International Sabbath-School Quarterly

SABBATH-SCHOOL LESSONS ON THE

SANCTUARY

FOR SENIOR CLASSES

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It Will Help You

in the study of your lesson

CHRIST OUR ADVOCATE

His Ministry in the True Tabernacle

By M. H. Brown

This is a clear, concise, and comprehensive little treatise on the Sanctuary Question, containing many new thoughts and special instruction for to-day; intensely interesting and practical.

Every Sabbath-school student should possess a copy.

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Daily Study of the Sabbath-School Lessons.

The Spirit of the Lord has said: "Parents, set apart a little time each day for the study of the Sabbath-school lesson with yonr children. . . . Parents, as well as children, will receive benefit from this study. . . . Neglect anything of a temporal nature; . . . but be sure that the soul is fed with the bread of life."

Sabbath afternoon.—Read carefully the primary lesson for the next Sabbath, and assign verses to be memorized during the week.

Sunday.—Read the lesson texts as given in the "Lesson Quarterly," including the notes, and ask the questions.

Monday.—Ask the questions upon the primary lesson, then name the persons mentioned, and point out the places upon the map.

Tuesday.—Study the youth's lesson, including notes, from the *Instructor*.

Wednesday.—Repeat the verses which have been committed to memory, and read from "Patriarchs and Prophets" that which bears upon the primary lesson.

Thursday.—Give an outline of the senior lesson, and ask the questions.

Friday.—Review the lesson of the previous Sabbath. Let the children ask the questions upon the primary lesson, and all repeat the memory verses.

Sabbath.—Review all the lessons. Relate personal experiences in which the truths contained in the lessons have been helpful.

SABBATH-SCHOOL LESSONS

ON

The Sanctuary

FOR

SENIOR CLASSES

SECOND QUARTER 1901.

It has been some time since our schools studied the subject of the sanctuary, and we are sure that many will esteem it a great privilege to have our Sabbath-school lessons on this important theme once more.

In the last lesson of the last quarter we were exhorted to remember the law of Moses which the Lord commanded "for all Israel." Mal. 4:4. If we form a part of the "Israel of God" (Gal. 6:16), we will *study* and *remember* that law which was a "shadow of good things to come" (Heb. 10:1), that we may understand the position and work of our High Priest in "the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2). The things which "were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

No one should get the idea that the subject of the sanctuary has been treated exhaustively in these lessons, for such is not the case. The different phases of the subject

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The surplus donations for the present quarter will be used in the most needy foreign fields.

are just touched upon, therefore we urge upon all, the earnest, prayerful study of this great question, simply regarding the lessons as a guide in suggesting an orderly arrangement of its different phases. This study should prove a great blessing to all our people.

The subscription edition of "Desire of Ages" is used for reference. Those who have only the trade edition of this work will find the quotations in the following chapters: Chapter 1, "God with Us;" chapter 4, "Unto You a Saviour;" chapter 11, "The Baptism;" chapter 27, "Thou Canst Make Me Clean;" chapter 71, "A Servant of Servants;" chapter 77, "In Pilate's Judgment Hall;" chapter 78, "Calvary." These chapters may all be read with profit while studying the lessons, also the following chapters in "Patriarchs and Prophets:" Chapter 5, "Cain and Abel Tested;" chapter 30, "The Tabernacle and Its Services."

The following helps are recommended to our schools while studying this series of lessons: "Christ Our Advocate," No. 128 of the "Bible Students' Library," price 10 cents; "Looking unto Jesus," in cloth, price $1.00, and the same in paper, as No. 5 of the "Berean Library," price 25 cents.

We are glad that our schools will have these excellent helps in the study of the lessons, in addition to some very instructive articles on this important subject that have appeared in our periodicals in recent years, and to others that will be published in the "Signs of the Times," beginning about April 1. Above all, and more important than all, we urge upon every student the necessity of carefully studying the *Scriptures*, that he may be taught by the great Teacher, and know for himself the truth as it is in Jesus. The texts inclosed in parenthesis are suggested as side lights to be studied with the lessons.

LESSON I.—PREPARATION OF CHRIST FOR THE PRIESTHOOD.

April 6, 1901.

1. What was Christ's original position? John 1:1, 2; Phil. 2:5, 6.

2. What great work did He perform? John 1:3; Col. 1:16, 17.

3. To what extent did He humble Himself? John 1:14; Phil. 2:7, 8. (Heb. 2:9; Rom. 8:3; Gal. 4:4; 2 Cor. 5:21.) "Desire of Ages," pp. 49, 754, 755. Note 1.

4. What led the Father to give His Son for such a work? John 3:16; Heb. 2:10; "Desire of Ages," p. 49. Note 2.

5. How closely does Christ connect Himself with humanity? Heb. 2:11, 12. (Eph. 2:13-16.) "Desire of Ages," pp. 25, 26.

6. With what feelings did He enter upon His great work? Ps. 40:7-10. Note 3.

7. What was necessary before Christ could enter upon His priestly work? Heb. 2:14-18.

8. What must He learn before He could be a perfect high priest? Heb. 5:8-10. By what means? Heb. 2:10.

9. Why was Jesus tempted in all points as we are? Heb. 2:18; 4:15; "Desire of Ages," p. 22. Note 4.

10. How severe were His temptations? Heb. 12:3, 4; 2:7, 8. (Ps. 69:20.)

11. When did Christ have such an experience? Luke 22:44. Of what was it a pledge? "Desire of Ages," p. 734. Note 5.

12. Why was Jesus treated so shamefully? Isa. 53:5. Note 6.

NOTES.

