

was shown Moses while in the mountain. See, says God to Moses, that you make all things according to the pattern showed you in the mount. Ex. 25th and 26th chapters. It is admitted that the tabernacle was a type of the world, the church and heaven. The outer court the world, the holy place the church, and the holy of holies heaven. There was no desire on the part of Moses to add to or take from the divine pattern. If there had been any alteration all would have been overthrown, and Moses would have been slain as a rebel. When the tabernacle was set in order, the priests who offered sacrifice on the altar, before going into the holy place, had to wash themselves in the brazen laver, that they die not. The holy place was a complete type of the church. The furniture was first, the table of show-bread; second, the golden candlestick; third, the altar of incense. The type of the Saviour, the altar of burnt offering; the laver, a type of baptism; the table of show-bread, a type of the Lord's table; the candlestick, a type of the Bible. Its seven bowels represent the seven divisions of the Bible—the law, the prophets, the psalms, the gospels, the acts of apostles, the epistles, and the revelations. Whatever makes manifest is light. Eph. v. 13. These seven divisions of the Bible make manifest the whole will of God toward man. The tabernacle, when its curtains were closed that not one ray of natural light could enter, the light of the seven parts of the candlestick lighted the place. The luminaries of our world cannot give us one ray of divine light. All must come from the divine source—the Bible. To this divine luminary we must not add to nor take from. Rev. xxii. 18, 19. I need not ask the question, for any simpleton might know, that if any should have attempted to put a harp or any musical instrument into the tabernacle, instant death would have been their portion. Innovators beware! God is not mocked. See Gal. vi. 7. The altar of burnt offering was at the east end, then the laver, then the entrance into the tabernacle proper.

When the temple was reared, the main entrance was at the east. The chief corner stone was at the northeast corner. This chief corner stone was a type of Christ. See Rom. ix. 32-33; Rom. xxviii-16; Ps. cxviii.-xxii. When the thousands of stones hewn and completed in the mount, and numbered ready for building, and were brought to Jerusalem, the builders came to begin work by laying the corner stone. They found a stone with the proper number on it, but when they tried it according to their rules of architecture, it was found wanting and they rejected it. Much time was spent in looking through the vast number of stones, to no purpose. At length they returned to the rejected stone, laid aside all their ideas of what the stone should be, and found numbers 1, 2, 3 and so on, and when they tried No. 2 on No. 1 it fitted exactly, and so the work went on. This corner stone was of an oblong shape, no straight sides or square corners, hence, their rejection. In this stone was cut a cavity, into which was put numerous articles of treasure, wisdom and knowledge of the age, and hermetically sealed. A beautiful type of the Saviour in whom is hid all the treasures of wisdom and knowledge.

From this corner stone has sprung all the corner stones of the present time, and all are laid at the northeast corner. The reason why all the sacred buildings had their main entrance at the east, was, that when the sun rose with all his beauty and splendor, his light and warmth shone directly into the main entrance of those buildings. When the Lord shall come again His light will be so intense that it will outshine the sun, and dart like the lightning shining from the east to the west. Luke xvii. 24. Then the living saints will be changed from mortality to immortality, the dead saints raised with their glorified bodies, all rise together to meet their Lord in the air, and so forever be

with their Lord. "Then all the wheels of nature shall in a moment cease to roll." The Lord will come in the eastern clouds, with power and great glory. That day may be near at hand. My soul rejoices at the thought. "Even so come Lord Jesus."

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### THE CHRISTIAN'S LIFE.

"Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."

This admonition of the apostle is worthy of our earnest and careful consideration. Let us examine our hearts by it. Where are our affections? On the things of this world or on things above? Never mind what the world may say or do, or how many follow after the fashions and follies of life—Christians, children of God, are a separate people, a peculiar people, and are commanded by God to "come out from among them and be ye separate with the Lord." Set not your affections on the things of the earth, "lay not up treasures on earth but lay up treasures in heaven." The treasures of earth are corruptible, treasures in heaven endure forever. When we were the servants of sin we walked with the world and enjoyed the things of the world—our life, that is our peace and happiness were of the world. But in the above passage from God's word the apostle speaks to the child of God and says: "Ye are dead and your life is hid with Christ"—you have given up your former life and entered a new life—risen with Christ to walk in new life. Christ is our life, our enjoyment, our all, our life is hid with Christ in God. When Christ who is our life, shall appear, then shall we appear with Him in glory. Our life is hid in Christ, safe, secure, and we are all expecting to enjoy Christian life fully in heaven. We shall not be disappointed if in this life we are enjoying ourselves in His service, finding it a pleasure to talk of Christ to the unsaved, pointing the perishing to Him as the one altogether lovely. The short time we live here is given us to enjoy Christ by laboring for Him, and although we are in the world let us by our example show to those that have not their life hid with Christ, that we are not of the world but that our affections are set on things above.

