

Athens. The system of philosophy in Paul's discourse is to-day maintained, and explained, and enforced, by more brains and moral power, and with more richness of illustration than ever before since Paul's voice was drowned in the mockery of the men who could sneer at what they could not controvert. And to-day a man's intellectual and moral worth, his height and breadth and weight among men, are all measured by that man's faith in the Man whom God has ordained to be the world's judgment, "whereof he hath given assurance unto all men, in that he hath raised him from the dead."

### THE TRUE OBLATION.

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*The sacrifices of God are a broken spirit.*  
—Ps. li: 17.

In the temple at Jerusalem stood two altars of sacrifice, the only ones whose stated use was allowed to the chosen people. They were the fitting representatives of the two distinct orders of sacrifice which entered into the cultus of the Jews. Standing, not strictly-speaking within the temple itself, but within the court which enclosed it, and near the door which conducted into the "Holy Place," was the first of these altars, the great brazen "Altar of Burnt Offering." Sacrifices of various kinds were offered upon it, but that which constituted its crowning glory was that it was the altar of atonement, the only one in all the world on which, with the approval of heaven, sacrifices that were expiatory of guilt could be stately offered. To this altar there were brought from the remotest borders, the sin-offering and the trespass-offerings, of the humblest as well as the greatest of the land. At its base flowed the blood of every victim that was slain. On its broad bosom it received, and with its fiery breath it consumed, the holocausts and hecatombs of the thousands of Judah. It was God's grand and impressive type of the one invisible altar upon which the one great

spiritual sacrifice of expiation for the sins of the world should in due time be made. The "enduring brass" of which it was composed, pointed to the eternal deity of our Lord, the altar which sustained and sanctified the humanity that was laid as an offering upon it. The never extinguished fire, and the ever recurring sacrifice pointed to the perpetual efficacy of the atonement which He should make. And thus, as with trumpet-tongue, this altar, standing hard by the door into the sanctuary, proclaimed that there is but one way of admission to communion with God, and but one way of entrance to heaven, and that through the one great expiatory sacrifice of Calvary.

But within the Holy Place, to be reached only through the door which led by the altar of burnt offering, was another, and less imposing place of sacrifice. It was the altar of incense, fit representative of an order of sacrifices that were not expiatory in their character, but of the entirely distinct nature of oblation. They were not like the former, offered with the view of atoning for guilt, and securing pardon for sin and acceptance with God. On the contrary, they pre-supposed the expiation of the guilt, and the acceptance of the person of the offerer. They were expressive of the consecration to God of the body and spirit which had been redeemed by the blood of the divinely appointed victim, and had been admitted to favor and communion with God. Of this order of offerings, the altar of incense was the typical, but by no means the exclusive seat. Many of the sacrifices on the great altar of burnt offering were of this order. The meat-offerings, drink-offerings, and peace-offerings, were all of this character. Even the burnt-offerings, as distinguished from the sin-offerings and the trespass-offerings, were oblatinal and not expiatory, as is seen in the fact that they were preceded by a sin-offering for purposes of atonement. They expressed the consecration of the whole self "a living sacrifice" upon the altar of God's service.