1. "He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—Desire of Ages, p. 755. "Into the world where Satan claimed dominion, God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—P. 49.

2. "The heart of the human father yearns over his son.

He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones."—Id., p. 49.

3. "This was a voluntary sacrifice. Jesus might have remained at the Father's side. . . . But He chose to give back the scepter into His Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted and life to the perishing."—Id., p. 21.

4. "If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was in all points tempted like as we are. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us."—Id., p. 22.

5. "The blood-drops of agony that from His wounded temples flowed down His face and beard, were the pledge of His anointing with the oil of gladness as our great high priest."—Id., p. 734.

6. Having taken man's place, Jesus was treated as sinful man deserved. Spurrell's Translation of 2 Sam. 7:14 reads: "Even in His suffering for iniquity, I will chasten Him with the rod of men and with the stripes of the children of men." By this treatment He was earning the right to become man's advocate. See "Desire of Ages," pp. 25, 744. These experiences of suffering were to fit Him to be a merciful High Priest. Heb. 5:1, 2; 2:17; "Desire of Ages," p. 742; Heb. 7:28, margin.

LESSON II.—OUR GREAT HIGH PRIEST.

April 13, 1901.

1. Whom are we exhorted to consider? Heb. 3:1.
2. What statements are made that show that this subject requires study and divine enlightenment? Heb. 5:9-14.
3. For what purpose is a high priest ordained? Heb. 8:3; 5:1.
4. What gift did Christ offer? Eph. 5:2; Heb. 9:14. Note.
5. By whom and how was Christ made high priest? Heb. 7:20, 21.
6. To what order of priesthood was Christ appointed? Heb. 6:20.
7. Why was He not made a priest after the order of Aaron? Heb. 7:11, 18, 19; 10:1.
8. What is said of the nature of Christ's work as priest? Heb. 10:11-14. (Heb. 7:23, 24.)
9. What is He able to do? Heb. 7:25.

NOTE.

"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to fallen humanity."—Steps to Christ, p. 13.

LESSON III.—POSITION OF OUR HIGH PRIEST.

April 20, 1901.

1. What is the position of our High Priest? Heb. 8:12. (Col. 3:1; Heb. 10:12; 12:2; Eph. 1:19-21.)

2. Who placed Him in this position? When? Eph. 1:19, 20. (Phil. 2:9-11; Heb. 1:3, 5; Ps. 2:6, 7; Acts 13:33; Rom. 1:3, 4.) Note 1.

3. Of what is He the head? Eph. 1:22, 23.

4. Where does this place the church? Eph. 2:4-6; 1:5, 6. Note 2.

5. How long will Christ occupy this position? Ps. 110:1; 1 Cor. 15:23-25.

6. What is one of Christ's greatest enemies? 1 John 2:15, 16; James 4:1-4. Note 3.

7. What delays the time when Christ will conquer all His foes? Ps. 81:13, 14; Isa. 43:24. Note 4.

8. What part have we to act in conquering our foes? 1 John 5:4; Isa. 30:15.

9. Through whom is the victory gained? Rom. 8:35-37; 1 Cor. 15:57.

NOTES.

1. Just at the time when men could endure Christ no longer, and took counsel together and put Him to death, declaring they had no king but Caesar, God, by the power of the resurrection, declares Him to be His Son and His King, and places Him at His own right hand, giving Him all power and dominion. And for what purpose? "Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no greater love than Mine in earth or heaven. His greatest happiness will be found in loving Me."—Desire of Ages, p. 57.

2. "God has adopted human nature in the person of His Son, and has carried this same into the highest heaven. It is the Son of man who shares the throne of the universe. . . . Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite love."—Desire of Ages, p. 25.

3. If we belong to Christ, our foes and Christ's foes are the same. They are the sins of our own heart.

4. While we cling to our sins, He can not put them under His feet without putting us there with them, and so He

waits for us to give them over into His hands. We are to sit where He sits, and in quietness and confidence give over all our enemies into His hands, and we have the promise that the God of peace shall "bruise Satan under your feet shortly."

LESSON IV.—DWELLING-PLACE FOR THE LORD.

April 27, 1901.

1. Where does our High Priest minister? Heb. 8:1, 2.
2. What other sanctuary is mentioned in the Scriptures? Heb. 9:1-5. Where was it built?
3. What instruction did the Lord give Moses? Ex. 25:1-7.
4. What were they to make? For what purpose? Verse 8. Note 1.
5. Of what was the sanctuary an object lesson? 2 Cor. 6:16. (Isa. 57:15; Ps. 132:13, 14; Heb. 9:8, 9, 11, 23.) Note 2.
6. How was Moses directed to build it? Ex. 25:9, 40; Heb. 8:5.
7. Who is our example, or pattern? 1 Peter 2:21, 22. (Rom. 8:9; Phil. 2:5.)
8. Then what is our duty? Heb. 3:1; 12:2; 2 Cor. 3:18. Note 3.
9. What will compose the spiritual temple of which the earthly was an object lesson? 1 Peter 2:5.

NOTES.

