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BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES.

SUNDAY, April 26th, 1874.

The Tabernacle set Up.—Ex. xl 17-30.

GOLDEN TEXT.—“How amiable are thy tabernacles, O Lord of hosts!” Psalm lxxiv. 1.

COMMIT TO MEMORY: Verses 17-19.

SUMMARY.—Moses, in setting up the tabernacle, was careful to make all things according to the pattern shown to him in the mount.

ANALYSIS.—I. The Tabernacle erected. vs. 17-19. II. The Holy of Holies furnished. vs. 20, 21. III. The Holy Place furnished. vs. 22-28. IV. The Court furnished. vs. 29, 30.

EXPOSITION.—Interval.—After “the reconciliation,” which was the subject of the last lesson, Moses was recalled to the summit of Sinai, to receive upon stones prepared by himself, after the exact fashion of the broken ones, the same ten words, or decalogue, written, as before, “with the finger of God.” Besides this, supplementary instructions were given. Thus God recognized the reconciliation, and at once treated Israel as again his own, in covenant relation. Moses, at the end of the second “forty days and forty nights” of communion with God, descended. This time he found the people, not in wanton, idolatrous carousal, but quietly and reverently awaiting him. Hence, this time his face was not black with a tempest of righteous wrath, but so radiant with God’s reflected glory that he had need to cover it with a veil, for the sake of those who looked upon him. Now he does not break in pieces the tablets of stone, in token of God’s wrath, but preserves them for the ark of the sanctuary. Chap. xxxiv. He next calls for the needed contributions for the erection of the Tabernacle, according to that complete pattern or model which had in some manner been made known to him by revelation during his first forty days’ stay on Sinai. Chap. xxxv. 1-19; compare chaps. xxv-xxvii. When these were brought, he, by Divine direction, appointed to superintend the work of construction, Bezaleel and Aholiab. Chap. xxxv. 20-35. They proceeded at once to their task. The time occupied in the construction of the Tabernacle was about six months; for, as we have learned, they left Egypt about the middle of the first month, reached Sinai in the third month after, consumed over three months at Sinai, in the reception of the law and preparations for the Tabernacle’s erection, and, according to verse 17, were ready to set the Tabernacle up on the first day of the new year. “A happy new year” indeed was that to the nation. Most fit for the day was the work of setting up a house in which God was to dwell, and to meet with the nation on terms of gracious friendship.

The names of the Tabernacle.—The English word tabernacle is from a Latin word which means “but or booth, made of boards.” The Hebrews had two principal names for the Tabernacle the one meaning a dwelling, from which the word *Shekinah*; the other meaning tent, or “tent of meeting”; that is, the meeting of God with men. (Ex. xxix. 42-46.) the chief idea was a place where the people were to meet each other.

Description of the Tabernacle.—This is given very minutely in Exodus chaps. xxv-xxvii. Smith’s Dictionary of the Bible, under “Temple”: says, The court of the tabernacle was surrounded by canvas screens—in the East called *Kannauts*—and still universally used to enclose the private apartments of important personages. Those of the tabernacle were five cubits [7½ feet] in height, and supported by pillars of brass, five cubits apart, to which the curtains were attached by hooks and fillets [loops] of silver. This enclosure was only broken on the eastern side by the entrance, which was twenty cubits [30 feet] wide, and closed by curtains of fine twined linen, wrought with needle-work, and of the most gorgeous colors. The space enclosed within these screens was a double square, fifty cubits [75 feet] north and south, and one hundred cubits [150 feet] east and west. In the outer or eastern half was placed the altar of burnt-offerings, (Ex. xxvii. 1-8), and between it and the tabernacle the laver, at which the priests washed their hands and feet on entering the Temple. In the square towards the west was situated the Temple or Tabernacle itself. . . . The Tabernacle

