. 11.  
"The sacrifices of God. . . heart." Psa. 51. 17.

#### V. A FEAST OF WORSHIP.

The first day. . . a sabbath. v. 30.  
"How amiable are thy tabernacles." Psa. 84. 1.  
"Let us go into the house of the Lord." Psa. 122. 1.

#### VI. A FEAST OF REJOICING.

Rejoice before the Lord. v. 40.  
"Children of Zion, be joyful." Psa. 149. 2.  
"Rejoice in the Lord always." Phil. 4. 4.

#### VII. A FEAST OF REMEMBRANCE.

That your generations may know. v. 43.  
"Remember all the way." Deut. 8. 2.  
"Truly God is good to Israel." Psa. 73. 1.

### THOUGHTS FOR YOUNG PEOPLE.

#### Benefits of the Feasts.

1. They kept the people in communion with God by a habit of worship. We need to be called often from the thoughts of the secular life to the thought of God and our relation to him.
2. They brought the people into frequent meeting with each other, and thus promoted national unity. The strongest tie of a people is the bond of religion. Give America one religion and it will be one people.
3. They awakened and exercised the liberality of the people. We are always interested in the cause to which we have given.
4. They kept in memory all the mercies of God to his people. How much we owe to God, and how constantly his hand has intervened for our nation!
5. They made religion a joyous experience, filling the life of the worshiper with gladness. We need to realize that God's people should be a happy people.

### English Teacher's Notes.

ANY one who came into London on the 20th of June, 1857, must have been at once struck with the general appearance of festivity and rejoicing. The decorations in the streets, the preparations for celebrating the event of the morrow, the Jubilee day of the queen, and the holiday-looking crowds that filled the thoroughfares, all spoke of gladness and pleasurable antiipation. It was a voice of rejoicing that rose from that mighty city. And although

some fears had been entertained lest the celebration should be marred by evil designers, every thing passed off in peace and safety. There was no discordant sound to follow and mar the joy. It was truly a voice of rejoicing and safety which arose throughout the whole land.

It is of such a voice as this that our Golden Text tells us to-day. We are shown the picture of a feast the Israelites were commanded to celebrate year after year when they should be settled in the land of promise. We have no record of the keeping of this yearly feast until after the captivity, in the time of Nehemiah (Neh. 8. 14-18), and again in our Lord's time, John 7. 2, etc. But the passage for to-day's reading gives a picture of what it must have been.

Imagine the city of Jerusalem dressed in forest attire—every open space filled with booths or huts made of green boughs—every house forsaken, and the whole population gone to lodge in these pleasant arbors—a sort of picnic, we might call it, on a monster scale. And since crowds have poured in from every town and village of the land, even the Mount of Olives is covered with these picturesque dwellings. Multitudes throng the streets, friendly greeting friendly. The poor and the stranger are not forgotten, but are made glad with the rest. Deut. 16. 14. The temple courts are filled with worshipers, costly sacrifices are offered up day by day, and the whole city is given up to gladness and festivity. The "voice of rejoicing" is rising up from Jerusalem. Why?

Because of the blessing of God upon the year's labor, now concluded. Not only has the corn been reaped, but the olives, and the figs, and all the rich fruits of Palestine have been gathered in, and the vintage is over. There is the joy of finished labor, of successful labor, and of plentiful supply.

But this is not all. Those sylvan dwellings, so pleasant to occupy for a week, remind them how their forefathers long ago were brought out of the cities and out of the houses which they occupied as slaves in Egypt into the freedom of the wilderness. They are a memorial of the deliverance which God wrought for them, and a sign that they are "a people saved by the Lord." Deut. 33. 29. The voice that rises up is not one of ephemeral gladness merely, but of "rejoicing and salvation."

But the writer of the psalm whence our Golden Text is taken was not referring to one period set apart for rejoicing, but rather to a voice which is, or ought to be, continually ascending from "the tabernacles of the righteous."

What is the original source of this rejoicing? The same that was the source of all Israel's gladness—the salvation of God, appropriated and enjoyed. There was no joyful feast for Israel in the land of slavery. The foundation of all the rejoicing was that God had saved them. It is significant that this most joyful of all their feasts took place only five days after the day of atonement. It was as a renewed and justified people that they kept it. So the "voice of rejoicing and salvation" rises

"from the tabernacles of the righteous," from those who are justified before God, having "received the atonement." Rom. 5. 1, 11.

Then follows the joy of plentiful supply, "all things" being the portion of the redeemed of God (Rom. 8. 32; 1 Cor. 3. 21-23): the joy of successful labor—life worth living indeed when spent in God's service. In a pretty American story I once read a girl speaks of a Christian acquaintance as having "a knot to her thread," while she herself and others whom she knew were working without one and leaving no trace behind; and by and by will come what the feast of tabernacles faintly imaged, the joy of work concluded and crowned by the Master's "Well done!"

Why is this "voice of rejoicing and salvation" not a clearer heard and louder? It may be because the "booths" are too often left out; Christians are living in the world instead of counting themselves "strangers and pilgrims" on earth. But from their frail hasty dwellings the Israelites turned again at the right time into their settled homes; and so the Christian who passes through the world as a "stranger and sojourner" looks forward one day to enter the city of God and the Father's house, whence he shall go no more out.

#### The Lesson Council.

**14.** To what extent were the three great feasts observed before the time of Ezra?

There is distinct mention of but few of these observances in the Old Testament historic books. The passover was celebrated after the crossing of the Jordan, Josh. 5. 10. Again, under Hezekiah, it was celebrated with an ostentation unknown since the days of Solomon, and lasted fourteen days. 2 Chron. 30. 26. King Josiah kept a pass-over such as had not been kept since the days of Samuel. 2 Chron. 35. 18. The writer means that in no case had the service been strictly observed. 2 Kings 23. 21-23. Pentecost is mentioned as the "feast of weeks." 2 Chron. 8. 13. Zechariah built upon the celebration of the feast of tabernacles, and under Nehemiah it was celebrated as it had not been since the days of Joshua, and yet other celebrations are mentioned. Zech. 14. 16; Neh. 8. 17; 1 Kings 8. 2; 2 Chron. 7. 8-10. A fair interpretation of these passages suggests a number of times in which these festivals were celebrated far in excess of the number distinctly mentioned. Indeed, the exceptions to their annual observance may have been largely caused by troublous times and apocryphal kings and priests.—*Rev. J. N. Fraudenburgh, D.D.*

