

by a goat's hair covering (ch. 26 : 7) and by various skins, ch. 25 : 14.

An Eastern traveller, in the early part of last century, tells us that "the (Bedouin) tent is divided into two parts, separated by a white woollen carpet, drawn across the tent and fastened to the three middle posts. This is sometimes interwoven with patterns of flowers." In the nearer apartment ordinary household articles were kept, and to that friends were admitted, while the other and smaller apartment behind was reserved

for the family, and no stranger could enter that. On precisely the same model Jehovah's tent was to be made, the nearer apartment, which was twice as long as the other, being called the holy place, and the one behind it the holy of holies, or rather the most holy place.—Professor J. E. McFadyen.

In Tahiti a person brought some cocoanut oil to King Pomare, exclaiming, "Here are five bamboos of oil for your missionary society." Pomare said: "I cannot mix your angry bamboos with God's oil."

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

TABERNACLE—It was a copy on a small scale of the principal outlines of the Egyptian temples. They were surrounded by a sacred enclosure, fenced off from the profane world by a high wall; and they were approached through a long avenue of sphinxes and through successive gigantic gates flanked with towers and guarded by symbolic forms. The place for slaughtering the victims was at one side of the outer court, and in it was also a small lake or fountain for the ceremonial purification of the worshippers. The central building consisted of one or more great halls with a roof supported on immense pillars. In these halls the main actions of worship were performed, although

they were only vestibules to the real dwelling of the god. The most holy place was at the west end of the building, and consisted of three comparatively small chambers, all entirely dark, the central one containing the divine ark with the image of the god, the other two being assigned to his wife and his son. Sometimes the central chamber contained an ark, which on religious festivals was borne in procession by the priests. It is clear from this that in the tabernacle Jehovah made use of forms and ideas which were already familiar to the people, but without the idolatrous symbols which would have led them astray. The greatest care was taken to establish a pure, spiritual worship.

TEACHING HINTS AND HELPS

This section contains material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.,
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Three tabernacles are spoken of in Scripture prior to the building of Solomon's temple. First, the "tabernacle of the congregation," erected by Moses, Ex. 33 : 7. In this he enquired of Jehovah, and heard cases. Second, the tabernacle described in the lesson, which was set up a year after the people had left Egypt. Third, the tabernacle pitched by David, when he received the ark from the house of Obed-Edom, 2 Sam. 6 : 17 ; 1 Chron. 16 : 1,

We notice :

1. *The origin of the tabernacle.* (a) It has been thought to have been of Egyptian origin, because the heathen had portable shrines and tents, Amos 5 : 26. This conjecture is contrary to Scripture, which states directly that God enjoined the Israelites to make the tabernacle according to specific plans, Exod. 25 : 8, etc. (b) From the earliest times men had set places where they worshipped God. This was the case with Adam in Eden. He had a place where he presented himself before the Lord. And so after his expulsion from Paradise there was an appointed place to which Cain and Abel brought their sacrifices, Gen. 4 : 3, 4. Both before and after the flood this practice prevailed. Noah built an altar (Gen. 8 : 20),