was an oblong, triangular structure, thirty cubits [45 feet] long by ten [15 feet] broad, open at the eastern end, and divided internally into two apartments. The Holy of Holies, into which no one entered—not even the priest, except on very extraordinary occasions—was a cube, ten cubits [15 feet] square in plan, and ten cubits high to the top of the wall. In this was placed the ark, [containing the tables of the law, and on this ark the mercy-seat, surmounted by the cherubim]. In front [of this room] was the Holy Place—twenty cubits long, by ten broad and ten high—appropriated to the use of the priests. In it was placed the golden candlestick on each side, the table of show-bread opposite, and between them, in the centre, the altar of incense. The roof of the Tabernacle was formed of three, or rather four sets of curtains. The innermost—of fine twined linen, according to our translation, of wool, according to Josephus (Ant. iii. 6, § 4)—were ten in number, each four cubits [6 feet] wide, and twenty-eight cubits [42 feet] long. Five of these were sewed together so as to form larger curtains, each twenty cubits by twenty-eight cubits, and these two again were joined, when used, by fifty gold buckles or clasps. Above these were placed curtains of goat’s hair, each four cubits [6 feet] wide, by thirty cubits [45 feet] long, but eleven in number. These were also sewed together, six into one curtain and five into the other, and when used, were likewise joined together by fifty gold buckles. Over these again was thrown a curtain of ram’s skins, with the wool on, dyed red; and a fourth covering is also specified as being of badger’s skins, so named in the Authorized Version, but which probably really consisted of seal skins. This did not, of course, cover the ram’s skins; but most probably was used only as a coping, or ridge piece, to protect the junction of the two curtains of ram’s skins, which were laid on each slope of the roof, and probably only laced together at the top. . . . The tent had a ridge, as all tents have had, from the days of Moses down to the present day; and we have very little difficulty in predicating that the angle formed by the two sides of the roof at the ridge was a right angle. . . . The base of the triangle formed by the right angle [whose sides would be fourteen cubits each, or one half the length of the principal curtains, twenty-eight cubits], was twenty cubits [30 feet]; or, in other words, the roof of the Tabernacle extended five cubits beyond the walls, not only in front and rear, but on both sides.

This, he thinks, explains why there were five pillars, instead of an even number, in front. One upright in the centre would be needed to support the ridge-pole, and, with two on each side, the spaces would be five cubits each. That there was one breadth more in the upper than in the under curtain, was to break joints and allow the half breadth to project beyond the frame on each end of the Tabernacle. “The middle bar” of Ex. xxvi. 28 is on this view the ridge-pole, which, unlike the bars running through the rings of the boards to support them, would need to extend the whole length of the Tabernacle. We should read, not as in our Version, “in the midst of the boards,” but “between the boards”; that is, equidistant from each side, as the ridge-pole would be.

Verse 17.—On the time here mentioned, see above. Reared up. The whole was made, and had only to be put together, or set up, which would require but a very short time. It was taken down, of course, whenever a march was to be made, and, on encamping, was set up again; and it was made so that this taking down and setting up could be easily done. From among the Levites, the sons of Kohath and the sons of Gershon—the men of these families between the ages of thirty and fifty—were appointed to this work, and for bearing the material of the Tabernacle during the marches. Num. iv. 21-24.

Verse 18, 19.—Moses reared. That is, caused to be reared. Sockets. Of silver, connected with a base that was set in the ground, two sockets for each board, which had at its base two tenons to fit into the sockets. Chap. xxvi. 21-27. Each board was a cubit and a half, or 2 feet 3 inches wide. Chap. xxvi. 16. Bars. See chap. xxvi. 26, 29, and above. Pillars. Chaps. xxvi. 32, 37; xvii. 10-17, for both the screen of the outer court, and for the Tabernacle proper. The tabernacle, or dwelling. See above, which Gesenius thinks here means the principal and gorgeous under-curtains. Chap. xxvi. 1. The tent. That is, the goat’s hair curtains. Chap. xxvi. 7. Covering. Of ram’s skins. Chap. xxvi. 14.

