

The Christian Messenger.

Bible Lessons for 1879.

SUNDAY, October 12th, 1879.—The Types Explained.—Hebrews ix. 1-12.

COMMIT TO MEMORY: Verses 8-12.

GOLDEN TEXT.—"For by one offering he hath perfected for ever them that are sanctified."—Hebrews x. 14.

DAILY READINGS.—Monday, Ex. xxv. Tuesday, Lev. xvi. Wednesday, 1 Kings viii. 1-11. Thursday, Numbers xvii. 1-11. Friday, John i. 1-18. Saturday, 1 Peter ii. 1-10. Sunday, Hebrews ix. x.

LESSON OUTLINE.—I. The old Tabernacle. Vss. 1-5. II. Jewish sacrifices. Vss. 6-10. III. The new Tabernacle. Vss. 11, 12.

QUESTIONS.—What is a type? What two Old Testament periods had types?

I. Vss. 1-5.—What two tabernacles are evidently contrasted in this lesson? Compare vs. 1 with vs. 11. What is meant by the phrase "worldly sanctuary"? How was the tabernacle made? Heb. viii. 5. What was its first room called? What things were in this room? What separated it from the holy of holies? Ex. xxvi. 33. When was this veil torn down? Matt. xxvii. 51. Through what veil has Christ entered the holy of holies, or heaven, for us? Heb. x. 20. What things were in the holy of holies? What in the ark? What became of the ark?

II. Vss. 6-10.—What was the service of the priests, in distinction from that of the high priest? How did the Levitical distinctions show that they were not designed to be permanent? Vs. 8. What are all Christians now? 1 Pet. ii. 5; Rev. i. 6. Why could not the Levitical ritual make the Jewish priests perfect? Vs. 9.

III. Vss. 11, 12.—How is Christ a greater and more perfect tabernacle? Vs. 11; John i. 14. What blood did he use in sacrifice? 1 John i. 7. Why was this one offering of himself sufficient? Heb. x. 10-14. What did his sacrifice obtain?

A TYPE is an anticipatory representation of Christ. There were types of the patriarchal period. Melchisedek was such a one. Heb. vii. 15. The types of the Mosaic period were, however, most significant. Not a few of these appertained to the tabernacle worship. The tabernacle itself was a type of Christ, as God manifest in the flesh. "He became flesh, and dwelt (or tabernacled) among us."

Much truth is compressed into types they are but as shadows; but shadows give the form of the original, and much may be learned from them.

The Service of the Tabernacle was conducted by priests alone. The ordinary priests went only into the first apartment. The high priest alone was permitted to enter the second; and he but once a year (Ex. xxx. 10; Lev. xvi. 29, 30); always with blood, for himself, as well as for the errors (sins of ignorance) of the people. (Lev. xvi. 14).

The Services of the Tabernacle—the gifts, (thank-offerings) and sacrifices (sin-offerings)—could not purge, or purify the conscience. The ordinances were merely carnal, and were educational till the Gospel came. But justified by faith, "we have peace, (a purged conscience) with God, through our Lord Jesus Christ." (Rom. v. 1.)

EXPOSITION.—I. Verses 1-5.—Verse 1.—Then verily the first covenant had also ordinances of divine service.—Accordingly in view of the relation of the two covenants, as developed in chapter viii, the first covenant also [that is, as well as the second], had ordinances of service, or worship. And a worldly sanctuary. The tabernacle in the wilderness, and the temple at Jerusalem. A material sanctuary, in distinction from that heavenly reality of which it was the type, and which is called "the heaven itself" in vs. 24.

Verse 2.—This and the next verse describe, not two tabernacles, but the two divisions of the tabernacle (and also of the temple) building, as distinguished from the courts of the same. The first was the room into which the priests first entered from the court. It was between the court and "the Most Holy Place; the eastern room of the tabernacle or temple-building, and twice the size of "the Most Holy Place." See Ex. xxvi, and xxxvi. 8-38; 1 Kings vi, and 2 Chron. iii. On the furniture of "the first" room, see Ex. xxv. 23-31. The sanctuary. Or, rather, the "holy" that is, the holy place, in distinction

from "the most holy," or "holy of holies," mentioned in vs. 3.

