

well as of King Solomon's Temple, which succeeded it.

The great work of Dr. T. O. Paine, recently published by Houghton, Mifflin & Company, of Boston, has three elaborated engravings of the Tabernacle, with letter-press explanations, which bring the whole subject within the easy comprehension of any person who will devote an hour to the study of them.

In speaking of it, the Doctor says:—"The Sanctuary of Sinai or Tabernacle, like the Temple, was not a house of worship which could be entered by the people. In our common English Scriptures we read, thirteen times, 'the tent of the congregation,' and a hundred and thirty-three times, 'the Tabernacle of the congregation;' but the Hebrew is always *Ohel Moed* (146 times) Tent of meeting. This holy house was not a place for men to congregate about and see each other; but it was a holy place where the Lord was to meet Moses, and to speak to him all that the Lord should command him unto the children of Israel. The tabernacle and temple, before our era, differed here from all churches built since our era. The difference is seen at the beginning, where the Lord said to Moses, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"

The form of the tabernacle was such as was shown to Moses in the Mount, and was "of gold, and blue, and purple, and scarlet, and linen, and cherubim, and silver, and bronze, covered with a double tent of goat's hair above, and a double covering of rams' skins dyed red, and of badgers' skins, from the eaves above to the ground outside."

One of the three plates, giving the east view of the tabernacle, is in colors, and shows how these were employed in the interior arrangement of tapestries and festoons on the walls. This also shows where the divine glory, the *Shekinah* appeared.

According to Josephus, the tabernacle was forty-five feet long by fifteen feet wide, and fifteen feet high; its length being from east to west. It was divided into two rooms, the inner one being fifteen feet each way, and in form a perfect cube. In this was placed the Ark of the Covenant, against the western wall. This room was the Holy of Holies, which the High Priest alone could enter but once a year, and that only on atonement day.

The Sanctuary, or holy place, from which the Holy of Holies was separated by an elaborately wrought curtain, was thirty feet long, fifteen feet wide, and fifteen feet high, making it in form to be that of a double cube. In this apartment was placed the golden censor, the golden altar on which incense was burned every morning and evening; on the northern side was placed the table of shew-bread, and on the southern side the golden candlestick; here, too, were the lamps which were trimmed every morning and lighted every evening; and here were the curtains of white or fine twined linen, red, purple and blue, suspended so as to cover the four sides, and not used as veils to separate the room into apartments. Into this apartment the High Priest and the Priests entered daily in the performance of their ministrations, but into the court which surrounded this tent the people were permitted to enter.

One of the three plates alluded to, gives a representation of the tent as surrounded by the court, the latter of which was one hundred and fifty feet long and seventy-five feet wide, the whole being enclosed on the four sides with curtains "of fine twined linen seven and one-half feet high."

The entrance to this court was towards the East, in a line with the entrances to the Sanctuary and Holy of Holies, but the east part of the court was much the largest, for here it was that the people assembled for the purpose of worship. Conspicuously placed