

SUNDAY SCHOOL LESSON.
OCTOBER 12, 1879.

THE TYPES EXPLAINED.—Heb. 9: 1-15

EXPOSITION.

Verse 1.—the first covenant, of which Moses was the minister, Exod. 24: 1-8, v. 19-21. Ordinances (Margin, "ceremonies"); instructions, laws by which the duties of the sacred office were fulfilled, and the various parts of Divine service, or of the visible material, holy place. Verse 2.—the first, the outward tabernacle, called the "holy place," in which the ordinary service of the temple was observed, verse 6. The candlestick, etc. See Exod. 25: 33-40. This candlestick and bread seem to have been typical of the light and life which are more largely dispensed under the Gospel by him who is the "Light of the World," and the "Bread of Life." Verse 3.—the second veil divided the holy place from the most holy, as the first, placed did the holy place from the courts, Exod. 26: 33-37.

Verse 4.—the golden censor, used by the high priest only on the great day of atonement, Lev. 16: 12, 13. The ark, or chest in which the tables of the covenant were placed, Exod. 25: 10-22. Manna, the memorial of God's care over Israel, Exod. 16: 33, 34. Aaron's rod, the symbol of the regular priesthood, Num. 17: 1-10. Verse 5.—the cherubim of glory, "they were formed of the most precious materials, and represented the glory of God riding upon the cherubim," Ezek. x: 4. *Cleanse our,* his main design being to speak of the sacrifices. Verse 6.—*always, day by day.*—accomplishing the services according to the prescribed ritual; lighting the lamps, burning the incense, etc. Verse 7.—*once every year,* on the great day of atonement, Exod. 30: 10. *Not without blood,* he took with him the blood of the sin-offering. The errors, sins of ignorance, for which specially, it not solely, this annual atonement was made. Verse 8.—the Holy Ghost thus signifying plainly showing by this annual repetition of the high priest's work. The holiest of all, heaven itself, verse 24. *Made manifest,* clearly revealed, fully opened.

Standing, a "figure of the true," verse 24; the continuance in full order and force of symbolical representations and services was in itself proof that the glorious realities had yet to come. Verse 9.—*as pertaining to the conscience,* to which they could not give rest by removing the guilt or cleansing the pollution of sin. Verse 10.—*only in meats,* etc., things outward and gross, tending only to the "purifying of the flesh." *Imposed,* remaining as a heavy burden until the time of reformation, when that which is carnal and figurative shall be done away in Christ. Ver. 11.—*Christ being exact* in contrast with verse 9, *Good things,* the true blessings of salvation, the forgiveness of sins, and sanctification by the Holy Ghost, Ephes. 1: 7, 1 Peter 1: 2. *A more perfect,* not being material, or perishable. *Not of this building,* not fitted up by human skill and art, in contrast with verse 1-5. Verse 12.—*by his own blood,* in contrast with that blood which the high priest carried, verse 7, spoken of here as the blood of goats, etc. *Once,* he will never come forth to repeat the work of sacrifice, verse 24-26, 28; ch. 7: 24, 25. *Eternal redemption,* in contrast with verse 10. Verse 13.—*sanctified,* available to remove legal uncleanness, and to admit into the temple and congregation again, Num. 19: 2-10. Verse 14.—*How much more,* as the blood of Christ is so infinitely precious through the Eternal Spirit, a phrase indicating the divine nature of Jesus, which gave to his sacrifice an unrepeatable, everlasting value, Rom. 1: 4. *1 Peter 3: 18.* *Without spot,* having no "fault" or sin himself as the Jewish priest had, verse 7. *Physeter your conscience,* your inmost soul, which the Jewish sacrifice could not do, verse 9. *From dead works,* "from all the inward and outward works of the devil, which spring from spiritual death in the soul, and lead to death everlasting," verse 15. *For this cause,* to secure this thorough purifying or sanctification of soul, verse 15, and thus eternal redemption, verse 12. *Mediator,* the "one mediator between God and men;" the one only High Priest of this dispensation. The New Testament, or covenant, which in fact is a covenant by will or testament, he having died and so sealed the covenant with his blood, and for ever secured its blessings to us. *For the redemption of the transgressors under the first testament,* from which transgressors, those who lived under it never could have been redeemed by the sacrifices of the law, chap. 10: 4. *They which are called,* whether living under that covenant or this.

LESSON.

I. The pictures.—We have been reading of types or pictures which existed under the old covenant; a tabernacle that was a picture; priests and sacrifices that were types and figures of realities to come.