1. The Lord invited His people to build Him a sanctuary. In so doing He expressed a desire to dwell among them. He has cherished this desire and expressed it in different ways from the beginning. By creating man and visiting him, He showed a desire for his companionship. When man departed so far from Him that his thoughts were only evil, God was grieved, but still showed His desire to dwell with him by preparing an ark for saving all who would enter it. Ex. 25:8 again reveals the same desire, also Matt. 1:23; John 1:14. It is again expressed in strong language in the Saviour's prayer to His Father. John 17:24. It is also expressed by promise in John 14:3 and in 1 Thess. 4:16, 17. He will be satisfied when the New Jerusalem comes down from heaven, and the Father and Son come to dwell with us eternally. Rev. 21:2, 3. "I will dwell in them and walk in them" had

also reference to God's dwelling in the sanctuary. See Ex. 29:43, 45; Lev. 26:11, 12. The Spirit of God quotes it as referring to the temple of our body, thus showing that the sanctuary was but an object lesson of the real dwelling-place of God.

2. God is not satisfied with heaven and earth as His dwelling-place, for His own hands made these; but He asks us to build Him an house and place of rest, and says He will look for it in the contrite heart. Isa. 57:15.

3. Moses was exhorted to "look" that he make all things after the pattern (Ex. 25:40), and he was careful to do so (Ex. 39:43). So in order for us to build after the Pattern, we must study the Pattern, look "unto Jesus." "By beholding, we become changed."

LESSON V.—THE SANCTUARY AND ITS COVERINGS.

May 4, 1901.

1. Where do we find God's way revealed? Ps. 77:13.
2. Of what were the sides of the tabernacle made? Ex. 26:15, 29.
3. How many boards were used? What were their dimensions? Verses 16, 18, 20, 22, 23, 25.
4. Of what was the ceiling or roof of the tabernacle made? Ex. 26:1-6. Note 1.
5. What was used to cover the tabernacle? Verses 7-13. Note 2.
6. What other coverings were made for the tabernacle? Verse 14. Note 3.

NOTES.

1. The linen curtain which formed the ceiling of the sanctuary was a beautiful symbol of the fine linen which is said to be the righteousness of saints. Rev. 19:8. This is obtained by faith in Christ, the antitype of the goat that was slain for a sin-offering, of which the goats'-hair curtain would be a constant reminder.

2. The first covering was of goats' hair. The goat in the type was the sin-offering whose blood cleansed the people and the sanctuary. It was a type of Christ, the true sin-offering, whose blood actually takes away sin.

3. The second covering was made of rams' skins dyed red. Our sins are said to be "red like crimson." Isa. 1:18. The wages of sin is death. Sin forfeits the life, it demands the shedding of blood, for "without shedding of blood is no remission" (Heb. 9:22), that is, no remission of sin. The blood is the life. The rams' skins "dyed red" would be emblematic of the sinner, whose sins require the shedding of blood. The outer covering was made of badger skins or sealskins, as most Bible expositors teach. The words in the original seem to indicate that they were sealskins or something similar. From this we conclude that this outer curtain was for the purpose of protection from the elements.

LESSON VI.—THE COURT, ALTAR OF BURNT-OFFERING, AND LAVER.

May 11, 1901.

1. In what was the sanctuary inclosed? By what was it surrounded? What was its size? Ex. 27:9-18.
2. Of what was the gate or door composed? Where was it placed? Ex. 27:14-16. Note 1.
3. On entering through the door into the court what would be reached first? Ex. 40:6.
4. What offerings were slain there? Lev. 1:10, 11; 6:25; 7:2.
5. What was done with the blood? Lev. 4:7, 18, 30.
6. What is the blood declared to be? Lev. 17:11, 12, 14. (Gen. 9:4.)
7. For what purpose did Christ shed His blood or give His life? 1 Cor. 15:3; 1 John 1:7. (1 Peter 1:18, 19; 2:24; 3:18.)
8. Where was the laver placed? What was its use? Ex. 30:18-21.
9. How are we washed and cleansed? John 13:8-11; 15:3. Note 2. "Desire of Ages," p. 646.

NOTES.

1. By carefully comparing the statements in verses 9-18, it will be seen that the gate of the court was on the east end. This corresponded, of course, to the door of the tabernacle, which was at the east end in both the sanctuary which Moses built and the temple which Solomon built. See Eze. 8:16, and "Christ Our Advocate," pp. 20, 21.

2. The people came to the sanctuary, where God dwelt between the cherubim, through the gate or door of the court, by the altar of burnt-offering and the laver. So we come to the heavenly sanctuary, where God dwells, through Christ, who is the door (John 10:7, 9), the sin-offering (Heb. 9:13, 14; 10:10-14), that was slain at the altar of burnt-offering, and the living Word by which we are cleansed from sin (John 1:1; 15:3; 1 Cor. 10:4; Eph. 5:25, 26). Christ was symbolized by the smitten rock which gave water to the people in the wilderness. When Aaron and his sons were chosen for the priesthood, they were washed all over by Moses, who was a representative of Christ. The new birth is spoken of as the washing of regeneration. Titus 3:5. Ps. 119:9, 11 shows how we are cleansed by the Word.

LESSON VII.—TABLE OF SHOWBREAD AND GOLDEN CANDLESTICK.

May 18, 1901.