The degree of observance varied greatly according to the temper of the times and the religious character of the Israelitish rulers. Even during the march through the desert, under the immediate eye of Moses, it would have been difficult for the migratory and scattered mass of the people to assemble stately for the observance of these great festivals; and if we may judge from the neglect of so cardinal a usage as circumcision (see Josh. 5. 2-9), it would seem that great dereliction had crept into their religious observances. On the settlement in Canaan this doubtless was very much remedied, but the war of conquest and the vicissitudes under the judges were very unfavorable to regularity of ritualistic ceremonies, and especially to the concert of remote parts of the country. The succession of high-priests indeed, was maintained, but scandalous disorders had grown up in their families (1 Sam. 2. 12-17, 22-29; 8, 2),



and so we read little of any general or public observance of these festivities till the time of David, when the whole ecclesiastical establishment was reformed and reorganized. 1 Chron. 16. 37-43. The erection of the temple by Solomon confirmed and crystallized this good work (2 Chron. 7. 8, 9); but the schism under Jeroboam sadly weakened and distracted it (1 Kings 12. 26-33), so that we find but occasional reformatory and revivals under the later kings of Judah (2 Chron. 14. -25; 15. 8-15; 17. 9-9; 24. 14; 29-31; 35. 1-18), with long gaps of apostasy and irreligion. Such passages, however, as Psalms 84. 3-7 (later than the time of David) prove that the annual processions or pilgrimages to the capital were well known and highly prized, if not universally celebrated, and serve to show how unfounded is the assertion of certain nationalistic critics that the Hebrew ritual is an invention of a comparatively late period.—*Dr. James Strong.*

Their observance served not only to hold the nation together politically, socially, and religiously, but also was a great means of instruction and spirituality by contact with the most pious part of the people and association with the priests and Levites at the metropolis. All this is eminently illustrated in the passages cited under question 18. It is also shown in the New Testament. See Luke 9. 41-50.—*Dr. James Strong.*

They served as impressive reminders of God's dealings with them in the past and in the present, thus keeping alive feelings of gratitude and devotion to him; they tended to unify the people, to promote sociality, fraternity, and patriotism, to upbuild them in health, to train the youth in religious knowledge, and to intensify the expectation of the Messiah.—*Rev. W. O. Holway.*

In these feasts the people regularly, and with impressive ceremonies, acknowledged God as the Creator of all things, and of all men, as well as the especial Ruler and Friend of their nation; and thus were joined to God by a solemn recognition of their entire dependence upon him. They ascribed to God dominion over nature, and so kept their religion pure from all taint of the pantheism which was the soul of the heathen mythology about them. They were led to a religious care of the poor and unfortunate, and so kept from rutilous selfishness. These festivals brought together, in the intimacies of worship and rejoicing, all the able-bodied men of the nation, and so developed the idea of their common brotherhood, and strengthened the national bond between the various tribes and families. Exod. 33. 7-23.—*Rev. Rosa C. Houghton, D. D.*

They were probably not observed at all during the wilderness sojourn. After settling in Canaan, we find only occasional traces of their celebration up to the time of the building of the temple. A yearly "feast of the Lord" in Shiloh—possibly the feast of tabernacles—is alluded to in Judg. 21. 19. That this feast was observed in Joshua's time we discover from Neh. 8. 17; and that Solomon hallowed it, from 2 Chron. 7. 8-10. The fact that Jeroboam copied this feast, changing the month of observance from the seventh to the eighth, is indicative of the respect paid to this festival in his time. Of the passover feast we have more frequent traces. Joshua celebrated it in Gilgal. Josh. 5. 10. From 2 Chron. 35. 17, 18, we learn that not only Josiah kept it, but that, by implication, it was observed in the days of the Judges and of the kings. King Hezekiah celebrated it "with gladness." 2 Chron. 30. 21. It is not claimed, however, that these observances were always national. The absence of any specific allusion to the feast of Pentecost ought not to weigh against its observance.—*Rev. W. O. Holway.*

It is plain (from Exod. 12. 25; 13. 5-10) that after the first passover the Israelites were not required to keep this feast regularly until they had fairly entered into the promised land. They did observe it, however, by special divine appointment, for the second time during the second year after the exodus. Num. 9. From this time until their arrival at Gilgal this feast was entirely neglected. The record shows that between their entrance into Canaan and the Babylonian captivity the Israelites kept the passover only three times, namely: in Solomon's reign (2 Chron. 8. 13), under Hezekiah (2 Chron. 30. 15), and by command of Josiah (2 Kings 23. 21). Pentecost—the festival of weeks or of the harvest—was of pre-Mosaic existence; and, divesting it of all idolatrous rites, the great law-giver adopted it into his system, making it the second of the three great feasts of Israel. The record of its observance is quite indefinite, but from its very nature it must have received considerable attention before the days of Ezra. There is only one recorded instance of the celebration of the feast of tabernacles between the entrance into Canaan and the Babylonian captivity (1 Kings 8. 2; 2 Chron. 7. 8-10), but the manner of the record seems to indicate that the people were more or less familiar with this feast as well as the two above named, and did not altogether neglect their observance.—*Rev. Rosa C. Houghton, D. D.*

19. What was the effect of these feasts upon the Israelite people?

They kept alive and fed the fires of patriotism. The religious and national life of Israel were closely connected. Patriotism was religious, and religion was patriotic. The feasts reminded them again and again that they owed to God their national life and preservation, and to a superintending Providence their daily personal comforts. They were instructed in national history, filled with thanksgiving, and called to worship.—*Rev. J. N. Fradenburg, D. D.*

### Cambridge Notes.

Lev. 23. 33-44.

This twofold celebration of the goodness of God, in the past guiding his people through the wilderness, in the present giving fruitful seasons, was always the most joyful and significant of Jewish feasts. For its interest mainly lies in its connection with our Lord's life, as related by John. In commemoration of the miraculous supply of water in the wanderings—comp. also Isa. 12. 3—a priest poured water from Siloam on the altar every day. And on the eighth day—originally, a general summing up of all the year's feasts, but now attached closely to the festival just past—Jesus declared the spiritual meaning of the history and its commemorative rite. Faith in him should bid a living fountain flow from the once arid rock of the human heart. John 7. 38; comp. Ezek. 47. The festival of joy appropriately followed the yearly atonement, and its popular association with the coming of Messiah was fostered by the liturgical use of the Messianic Psalm 118. Hence it was that the people marked their joy at their Messiah's triumphal entry by waving "the branches of the palm trees" characteristic of the feast. John 12. 13.