Verse 3.—After the second veil.—The first was the door opening from the court into the holy place. Ex. xxxvi. 37; the second was the partition between the two rooms. See Ex. xxxvii. 35, 36.

Verse 4.—The golden censor.—The altar of incense, here represented as within the Most Holy Place, though actually within "the Holy Place." Ex. xxx. 6; xl. 5. "It is remarkable, also, that in 1 Kings vi. 21, 22, this same altar is said to belong to "the Oracle," or Most Holy Place—perhaps considered as belonging to the second room, because of its great typical and symbolical importance." Compare Rev. viii. 3. The ark of the covenant. This "ark" was a box, as described in Ex. xxv. 10-15. See 1 Kings viii. 46, on its transfer to Solomon's Temple. "It was probably taken captive, or destroyed by Nebuchadnezzar (2 Esdras x. 22)," and hence was not in the second temple. On its contents, see Ex. xvi. 32-34; 1 Kings viii. 9; 2 Chron. v. 10; Num. xvii. 11-1.

Verse 5.—And over it [that is, over the ark, whose cover is also called "the mercy-seat," or throne of grace, where God met man, reconciled by the atoning blood] the cherubim of glory. See Ex. xxv. 17-22, and compare Gen. iii. 24; Ezek. i. 6; x. 12; xii. 18, 19; Rev. iv. 7, 8. The "four beasts" [living creatures] of Revelation are the cherubim.

II. Verses 6-10.—Verse 6.—Thus ordained.—Constructed and arranged as explained in vs. 2-5. The priests went away into the first tabernacle. Into the first or front room—the Holy Place. All the priests, and not the high priest only—each as his turn came in course—went in always, that is, during all the year, every day.

Verse 7.—But into the second, etc.—"The Most Holy Place"—where was the throne of God, or "mercy-seat," and his law—his immediate presence—the Shekinah. On this verse, see whole of Lev. xvi. "The errors of the people," or their sins of inadvertence.

Verse 8.—The Holy Ghost this signifying.—The construction of the Mosaic sanctuary, and the form of worship in it, were determined and prescribed by God himself, and communicated to Moses, and through him to the people, by revelation and inspiration. Hence, the typical meaning of the sanctuary and its service is properly referred to as the teaching of the Holy Spirit. The way into that which was symbolized by the Most Holy Place of the tabernacle, that is, into heaven, or God's presence. Vs. 24. Christ spoke of himself as "the temple," that is, as that which the temple typified—the place where God and man meet, at one, and in holy peace.

Verse 9.—Which was a figure for the time then present.—"A figure," or representation, fore-shadowing or typifying something to come, as substance and anti-type. The eyes of the Hebrews were directed to the Coming One, and the coming time, not less by their outward worship, than by the words of inspired promise and prophecy. Yet, the writer here does not mean that the sole, whole use of the sanctuary and service was to foretell. This was only one of the uses, yet a prominent use; just as prediction was only one, though a prominent element of the written word of the Old Testament. Present wants were met by present revelation, and revelations to the present. That could not make him that did the service perfect as pertaining to the conscience.—It must have been clear to all that a board house was not the true dwelling-place and home of the Eternal God; that a little box, even though it had a gold cover, was not the real throne of God. Every Hebrew knew this, and knew, therefore, that all was but a representation of something other, and infinitely higher. Hence, the real cleansing, reconciliation, preparation for a place in God's true, real home and presence, as all knew, required something other than the outward cleansings. The Old Testament is full of the evidence that this was as well known then as it is now. See 1 Kings viii. 12-66; Ps. li. Doubtless then, as now, it was common to sink down into mere externalism.