1. Into how many apartments was the sanctuary divided? What was the size of each? Heb. 9:1-3; Ex. 26:31-33. Note 1.

2. What articles were placed in each apartment? Ex. 40:20-27. (Ex. 30:1-6; 27:34, 35.)

3. Where was the table of showbread located? Ex. 40:22.

4. For what purpose was it used? Ex. 40:23; 25:30.

5. Of what was the showbread made? How many loaves were made each week? Lev. 24:5.

6. How were they arranged on the table? Verse 6.

7. What was done with the showbread? Verse 9.

8. How often was it placed before the Lord? Verse 8. Note 2.

9. Where was the golden candlestick placed? Ex. 40:24.

10. Of what was it made? Ex. 25:31, 36; Num. 8:4. Note 3.

11. What instruments were used in connection with the candlestick? Ex. 25:38.

12. What care was to be taken of the lamps? Were they ever to be extinguished? Ex. 27:20, 21; 30:7, 8; Lev. 24:1-4. Note 4.

13. What is said of Christ's work? Matt. 12:20; Ps. 18:28.

NOTES.

1. By comparing Ex. 25:15-25 with 1 Kings 6:2, 16-20, we learn that the tabernacle was ten cubits wide and thirty cubits long, that the temple proper was twice as large, viz., twenty cubits wide and sixty cubits long, and that the latter was composed of two apartments, one twice as large as the other. The oracle, or most holy place, was a perfect cube, twenty cubits on a side. Verses 16, 20. As both these structures were built after a pattern, we conclude that the most holy place of the tabernacle was also only half as large as the holy place, or first apartment. See "Looking unto Jesus," pp. 61, 62.

2. "It was called showbread, or bread of the presence, because it was ever before the face of the Lord. Ex. 25:30. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living bread, who is ever in the presence of God for us."—Patriarchs and Prophets, p. 354. Fine flour is bread-corn, bruised until it is smooth and even. Christ is the bread-corn bruised. Isa. 53:5; John 6:48, 51.

3. As the candlestick gave light in the sanctuary and temple of ancient times, so Jesus by His Spirit and Word sheds light into our hearts. John 8:12; 1:1, 4, 9; Eph. 3:17; Ps. 119:105. Thus we as temples of God are lighted, and God's people are the light of the world. 1 Cor. 3:16, 17; 6:19; Matt. 5:14. So in Rev. 1:12, 13, 16, 20; 2:1, the seven golden candlesticks represented the seven churches, God's people, and Christ walked among them. In the heavenly sanctuary we have the seven lamps of fire burning before the throne (Rev. 4:5), the antitype of the candlestick with seven lamps in the worldly sanctuary.

4. "There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night."—Patriarchs and Prophets, p. 348. We read about snuffers and snuff-dishes, but not a word is said about an extinguisher. When our High Priest walks among the golden candlesticks He has often to apply the snuffers, and cut off something which would hinder the lamp from sending forth its light. But when the high priest came with the snuffers, he brought the oil vessel at the same time. So when Christ removes something that we love, He gives us more of the oil of the Holy Spirit, that we may be brighter and better Christians.

LESSON VIII.—ALTAR OF INCENSE, THE VAIL, AND ARK.

May 25, 1901.

1. Where was the altar of incense placed? Ex. 30:1, 6; 40:26.

2. For what purpose was it used? When was it offered? Ex. 30:7, 8.

3. With what was the offering of incense connected? Of what was it a symbol? Ps. 141:2; Rev. 8:3, 4. Note.

4. For what purpose was the second vail? Ex. 36:35, 36; 40:3, 21. (Heb. 9:4.)

5. What was connected with the ark that needed to be vailed? Lev. 16:2.

6. What was represented by the vail? Into what place may we now come? Heb. 10:19, 20.

7. What was placed within the ark? Ex. 25:16; Deut. 10:4, 5.

8. With what was the law covered? Ex. 25:21.

9. Where was the blood of the atonement sprinkled? Lev. 16:15.

10. Where does our hope center? Heb. 6:19, 20.

11. What confidence should this give us? Heb. 4:16.

NOTE.

"Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without far around the tabernacle." "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ." "In the offering of incense the priest was brought more directly into the presence of God than in any other act of daily ministration."—Patriarchs and Prophets, pp. 348, 353. So in prayer we are brought nearer to God than in any other act of worship.

LESSON IX.—THE OFFERINGS.

The Sin-Offering.

June 1, 1901.

1. What offerings were made for the sin of ignorance, by the high priest? What offerings were made by the whole congregation? Describe the way in which these offerings were made. Lev. 4:2-21.

2. What offering was made by a ruler, or by any one of the common people, for the same sin? In what way was it dealt with differently from the offering made by the priest and the whole congregation? Lev. 4:22-35; 6:25-30.

3. For what purpose were some of the sin-offerings eaten? Lev. 10:16, 17. Notice that where the priest was concerned in the sin, he was not permitted to eat of the offering.

4. In what way are we privileged above those priests? Heb. 13:10-13. Note 1.

5. What offering has been provided for us? Eph. 5:2.

6. What must we do with the offering? What will be the result? Isa. 53:10.

The Trespass-Offering.

7. How many kinds of sins are mentioned in Lev. 5; 6:1-7; 7:1-7? How were the offerings made? Note 2.

8. What offering has been provided for us? Eph. 5:2.

9. What must we do with the offering? What will be the result? Isa. 53:10, 11. Note 3.

10. To whom did the fat of all these offerings belong? Lev. 3:14-17.

11. What were the fat and the parts burned with it called? Lev. 3:11; Eze. 44:7; Lev. 21:6, 8, 17; Num. 28:2, margin. Note 3.

12. For whom was the altar made? What was it called? Ex. 20:24, 25; Mal. 1:7, 12.

13. What did the fat represent? Isa. 43:24; Ps. 37:20.

14. To whom do our sins belong? Gal. 1:4. Why, then, is the fat the Lord's?

NOTES.

