THE PRIESTHOOD OF CHRIST TODEWSTER. Wherefore he is able also for save them to the uttermost has come unto God by im, seeing he ever livet ho make inter-cession for them.—Heb. 7: 25: 1. Tyres days of Synapsics or runs One brankary, any mism Tracenso. - yrus One reduction any of the Nevre, now even, com-estima this argument with the condu-tion any of the Nevre, now even, com-estima this argument with the condu-tion any of the Nevre, now even, com-estima this argument with the condu-tion any of the Nevre, now even, com-estima this argument with the condu-tion any of the Nevre, now even, com-estimation of the set of the set of the set him God conduction and the set of the set The first state of the service chapter along arrived at in the previous chapter. The flowtocomment. Made with the service the scheme of the s

The graft, room or apartment of the taber-action of the casafletic of the taber-sender of the casafletic of the casafletic of the stand, with assess lights of gold, carved with almost downes, pomegramates, and with almost downes, pomegramates, and worth about 600 and 100 are of the was made of a talent of pure gold, and worth about \$26,000. Would not this worth about \$26,000. Would not the result of \$200 are point to the the set inits of Rodd apople. Not it had variour cranches and famps, denoting their multi-licity in unity.

unity of God's people; but it had variaur-ranches and hamps, denoting their multi-like transformer of Surranzan. And the table. The colden table for holding the inservices, placed on the north side of the holy place. And the skeebread, welve haves, one for each tribe of Israel, continually set forth on the solden table, and reneved each weet. This bread ex-presents Christ, "the living bread which can do used. This were done as 500 Whide (the apartment, which coust heet he above things) is called the sancturery. That is, the holy place, where the priors ministered daily. IV. The Holy or Brazes. 3. After the second set. This were the holy place. Which is holy of holies. The holy place and the holy of holies. The very home of God on earth. It was a type of haver, the holy place, and seems intended to task Christen, and the second of the day with a strenge in the holy place. Which is called the sancturery. The holy of holies was engended as the very home of God on earth. It was a type of hole was capacited the the second reset, it was kindled to a live on from the aliar of sectility and the day and the aliar of sectility as our prayers by the slave of body as our prayers by the slave of body and the sheet the same actility in the second and evening. Where and prayers and prayer without the site of the second prayer and evening without on the streng actility of the order without in the site of the scale of the day of the site of the poole prayer and evening without on the second from the site of the scale of the second the streng actility of holies.

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althon these processing server to God. Yet, Tweetenniellin rue Corressor. The Yet and the section of the Corressor. The Yet of the tendenmit. Often called "the red of the tendenmit. Often called "the tends, which were the approximate the corre-nant of God with the people (see Ex. 25: 10-16. Wherein teos the godden pot that had manne. (Ex. 16. 33). It was a per-pertual testimoty of the people of Israel of the infinite resources and cesseless vigi-ance of the divine providence. A symbol of re-face was a full builded (see Num. 17: 11- 11). Obhausen makes it a symbol of re-ter and bloseous and bear fruit. And te tables of the core and. The stones on which the ten commandments were write the tables of the arbs, the cherne-time. They were of godd, and Phele upon the correr of the arks, it may head upon the content of the arks, it means (1) of the cor, and enders, or bound and the divided (for man-ending of courses and seal; (3) of frames, content of the arks, the stones on which the world, prompt for reading spirit, fram gave red was the life or cover of the ark. On this the divine glory restef as on a throw. It was by aprim. This the atome-ment for the nation was completed (Lev. 16. 14, 15); and it was there that God mainfrest this presence, and revealed his will (Ex. 25, 22), and showed his favor (76, 86 1). as a sweet-smelling savor to God. VI. THE ARE OF THE COVENANT. The last the recomment. Often called "the

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pardon. That way has now been opened by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and by the accession of the Beisemer to hese way, and the carness appeal from the full feort one by the tory of particular to the main of the or the will be in his dore esteem - Spur-to the torget the way of head in the carness appeal from the full feort of the torget particular torget to the main of the rese at the torget particular torget torget to the main of the or the way of head in the carness appeal from the full feort one torget accession of the Beise torget torget

arre, and that ment i all brave. Here "" date what i call brave. Here No of the cose.-Bleard Garrest.

MESSENGER AND VISITOR.

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