II. The meaning of the pictures.—Verses 8, 10. Real and blessed meaning was there in these pictures; that God was present with sincere worshippers; that sinful men could not offer acceptable worship without sacrifice; that intercession by divinely-chosen priests was as necessary as sacrifice. But what was present to the eye in type and picture, was very significant of what could not be seen. Tabernacle and temple were poor pictures of heaven, the real holy of holies, verse 24. The veil only lifted once a year was a picture of intercession with heaven always open. Priests who had need to offer sacrifices, "first for their own sins, and then for the sins of the people," were feeble intercessors. Gifts, sacrifices, and washings could only purify the flesh, and could not furnish what men most needed, the cleansing of the soul. The pictures were only used for awhile, "until the time of reformation," the time when all things should be made right, when the substance should take the place of the shadow, realities should take the place of the pictures.

III. The High Priest.—verses 6, 7, with verse 11. Realize what the worshipping crowd must have felt in and about the high tabernacle, when they knew that their high priest had lifted the veil (as he was permitted to do only once a year) and he was gone into the holiest of all. "He is gone into that solemn solitude to pray for us." It would strengthen their faith to know that their intercessor was their brother, and would pray for them with sympathy; that he was God's priest, and carried on his intercession by virtue and authority. That high priest was but the exemplar of our High Priest. Recall the circumstances of the Lord's ascension, Acts 1: 9. Jesus then passed within the veil. This High Priest is our brother. He loved us so that he came to die for us. Before he died he prayed with his disciples and for them, and assured them that he would be their intercessor for evermore, John 17: 1-20. Our High Priest loves us, and God loves him, for he is the Son of God, chap. 7: 28, 1: 3, 10: 12. When Stephen was on his trial, and when he was dying, he saw Jesus, his Saviour and Deliverer, at the right hand of God, Acts 7: 55, 56. When we pray, such a vision should be present to our faith.

IV. The sanctuary.—verses 1-5, 11, with chap. 9: 2, 9, 24. "Heaven," or "the heavens" in these verses, signifies the "especial abode of the invisible and unapproachable God." Heaven, then, is a sanctuary or "holy place," in a sense which can pertain to no other place. It is the "true" or real tabernacle. What is said about its Builder? chap. 8: 2. Both these phrases contrast the sanctuary of Christ's intercession with a former tabernacle. What was that? Who built it? Exod. 25: 8, 29: 43, with 9: 1-3, 9: 23. The words "figure" and "pattern" indicate what the writer means when he says that the tabernacle of Moses was not "true." When you want to represent the form of some object which you have seen to some one who has not seen it, you draw a figure of it. The tabernacle which Moses built, with its priests and vessels, its sacrifices, veil, and "holy of holies," was only a figure, pattern, or picture. The real temple was above. Its first court is the heaven where angels and saints, as kings and priests unto God, co-served to him; and the real "holy place" is the heaven of heavens, the abode of God, ch. 9: 11, 24. In that highest, holiest temple our High Priest pleads for us, 1 John 2: 1. Rom. 8: 24, 7: 25.

V. The sacrifices.—verses 7, 9, 12-14. Why were priests appointed under the old covenant? What did they offer? Lev. 16: 11, 15, 16, with ch. 9: 12, 13. What sacrifices are mentioned here as offered under the Levitical law? What is said about their efficacy? The ceremony here referred to is described in Num. 19: 1-22. These sacrifices removed the disabilities which debarred a Jew from the privileges of the temple or tabernacle; but their cleansing could not reach beneath the skin. They left untouched "the heart unclean, the heart untrue." A peculiar ceremony was attached to the offering of these sacrifices. What was it? ch. 9: 19-21. What was the effect of this sprinkling? This remission was the removal of ceremonial restriction. These sacrifices and this sprinkling of blood, like the tabernacle and its vessels, were patterns, figures, and pictures of another and real sacrifice, of another and real remission; those removed legal pollution; this, sin; those pertained to the body only; this, sin; those pertained to the soul. Who offered this sacrifice? What was it? Read v. 12, 14, 26, 28. Jesus came into the world for the very purpose of offering this sacrifice, Heb. 10: 5, 7, 12. He offered his great sacrifice upon the cross, and as he came within the shadow of that cross, he told his disciples why and for whom he was about to die. Luke 22: 19, 20.