Verse 20.—The testimony. That is, the two stone tablets containing the testimony, God’s will, or law, chap. xxv. 16, that is, the covenant. The ark. Or box, described in chap. xxv. 10-15. Staves. Poles for bearing it. Mercy-seat. Or cover, from the word originally meaning to cover, hide—thence its usual meaning to expiate, or atone, that is, to cover sin, hide it from God’s presence, so that it shall not be punished. On the lid, or mercy-seat, the priest sprinkles the blood of sacrifice offered for the people, and, in consequence, God, from this lid, this solid, pure gold lid, graciously meets the people, as represented by their high-priest. This is the “throne of grace.”

Verse 21.—Into the tabernacle. That is, its western division—“the most holy place.” Chap. xxvi. 33. Vail of the covering. That is, the cloth partition between “the holy place and the most holy.” Chap. xxvi. 33. Rent asunder at Christ’s death.

Verses 22, 23.—The table. Of “show-bread” or bread of God’s presence [face]. Chap. xxv. 23-30. Symbolizing “the bread of life.” Tent of the congregation. See above. Here the name of the whole structure. Without the vail. That is, in “the holy place”—the larger, eastern covered space—on the north, that is, the right hand side as one entered at the east.

Verses 24, 25.—Candlestick. Or chandelier, described in chap. xxv. 31-40. Its light symbolized spiritual light—Christ as the light of his people. Over against. On the opposite or south side, the left hand on entering.

Verses 26, 27.—Golden altar. So called to distinguish it from “the brazen altar” that stood in the court, in front of the Tabernacle. Ex. xxviii. 30. Called also “the altar of incense,” from its use. See Ex. xxx. 1-10; Psalm cxli. 2; Rev. viii. 3-7; v. 8. The fire for burning the incense was taken from the brazen altar, and brought in and laid on the golden altar. The sweet odors are the symbol of spiritual agreeableness and acceptance. These odors, made by the fire which has consumed the sin offering thus betokens the acceptableness of that worship which, unseen, arises to God from hearts reconciled to him through the blood of Jesus Christ, and filled with the Holy Spirit. The perpetuity of this acceptable worship was also symbolized. Chap. xxx. 7, 8. The blood of atonement was every year sprinkled on the altar of incense.

Verse 29.—The altar of burnt-offering. Described in chap. xxvii. 1-8. By the door. That is, in the large open court outside, and in front of the tabernacle proper. To this the animals were brought to be slaughtered, and on it were they laid. This was the principal altar. Here atonement was made, and the different offerings offered.

Verse 30.—The laver. Described in chap. xxx. 18-21. The dust of the court and the filth of animals would need to be removed, as physical purity or cleanliness symbolized spiritual purity, or holiness. The position between the altar and the door is significant.

QUESTIONS.—What followed “the reconciliation” treated of in our last lesson? Chaps. xxxv xxxix.

Vs. 17. When did Israel reach Sinai? Chap. xix. 1. How long was Moses in the mountain? Chaps. xxiv. 18; xxv. 28. What part of the year was left in which to make the Tabernacle and its furniture? Who had charge of the work? Chap. xxv. 30-34. What is here meant by the words “reared up”? How often was the tabernacle taken down and put up? Num. i. 51. What afterward took its place? Ps. v. 7; John ii. 19.

Vs. 18. Describe the tabernacle? Chap. xxvi. For what were the sockets? Chap. xxvi. 19. The boards? Chap. xxvi. 18. The bars? Chap. xxvi. 26. The pillars? Chaps. xxvii. 10, 15, 16, 17; xxvi. 32, 37.

Vs. 19. Describe the different coverings. Chap. xxvi. 1-14.

Vs. 20. What was the testimony? Chap. xxv. 20. Describe “the ark.” Chap. xxv. Why was its cover called “the mercy-seat,” or propitiation? Chap. xxv. 22; Rom. iii. 25.

