

Specifically, Aaron was a type of Jesus. OUR GREAT HIGH-PRIEST "set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1, 2. The calling of the Hebrew priesthood typifies that of the true believer which is (a) "High," Phil. iii. 14; (b) "Holy," 2 Tim. i. 9; (c) "Heavenly," Heb. iii. 1. (30.) *The High-Priest's Motto*, "upon the forefront of the mitre," on "a plate of pure gold," and graven "like the engravings of a signet," were the words HOLINESS TO THE LORD. Exod. xxviii. 36, 37. Upon every teacher's and every scholar's heart may these words be sealed by the sacred power of the Holy Ghost.

In the temple every "little" ornament, even of the mighty structure that crowned the cliffs of Zion, was "holy" to the Lord. Not the great courts and inner shrines and pillared halls merely, but all. Not a carved pomegranate, not a bell, silver or golden, but was "holy." The table and its lamps, with flowers of silver light, tent and staves, fluttering curtain and ascending incense, altar and sacrifice, breastplate and ephod, mitre and gem-clasped girdle, wreathen chains, jeweled hangings—over all was inscribed HOLY, while within, in the innermost shrine, where God manifested himself above the mercy-seat, was THE HOLIEST. Thus the utter holiness of that God with whom they had to do was by every detail impressed upon the heart and conscience of ancient Israel.—Grosart.

THE STRANGERS' PERIL, ver. 10. *God is jealous of his honor.* Exod. xx. 5; Isa. xlii. 8; Ezek. xxxix. 25; Nahum i. 2. The tabernacle and its services would constantly remind the Hebrews of Jehovah, and of their allegiance to him. By every possible means reverence for things sacred must be maintained. The tabernacle and its compartments, its furniture, its priests and sacrifices, were one grand series of object-lessons by which this sensual people were taught the reality and importance of "heavenly things." Heb. viii. 5; ix. 23. Hence, profane hands must not "touch," nor even come NIGH, the sacred tent and its instruments. THE STRANGER was any one "not of the seed of Aaron," or not a Levite. Num. vi. 40. DEATH. Compare 2 Sam. vi. 6, 7; 2 Chron. xxvi. 18-21. Believers in Christ are cleansed by Jesus' blood, and none of them are "strangers;" they are "fellow-citizens with the saints," Eph. ii. 19; and may all "draw near," having "boldness to enter into the holiest." Heb. x. 19-21.

The Spirit of God will not endure to have holy things profaned.....Belshazzar

converted the consecrated vessels of the temple into instruments of luxury and intemperance; but the Lord tempered his wine with dregs and made them prove unto him as cups of trembling and astonishment. Herod polluted the sepulchres of the saints with a sacrilegious search for treasures presumed to have been there hidden, and God made fire rise out of the earth to devour the over-busy searchers. Antiochus ransacked the temple of the Lord.....Crassus robbed the house of God of ten thousand talents. But inquire into the event of these insolences, and we shall find.....ruin is ever the child of sacrilege—that mischief setteth a period to the lives and designs of profane men.—Bishop Reynolds.

English Teacher's Notes.

The sending of the spies to view the land was evidently suggested by the people, although permitted by God. See Deut. i. 22. Notwithstanding all the Divine mercy shewn to them, and all the Divine power put forth on their behalf, it is clear that only by continued spurring were they got forward on their journey at all. They were hardly out of Egypt when "in their hearts they turned back thither." The only time when they exhibited no impatience was during the year they remained quietly encamped at the foot of Sinai—oblivious of the land in store for them until God's rousing word came, "Ye have dwelt long enough in this mount." (Deut. i. 6.) No sooner had they started northward than their faith again failed before the hardships of the toilsome mountain route. (Num. xi.) When at last Kadesh is reached and the hills of Palestine rise up before their eyes, instead of their demanding, like an eager and confident army, to be led at once on to victory, we find Moses—in evident allusion to their lack of spirit—calling on them "not to fear nor be discouraged," but to "go up and possess the land." (Deut. i. 21.) And then, just as if they were casual invaders, and not backed by the power and faithfulness of God, they must needs waste another six weeks, (Num. xiii. 25,) while the spies search the land.

It is a striking picture of the spiritual condition of a large portion of the Christian community, including not a few of the very best young people in our Sunday-schools. They have come "out of Egypt," at all events in the sense of separation from the openly ungodly, and of belonging to the religious world. They