

understand each other, to discover the truth which lies at the bottom of the error; with the determination cordially to love whatever is lovable even in those in whom we cordially detest what is detestable. And, in proportion as we endeavour to do this, there may be a hope that men will see that there are, after all, some true disciples of Christ left in the world, "because they have love one to another."—*Dean Stanley.*

### International S. S. Lesson.

October 9th.

THE TABERNACLE.—Ex. 40: 1-16.

(From the S. S. World.)

**GOLDEN TEXT.**—Then a cloud covered the tent of the congregation, and the Glory of the Lord filled the Tabernacle.—Ex. 40: 34.

**CENTRAL TRUTH.**—The Lord gives access to Himself.

### LESSON EXPLANATIONS.

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(1) In our last lesson we saw the way in which the Hebrews responded to the call for the means of setting up the tabernacle. Now we are to look at the tabernacle itself. It was worth to the Hebrews all it costs and unspeakably more, just as churches and seminaries and other Christian institutions are worth far more than the labour and money needed for their erection and maintenance.

(2) In reading the Scriptures, one finds many allusions to the tabernacle and its services, which we cannot understand without reference to the original account. In mastering the truth of this lesson, therefore, we are acquiring the means of understanding large portions of our Bible.

The connection is to be noticed. The chapters immediately before give an account of the making of the sacred structure, its furniture, court-hangings, etc. The time needed for the doing of all this brought the people up to the beginning of the second year out of Egypt. Hence the direction in v. 2, "On the first day of the first month"—*Abib*, on the 14th of which came the Passover (and which after the captivity was called *Nisan*). It would then be ready for the second Passover (v. 2).

What was the tabernacle? The people had no buildings, only tents to dwell in. Their place of worship was of the same kind as their dwellings, just as when they became settled, and had houses, a solid edifice was built. (God's house should not be poor and mean, while the worshippers are rich and luxuriously lodged). Pillars of brass eight feet high were set up. They supported curtains or screens making a court seventy-five feet front and twice as wide in depth. In this stood a tent thirty feet in front and sixty in depth, its sides about seven and a half feet in height, and its sloping roof at the ridge about three times that height. Within this was a smaller structure, of costly wooden walls fifteen feet high and wide, and forty-five feet long, richly decorated. It was divided by a rich screen into two rooms or apartments, called the inner and the outer. The outer and larger was the Holy Place; the inner and smaller was the "Holy of Holies." None but Aaron and his successors in the highpriesthood could enter the latter; other priests ministered in the outer.

This holy edifice is called by various names in Scripture, as "tent" (Num. 9: 15), "house" (Josh. 6: 24), "sanctuary" (Lev. 12: 4), "temple" (1 Sam. 1: 9), "tabernacle of the congregation" (Ex. 29: 42-46), and "tabernacle of witness" (Num. 17: 7). (So we speak of "the church," "the church-building," "the house of God," "the sanctuary," or as our fathers, in so many cases, spoke of the "meeting-house.") So much in explanation of v. 2.

In v. 8 we have the "ark of the testimony," described in Ex. 25: 10-22 (which see), the place of God's meeting with the people, through His servants. (See Ex. 25: 22.) It was the sacred symbol of Jehovah's presence. It is enclosed, shut in, only approached in prescribed ways, that men might learn the holiness and the majesty of God, and that He can only be approached in the way He ordains. It was not to be danced about with impure revellings, like the golden calf. When it is said, "Cover the ark with the veil," it means conceal it from sight with the curtain; which has thus a solemn meaning. It was this veil that was rent at the crucifixion (Matt. 27: 51).

Now we come (v. 4) to the furniture of the outer, larger room, the holy place. It had a table, with certain things on it, as directed (in Lev. 24: 5-9). In this God in a degree came near to the Jewish Church, through the priesthood. There was also a candlestick, described in Ex. 25: 31-40, on one side, and an altar of gold for incense, described in Ex. 30: 1-9. The lamps of the candlestick were to be lighted. The table of shew-bread (fellowship with God) is attended by the enlightenment of the soul.

Then (v. 5) directions are given for the placing in the holy place of the altar of incense, on which the priests offered incense, as men meet God in praise and prayer. The hanging of the door screened this from common view.