VI. The covenant.—verses 15, 16. A covenant is an agreement to confer favor or reward upon certain conditions. Thus God made a covenant with Abraham, that he would give him the land of Canaan, and his posterity the land of Canaan. Read chap. 8: 6. With what other covenant is that of Christ compared? St. Paul calls the Mosaic covenant one of condemnation, 2 Cor. 3: 7. Rom. 7: 12, 13. But the covenant of Jesus is established on better promises. Read 8: 9-13. Note the blessing there referred to. Eternal redemption, with Ephes. 1: 7. Rev. v. 9. A clean conscience, chap. 4: 14. The conscience is the record of our sin; the blood of Christ cancels it, 1 John 1: 7. But in ch. 9: 14, another blessing of the covenant is mentioned. "What is it? Yes! the better covenant not only promises forgiveness for the past, but life for the future (Luke 15: 24. Ephes. 2: 1. Rom. 6: 13), and life for ever (ch. 9: 28. John 14: 3. Phil. 3: 20, 21). But to obtain these blessings Jesus must die, ch. 9: 16, 17, 26. What do you mean by a testament? A man forms a purpose as to what he will do with his property; makes his will or testament accordingly; this document is of no authority while the man lives; but as soon as he is dead the property is divided accordingly. Jesus always had it in his mind to save sinners. He came to seek and save that which was lost. He died, and now his will takes effect to every one who claims under it. Jesus sealed the covenant by his own death.

LIGHT OF THE GOLDEN TEXT.

Heb. 9: 14.—"For by one offering he hath perfected for ever them that are sanctified."

The person spoken of is our Lord Jesus Christ, who has become our High Priest in heaven. The "offering" is the sacrifice of himself upon the cross. He has completed everything requisite for our eternal salvation. They "who are sanctified" are the persons who, by Christ, have obtained the pardon of their sins, and are happily undergoing the process of inward purification by the Holy Spirit.

"The blood of Christ."—A poor crippled girl had committed some offence, and had to be sent to prison for a week, but a sister of hers slipped into her place, and suffered the imprisonment for her. So Christ took the place of all sinners in the world. And as a bank-note for a million pounds would be worth all the farthings in the world, so the sufferings of the Son of God were a sufficient satisfaction for the sins of all mankind. "The blood is the life." Christ gave his physical life for the life of the world. He tasted death for every man. There is much mystery about these atoning sufferings of Jesus, but we are assured that, though by sin we were "far from God," we were "made nigh by the blood of the cross." We were "alienated and enemies by sin," but "peace is made by the blood of the but." "We were justified by faith in cross." "The blood of Christ cleanseth from all sin," so that by trust-cleanseth from all sin," so that by trust-cleanseth from all sin," so that by trust-

THE PERFECT SACRIFICE.

Heb. 10: 14.—"For by one offering he hath perfected for ever them that are sanctified."

I. The Jewish sacrifice.—In days long past, the Jews worshipped God by offering up sacrifices. The priest killed the animal which was brought to be slain, and sprinkled its blood upon those for whose sake it was to be offered. This was especially done on one great day in each year. Then the high priest made atonement for himself and for all the people; "alone, once a year," he entered into the inner tabernacle, "not without blood, which he offered for himself, and for the errors of the people." What did this mean? It taught the people that the only way by which a sinner could draw nigh to God, was through the death of another. And it told of another life which was in due time to be offered up as a sacrifice for sin. Whose life was that? And so it taught, of him who was to be—

II. Our sacrifice.—Every year the Jewish high priest made atonement; every day, indeed, the sacrifice was offered. Why would not once doing this suffice? Because "it is not possible that the blood of bulls and goats should take away sins." They could not purge the heart and conscience of sin, nor make the corner perfect sign of "the blood of Jesus Christ," which "cleanseth from all sin." It had to be renewed again and again. In the offering of atonement there was "a remembrance again made of sins every year." Every priest standeth daily... offering oftimes the same sacrifices, which can never take away sins. "What, then, could never take away sins? Only the offering made by—

III. Our High Priest.—His one offering did this. He "needeth not daily, as those high priests, to offer up sacrifices;... this he did once, when he offered up himself." "He obtained eternal redemption for us." And now "there remaineth no more sacrifice for sins." This is the only way to be saved. "Little children can understand how and why all this is done for them; even learned and wise men cannot, but all alike need it; all alike may have it. Let us seek now this great and only way of salvation.

SECTION VI.—QUESTION 19. (SECOND LESSON.)

Q. Has he not also given us certain rules to direct us in our conduct towards our enemies?
A. To direct us in our conduct towards our enemies, our Lord has given us this rule: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44.

AMERICAN BIBLE SOCIETY.

The stated meeting of the board of managers was held at the Bible House, Astor Place, on Thursday, August 7th, at half-past three o'clock, p. m., Mr. Frederick S. Winston in the chair.

