

the beginning of her "skia" stage. Let us examine the Book of Exodus, chapters xix.-xxiv. inclusive. Here we shall find an account of the first Whitsuntide so to speak. The nation of Israel with one accord is gathered together in one place, "at the nether part of the Mount" of Sinai; when amidst great sounds of earthquake and thundrings and in flames of fire *Jehovah descends* and proclaims His law. So awful is *His presence* that Moses is obliged to act as mediator. When *GOD'S words are rehearsed* to the people by Moses the whole nation utters the solemn response, "All the words which the LORD hath said will we do." Then Moses builds an Altar and offers burnt-offerings, and sacrifices peace-offerings, and taking the blood of the sacrifices he sprinkled half of it upon the Altar, that is God-wards, while with the other half he sprinkled the people, saying as he did it, "*Behold the blood of the Covenant which the LORD hath made with you concerning all these words.*"

Now what have we in all these transactions? A little close attention will show us.

(1). We have the Shechina or Presence of GOD manifested in all His Majesty.

(2). We have a revelation of GOD'S will respecting the whole duty of man towards GOD and his fellow-man.

(3). We have the Celebration of the Church's sacrificial-sacrament as the means of convening, signing and sealing all GOD's covenanted blessings.

In a word we have here the Church of GOD set up on earth as the (1) Sign of GOD'S Presence; (2) the Pillar and Ground of the Truth; (3) the Storehouse of Grace.

It was always back to this grand event and its enactments that the whole religious system of the Church under the Jewish dispensation pointed; and when proof was required of its Divine origin, or when a "Son of the Law" asked to know the meaning of that faith and worship which he was expected to keep and perform, reference would be made to events of that great and glorious day when Jehovah spake in the ears of the Fathers on Mount Sinai. We make a great mistake and greatly lessen our appreciation of the Jewish Church by allowing ourselves to think of Her as having only a forward aspect. True, Her system had a forward aspect just as the Christian Church has—looking for the second glorious coming of "great David's Greater SON." But as, for purposes of practical religion, the Christian Church looks almost entirely back to the work of Her Incarnate Head and His Apostles, and to the Pentecostal descent of the HOLY SPIRIT, so for like

purposes of faith and worship the Jewish Church kept Her mind fixed (1) upon the Presence manifested on Sinai, and the words then uttered, viz.: "In all places where I record My Name I will come unto thee;" (2) upon the delivery then of "all the words of the LORD and all the judgments," and the writing of them in a book; (3) perhaps above all, upon the notable Covenant Sacrificial-Sacrament then Celebrated, and the order for ITS continual commemoration in that place where it might please GOD to record His Name.

Here then we have a complete revelation of the Divine Plan of the Salvation of the human race. A *visible Church* containing GOD'S indwelling Presence; embodying the whole of revealed truth; and binding GOD and man together by means of a Sacrificial-Sacrament.

But this marvellous and beautiful system is still but a means to an end, and that end the still further development of theology, the further unfolding of the mysteries of the plan of salvation.

The next developments do not touch the Church Herself as an organization, but they do deal with Her Sacramental system and with the extension of Revelation. Let us consider the former of the two. The One Covenant Sacrifice *could never be repeated*, but it must be *commemorated* and that by the continued offering of four kinds of sacrifices, two of which were to be offered with one Intention, while the offering of the other two indicated a distinct Intention. The Burnt-Offering and Peace-Offering were sacrifices by which and in which the faithful, purified Son of the Church might hold Communion with GOD; while on the other hand the Sin and Trespass Offerings were Sacrifices intended to restore Communion with God when it had been dimmed or disturbed through sin and trespass. But this view of the Sacrificial system belongs rather to the subject of moral development. It is with the theology of this system that we have to do at present. And here we must step aside for one moment and take up, so as to carry along with us, the fact that side by side with the continued offerings of the Commemorative Sacrifices the mass of Revelation was slowly but steadily increasing until to "Moses" was added the "Psalms," and to these the "Prophets," parts of the two latter divisions being now contemporaries, now preceding, now following one the other. The Commemorative Sacrifices and the extension of Revelation are our subjects then—two streams of the Divine plan flowing on to become united in the fulfilment of the one grand design.

To be continued.