VER. 34. This month, Tisri, divided about the end of September. *Tabernacle.* Comp. Matt. 17. 4. The word, properly, booths, must be distinguished from that which denotes the sacred tent. Note, however, 2 Sam. 11. 11. VER. 35. The "convocation" witnessed the water-pouring, and erected a canopy of willows over the altar. *Servile.* Opposed to needful, that is, that required for preparing food, etc. VER. 36. The offerings

were diminished regularly every day. Num. 29. 12-36. On the second day, in later times, began the illumination of the temple, commemorating the pillar of fire. Hence our Lord's appropriation of the figure in John 8. 12. **VER. 37.** These, namely, passover, Pentecost, new year, day of atonement, tabernacles, and the closing feast of ver. 36. *Meat.* A eucharistic offering of the products of man's labor. It is curious that the changed sense of words should be in the A. V. apply the term "meat" to the only solid sacrifice not involving flesh. For this and the parallel drink-offering see Num. 28 and 29. **VER. 38.** The ordinary Sabbath and other sacrifices were not to be neglected when the special festivals happened to coincide with them. *Gifts.* "Especially the firstlings and tithes set apart for the priests" (Kallsch). **VER. 38.** The meaning and ritual of this feast had not been previously described, and is now therefore returned to. *Solemn rest.* The word is a derivative of Sabbath, and answers exactly to the "Sabbath-keeping" of Heb. 4. 9. It is used of the weekly rest (Exod. 31. 15), but principally of other days or seasons kept like a Sabbath. **VER. 40.** These fruits and branches seem meant for adorning a triumphal procession, though some of them (Neh. 8. 13-18) were used for making the booths. Similar usages prevailed in Greece and other ancient nations; they recall somewhat the old English May-day festivities. *Goodly trees.* Traditionally the citron is indicated, the thick trees being myrtles. But the Hebrew is quite general. **VER. 42. Seven.** For on the eighth they were discontinued. *Home born.* Possibly the strangers were to be entertained during the week; special hospitality would be a natural feature of the joyous season. **VER. 43.** Dwelling in huts of branches at harvest was common in the ancient world, and very probably the Israelites had kept their feast of the ingathering thus even in Goshen. Now a second purpose is added to it, and with a new ritual it becomes definitely commemorative. The booths suggested camp life, and so served naturally the double meaning of the festival.

### Hebrew Methods.

#### Hints for the Teachers' Meeting and the Class.

Describe our Thanksgiving day, how it arose, and how it was celebrated. The feast of tabernacles held the same place in Palestine.... Notice with regard to this feast, 1.) The authority by which it was held. 2.) The time of its celebration. 3.) The manner of its celebration. 4.) Its benefits to the people. (See Thoughts for Young People.)... The exercises of the feast. 1.) Gathering of the people. 2.) Dwelling in booths. 3.) Processions, branches, etc. 4.) The offerings in the temple. 5.) Pouring out water. 6.) The lights in the temple.... Mention some of the allusions to this feast in the Bible, as in the time of Solomon (2 Chron. 5. 3; 7. 8-10; Ezra (Neh. 8. 14-18); Christ (John 7 and 8)... What reasons have we to recognize God in our nation, no less than the Israelites had?... Tell the history of Thanksgiving day in the United States.

**References.** FREEMAN. Ver. 34: The feast of tabernacles, 131.

Father most holy.  
Give praise to God.  
When all thy mercies, O my God.  
Praise for his greatness.  
Sing always.

The child of a King.  
Marching to Zion.  
Earnestly fighting for Jesus.  
March along together.  
Onward, Christian soldiers.  
Arise, go forth to conquer.  
I'm but a stranger here.  
My days are sliding swiftly by.  
I'm a pilgrim

### Blackboard.

BY J. B. PHIPPS, ESQ.



**DIRECTIONS.** Draw the heart with white chalk in outline first. Take bright yellow chalk, and with a long ruler draw next the rays of light. The words on the outside of the heart draw with bright red or blue. Observe to make the words "Thanksgiving," "Serving," and "Giving" all in the same colors, and the words on either side of the heart in another color. The idea to be brought out is that every day we should have thanksgiving in the heart. Every day with the thanksgiving there should be serving and giving. Why? Because every day there is divine loving-kindness and tender mercies.

This acrostic exercise may be used if preferred. First write in plain bold letters, one under the other, the word "Rejoice;" over it write the words "Thanksgiving day." By questioning the school bring out the following answers, and write them on the board:

**R**emembering mercies.  
**E**very day giving thanks,  
**J**oyous duties.  
**O**ffering gifts.  
**I**n faith.  
**C**ommuning.  
**E**arnestly praying.

At the conclusion write this sentence underneath:  
"In the Lord always."

**CONCLUSION.** Read the acrostic: "Rejoice" in the Lord always. How? Review the words written.

### Primary and Intermediate.

**LESSON THOUGHT.** Gladness in serving God.  
Recall the day of atonement. For what were the people to be sorry? Why should we be sorry for sins? What will true sorrow lead us to do? When sin is put away, have we a right to be glad? Impress the thought that God wants us to be glad in his salvation.

Print "Feast" on the board. When do people make a feast? This was ordered by God. He told the people just how to keep it. He gave it a name. Print "of Tabernacles" after "Feast," and explain why it was

so called. This feast was to be held in the years to come, and the Lord wanted the Israelites to remember their tent life in the wilderness. Tell that he said that all the seven days of the feast they were to live in little booths made of the branches of palm, willow, and other trees. Talk about the happy week, the out-door life, the meeting of friends from a distance, the rejoicing and gladness. This was the thanksgiving week.



Show different kinds of fruit. Let children name them, and also other kinds. Talk about the many delicious fruits. Show grain of some kind. Talk about it, its use, etc. Who made all these things? For whose use were they made? Did God think about us when he made them? Impress the thought of God's love and care for us in providing all these things for our use. Ask what children would think to see a child take a gift of a beautiful orange and begin eating it without a word. What ought she to say? "Thank you." When you receive a gift, you know that it is because the giver loves you. Talk about the way gifts should be received.

Print "God is the great Giver." The praise service beginning.

"For air and sunshine pure and sweet

We thank our heavenly Father,"

is very appropriate here. In some way seek to impress the duty of giving thanks, and the fact that God is pleased to see a thankful heart in his children.

Teach that God wanted the Israelites at this time not only to be happy themselves, but to make others happy too. Because God gave such good gifts to them, he wanted them to give to others. We shall never be truly happy until we have learned to give. Make list of things that a little child can give: Love, good-will, good words, helpful acts, etc. Close with tender talk about God's greatest gift to us—Jesus, our strong Saviour.

#### Lesson Word Picture.

O beautiful feast of tabernacles! The word of the Lord has gone all through the encampment that it shall begin on the fifteenth day of the seventh month "To-morrow is the day," that faithful Israelite, David, has told his household, "and we must dwell in booths. Find palm, or willow, or goodly trees, and let us build for the feast." We watch the household going out with happy laugh, with joyous shout, scattering through the valleys, searching along the hill slopes. "A palm, a palm!" cries Issachar as he sees afar the lout, pen-

