

incense, the table of shewbread, and the golden candlestick, with its seven branches. Each of these has its lessons to teach us.

Incense is the recognized emblem of prayer, and the golden altar standing, as it did, immediately before the veil separating the Sanctuary from the innermost shrine, sets forth the truth that, although God is holy, yet sinners may come to Him in sincere and believing prayer. The table, with its two piles of bread, declares the obligation to bring offerings to God of the necessary staples of life; while the permission given to the priests, as representative of the twelve tribes, to eat the bread, points to the willingness of God to supply our needs. Under this form which has passed away, we find the permanent ideas of dependence and gratitude.

With the words of Zechariah (4: 2-12), and the Revelation (4: 5), we cannot miss the significance of the stately candlestick with its seven lamps. It is a symbol of the church, whose office is to give light to the world. If in the Holy of Holies we find symbols of God, witnessing to His righteousness and love, in the Sanctuary we see emblems which have to do with man, representing the obligation resting upon him to worship and witness.

We have yet to glance at the Outer Court with its brazen altar. It was into this enclosure only that the ordinary Israelite was allowed to enter. To go into the tabernacle was the exclusive privilege of the priesthood. And yet, although the worshipper might not venture into the Holy Place, much less into the Holy of Holies, when he saw the victim slain and its blood poured out upon the altar, he realized that something was being done for him, by a divine appointment which would bring to him pardon and peace.

For many years men have been sending messages across the Atlantic by means of the submarine cable. At last inventive genius has discovered the secret of wireless telegraphy. In the early days of man's spiritual history he could approach God, not directly, but only through ceremonies and priests. These were like the cable. Under the gospel, we can each have intercourse with God, independently of any priest or

form. It is the day of wireless telegraphy in the spiritual as in the physical world. But while forms have passed away, we should remember that they had their place and their value as teaching in pictorial fashion eternal truths concerning the relation between God and man.

#### FROM THE SABBATH SCHOOL COMMITTEE

Our readers will be glad to have a few items from the General Assembly's Sabbath School Committee. It will be understood that, whilst this Committee and that on Sabbath School Publications are most cordial in their co-operation, they are quite distinct the one from the other, and each directly responsible to the General Assembly for its own work.

No less than 2,545 Diplomas for the memorizing of Scripture and the Shorter Catechism have been awarded—in every instance on the certification of the minister or superintendent that the recitations were complete and accurate.

The Shorter Catechism takes the lead, 1,473 diplomas having been issued for its memorization; and 1,072 for Scripture.

The Maritime Provinces have led in memorizing, and the rural churches are in advance of those of the cities. In fact, the cities, with some notable exceptions, have taken but scant notice of the work.

One woman at the age of seventy received the diploma for the Shorter Catechism, and Miss Jessie Duncan, one of our lady missionaries in India, that for Scripture. There were seven candidates from Neemuch and four from Indore, Central India. Some of these were famine orphans, now under care and education. In the Trinidad mission eight candidates were successful, and seven diplomas were issued to pupils in the Institute for the Blind at Brantford, Ontario.

The aid given from the Children's Day Fund to new and needy Sabbath Schools has been valuable. The help has been in the form of assistance in procuring the necessary Lesson Helps and S.S. papers. Under such encouragement, the progress of new schools is likely to be more rapid.

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