Vs. 21. In which apartment of the tabernacle was the ark placed? Chap. xxvi. 33. Why placed there?

Vs. 22, 23. What table is mentioned in this verse? Chap. xxv. 23-30. Of what was this show-bread, or bread of God’s presence, a symbol? John vi. 35.

Vs. 24, 25. Describe the “candlestick,” or chandelier. Chap. xxv. 31-40. Of what was its light a symbol? John i. 4.

Vs. 26, 27. Describe this altar. Chap. xxv. 1-10. Of what was the incense a symbol? Rev. v. 8; viii. 2, 5.

Vs. 29. Describe this altar. Chap. xxvii. 1-8. Where placed? Chap. xl. 6. Its use.

Vs. 30. What was the laver? Of what was the tabernacle and its service a type? Abridged from the Baptist Teacher. Scripture Catechism, 184, 185.

SUNDAY, May 3rd, 1874.—The Five Offerings.—Lev. vii. 37, 38.

Youths’ Department.

NOT AT ALL LIKE ME.

Two little monkeys were swinging one day In the top of a cocoanut-tree. Said one little M. to the other, “Ahem! You don’t look at all like me—Not at all, not at all like me.

“My nose is turned up much higher than yours, And my eyes they are wondrously small, My fingers are longer, my tail it is stronger, Oh, no! you’re not like me at all—Don’t frown; but, indeed, not at all.

“You needn’t be mad, it isn’t my fault, That so strongly I favor my ma: She’d a sweet monkey-face, and was belle of this place

Before she married my pa— Yes, and after she married my pa.”

Not a word said her friend, but she threw out her arm With a look of deep indignation, And she whacked the “belle” till she tottered and fell, And that ended the conversation— Quite ended the conversation.

—Margaret Eytunge, in St. Nicholas.

DREAMING AND DOING.

Amy was a dear good girl in many things; but she had one bad habit: she was too apt to waste time in dreaming of doing, instead of doing.

In the village where she lived, Mr. Thornton kept a small shop, where he sold fruits of all kinds, including berries in their season.

One day he said to Amy, “Would you like to make some money?”

“Of course I would!” said Amy; “for my dear mother often has to deprive herself of things she needs, so that she may buy shoes or clothes for me.”

“Well, Amy, I noticed some fine ripe black-berries along by the stone walls in Mr. Green’s five-acre lot; and he said that I or anybody else was welcome to them. Now, if you will pick the ripest and the best, I will pay you sixteen-cents a quart for them.”

Amy was delighted at the thought, and ran home and got her basket, and called her little dog Quilp, with the intention of going at once to pick the blackberries.

Then she thought she would like to find out, with the aid of her slate and pencil, how much money she would make, if she were to pick five quarts. She found she would make eighty cents—almost enough to buy a new calico dress.

“But supposing I should pick a dozen quarts; how much should I earn?” So she stopped and figured that out. “Dear me! It would come to a dollar and ninety-two cents!”

Amy then wanted to know how much fifty, a hundred, two hundred, quarts would give her; and then, how much she should get if she were to put thirty-two dollars in the savings-bank, and receive six per cent. interest on it.

Quilp grew very impatient, but Amy did not heed his barking; and, when she was at last ready to start, she found it was so near to dinner time that she must put off her enterprise till the afternoon.

As soon as dinner was over, she took her basket, and hurried to the five-acre lot; but a whole troop of boys from the public school were there before her. It was Saturday afternoon. School did not keep; and they were all out with their baskets.

Amy soon found that all the large ripe berries had been gathered. Not enough to make up a single quart could she find. The boys had swept the bushes clean. All Amy’s grand dreams of making a fortune by picking blackberries were at an end. Slowly and sadly she made her way home, recalling on the way the words of her teacher, who once said to her, “One doer is better than a hundred dreamers.”—Anna Livingstone’s Nursery.

SWALLOWING FIFTEEN COWS.

