

of life, our bread and our drink, are part of the gift of God to us, who meant that we should sanctify our most common things unto Him. The thanksgiving of the modern Christian home in the blessing at meal-time and the petition in the Lord's Prayer, are true successors of this olden custom;—a confession of dependence. (Compare Gen. 28 : 22 ; 1 Cor. 10 : 31.)

*The candlestick*, v. 4. This gave light to the tabernacle at night (Compare 1 Sam. 3 : 3), and is explained in Zech. 4 : 2-12. Light is one of our most essential possessions, and it were impossible to carry on the work of the world without this blessing. The candlestick gave men a reminder that the light which they enjoyed was a consecrated thing; it came forth from Him who said, "Let there be light." The new covenant of Christ is better provided, because He has come as the "Light of the world" (John 8 : 12), and all can find in Him that direction which is so necessary.

*The altar*, v. 6. Scarcely any people have been found who had not some form of rude structure, called an altar, and on it often the most cruel sacrifices were offered. This was because men felt they had broken God's law; and they attempted to appease His wrath with gifts. It is only in Christ's teaching that we find no altar and no sacrifice.

He, the spotless Lamb of God, has once for all "offered up of Himself a sacrifice to satisfy divine justice." Through this we have free access to God. Christian churches are the only temples that have no altar.

*Most holy*, v. 10. All things connected with the tabernacle were holy. The original meaning of holy was "separated unto God." The people of Israel were holy because they were separated unto God. The Holy Land was separated unto God. But since things that were separated unto God must partake of His character, holy gradually obtained an ethical signification. This holiness is the condition of our acceptance—"Holiness, without which no man shall see the Lord."

*The priest's office*, v. 13. One tribe was chosen to act as priests for the rest of the nation. Christianity has no priests; but all of us are priests unto God: "Ye are a royal priesthood," 1 Pet. 2 : 9. Many evils came into the Church when the Roman Catholics developed the system of sacerdotalism. The priests claimed to be on a different level from ordinary Christians, and assumed power which belonged only to God. They gradually became tyrants, and their influence was so strong that it took many a conflict to regain the freedom of the New Testament faith. Christ is the one High Priest. Through Him each believer may have free access to God.

## POINTS AND PARAGRAPHS

By Rev. J. W. Falconer, B.D.

A God who speaks is also a God who hears. v. 1.

Each anniversary should be the beginning of a better life. v. 2.

Our daily blessings should lead us to daily consecration. v. 4.

The church is the bearer of divine light to the world. v. 4.

God delights in the prayers of His people. v. 5.

This altar had many sacrifices, but Christ is our one sacrifice. v. 6.

There can be no true worship without separation from the world. v. 8.

The name "Christians" means anointed ones. v. 9.

Sinful surroundings demand special watchfulness. v. 10.

It is only the pure in heart who can see God. v. 11.

Leaders in worship should be examples of purity. v. 12.

There is no beauty like the beauty of holiness. v. 13.

Here is a brief description of the tabernacle: A structure with back and sides of gold-plated wood, the entrance in front being closed by a curtain hung on five golden pillars by "taches" of gold. It was about 65 feet long and 15 feet wide (ch. 26 : 15-30), and was divided into two parts, the holy place and the holy of holies, (ch. 26 : 33). It was protected from the weather