Then outside the holy place (v. 6), in the court, was placed the altar of burnt offering. No approach, it says, to God and no communion with him but through atonement. This the people could see. Christ was publicly crucified.

Nearer to the holy place than this (v. 7) was the laver—not holy water for every one, as in the Roman Catholic arrangement, but for the priests (see Ex. 30: 17-21), indicating that along with atonement, legal justification, there must be with him who would have fellowship with God, purity of heart. The Holy Ghost is given after Christ's sacrifice. He who believes Christ receives the Holy Ghost.

V. 8 orders the setting up of the hanging of the court. The church is an enclosure, not the world. The heathen could not go into it; nor could the defiled Israelite.

So much for the arrangements; now we have in the remainder of the lesson (vs. 9-15), the anointing, or consecration, first of the places (vs. 9-11), then of the priests (vs. 12-15). The "oil" is defined in Ex. 30: 22-23. There was to be nothing like it (see v. 23). There is but one Holy Ghost, and no rite, or priest, or penal suffering can do His work.

The sprinkling of the holy place and furniture said in effect that the real value of all to be done depended on the work of the Holy Ghost. It is the type of that which Jesus described (John 4: 23, 24). No matter how rich the gift laid on the altar of burnt offering, the spiritual element is that which God values.

The persons as well as the places are anointed (for the way, see Lev. 8: 10-12): Aaron and his sons, after washing with water, for this priesthood is to be continuous, going from father to son. It is a unity, "a perpetual priesthood," a type of the one—the only one—of real power, the priesthood of the true Melchizedek. Their garments, made by divine directions, are similarly anointed. The carrying out of this is detailed in Lev. 8.

The last verse of our lesson describes the fidelity of Moses. He did not please his own taste or sense of fitness, but did as the Lord commanded him. So should we do.

To see the lesson of this arrangement, we must remember the state of head and heart of the people to be taught, as illustrated in their making and worshipping of the calf. They have to be taught the holiness of God and the spirituality of His worship. Hence these arrangements. (Illustrate from a school-room for deaf-mutes and the blind, and its odd and cumbersome apparatus.)

(a) This tabernacle was the centre around which the people encamped. So the cross, the atonement, is the central point round which all God's people rally. Leave it out, and Christians subdivide endlessly.

(b) It was an outward picture of the way of spiritual access to God. (See foregoing.)

(c) It indicates that God could only be known and approached as He ordained. He is "a God that hideth Himself," not a familiar object made by smith and carpenter.

(d) All who come to Him must be holy. His people are now a holy priesthood (1 Pet. 2: 9), cleansed, anointed, ordained to offer sacrifices.

(e) Indirectly we may learn how we can be temples of God, the law (ark) hidden in our hearts, every part of our lives according to God's word, and we ourselves so living as to invite others into fellowship with God.

—Somebody asked Mr. Moody at the Northfield convocation, "What do you think of the present system of training in our theological seminaries?" "I have no opinion about it," was the reply; "I never went through a theological seminary, and I never talk about anything I know nothing about." What a pity there are not more Moodys!

### LIVING FOR GOD.

Not always, nor often, does God invite us to do some great thing for Him. Isaiah volunteered to go to his own people, his own neighbours, and try, with his cleansed lips, to make their lips clean. And though at times he had to rebuke princes and to pronounce the doom of nations, yet it was his whole life which he dedicated to God, with all its petty details of daily conduct. It was part of his work to live with the prophetess he took to wife according to a Divine law, to name and train his children so that little Immanuel and little Mahershalah-hash-baz should be "for signs and for wonders in Israel from the Lord of hosts."

And, in like manner, God sends us to our own people, to our kinsfolk and acquaintance. We have been cleansed that we may cleanse them. And we are not to wait for great opportunities which seldom come, which may never come to us, and for which we might not prove fit if they did come. We are to endeavour so to order our own life by a divine law that, even in the trivial round and common task, we may show that we have taken God for our King, and that we delight to do His will. It is by this patient and constant heed to the little things of daily conduct that we are gradually to build up a character and life wholly consecrated to Him; and if we do but take the trivial occasions for self-conquest and self-denial, for resisting evil and doing good, which every day affords, we may safely leave God to link on day to day, and duty to duty, and to draw all our poor and imperfect acts of service into the large and effectual ministry by which He is teaching and saving the world.