dulous branches. "A willow!" Natban has shouted from the banks of the brook in the valley, while Hannah hastens home, her arms filled with the green growth up on the hill-side. From every quarter, you see the people hurrying toward the encampment, each burdened with green, as if all the groves were coming to this dear, happy feast of tabernacles. And now they are building, each household its own sheltering booth. David and the reverent Huldah, his wife, with Issachar, Nathan, and Hannah, their children, are bending branch of palm and bough of willow, with all the goodly growth from hill-side and valley, into a green and leafy home for the festal days. All through the encampment other households are busily at work, till every-where rise these green and fragrant tabernacles, these houses for a day, these memorial-booths of the pilgrim-people. And now it is the eve of that first day, that day of glad while holy rest. The sun is going down behind the hills. You can see the little household groups around those leafy doors. You hear some song of worship rising up with the smoke of the evening sacrifice ascending from the tabernacle. As the shadows deepen, you hear the serious tones of David as he goes over the wonderful story of the coming out of Egypt, of the awful dark of that last night when the passover-angel sped over the land, of the cries in Egypt's homes, of the hurried forsaking of their own homes by Israel. He tells how God swept the Red Sea dry with his breath like wind, and how Israel sang in triumph on the other side. And as David tells the story of the great exodus, the children who were a part of that exodus can seem to look back and see by the way the hasty huts, the little green booths that sheltered the slaves whom the arm of the Lord had made freemen while pilgrims. There soon is stillness around every emerald door. Israel in slumber is waiting for the opening of the day of solemn rest. On what a glad scene the sun will then shine—a whole nation in restful, reverent commemoration, the voice of worship heard, the smoke of sacrifice seen! Six days of festal celebration to follow, till in their little green booths once more shall come a time of peaceful, solemn rest. That eighth day has passed. And now look toward the tabernacle! The cloud of the presence of the Lord is moving out of the valley. All the encampment is astir. Every beast of burden is packed. Herd and flock, men, women, and children are moving away. David and his household have gone. And all through the lonely valley are those heaps of green branches, those frail tabernacles from which the pilgrims to a promised land have slipped away and forever.

B. C. 1490.]

#### LESSON IX. THE PILLAR OF CLOUD AND OF FIRE.

[Aug. 26.]

Num. 9. 15-23.



[Commit to memory verses 15, 16.]

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched; as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the taber-

nacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up, they journeyed.

23 At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

## General Statement.

Let us look from one of the spurs of Mount Sinai upon the camp of Israel as it lies outspread upon the plain. In the center stands the tabernacle with the cloud of glory hovering over it, before it the smoking altar and the laver, around it the open court with its curtain-d walls. Upon the four sides of this square are the tents of the Levites by their families, Kohath on the south, Merari on the north, Gershon on the west, and the priests of the family of Aaron and the tent of Moses on the east. Surrounding these two inner squares of the court and the priests is an outer square of the twelve tribes in their tents, which were arranged in four camps, each named after its leading tribe. On the east is the camp of Judah, with the associate tribes of Issachar and Zebulun. On the south is the camp of Reuben, with Simeon and Gad. On the west is the camp of Ephraim,

with Manasseh and Benjamin. On the north is the camp of Dan, with Asher and Naphtali. Each camp is thus composed of three tribes, and each tribe is arranged according to its families. Beyond the camps are the flocks and herds of the people, an outmost square. During the times of encampment these were led miles away from the central point for pasturage, for then the desert was more fertile than it is now, as the monuments of Egypt show. But ever in the midst hung that cloudy pillar of God's presence. When it stood low over the tabernacle, the camp rested; when it rose high into the sky and was seen by the distant shepherds, they saw the signal for the march and gathered for the sound of the silver trumpets. Thus in their pilgrimage Israel was trained for its possession of the land of promise.

## Explanatory and Practical Notes.

**Verse 15.** The day that the tabernacle was reared. This was nearly a year after the Israelites had left Egypt, and while they were still encamped under Mount Sinai. For an account of the tabernacle, see *Lev. 5, July 29.* **The cloud.** This was the symbol and manifestation of the divine leadership, a pillar of cloud by day and of fire by night, which led the Israelites in their journey and stood above their camp wherever they stayed. From ancient times, a fire kindled on a beacon and sending up its column of smoke has been the signal of a caravan in the East. This is similar, but supernatural in its origin. **Covered the tabernacle.** Before the tabernacle was reared, the cloud stood before the host, or perhaps stood over Moses's tent. Now it was above the tent, which was the token of God's dwelling-place. **Namely, the tent of the testimony.** It covered especially that part of the tabernacle in which was the ark, that is, the holy of holies. **At even there was... the appearance of fire.** This which appeared through the day as a cloud or column of smoke at night glowed as a fire or a bright cloud.

**16. So was it always.** It was not a transient manifestation, or an occasional one; it remained during all the journeys and encampments of the Israelites. There is reason to believe that this cloud of glory continued upon the mercy-seat at all times. See *Lev. 16, 2.* Such a cloud covered the temple during its dedication by Solomon (1 *Kings 8, 10*). It was manifested at God's appearance to Isaiah (*Isa. 6, 4*) to Ezekiel (*Ezek. 1, 4*), and in the transfiguration of Christ (*Luke 9, 34*). **The appearance of fire.** This expression, thus repeated, intimates that it was not material fire, but its immaterial semblance. They saw above them what looked like fire; just as on the day of Pentecost there appeared what looked like eleven tongues of fire. *Acts 2, 3.* Thus at all times the Israelites were reminded of the presence of their God among them, and of his care over them. In the child-ood of the Church this was necessary, for without some visible manifestation of God they would have been in danger of relapsing into idolatry. It ceased after some generations, when the people had been trained to a spiritual apprehension of God's presence. (1) *God is present still with his people, and the eye of faith can see him.*

**17. When the cloud was taken up.** When it rose to a higher elevation, so that it would be seen by the scattered people at the edge of the camp. **After that the children of Israel journeyed.** When the cloud arose from above the tabernacle, the Israelites took down their tents and prepared to move. When all was ready two trumpet blasts were sounded and the eastern section began the march. Two more blasts and the southern encampment started. Then followed in succession the tabernacle, the western section, and the northern. Thus Israel became a disciplined host, summoned by the trumpet's call and marching in orderly array. **Where the cloud abode.** Where it stopped and descended, indicating the place for the tabernacle, which was the center of the camp. **Fitted their tents.** The camp was systematically arranged as a protection against

marauding Amalekites and as a training for the people. If must have occupied a space from five to ten miles square, perhaps even twenty miles square, when the people and their flocks were spread out. (2) *We, too, need a guide in our journey through life; and we have one in the Holy Spirit of God.*

**18. At the commandment of the Lord.** As indicated by the ascent, the descent, and the hiding of the cloud. **The children of Israel journeyed.** In *Num. 33* is a list of the stations during the entire period of the wandering. Some have been identified by modern research, others are in dispute, and some are absolutely unknown. **They rested.** At one time they remained at one place eighteen years; at others, they stayed a day, a week, or a month according to circumstances. But both their journeying and their resting were under divine direction. They stayed in the wilderness long enough to receive training for the conquest and possession of Canaan; for they came across the Red Sea a mob of fugitive slaves, and they walked through Jordan a disciplined and conquering army. (3) *Like their journey, ours is directed by an all-wise Leader, who is training us for our inheritance.*

**19. When the cloud tarried long.** Sometimes God keeps us waiting, as by a season of sickness, a disappointment in life, or a burden of care, when we want to go forward. But when the cloud tarries it is for some good purpose, even though we may not know it. **Kept the charge of the Lord.** They followed the divine directions, held their camp in the same place, fulfilled the regulations for worship, and observed the requirements of the law. (4) *Our resting, as well as our working, should be under the order of God.*

**20, 21. When the cloud was a few days.** There were times when the camp was kept but a few days at one place, as there were times when it was stationary for years. **Whether it was by day or by night.** In the East it is not uncommon to travel at night, by moonlight, and to rest during the day; and more often than otherwise to journey between four o'clock in the morning and ten, and to rest during the heated time of mid-day.