1. There were two ways in which the priest bore the sins into the sanctuary, by the blood and by eating the flesh.

See "Patriarchs and Prophets," p. 354. Those priests were not permitted to eat their own sin-offering, as the eating of the offering was for the purpose of conveying the sins to the priest, to teach us that Christ actually bore "our sins in His own body"—became "sinful flesh." We, however, can eat our sin-offering, and by so doing become righteous.

2. The distinction between sin and trespass does not seem very clear, hence will bear much study. One writer has said: "In the sin-offering we see Christ offering Himself for us, for what we are in ourselves,—sinful creatures. In the trespass-offering we see Jesus offering Himself for our sins, our trespasses, the fruits and effects of our sinful natures,—what we do."

3. There are two classes of offerings, the sweet savor and the non-sweet savor. The sin and trespass offerings belong to the non-sweet savor, as sin was upon them by imputation. Therefore they could not be burnt upon the brazen altar, which was God's table. Mal. 1:12. However, in order to teach us the preciousness of our giving up our sins, the fat, representing them, is consumed on God's altar, and is called the bread of the Lord, a savor of His rest, as we can not enter into His rest except by ceasing from our own works of sin. Heb. 4:10. All the fat is the Lord's, so all our sins belong to Him, and we should fill Him with the fat of our sacrifices, and not cause Him to serve with our sins. Otherwise our bodies must be burned without the camp in the great burning day. See Ps. 37:20.

LESSON X.—THE OFFERINGS (Continued).

The Burnt-Offering.

June 8, 1901.

1. What must the burnt-offering be? How must it be offered? Lev. 1:3.

2. How does the worshiper identify himself with this offering? What promise is connected with it? Verse 4.

3. What is then done with the offering? How much of it is accepted? Verses 5-9.

4. Were the daily offerings burnt-offerings or sin-offerings? Ex. 29:38-42. What did they symbolize? Ans.—"The daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—Patriarchs and Prophets, p. 352.

5. How was the acceptance of this offering shown? Gen. 4:4; Heb. 11:4; Ps. 20:3, margin. Ans.—"Fire flashed from heaven and consumed the sacrifice."—Patriarchs and Prophets, p. 71. Note 1.

6. The fire having once been kindled by the Lord, what command was given concerning it? Lev. 6:12, 13. Note 2.

7. How are we to present ourselves to the Lord? Rom. 12:1.

8. How do we find acceptance? Eph. 1:6. Note 3.

The Meat-Offering.

9. Of what materials was the meat-offering composed? Lev. 2:1, 13. Note 4.

10. What was represented by the flour? John 6:48.

11. What was poured upon the flour? Lev. 2:1. What was poured upon Christ? John 3:34. What, then, is represented by the oil? Acts 10:38, 39; Rom. 8:9. Note 5.

12. With what was the offering seasoned? Lev. 2:13. What are we exhorted to have? Mark 9:50; Col. 4:6. By thus using salt in their sacrifices the people were bound to Jehovah in most solemn covenant. Read Num. 18:19; 2 Chron. 13:5. Note 6.

13. Everything in Christ's outer and inner life was a sweet odor to God; hence how much of the frankincense was to be burnt on God's altar? Lev. 2:16. Repeat 2 Cor. 2:14-16. How much of the oil and flour was burnt? Lev. 2:2. What was done with the rest of the offering? What kind of offering was it? Lev. 2:2, 3.

14. In what different ways could it be prepared? Lev. 2:4, 5, 7, 11. What must be excluded from it? Ex. 12:18-20; Luke 12:1; 1 Cor. 5:6-8; Gal. 5:9. What is represented by leaven? Honey would not stand the fire, hence was excluded.

NOTES.

1. When we see sin losing its hold upon us, being reduced as it were to ashes, by the fire of the Holy Spirit, we may know that God is accepting our consecration, and that we are serving the true God. 1 Kings 18:24, 36-39.

2. This fire kindled by God, represented one phase of the work of the Holy Spirit. Matt. 3:11; Isa. 4:4; Mal. 3:23. This fire must never be allowed to go out. John 14:16. So we are commanded not to quench the Holy Spirit, but should keep it burning, with the fat of our sin-offerings and our whole burnt-offerings.

3. In these different sacrifices we get so many different aspects of Christ's one sacrifice. All the sacrifices stood for the one who offered them. Christ gave Himself for us. Christ is our burnt-offering: we bring Him to God, and He accepts Him as a whole burnt-offering for us, and counts us just as worthy as the offering we bring. John 17:23.

4. There was no life taken nor any blood shed in this offering, hence it did not represent Christ in His death, but Christ in His life. Rom. 5:10. In the meat or food-offering we have a shadow of the perfect Man.

5. This offering was either baked, boiled, or fried in oil, showing how fully the Holy Spirit entered into the life and work of Christ (Heb. 9:14), and must not be separated from ours.

6. The salt represented the saving qualities of the righteousness of Christ. By using salt in their sacrifices the people were bound to Jehovah in a most solemn covenant. When the Arabs make a covenant together they put salt on the blade of a sword, and every one puts a little in his mouth. This constitutes them blood relations, and they remain faithful to each other, even when life is in danger.

LESSON XI.—THE OFFERINGS (Continued).

The Peace-Offering.

June 15, 1901.