This, then, is our high calling and vocation,—to live for God, so that our very lives may speak for Him. To this service we are invited to volunteer, that, while serving, we may be free. For this service, if only we choose it, God qualifies us by revealing to us the sacred and abiding realities which underlie all the shadows and changes of time. And, indeed, the service is often so hard, and appears so unsuccessful, that we cannot hope to be steadfast in it unless we see all that Isaiah saw, and share his strong persuasion that God rules over all and rules for all good. If we would understand what the difficulties of this divine service are and where lies our hope of being faithful to it, we have but to consider the task which the prophet was called upon to undertake, and the motives which secured his fidelity.

### MAKING HERSELF USEFUL.

One day Flora thought to herself, "What a useless little girl I am! I let mother do everything. She mends my clothes, she combs my hair, she waters the plants, and she feeds the canary-bird. Surely I am old enough to take some of the trouble off her hands. She has now gone to market, I will surprise her when she comes back."

So Flora looked around to see what she should put her hand to first. She spied the big watering-pot, "I know what I will do!" she said. Then she took the watering-pot, and setting it down in the sink in the wash-room, she turned the faucet and let the water flow in. As soon as the pot was half full, she lifted it out, though not without wetting her frock somewhat.

Taking the watering-pot into the hall, where the flower-pots were, she began watering a plant that had been placed on one of the hall chairs. But for ten drops that reached the plant, a thousand fell on the chair, and dripped on to the floor. "How it behaves!" said Flora.

So after she had produced a great puddle on the floor, she set the watering-pot down. Not discouraged by her awk-

wardness, she now thought she would attend to the canary-bird. To do this she had to stand on a chair and lift the cage from its hook. This she did pretty well.

Then she set the cage down on the floor and opened the door of the cage, to put in fresh water and seed. But before she could do this, little Dicky, the bird, flew out and perched on the back of a chair. No sooner was he there than Old Claw, the cat, came in and made a leap for poor Dicky.

"Oh, you bad bad cat!" screamed Flora; but Claw did not heed her. He failed in seizing Dicky, and the little frightened bird was flying round, not knowing where to alight.

At this crisis, Flora's mother came in. Dicky at once alighted on her head and felt safe. "What is the meaning of all this?" said Mamma. "Who left the water running in the wash-room? Who has been spilling water in the hall? Who has let poor Dicky out of his cage?"

Flora hung her head, "I wanted to be useful, mamma," said she, ready to cry.

"Drive the cat out of the room and then come to me, my child," said mamma.

So when Claw had vanished, and the door had been shut, and Dicky had been put back in his cage, mamma took Flora on her knee, kissed her and said, "There is an old proverb, my dear, and it is this: 'The more haste the less speed.' My little girl must not try to do things till she can do them safely. Such attempts will lead her into mischief. When you want to be useful let me know, and I will give you a task."

Flora promised that she would remember this.—*Ida Fay in the Nursery.*

### OPINIONS OF DISTINGUISHED MEN ON THE LIQUOR TRAFFIC.

Dr. Lyman Beecher: I defy any one to show that rum-sellers are not murderers.

John Wesley: "They murder by wholesale, neither doth their eyes pity or spare, and the inheritance of blood is theirs."

Senator Morrill in the United States Senate: "The liquor traffic is the gigantic crime of crimes in this age, and particularly in this country."

The Bishop of Manchester, England: "Beer and wine shops with vaults are gateways to hell."

Dr. Willard Parker, of New York: "The alcohol is the one evil genius, whether in wine, ale, or whiskey, and is killing the race of men."

John Williams, the martyr missionary of the Pacific Islands: "I dread the arrival of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the deathwaters of damnation."

Dr. Humphrey, President of Amherst College, 1833: "It is plain to me, as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

Rev. Canon Wilberforce: "People talk about regulating liquor traffic; they might as well try to regulate the toothache, when the true remedy is to extract." The advocates of the license law would say: "Tie a stringent rag around the jaw, and leave the affected molar to throb and 'stoon.' Drawing the tooth would savor too much of coercive legislation."

The London Times: "It is far too favourable a view to treat the money spent on it as if it were cast into the sea. It would have been better if the corn had mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society as to annihilate the manufacture of ardent spirits, consisting as they do of an infinité waste and unmixed evil."