“Swallowed fifteen cows!” said Bertie in astonishment, looking up from her play. Her ears had caught the words in a conversation that was going on in the room.

“Yes,” answered her brother; “he drank them all up.”

“Drank fifteen cows! I don’t believe it,” answered the little maiden firmly.

“He sold them, and bought whiskey and beer with the money,” exclaimed her Aunt Katy.

“Oh, oh, that was it. I see now. Well, it is funny.”

“No, not funny, dear, but sad,” said

Aunt Katy. “The man had a wife and two little children, and he sold the milk from fifteen cows and bought them food and clothing. But now having swallowed the cows, as we were saying, his wife and children go hungry and cold, and he, a poor, miserable drunkard, is in the almshouse. Isn’t it dreadful to think of?”

The children looked very sober. “You’ll never catch me drinking up fifteen cows, nor one, either,” said George very positively.

“I don’t know as to that,” replied Aunt Kate. “The man we were talking about was once a little boy like you, with a healthy taste for food and clear, cold water. As to ever swallowing a cow, much more fifteen cows, such a thing never entered his head. But you see what he came to at last. How was it? He began by taking a glass of ale or beer, or a little wine at parties now and then. This corrupted his pure taste, and gave him an unnatural thirst which only strong drink could satisfy. After ale and beer came whiskey, rum and brandy; and the more and oftener he drank, the more his thirst increased, until he became a poor, miserable drunkard.

So you see, George, that no man can tell what he may come to. Maybe, instead of swallowing fifteen cows, you will get down, one of these days after you become a man, forty or fifty cows, and a house into the bargain.”

“Now, aunty, this is too bad!” exclaimed George. “You know I will not.”

“So hundreds and thousands of little boys might once have said, who, now that they are grown to be men, are drunkards. There is only one way of safety.”

“What is that, aunty?” asked the boy, looking up with serious eyes.

“It is the way of total abstinence, as we call it—the only way of safety for boys and men. If you never drink a drop of intoxicating liquor, you will never be a drunkard. If you depart from this rule, no man can say to how low a depth of wretchedness and degradation you may fall. The worst drunkard in the land was once a pure and innocent boy.”

“I’ll never swallow even a calf!” exclaimed George, starting up, and speaking with great earnestness.

“Touch not, taste not, handle not the unclean thing,” said Aunt Kate, “and all will be well with you. But indulge ever so little in drinking, as you grow to manhood, and none can tell into what a great deep of hopeless ruin you may fall.”

PRAY AND PAY.

It requires considerable religion to pray, but still more to pay. There is hope for a man when it is reported, “Behold, he prayeth;” but still more when it can be added, “and payeth also.” The prayer-meeting is called the pulse of the church; the treasury is the cost of its loyalty. We are commanded to honor, that is, to worship, God with our substance, to bring tithes into his house, to give liberally; to lay aside of our money on the first day of the week, as God has blessed us, and devote it to the service of the Gospel. This is the most trying part of religion. Many are delighted with the whole of religion except its cost. That they dislike. They like free salvation, free preaching, free seats, free fires, and free lights, and hate agents and all collectors of money.

A SHORT METHOD.

A few years ago I was stopping at a hotel in Washington while travelling with an eminent Professor of Greek and Latin, and an earnest Pedobaptist. As we were sitting together in the evening, he introduced the subject of baptism in relation to the mode. I told him I feared it would be useless, as we were both strong in our faith. He however preferred to proceed, and I told him I would consent if he would answer me three questions, saying nothing but Yes or No. He readily agreed. Then said I, 1st. Do you know any language, or think there is any, having no word for “dip”? He said No. 2d. Is not the Greek language eminently perfect? Yes. 3d. If the word baptize does not mean dip, is there any Greek word that does? No. That will do, let us talk of something else.—Dr. Malone.

You will always be reckoned by the world nearly of the same character as those whose company you keep.

Be careful of your promises, and just in your performances, and remember it is better to do and not promise than not perform.