**22, 23. Abode in their tents.** During forty years the Israelites lived in tents, as their ancestors, the patriarchs, had lived in Canaan, and as the Bedouins do at the present time. It is noticeable that the expressions, "To your tents, O Israel," and "without the camp," were used centuries afterward with reference to cities and houses; showing that the Israelites had once lived a nomad life in the wilderness. **They journeyed.** We might expect that a people under God's leading would journey among pleasant places. But we find that they were led through "the great and terrible desert." The secret of their journey was that God led them not where it was most pleasant for them, but where it was best for them. His purpose was to make a kingly people out of them, and just to the measure of their faith and obedience he succeeded. (5) *Let us try to get at God's purpose, in all his dealings with us and his leadings of us.*

## HOME READINGS.

M. The pillar of cloud and of fire. *Num. 9, 15-23.*

W. A remembrance. *Neh. 9, 7-19.*

H. God's wonders recalled. *Psa. 78, 1-14.*

7A. Light and salvation. *Psa. 97.*

F. The keeper of Israel. *Psa. 121.*

S. Guidance and salvation. *Prov. 3, 1-6, 21-26.*

N. The Holy Spirit's guidance. *John 16, 7-15.*

**GOLDEN TEXT.**

O send out thy light and thy truth: let them lead me. Ps. 43. 3.

**LESSON HYMNS.**

No. 37, Dominion Hymnal.

Our blest Redeemer,  
Ere he breathed his last farewell.

No. 34, Dominion Hymnal.

Thou my everlasting portion,  
More than friend or life to me.

No. 35, Dominion Hymnal.

Take the name of Jesus with you,  
Child of sorrow and of woe.

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

**DOCTRINAL SUGGESTION.**—The guidance of God.

**QUESTIONS FOR SENIOR STUDENTS.****1. The Cloud.**

What was the cloud to which reference is made in ver. 15?

When did that cloud first appear?  
What strange peculiarity always marked it?  
Where had it remained before the erection of the tabernacle?

For how many years did it remain with them?  
How was it regarded by the people?  
By what name does it seem to have been called?  
Of what was it a symbol? 1 Cor. 10. 1-4.

**2. The Camp.**

By what law was the movement of the people in the wilderness directed?  
What position in the camp did the tabernacle occupy?  
What must have been the feeling of each Israelite concerning the cloud?

How much certainty did they have of the permanence of their encampment?  
What lesson concerning the movements of life might they have gathered?

What was the principle upon which they selected and abandoned their camps?  
In what respects is human life the same to-day?

**Practical Teachings.**

The cloud taught that no encampment was to be permanent; their life was only a pilgrimage.  
God's providence teaches us the same to-day.  
Visible day and night for forty years. God was very near them. He is as near us to-day.

The Israelite watched the cloud; his first sight in the morning, his last vision at night. Do we thus watch God's present manifestations?

The Israelite moved when it moved; rested when it rested. Are we always as obedient?

The pillar was their guiding light. Said Christ, "I am the light." Do we follow him as our light and guide?

**Hints for Home Study.**

1. The aim of home study is, to become so familiar with the subject-matter of the lesson that it can be studied without book or paper in the class.

2. To do this with this lesson read it carefully three times through; then try to say it all in correct order without help; then compare with the book to see if you did it correctly.

3. Write all the things said about this cloud in our lesson; then find all the things said elsewhere about the cloud. See references in Psalms and Exodus and First Corinthians.

4. Write two good practical teachings of this lesson, different from any in the Question Book.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Cloud.**

What covered the tabernacle when it was set up?  
What filled the tabernacle? Exod. 40. 34.

Of what was the cloud a sign? Exod. 13. 21.  
By what other name was the tabernacle called?

What was above the tabernacle at night?  
Was this for one occasion only, or longer?

**2. The Camp.**

When the cloud removed, what did Israel do?

Where did they pitch their camp?  
At whose command did they journey?

At whose command did they go into camp?  
How long did they remain each time in camp?  
What charge did Israel then keep?  
How did they know when to get ready to march?  
Did they change their camp daily?  
Through whom were these commands given to the people?  
For what guidance ought God's people now to pray? (Golden Text.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That God honors his house?
2. That God is the guide of his people?
3. That we ought always to obey God's commands?

**Hints for Home Study.**

Learn by what different names the tabernacle is called, and the reason for each name.  
Learn how long the pillar of cloud guided the Israelites.

**QUESTIONS FOR YOUNGER SCHOLARS.**

To what land were the Israelites journeying? To the land of Canaan.

Which way did they go? Through the wilderness. Did they travel all the time? No; they often rested in camp.

At whose command did they travel or rest? At the Lord's command.

How did he appear to them? In the pillar of cloud and fire.

Upon what did this rest? Upon the tabernacle.  
What was it like? A cloud by day, and a fire by night.

When the Lord wanted the people to go forward, what happened? The cloud was taken up.  
What did they do when the cloud stood still? They pitched their tents.

How long did they stay in camp? As long as the cloud stood still.

What did the Israelites need to do? To keep their eyes toward the tabernacle.

What do Christians need to do? To keep their eyes unto the Lord.

What will be show us? Where to go, and what to do.

Who will lead us in our journey, if we ask him? The Lord who led Israel.

**Words with Little People.**

"Looking unto Jesus."

"Light on the way."

There come Sweet whispers in the heart,  
Gentle drawing to the right.

**THE LESSON CATECHISM.**

[For the entire school.]

1. How did God show his presence among his people? By a pillar of cloud and fire.
2. Where could this always be seen? Over the ark in the tabernacle.
3. How did they regard the movements of this pillar of cloud and fire? As the commandment of the Lord.
4. For how long did God give them this sign of his presence? For forty years.
5. What prayer of David draws its idea from the cloudy pillar? "O send out thy light," etc.

**CATECHISM QUESTION.**

9. Is not your soul then of great value?

Yes; because it is myself.

Luke ix. 25. What is a man profited, if he gain the whole world, and lose or forfeit his own self?

**ANALYTICAL AND BIBLICAL OUTLINE.**

God's Presence in the Cloud.

**I. A DIVINE PRESENCE.**

The cloud covered the tabernacle. v. 15.

"God is in the midst of her." Ps. 46. 5.

"I will dwell in them." 2 Cor. 6. 16.

## II. A CONSTANT PRESENCE.

*So it was always.* v. 16.

"I will never leave thee." Heb. 12. 5.

"There am I in the midst." Matt. 18. 20.

## III. A GLORIOUS PRESENCE.

*The cloud covered it by day.* v. 16.

"The glory of the Lord," Isa. 40. 5.