The Christian has no time to waste in outside societies, worldly entertainments. We cannot afford to divide our interest; the church of Christ needs all our interest and time. Do not rob the church of Christ of any of the glory and honor that God intended that it should have. Instead of laboring so earnestly for worldly show and amusements, let us put the same time interest and money into the church. Make as much effort, if not more, to save poor perishing souls and bring them into the church of Christ, reclaim the erring ones, warn the unruly, comfort the feeble minded, support the weak. These are good works and require all our time and efforts exclusive of everything else not commanded by God. Oh, that the Christian of God were doing this then would the church of Christ shine forth in its strength and beauty. It would be like a city set on a hill that cannot be hid and its power and influence would be felt and seen by the world. It would eclipse all other societies, numbers would be drawn to it and become partakers of its joys. The church of Christ is the only society on earth authorized by God, and therefore the only society for which the children is to labor, thus letting our light shine and having an influence that will redound to the strengthening of the Church and the salvation of souls and thus we shall honor and glorify God, and finally we shall enjoy Him forever in heaven.

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### PURE BY NATURE.

In the last issue of THE CHRISTIAN I notice some four questions asked by our good Bro. Forrest, of New Grafton, Queens Co. Notwithstanding the fact that they have been wisely and scripturally answered, yet by your permission I would like to make a few remarks upon No. 1. First, let me say, if we decide this question it must be done from a Bible standpoint, as it cannot be answered scientifically. Science throws no light whatever upon the purity or holiness of the human race by birth, or merit. We would understand by reading the Bible account of the origin of man, after the pen of inspiration, that man was not born pure, but he was made pure. We have not the term pure used, but its antecedent good. When God made the earth He made it pure good without curse, and when He formed man He made him of the dust, earth. And when He made man He pronounced him good, pure (or the creation of man), (Gen. i. 21, 25, 27, 31). Now God is pure and good; therefore what He created was pure, for God never made anything but that it was pure. Is it logical reasoning to say that God, who is the pure fountain head of all things, would make that which was impure? God made man in His own image; is it reasonable to suppose that God would make a likeness of Himself out of imperfection, or that which was corrupt? That cannot be the case, for God, who is a pure being, could not create imperfection, for He pronounced all things good, pure, He had made. Now when the first man was made he was made not to taste of death; he was made to live forever, and this eternal life depended upon his obedience; conformity to command, law, law of life. God said to the man, obey My voice and thou shalt live, but if you break My law the penalty is death. But if Adam had obeyed God, death would have never overtaken him, and consequently life would have remained. But Adam disobeyed; he transgressed the law of God, "of life;" thus we find the root of death, of sin, of imperfection—DISOBEDIENCE. The sting of death is sin. Adam transgressed the law of God. Purity, goodness, righteousness, eternal life. Sin, disobedience, is the transgression of the law, pure, holy law, and death is the fruit or penalty of sin. After Adam's transgression, all creation shares the penalty of his sin, cursed for his sake. (Gen. iii. 17). All things now become impure, because death by transgression has entered into the world. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned (Rom. v. 12). Nothing to-day remains pure in God's sight, for even the moon and stars are impure in His sight (Job xxv. 5). Now after Adam sinned, impurity and death was the result; he forfeited his purity, his life, and must die; he became diseased with sin, contaminated with impurity, corruption, and consequently his seed (offspring) must have been impure, corrupt, and it is reasonable to say death (impurity) passed upon all men even upon those who did not sin after the similitude of Adam's transgression (Rom. v. 14). Then we conclude, since Adam sinned, and brought death and impurity upon the human family, all have been born in sin; a fountain that has been corrupted cannot produce pure water. But to use the term *inbred* sin, are we born with *inbred* sin, is stepping a little over the mark. Are we not rather born under the penalty of sin—death, condemnation of death; "therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18). Infants, according to the flesh, are sinful, the flesh is subject to death penalty for transgression of the law of life by our first parents; but while that infant lies unconscious of actual sin or transgression, can we say with propriety that it is born with *inbred* sin. What I