

The Teachers Monthly

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The report to the General Assembly shows that it has been a good year for its Sabbath School Publications. Enlargement and improvement of the publications, increase in circulation, the strengthening of the editorial force, and new projects in the near future—are the chief features.

The scheme for the grading of Sabbath Schools, printed on page 213 of this issue, acquires a tragic interest through the sudden death of Colonel Fraser a few days after its approval by the General Assembly's Sabbath School Committee. Colonel Fraser was an earnest, enthusiastic and practical worker in the Sabbath School field, whose place will not easily be filled.

THE GOSPEL IN THE TABERNACLE

It is no mere fancy that finds a gospel in the tabernacle, which was to the Israelites for many generations the means of approach to God. Embodied in its forms and regulations lie eternal principles, which govern intercourse between sinful men and a God of holiness and mercy.

Let us begin with the Holy of Holies. In this innermost shrine was the ark, with its precious and treasured relics. There lay the two tables of the law, the pot of manna and Aaron's rod that budded, while close at hand was placed the whole book of the law. The presence of these sacred objects would remind the Israelite of God's requirements, and at the same time of his deep obligations in view of his national history, with its many proofs of divine kindness. Along with the thought of all that he owed would come a crushing sense of his failure to pay his

debt. It could not fail to fill him with uneasiness and dread to remember that, above the ark in which was enshrined the testimony of his unworthiness, there burned the visible emblem of God, whose law he had broken, whose love he had trampled upon.

But there was something else in that inner shrine which spoke of peace and reconciliation. It was the mercy-seat, whose material of pure gold betokened its supreme value. The mercy-seat was between the sign of God's presence and the contents of the ark, as if to cover from the eyes of the offended Benefactor, the testimony to the people's guilt. The mercy-seat was the divine assurance to Israel that their failure to obey the law was not ignored but pardoned. More than this, when the high priest disappeared into the Holy of Holies, with the burning incense and the blood to be sprinkled, the worshipper without learned that the way to obtain the proffered pardon was through sacrifice and prayer. It is surely dullness of spiritual apprehension that prevents us from seeing in the holiest part of the tabernacle, with its furniture and services, a picture of the way in which a guilty sinner can find acceptance with an offended God. It was fitting that the cherubim should be represented, not only as bowing in reverence before the Divine presence, but also with their faces toward the mercy-seat. For its meaning was one of the things which "the angels desire to look into." This meaning, wrapped up in symbol and ceremony in ancient times, has been disclosed to us in the gospel.

Passing from the Holy of Holies to the Holy Place or Sanctuary, three articles of furniture claim our attention—the altar of