1. Of what might the peace-offering consist? Lev. 3:1, 7, 12. Note 1.

2. What must be its condition? Lev. 22:21-25; Mal. 1:13, 14.

3. How was it offered? Lev. 3:2-5.

4. What part was given to the priests? Lev. 7:29-34. Who could eat it with them? Num. 18:11. What was done with the remainder of the flesh? Lev. 7:15; Deut. 12:5-7, 12. Note 2.

5. What three classes of peace-offerings are specified? Lev. 7:15, 16.

6. If it was a thanksgiving-offering, what should be offered with it? When must it be eaten? Verses 11-13.

7. If the offering was a vow or a voluntary one, when could the flesh be eaten? Verses 16, 17. Note 3.

8. What should we do about our vows? Ps. 65:1; Eccl. 5:4-6; Ps. 61:8; 76:11. Note 3.

9. When can we bring our peace-offering? Rom. 5:1, 2. How long should we continue to offer it? Heb. 13:15. Read the 107th psalm, and note the different reasons given for praising the Lord.

10. How much peace may we expect? Rom. 15:13.

11. Where do we find it? John 16:33.

12. How do we get it? John 14:27; Isa. 32:17-19; Ps. 119:165; Isa. 26:3. Repeat Isa. 27:5; 2 Thess. 3:16.

13. What will it do for us? Phil. 4:7.

NOTES.

1. There must be a sin-offering and a burnt-offering before there could be a peace-offering. So now a man must first come to God as a sinner, to have his sin put away. He must come to God as a worshiper, laying all upon the altar, to be accepted in Christ, and must feed upon Christ as the food-offering. The result of this will be peace.

2. Notice that the sin-offering was given to the officiating priests alone. Lev. 6:26; 7:7. No one is to share our sin but Christ. The burnt-offering was wholly the Lord's. Lev. 1:9. Our consecration must be to God alone. The meat-offering was given to God—to Aaron and his sons (Lev. 2:9, 10)—which was to represent God and the church feed-

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3. The Lord does not ask any of us to live on past mercies and blessings. He "daily loadeth us with benefits." His mercies "are new every morning." Hence we should make fresh thanksgiving-offerings every day.

LESSON XII.—THE OFFERINGS (Concluded).

The Purification-Offering.

June 22, 1901.

1. What command did the Lord give to Moses and Aaron? Num. 19:1, 2.

2. Who is represented by this red heifer? Ans.—Christ. Why must the heifer be red? Isa. 63:1-3; Rev. 19:13.

3. What is represented by a yoke? Lam. 1:14; Nahum 1:11, 13; Gal. 5:1. Note 1.

4. Did Christ ever come under this yoke? 2 Cor. 5:21; 1 Peter 2:21, 22.

5. Who were to bring the red heifer to the priest? Who was to slay it? Where was it to suffer? Num. 19:2, 3.

6. Who brought Christ to the priest? Who slew Him? Matt. 26:47, 57; 27:2, 26. Where did He suffer? Heb. 13:12.

7. What was then done with the offering? What was burnt with it? Num. 19:4-6.

8. What was done with the ashes? For what purpose were they kept? Verse 9.

9. For whose benefit were they used? Verse 10.

10. Who were to be benefited by the death of Christ? Heb. 2:9; Acts 2:39.

11. For what was this offering made? What was the effect upon the tabernacle if the person was not cleansed? Num. 19:11, 13, 16.

12. What was the effect upon everything the unclean person touched? Verse 22; Hag. 2:13, 14.

13. What would befall the one who refused to purify himself? Num. 19:20.

14. Who only will be cut off? Ps. 37:9.

15. What, then, is represented by touching a dead body?

16. How did Paul feel when he came in contact with it? Rom. 7:23, 24, margin.

17. Describe the manner of purification. Num. 19:17-19.

18. What does the water represent? Eph. 5:26. Note 2.

19. How did David refer to this mode of cleansing? Ps. 51:7.

20. If the touching of the dead body represented sin and death, what did the cleansing represent? Eph. 2:1, 4, 5. Repeat Heb. 9:13, 14.

NOTES.

1. The yoke represents the yoke of bondage and sin. Christ never came under this yoke. 2 Peter 2:22. He who was above the law, being the Author of the law, voluntarily became sin for us, suffering the penalty of the broken law in our stead. Yet, never having committed sin, He never came under the yoke of bondage. His submission was wholly voluntary.

2. This was called the water of separation, because when sprinkled upon a defiled person it separated him from his uncleanness, and admitted him to all the privileges which he for a time had lost. Num. 5:2. The ashes point to the suffering and death of Christ; the Holy Spirit uses the word (symbolized by the running water) to remind us of that suffering. Ps. 19:7, margin.

LESSON XIII.—THE CLEANSING OF THE LEPER.

June 29, 1901.

1. Give a brief description of the leprosy. What was done with the leper? Lev. 13:44, 45; "Desire of Ages," pp. 262, 263.

2. Give a brief description of the sinner. Isa. 1:5, 6. What, then, is represented by leprosy?

3. Was there human cure for it? 2 Kings 5:5-7.

4. Is there any human cure for sin? Jer. 2:22; 13:23.

5. What was the divine cure for leprosy? 2 Kings 5:10, 13, 14; Luke 5:12, 13.

6. What provision has been made for the cure of sinners? Zech. 13:1; Isa. 1:16, 18.

7. When Christ cleansed the leper, what did He tell him to do? Luke 5:14.

8. What was the law commanded by Moses? Lev. 14:1-7.

9. When the leper was to be cleansed, what was done with him? Where did the priest meet him? Lev. 14:2, 3.

10. Who was represented by the priest? Where, then, does Christ go to find the sinner? Where must we go? Heb. 13:12, 13. Note 1.