"Beholding as in a glass," 2 Cor. 3. 18.

## IV. AN ENLIGHTENING PRESENCE.

*Appearance of fire by night.* v. 16.

"I am the light of the world." John 8. 12.

"Walk as children of light," Eph. 5. 8.

## V. A GUIDING PRESENCE.

*Cloud was taken up...* *Journeyed.* v. 17.

"O Shepherd that leadest," Psa. 80. 1.

"He leadeth me," Psa. 23. 3.

## VI. A COMMANDING PRESENCE.

*At the commandment.* v. 18.

"Keep my commandments," Prov. 3. 1.

"Do whatsoever I command," John 15. 14.

## THOUGHTS FOR YOUNG PEOPLE.

## The Lessons of the Cloud.

1. There is the lesson of *God's presence*. As the Israelite looked toward the center of the camp, he saw the cloud which said to him, "My presence shall go with thee." We, too, have God with us in our life.

2. There is the lesson of *God's care*. Looking up to that cloud by day or that fire by night the Israelite felt no fear, for he knew that while foes might be around, God was watching over him.

3. There is the lesson of *God's guidance*. The ship on the ocean needs a pilot, the army in its march needs a guide. Israel marched to success while God was its leader. Will he not guide us?

4. There is the lesson of *faith*. Faith is more than trust; it is insight, seeing God and trusting him because it sees. They saw the cloud, and trusted him who was in the cloud. We see him by faith, and can also trust him.

5. There is the lesson of *obedience*. Israel was trained to watch for God's will, and to follow it implicitly, wherever it led, or wherever it bade the people pause. Let us learn to obey God in his every precept.

6. There is the lesson of *discipline*. All this was to train Israel up to fitness for its glorious inheritance. So God deals with us, to make us ready for our destiny.

## English Teacher's Notes.

A GENTLEMAN and lady passing through Paris were anxious to see the principal objects of interest. Their time was short and they wished to make the most of it, so, though not wholly unacquainted with the place, they engaged a guide to take them about so that the hours at their disposal might be used to the utmost advantage. It followed therefore (1) that they did not choose their own route; they went where the guide led them; (2) they did not stop here and there according to their fancy, but just as the guide appointed; (3) they resumed their route at his bidding. He was responsible for their movements; they had only to follow his leading. The whole thing was thus rendered easy to them. They made no mistakes; they lost no time; their day was an entire success, because the guide was efficient and they were obedient.

When the children of Israel left Egypt on the journey to Canaan, the enemy thought they made a mistake at the outset. When they turned toward the sea, with a mountain range on one side of them, Pharaoh said: "They are entangled in the land; the wilderness hath shut them in." But it was not so. Nothing barred their progress. The sea divided before them, and they went straight on to the "mountain" God had appointed. Exod. 3. 12. And from Mount Sinai they proceeded, without hindrance, right on to the frontiers of the promised land.

The passage for to-day brings before our notice the means whereby this was effected.

They had an efficient guide. No sooner had they entered on the wilderness than the pillar of cloud and fire appeared. It lighted up their first desert encampment, and when the day dawned it began to lead them forward. By this visible sign of the Lord's presence they were directed which way to go, where to stop, and when to resume their journey.

They were obedient to their guide. Whichever way the pillar went, that way the host of Israel followed. When it stopped, they halted—no matter for how long—"whether it were two days, or a month, or a year, . . . the children of Israel abode in their tents, and journeyed not." And as soon as it moved forward they started again on their journey.

So it had been up to the encampment at Sinai, and the rebellion of the people there, in the matter of the golden calf. Then God had said: "I will not go up in the midst of thee, for thou art a stiff-necked people: lest I consume thee." Exod. 33. 3. At the prayer of Moses, however, this was revoked, and the divine Presence made sure to Israel. But where, among this unbelieving, murmuring, sinful people, could the presence of God rest and remain? There where the ark which contained his holy law, covered by the mercy-seat; the pillar rested over that place which was the type of Christ, and there only.

Do we want a guide now? That same divine Presence which was manifested to Israel of old, in the pillar of cloud and fire, is to be had now—a sure and safe guide through all the dangers and perplexities of life. But let us remember:

1. It must have a resting-place. There is only one place where God can rest—in Christ. There his holiness, justice, mercy, faithfulness, love, meet and are satisfied. Whoever would have the divine Guide must first receive Christ as Saviour and Lord. Where Christ dwells and reigns, there the presence of God can rest.

2. It must be obeyed. What would have become of the Israelites if they had chosen their own way? What did become of them when they did choose their own way? See Num. 14. 4, 40-45. Sometimes the leading may be exactly contrary to our own plans and inclinations; sometimes it may seem quite inexplicable for the time. But the only happiness, safety, and success will be found in yielding to it. If we had such a visible sign as the

pillar of cloud and fire among us now, what Christian would not be anxious to follow it? If it moved away from a place, who would wish to remain there—without it? If it stopped, who would be in a hurry to go forward—without it? If it led one way, who would like to proceed in another direction—without it?

#### The Leason Council.

20. Was the pillar of cloud a natural or a supernatural manifestation?

The numerous clear and explicit statements of the Scriptures touching the nature and appearance and movements of the pillar of cloud make it certain that the inspired writers intended to teach that this was a visible supernatural manifestation of God's power and providence in leading and defending his people. The pillar of cloud and of fire over the tabernacle "consecrated it as the typical house of God," and its steadfast continuance through all the journeyings of Israel made it the most conspicuous and important of all the miracles of the Mosiac period.—*Rev. Ross C. Houghton.*

Most surely supernatural. It was not, apparently, constituted like an ordinary cloud, and it certainly obeyed none of the laws which the cloud obeys, was not influenced by the wind or by change of temperature, was continuous (never disappearing), and showed a fiery gleam at night. The exact obedience to its movements imposed upon the Israelites, the mysterious manner in which it rose and went forward—

"An awful guide in smoke and flame—"

and halted and settled down over the tabernacle when the place of encampment was reached, all indicated that it belongs to no natural category, that it enshrined a personal and divine will, that it was nothing other than the Shekinah.—*Rev. W. O. Holway.*

Its supernatural character is clearly proved by its peculiar aspect (see especially Exod. 14, 19, 20) and motions (13, 21, 22; 33, 9, 10; Num. 9, 15-23).—*Dr. James Strong.*

The Persians and Greeks used fire and smoke as signals in their marches. Alexander raised on a tall pole above his tent a fire as a signal for the departure of his army. It was a general custom, especially among the Arabians. Sometimes it was said that a divine light guided successful expeditions. In an inscription, an Egyptian general is called "a flame streaming in advance of an army;" and in another inscription, "a flame in the darkness at the head of his soldiers." The Lord himself by preternatural means showed himself the Leader and General of the Israelites.—*Dr. J. N. Fradenburgh.*