The Rev. Alexander McLean read the sixty-seventh Psalm and offered prayer. Letters were presented from Secretary Gilman, announcing his arrival in Liverpool, after a prosperous voyage, on the 21st July; from Rev. A. L. Blackford, of Rio de Janeiro, July 5; from Dr. L. H. Guliek, of Yokohama, June 13 and 23, announcing that the work of translating the New Testament into Japanese had reached the last chapter of Revelation; from Mr. A. M. Milne, of Montevideo, May 19, with valuable suggestions concerning the western coast of South America as a field for Bible distribution; from H. P. Hamilton, of Mexico, July 15. Grants of books were made for distribution to the value of about \$6,000. The receipts for July were \$42,561.34. The number of volumes issued was 102,998.

The druggists will give you, in exchange for a fifty-cent piece, a beautiful package of Bearing for the hair. It is the most delightful hair dressing we know of.

Nearly all diseases that afflict humanity originate in the stomach, liver or bowels, and might be prevented if people would use a little common sense; but they will not. They rather take Parsons' Purgative Pills, because one is a dose.

OUR YOUNG FOLKS.

ANTICIPATION—REALITY.

ANTICIPATION.

I wonder if they're all asleep.
And the pantry door is fast;
I heard the co-k put out that cat
When she went to bed at last,
Oh, what a "spread" I'll have to-night
As sure as I'm a sinner;
It's only once a year they have
Such a splendid birthday dinner;
For ever since the world was made
Rats upon cheese have always preyed.

REALITY.

I wonder if that silly rat
Thought I was gone to bed,
"He heard the co-k put out the cat,"
And then he had his "spread."
He never thought night is the time
When I enjoy my cheese and wine;
For ever since the world was made
Cats upon rats have always preyed.

A PRAIRIE BOY'S STORY.

Late in the fall of 1878, while passing through Western Kansas, I stopped at a small station on the Kansas Pacific railway, hired a conveyance and started to call upon an old friend, who I was told lived about ten miles south. I drove on over the level prairie, admiring the rich, fertile soil, the clear running streams, and the many sleek, fat cattle grazing on the rich prairie grass, and wondered not that this land was called the "Golden Belt of Kansas." Soon, however, I found that I was driving west instead of south, and there was constantly so many branch roads that I was indeed puzzled to know which to take. Just then a boy of about fifteen rode up on horseback, and a bright, handsome lad he was. He informed me that I was off the direct route, but that he would go across the prairie with me until I reached the right road. I soon drew him into a conversation in which I was much interested. His experience in farming I know will be interesting to other boys and perhaps serviceable to their parents, so here is his story:

"We all came here two years ago last spring, and father immediately entered a claim under the homestead law for one hundred and sixty acres of land and it's first-rate land, too, I tell you; none better anywhere about here. Well, father said that he wanted to encourage me in being industrious, but he went to work very differently from some men I know in encouraging me. Now there is Mr. A., who lives on the quarter section adjoining ours, and he has two sons, John and Henry. John is a little older than I, and Henry a year younger. Well, the way he encourages the boys is by having them up at daylight in the morning and keeping them on a keen jump all day long. He hardly allows them time to eat their meals. Why last summer they worked till nine o'clock every evening, and didn't find an hour all summer in which they could go a fishing or even in a swimming. Then to pay them, the old man gives them their board and his worn out clothes, with occasionally a pair of boots or something of the kind thrown in. That is the way he teaches them to be industrious. But father's plan is entirely different. He gave me four acres of land which he had already broken (this was two years ago last spring) and I was to do just what I pleased with it, and he would furnish me seed or means to obtain seed; all that he required of me was that I should attend to the garden, do the chores at the barn, and go to school in the winter.

The first year I planted corn, and from my four acres I raised one hundred and twenty bushels, which I had sold for thirty cents a bushel. The next year father let me have the use of his team, and I plowed my four acres and planted one and a half acres in castor beans, one acre I put in strawberry plants, one in sorghum, two rods in onions, and the remainder in sunflowers. Father laughed when I told him my plans, but he said it was my own land and I could do as I liked with it. I told him I wanted to experiment on different crops so as to see which was the most profitable. Well my castor beans were a good deal of trouble. I had to watch them so closely not to lose them when they cracked open. It was necessary to pick them immediately as fast as they ripened; but my little sister, seven years old, could attend to them about as well as I, and she did this faithfully on my promising her five dollars when I sold my crops in the fall. I raised twenty-two bushels of beans off one and one half acres, which I sold at one dollar and twenty-five cents a bushel; so after paying my sister five dollars, I realized for them twenty-two dollars and fifty cents. Father had raised considerable sorghum, and he had learned of the arrangement for pressing, boiling, etc. We worked together in preparing our sorghum, and I had from my acre two barrels of good sorghum molasses, which I sold for thirty-five cents a gallon, thus making twenty-two dollars from my sorghum crop. My sunflowers, which were the laughing stock of so many, brought me enough to pay for my trouble. I had planted and cultivated them very much as if they had been corn. The flowers were splendid, many of them measured three feet six inches in circumference, the stalks

being from ten to twelve feet long and three feet in diameter. I planted them principally for the stalks, which I sold over at the next town for fuel. I had ten cords of that part of an acre, and I realized fifteen dollars for the sale of them. I gave the seed to father for his poultry. He thinks they are better than corn. Those who bought the stalks say that they burn readily and make a very hot fire.