11. What did the leper bring for offerings? Lev. 14:10, 11.

12. State the order in which they were offered. Verses 12-20, 53. Note 2.

13. How many offerings do we have to bring to accomplish far more than was done for the leper? Heb. 10:10-14.

NOTES.

1. The leper was brought by some one to the priest, so we are to bring sinners to Christ. Christ suffered outside of Jerusalem, that He might save the world, so we are to go outside the church to bring sinners to Him, who sees them when they are "yet a great way off" and runs to meet them.

2. The blood being touched upon the right ear would indicate that our hearing should be consecrated to God. We must know no voice but His. John 10:4, 5. It being put upon the thumb and toe would indicate that the service of our hands and feet must be only for Him. Ps. 119:101. The oil was placed upon the blood. Wherever there is cleansing and consecration there is also the presence of the Holy Spirit. Notice that the same offerings and consecration were required of the leper that God required of the high priest. Exodus 29. So the humblest child of God must be as devoted and consecrated as was Christ. John 17:19.

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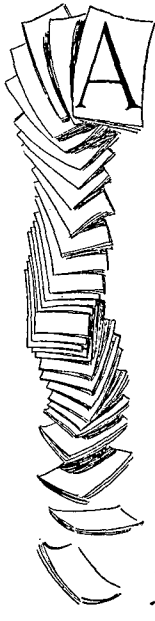

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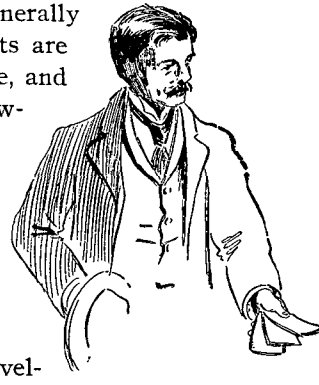
Far better will they do an effective work than can be done by argument; and, generally speaking, they will accomplish what one can seldom hope to accomplish in a conversation that must often be hurried or interrupted.

We trust that the suggestions contained in this leaflet may be of assistance to those who have wished to begin this line, but have perhaps hardly known how to

begin; a helper even to the more experienced ones, and, if possible, a means of inducing others who have not labored for Him to heed the Master's command, "Go, work in My vineyard." The Saviour's rich blessing and commendation await all such.

The first plan that we will suggest is the most systematic, and has opened the way for the Bible worker and the minister in a remarkable manner. It is called

The Package System.—Briefly this is as follows: A graduated list of tracts suitable for distribution is selected and arranged in packages enclosed in envelopes. On the envelope there is generally printed a statement that the tracts are loaned for a certain length of time, and that they will be called for. However, it is not *necessary* for these envelopes to be printed, nor is it really necessary that envelopes be used at all. The tracts may be handed out loose with a few pleasant words of greeting and a statement concerning the time at which they will be called for. But the envelope keeps them from becoming soiled, and the printed statement upon it assists those who have difficulty in talking to the people. In this connection, the following suggestions for packages up to No. 4 will not be amiss:—



"With a few pleasant words of greeting."

Package No. 1

An Astronomers' View	A. G. L.	66,	1½c
Without Excuse	B. S. L.	46,	½c
Benefits of Bible Study	A. G. L.	10,	½c
Coming of the Lord	A. G. L.	40,	½c

Package No. 2

Heralds of His Coming	A. G. L.	51,	1½c
God's Message for To-day	B. S. L.	81,	½c
How Esther Read Her Bible	A. G. L.	7,	½c
Labor and the Money Power	B. S. L.	160,	2c

Package No. 3

The Great Three-fold Message	A. G. L.	47,	½c
Winning of Margaret	A. G. L.	53,	1½c
How the Sabbath Came to Me	W. of T.	3,	3c
Unawares	A. G. L.	54,	½c

Package No. 4

Who Changed the Sabbath	B. S. L.	107,	1½c
The Way to Christ	B. S. L.	105,	1½c
A Living Saviour	A. G. L.	60,	½c

After four packages are used the interested ones will probably call for light on special subjects. Those who have not become interested will not desire tracts longer; or, if they do, you can give them such as seem best to you.

As to the best way of following up this work, we would advise you as far as possible to follow up the interest yourself. It will, of course, be too much to expect that the reading matter of itself will always bring people into the truth. There are other essentials, and one of these is the witness of the Holy Spirit's power in your own life to emphasize the value of the publications, and to convince the parties to whom they are given that you believe fully the truths they con-

"And then they may be enclosed in ordinary letters."

tain, because you yourself have been benefited by them. This means on your part consecration and earnest study of the Word, with much prayer.

"Mailing the periodicals."

The Correspondence Plan.—This is a method that can not be recommended too highly. The various publications in the *Apples of Gold Library* have been issued for this special purpose, and are particularly appropriate. Those who are mailing the *Signs* or other periodicals, and are corresponding with those to whom the papers are sent, will find these little *Apples of Gold* leaflets especially valuable. And then they may be enclosed in ordinary letters, inasmuch as they are all rich in spiritual thought and experience. A portion of the *Words of Truth Series* will also go into an ordinary envelope.

Besides this general plan of enclosing the leaflets in letters, use them with the plan adopted for mailing the *Signs*. Send tracts to names and addresses, accompanying the first ones with letters. Send one tract each week until five or six have been sent, then write another letter. Send to ministers, also to professional men and others in this way.