21. Was there a visible manifestation of God's presence in the holy of holies in the tabernacle?

Undoubtedly there was at the dedication, for we read (Exod. 40, 34) that when the cloud covered the tent "the glory of the Lord filled the tabernacle." And we learn from Lev. 16, 2, that Aaron was cautioned not to enter the holy of holies "at all times, . . . that he die not; for I will appear in the cloud upon the mercy-seat." There is no good reason to doubt that "the glory" abode there—the symbol of the presence of him who had come down to dwell in the place prepared for him.—*Rev. W. O. Holway.*

Not constantly, as it would seem from the statement of occasional appearances of the kind. Exod. 40 34-38. The same may be said of the like manifestation in the temple afterward, 1 Kings 8, 10, 11; Isa. 6, 1-4. These passages, however, prove that the exhibition, when made, was palpable to the senses.—*Dr. James S. Long.*

Even Moses was not permitted to see God. Exod. 33, 12-23. Only in Christ can any man look upon the Father. The most spiritual religion cannot dispense with every symbol of faith; hence the Shekinah was given to assure and encourage the hearts of the chosen people, as representing, or symbolizing, the majesty of Jehovah. Resting between the cherubim on the mercy-seat, in the tabernacle (Num 7, 89), and in the temple of Solomon (1 Kings 8, 10, 11), the luminous cloud was the visible representative of Jehovah dwelling among men. The following passages seem to imply, at least, the continued manifestation of God's presence in the cloud between the cherubim, with occasional interruptions, the precise duration of which we cannot determine, until the destruction of the temple by Nebuchadnezzar. Num. 7, 89; Ps. 90, 7; 1 Sam. 4, 4, 21, 22; 2 Sam. 6, 2; 2 King. 19, 15.—*Rev. Ross C. Houghton, D.D.*

The answer to this question must be more or less highly conjectural. Only the high-priest entered the holy of holies, and that but once a year. Few profane eyes ever looked within the most holy place. No visible manifestation, as far as we are aware, was discovered. This, however, is not conclusive. The ark was a symbol of the divine Presence. But the throne of God was above the mercy-seat between the wings of the cherubim, and may have been enshrouded within a divine effulgence.—*Dr. J. N. Fradenburgh.*

#### Cambridge Notes.

Num. 9, 15-23.

Shorter accounts of this miraculous phenomenon are found in Exod. 13, 21, 22; 14, 19, 20; 40, 36-38. Its form, recalls the common Eastern custom of showing the way by a fire at the end of a pole, whose smoke by day and flame by night was an easily distinguished sign. But to make our passage a mythical expansion of that custom is supportable by no argument but the impossibility of miracle, which no theist can logically allow. The very essence of the Theocracy is here. Granted that God in the furtherance of the world's education saw fit to train one chosen nation by taking himself the place of the earthly king or chief, these recurring wonders become an obvious necessity, whose absence would need explaining far more than their presence. The fitness of the symbols is profound. God's "glory," too bright to hit the sense of human sight, "appears as darkness to our 'weaker view,'" until he reveals to us in earth's deepest gloom that the darkness was but the veil of "excessive bright." And those who gaze thereon are neither dazzled by the sunshine of fortune nor driven to despair when their sun has set. VER. 15. This repeats the closing verses of Exodus. Comp. also Psa. 78, 14; Neh. 9, 12; Psa. 4, 5. *It was*, Hebrew, it is, indicating the permanence of the presence. Hitherto it had merely "gone before them." It was now localized upon the tent. VER. 17. When the cloud moved the priests blew a prolonged alarm on the silver trumpets (chap. 10, 2), and chanted the words afterward incorporated in Psa. 68, 1. Stanley notes that Psa. 80, 1, 2 and 132, 8 may contain words first used at this period. VER. 18. The commandment (lit. mouth) of Jehovah came through the rising or settling down of the cloud. Comp. Exod. 17, 1. Only once (chap. 14, 10) we hear of their journeying unbidden—with disastrous results. The iteration of this general statement through the remaining verses is very impressive. All the various cases are given and the constant obedience of the people em-

phasized. Evidently great stress is laid upon this part of their training. They would often be tempted to remain in the pleasanter localities or to leave some barren spot to seek one more promising. But they uniformly withstood the temptation, and with all their tendencies to rebellion, so impartially recorded, they seem to have been throughout the thirty-eight years of wandering generally submissive and faithful. And so the new generation must have grown up into the spirit which alone could make their future conquest possible, that which takes the supernatural for granted as the most potent factor in ordinary daily life, strong in the ever-present circumstances of the divine guidance. How it would transform the world if we were to live so—we before whom a more radiant Shekinah shines “all the days, even unto the end of the world.” *VEN. 19. Charge.* Comp. *LEV. 8, 33*, the text of Wesley’s well-known hymn (574). *VEN. 21.* Nothing is said (Mark the R. V.) of the pillar’s ever rising at night, though it may have done so occasionally. *PSA. 134.* It shows there were sentinels by night in the temple, and this was perhaps an ancient usage. But such removals would surely have been too striking a feature of the people’s obedience to be left out here. The latter part of the verse simply marks that the cloud sometimes remained just one full day. *VEN. 22. A year.* Or perhaps [many] days, a general description of an indefinite period longer than a month. This was of course written when the wanderings were over. *VEN. 23. By the hand.* For Moses had explained the sign to them.

### Berean Methods.

#### Hints for the Teachers’ Meeting and the Class.

In opening this lesson, it might be well to describe the plan of the encampment of the Israelites, and to draw a diagram showing its sections. See the description in the G-neral Statement.... Describe the pillar of cloud and of fire; what it was; how it appeared; what it represented; what it taught the Israelites.... Show how our life is a journey; who guides us; and how we are led.... In the Analytical and Biblical Outline find the teachings of the pillar of cloud, concerning the presence of God, and texts giving the spiritual truths concerning it.... In the Thoughts for Young People find some lessons from the pillar of cloud; what it taught Israel, and what it teaches us.... Find some texts in the New Testament which show Christ to us what the pillar of cloud and of fire was to the Israelites.

All unseen the Master walketh.  
 Son of my soul.  
 God be with you.  
 The Christian’s hiding-place.  
 Saviour, like a shepherd.  
 Precious promise.  
 Guide me, O thou great Jehovah.  
 O holy Saviour! Friend Unseen.  
 In the secret of his presence.  
 I need thee every hour.  
 All the way.  
 He leadeth me.  
 Lead, kindly Light.

#### Primary and Intermediate.

#### LESSON THOUGHT. *The Lord our Leader.*

Review the facts of the building of the tabernacle. Speak of the willing workers, the gifts they brought,

etc. Tell that the Israelites often rested in their camp. They could not travel all the time. Question to see that children understand where the Israelites were going. Tell that they did not know the way. There were no paths; they had no map, and there was no guide to show them the way. Give some idea of the wide wilderness, the mountains, the great rocks. Tell some simple story illustrative of the danger of traveling through a strange country. It will be easy to awaken great interest in the minds of the children, thus preparing the way for the reception of the spiritual truth.