Last spring I planted nothing but sorghum and onions, as they had brought me the most the year previous, and I have done better than either the year before. My onions were the most profitable crop of all, as I made twelve dollars off my two rods. So last fall I had, after disposing of my crops, seventy-one dollars and fifty cents in cash—nearly double what I had made the year before. I spent twenty dollars of this for my wardrobe, three dollars at Christmas, bought three more calves at ten dollars a head, and had eleven dollars and fifty cents left for sundries. My onions didn't do quite as well as the year before. So this year I have made three hundred dollars off my four acres. I can assure you I am beginning to feel very much encouraged in being industrious. I have just bought twelve more calves. I had to pay twelve dollars a head for these, but they are beauties, I can tell you. If they do as well, they ought certainly to be worth in a year from now four hundred and fifty dollars. I was offered ninety dollars to-day for my other lot. I have no trouble in finding a market for my produce; for what I cannot sell here I ship on the railroad, and as they carry at reasonable rates, I often prefer shipping, as I get better prices in the larger towns. I shipped nearly all of my strawberries this year.

I was fifteen years old last August, and am worth to-day three hundred and ninety dollars. To be sure my father has favored me in every way, furnishing me with seed, fuel for my stock, allowing me the use of his team and farming implements, etc., etc. But now I can afford to be more independent, and hope before long to help him, instead of his helping me. Father is making money, too. This is a fine wheat country, and he has put most of his land into wheat. We have had fine seasons so far for our crops, and next year we may have grasshoppers or drought; but we have enough ahead to stand one or two unprofitable years, so we don't worry. I intend to invest every year in stock, as I have found it far more profitable than anything else. But don't you think father's method of encouraging one to be industrious is better than Mr. A.'s? Mr. A. is just able to do this for his boys as my father is to do it for me, but they are of different dispositions, you see. Now there is your son; you keep straight ahead until you come to a red barn, when you turn to the left, and two miles further on you reach your friend's house, a white frame with a porch in front. Good morning.

A good moral is conveyed in this boy's story; one which I hope it may impress upon the minds of a multitude of parents.—Kansas Correspondent of the New York Tribune.

HOW THE ANCIENTS ENGRAVED GEMS.

We must remain as yet some little in doubt as to the methods employed by the old artists to perfect these miracles of taste. We have, however, the absolute certainty that these ancient masters were familiar with the diamond, and that their best work was made by using this, the hardest of all substances, as a tool. A splintered fragment of the diamond served as a scraping tool, and they were well acquainted with the drill. Pre-historic man worked a drill at the very commencement of his existence. A Phenician gem-drill attacking a bull—shows how the drill was used. A number of circular depressions are found in the gem, which mark the extremities of the figure. This was done not only for the sake of effect, but to show the artist the limit of his work as to depth. After the holes were sunk, the artist united the various portions of his work by scratching. Now the use of the diamond point or splinter, fixed in a style or iron socket, allowed a certain flexibility of handling, which our modern processes of gem engraving do not permit. To-day the work is done by means of a minute rotating disk of copper, which is whetted with oil and diamond dust. On the least application of the substance to be cut to the disk, it is the disk which bites into the stone. The difference in, then, that to-day it is the stone which goes to the tool, and not, as in olden times, the tool to the stone. It is more convenient then, in 1879, to bring the cart to the horse, in modern work, readily understood why, in modern work, time and labor being spared (the art conception not entering for the present into the subject—why this work of to-day is inferior to the art which is past. It is purely a mechanical process now, for a rotating disk will no more draw lines which have feeling than will photographing processes paint pictures. It has been stated that we are not entirely acquainted with the methods employed by the old glyptic artists. This becomes quite evident from this fact, but their best work seems to have been both cut and polished at one and the same time. To-day we have no tool, no substance, which will accomplish this double feat. Mr. King, dwelling on this diamond point, says, "Its extensive use is the great distinction between the antique and modern work."—Barney Phillips, in Harper's Magazine for September.

Dr. ...

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