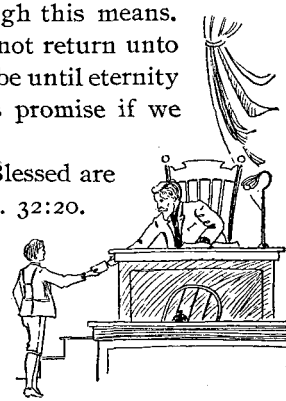
"People waiting for trains at depots."

Reading Racks.—People waiting for trains at depots are generally glad to get hold of almost anything to read. Trains are often late, and we have noted that usually

where racks are kept up they are liberally patronized. There may be other public places, as hotels and halls or public buildings, where racks can be placed. Any small church or even an isolated individual may keep up a rack of this kind; and no one can estimate the good that may result therefrom. The writer of this series of suggestions has watched these racks very carefully in a large number of different places, and he has yet to see a single publication destroyed. We are personally acquainted with a blacksmith who kept a little reading rack in the rear of his shop; and as people waited for work to be done, he pointed the matter out to them. He bears witness to the fact that an immense amount of literature was taken and read, and some were converted through this means. God has said that His Word "shall not return unto Him void." Some day—it may not be until eternity—we shall see the fulfilment of this promise if we are faithful in scattering the Word.

Miscellaneous Distribution.—"Blessed are ye that sow beside all waters." Isa. 32:20.

Under this heading we might speak at length concerning opportunities for the distribution of these silent messengers. But the opportunities are innumerable, and the servant of the Lord must be "instant in season and out of season." You talk with a friend, neighbor, or chance acquaintance about the terrible storms, the political upheavals, war, money matters, etc., and he shows his interest in these things. Take advantage of this interest, and hand him a tract like "Heralds of His Coming," "The Eastern Question," "Labor and the Money Power," or the pamphlet,



"Send to professional men."

"Marshaling of the Nations." The conversation you have had and the interest he has shown will insure the reading of a short treatise of this kind, and may do much toward bringing the truth to the individual. You may be riding on the train; leave a tract on the seat. You drop into the public library or reading room; leave one of the silent messengers on desk or table. You call at the busy man's office on business or at the store; leave a leaflet on the corner of the desk or show-case or counter. When you pass through the parks or squares, leave a tract here and there on the seats.

ls people waited for work be done, he pointed the itter out to them."

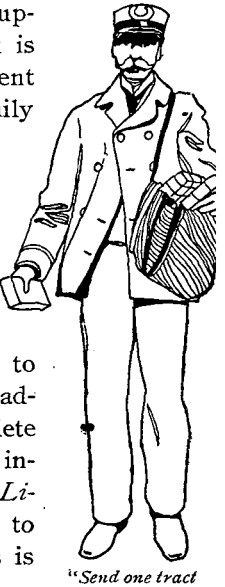
You may be a farmer going to town for your weekly supplies; take along some of the leaflets and place them in the wagons and buggies on the vacant lot. You may be a busy housewife; keep a few tracts at hand and give them to your neighbors as they call and visit you; carry the personal-contact idea still farther, and hand select tracts to people on the train or at the depot or on the boat. When you visit the hospitals, the asylums, or the prisons, give a few tracts to the inmates when you have opportunity, or place a few in the reading room or library. Surroundings and special calling will suggest other ways and plans.

Some General Hints.—When you do not know that a person is interested, so far as consistent, use the smaller tracts. Select tracts dealing with the second coming of Christ or the unsettled condition of affairs at the present

time. These are not likely to arouse prejudice. We would not advise introducing doctrinal subjects until your readers are somewhat acquainted with other literature. Use a plentiful supply of good, practical tracts, such as "He Saves to the Utmost," "Justification by Faith," "The Way to Christ," "What to Do with Doubt," "Jesus Died for You," "The Sure Promises of God," "The Benefits of Bible Study." Let your readers become impressed with the fact that Christ is all and in all, and that you are not anxious simply to convince people of doctrinal points. Be courteous, charitable, considerate, quiet, unobtrusive, giving no occasion for prejudice by word or manner. Above all things else, bear a personal witness to the saving power of Christ in your daily life. Without this everything else will be in vain.

Supplies.—The matter of having a supply of tracts and leaflets to do this work is very important. It would be an excellent thing if every Seventh-day Adventist family could have at least one copy of every tract published, for study and reference. Then you will be able to judge quite well for yourself what will be best to use in a given case. If you can have them bound, so much the better.

We know, however, that many of our people do not have these tracts. Now to such and to all others who wish to take advantage of the offer, we will send complete sets of the *Bible Students' Library* (not including pamphlets) and *Apples of Gold Library*, together with a year's subscription to each library during 1901 for $1.00. This is

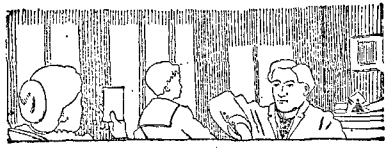


"Send one tract each week."

a most liberal offer, and is made because of our interest in the good that may accrue to our own people in becoming active in this work, and the influence beyond in the great needy world, and not to any interest otherwise as publishers.

We will also furnish envelopes for package work with a good form of introduction and greeting printed thereon for fifty cents per hundred, post-paid.

Talk this matter over in the home, with your brethren and sisters, and in the church; and then let us unitedly "work while it is called to-day."



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