#### HOW GOD LIGHTED THE WAY.

Recall the fact that the tabernacle was the dwelling-place of God. Before the tabernacle was built he led the people by a pillar of cloud and of fire. Now the cloud came and rested upon the tabernacle. This was a sign of God’s presence.

Make a square on the board; something in the middle to indicate the tabernacle, tents on all sides. Tell that the tents nearest the tabernacle were those belonging to Moses, Aaron, and the priests. Then those who took care of the tabernacle came next. Farther away were the tents of the different tribes. Indicate all with crayon in hand.

When the Lord wanted the Israelites to move he made the cloud rise up and go forward. The people went where the cloud went. When it stopped they knew that the Lord wanted them to stop. Sometimes the cloud began to move in the night-time. Do you ask how it could be seen at night? The cloud by day looked like fire in the night. The people had to keep watch all the time, or they would not know when they were to travel, or when to stop.

#### HOW GOD LIGHTS OUR WAY.

We are on a journey. The Israelites were going from Egypt to Canaan. We are travelling from earth to heaven. We do not know the way. We need some one to lead us. The Lord wants to be our Leader. He has given his Word and his Spirit to show us the way. How shall we see the way he has for us? We must do as the Israelites did—keep looking toward the Lord. Print “Looking unto Jesus.” Show that we must trust our Guide. If his word tells us what to do, we must obey. Teach Golden Text; ask each child to make it a prayer. It will be well if they can carry it home with them in some form.



#### Lesson Word-Pictures.

Esau is a child of the desert. He is astray from his tribe as the day wears away. He accepts the proffered hospitality of Jacob, a true son of Israel, but a pilgrim, and expecting soon to halt and pitch his tent. And what a vast pilgrim-host is journeying with Jacob! Esau turns aside a moment. He climbs a high rock. He looks back upon the huge caravan. As far as he can see, the land is covered with pilgrims, with herds and flocks, all moving one way. But what is it that Esau notices ahead of him? “A cloud!” he exclaims. It is only a fold of vapor, he may think, thrown off by some storm advancing over the hills. No, it is not a sign, the van-guard, of any nearing tempest. No other cloud may be in the neighborhood.

He surmises that it is transient, a misty exhalation that some wind will quickly blow away. No, the cloud stays. It looks solid, like a pillar. And Esau discovers, too, that it moves steadily on, in the line of the pilgrim-host. It, too, is a pilgrim.



"Such a strange cloud!" Esau murmurs.

Suddenly, he notices a singular commotion in that part of the caravan under the cloud.

"They are halting!" Esau cries.

And the people behind the cloud halt. Jacob halts. Past Esau sweeps the cry, "The cloud has stopped!" Esau can see the signs of a like halt far, far back of him. The tents are pitched for the night. Directly under the cloud a greater tent is raised, and all around it a court with hangings of wools, carefully is drawn. Just above this larger tent rises that cloud like a silver statue. And now Esau witnesses a marvelous change. That cloud of silver lights up, flashes, becomes a huge torch. Is it the last of the sunlight playing through the cloud? No, the sun has gone down. Has a fire been lighted under the cloud, that of sacrifice kindled on an altar, and does its light flash up to the cloud and illumine it? Esau in his curiosity slips away from the tent of Jacob and with stealthy step approaches that strange tent and watches the cloud above it. He wishes he could go within the court, but dares not venture. Looking up, he says, "It shines by its own light!"

Through the night, he often creeps out of Jacob's hospitable tent and gazes at that cloud, now a pillar of fire. It burns on and on. At sunrise, the fire behind the cloud seems to go out like that of the stars, but the marvelous Presence stays in the cloud, Jacob tells Esau, even as the stars stay in the sky.

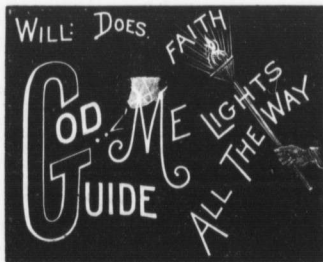
"When shall we go?" asked Esau, looking off on the encampment for some sign of departure.

"Look not down, but up at the cloud!" Jacob tells him. "That will guide us!"

And how Esau watches the cloud! He sees the smoke of morning sacrifice rolling up toward the cloud and mingling with it, but that is still poised in the air. At last, Jacob hears Esau in the tent-door crying, "It stirs, it stirs!" Yes, the cloud is moving, rising up from off the tabernacle! Now all over the encampment is the excitement of immediate departure. The tents are struck. The household goods are packed. The flocks are gathered and started off. And soon, like docile sheep that follow a wise, strong shepherd, all the people follow the tall white cloud. Esau had said good-by to Jacob, and lingers by the way to watch the great moving host, perhaps to wish he were a pilgrim journeying after so loving and faithful a Guide in the sky to some beautiful land of promise.

Blackboard.

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if he will, it asks, "Does God guide me?" He will, if I am submissive; and if he does not guide me, is it not my fault? The millions of the children of Israel were guided by God's great light, but with me—I have only to hold up the torch of faith, and it will light up all the way. In concluding the review of the lesson, the superintendent may erase the words "will" and "does," and leave the words as in the form of a prayer: "God guide me all the way."

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GUIDING  
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- SEPT. 2. The Spies Sent into Canaan. Num. 13. 17-33.  
SEPT. 9. The Unbelief of the People. Num. 14. 1-10.  
SEPT. 16. The Smitten Rock. Num. 20. 1-13.  
SEPT. 23. Death and Burial of Moses. Deut. 34. 1-12.  
SEPT. 30. Third Quarterly Review.

#### Thoughts for the Quiet Hour.

— Those that would make sure work of their obedience must make quick work of it.—*Henry.*

— Among so many, can He care?  
Can special love be every-where?

I asked; my soul brought of this:  
In just that very place of his  
Where he hath put and keepeth you,  
God hath no other thing to do!

—*Mrs. Whitney.*

— God is content to wait, because he believeth;  
Man must be content to wait, because he believeth.

—*Eilersheim.*

— Conduct is the great profession; behavior is perpetually revealing us; what a man does tells what he is.  
—*F. D. Huntington.*

— He that remembers not Christ's death so as to endeavor to be like him forgets the end of his redemption and dishonors the cross on which his satisfaction was wrought.—*Horneck.*

— We are first of all, in all our prayers and in all our conduct, to have respect to God's glory.—*Jacobus.*

— The cords of love are silken; and he who begins with setting before himself the largeness of Christ's gifts to him will not fall in using these so as to increase them.—*McLaren.*

— In all our doubts we shall have a resolution from heaven, or some of its ministers, if we have recourse thither for a guide, and be not hasty in our discourses, or inconsiderate in our purposes, or rash in judgment.—*Jeremy Taylor.*

— No one can ask honestly or hope fully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

— If thou lean upon the promises of God themselves, and not upon Jesus Christ in them, all will come to nothing ... Whence is it that so many souls bring a promise to the throne of grace, and carry so little away from it? They lean upon the promises without leaning on Christ in the promise.—*Yeats.*

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