

because the blood of a victim had been shed instead. So Jesus came that he might give His own life's blood for our sin; and by burying the law in His heart, provide the meeting place between us and God, and shew us that "His mercy endureth for ever."

The Tabernacle stood in a large enclosure, surrounded by a white linen hanging suspended from posts, with a large door curtain at the eastern end. This signified that God was a holy God, and none could approach Him but such as came bringing a sacrifice. At a short distance from the door stood the large Brazen Altar, on which the animals were offered in sacrifice to God, and by which the sins of the people were confessed to God. Jesus Christ is the *Door*. He is also the Sacrifice for our sin, and at the same time He is our Great High Priest, who ever liveth to bless and welcome us.

How many are trying to approach God without entering in by the Door. For such there is no mercy. Others, again, come with an offering of self-righteousness, or of good works, or of prayers, hoping that by these means they may obtain the mercy of God and the forgiveness of sins. God would have us know that we must come to Him only by Jesus, and bring to Him nothing but the mention of the name of Jesus, as the One who was sacrificed for us. Then we shall know how fully He has undertaken to supply all our needs, and how He is the Light of our hearts, speaking peace to us as we gaze by faith on His blood sprinkled for us.

None but those born of the tribe of Levi were allowed to minister in holy things in the Tabernacle. However honest, and earnest and prayerful a man of another tribe might be, he could not enter the Holy Place. So we need to be "born again" before we can minister in holy things; and though earnest and devout in mind, we have no right to touch the holy things of God, until made priests by the precious blood of Jesus, and the anointing of the Holy Spirit.

"Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

### Be Not Afraid.

After the death of Moses, . . . the Lord spake unto Joshua. The death of a good man never cripples the Lord's work. Whatever else may be a cause of trouble or doubt to us, when a great leader in the church is taken away, we need have no fear about the consequences to the church. After the death of any Moses, the Lord is sure to call out Joshua; and not to make a mistake in so doing.

### Why Should I Believe?

**I AM A SINNER.**—"Christ Jesus came into the world to save sinners . . . the chief."

**I AM LOST.**—Jesus Christ "came to seek and to save that which was lost."

**I AM DEAD.**—Jesus said, "I am come that ye might have life."

**I AM IN DANGER.**—God says, "Deliver him from going down to the pit, I have found a ransom."


**I AM GUILTY.**—"The Lord hath laid on Him, (Jesus) the iniquity of us all."

**I AM CONDEMNED.**—"He bore our sins in His own body on the tree."

**I AM PERISHING.**—"He is not willing that any should perish, but that all should come to repentance."

Ere thou sleepest, give thyself to this Mighty One. Go not another step—wait not another moment—but *just now* as you are, trust yourself to Jesus, cast yourself upon His blood, and salvation is yours.

### Be Not Deceived.

 T is a hard truth, but none the less a truth for being hard, that the fruit of forgiven sin does not die with the death of the tree that bore it. If one has destroyed the life or happiness of another by his misconduct, his penitence and his assured pardon will not restore the life or the hope he has ruined. Nor can any merited punishment of the wrong-doer remit to the innocent sufferers the consequences of his wrong-doing.

This thought ought to be an added inducement to us all to shrink from transgression, in the least as in the greatest. Even though we may find pardon for our errors, others must suffer for them, and we ourselves must also be sufferers notwithstanding our pardon. As Faber says of evil habits, so it might be said of single evil deeds: "Habits of sin, even when put to death as habits, leave many evil legacies behind them." No truth is surer than that "Whatsoever a man soweth, that shall he also reap. The real measure of a planted seed is its prospective crop. Beware of any sowing except for a harvest you would rejoice in.