Verse 10.—In meats and drinks, etc.—As not in themselves moral, but

having a moral meaning attached to them, and thus instructing "the conscience." Until the time of reformation.—Of the fulfilment of the type by the first coming of Christ, and by his sacrifice.

III. Verses 11, 12.—Verse 11.—But Christ being come, etc.—The writer assures the Hebrew Christians that Jesus of Nazareth is the true Christ, who was fore-shadowed by the old sanctuary and its service. He is the true, or real High Priest, which the Jewish high priest was not. "The good things to come" are the good things, or blessings, predicted and typified in the Old Covenant. Greater and more perfect tabernacle. God's true dwelling-place, or house. In one sense, "heaven itself," in another, Christ himself. Not of this building. Literally, not of this creation—that is, not of this earth was the old.

Verse 12.—By his own blood.—Blood is the sign of life surrendered; and the blood of atonement was a life of one purposely given to save the life of another—the holy for the unholy. Entered in once into the Holy Place. Once, here, means "once for all"—an act never to be repeated, because it never needs repeating. One sacrifice forever and fully avails. This is more fully asserted in the clause—"having obtained eternal redemption." So do we rejoice in a "finished revelation, and rest in our crucified, risen, reigning Lord and Saviour, Jesus Christ."—Abridged from the Baptist Teacher.

SUNDAY, October 19th, 1879.—The Triumphs of Faith.—Heb. xi. 1-10.

GOLDEN TEXT.—"For he endured, as seeing him who is invisible."—Hebrews xi. 27.

For the Teacher of the Primary Class.

Give the scholars an idea of what the tabernacle was: God not only told Moses to build it, but gave him the exact patterns for everything. Why did God care to have everything made in exactly such a way? He does not give patterns for churches now, and accepts of worship offered in the plainest building, quite as much as the most costly. Everything in and about the tabernacle was meant to teach something. The tabernacle was God's great object lesson to the Jews, not for once only, but for very many years, that seeing it all the time, they might never forget. If, unfortunately, they are not accustomed to such object teaching, then ask what it is that lies on the ground, and seems to go before them when they are walking with the sun at the back. Does this shadow look like themselves? This going before tells that they are coming after! So this tabernacle, and all that was in it, were shadows of something far more beautiful that was coming after. Why don't we have a tabernacle with all those things in it? Jesus has come, and the shadow always vanishes when the person himself comes. Explain, each of these points:

The candle-stick, Jesus our light; the shew-bread, Jesus our food; the altar of incense, Jesus, whose prayers go up for us; the veil, Jesus our way; the lamb, Jesus our sacrifice; the priest, Jesus our great high priest.

With the two last points, review still more the last lesson on what the high priest did on the Day of Atonement. Dwell on these points: That this day came but once a year; that the blood of beasts could not wash away sin; that it was faith in something still better yet to come; that besides the sacrifice every morning and evening, this had to be done every year. Tell of the torn veil. Why was it torn just at that special time? Show how this means that Jesus had opened a way to heaven, which is a greater and more perfect tabernacle. It is not made with hands; it will last forever; room for all, Jesus offered himself. His blood will wash away our sins.

Answer to Scripture Enigma.

No. 40.

SINAI.

Exodus xix.

- 1. Sarah.....Gen. xvii. 19; xxi. 3.
2. I chabod.....1 Sam. iv. 21.
3. N abum.....Nahum i. 7.
4. A lexander.....Mark xv. 21.
5. I shmael.....Gen. xvi. 11, 12.

Scripture Enigma.

No. 41.

- 1. What devout man, soon as the truth he heard, With joy received the soul-inspiring word?
2. Who was the grandsire of a noble king?
3. To whom did Abraham tithes and offerings bring?
4. Who, to rebuke his children, did refrain?
5. Whose wife brought scandal on King David's name?
6. In what city passed the early youth Of Him who is the Way, the Life, the Truth?
7. What youth was early taught the Sacred Word?
8. And from what mount descended our blest Lord?
9. What prince was lame and crippled in his feet, But at a royal table sat at meat?
10. What faithful mother did the Apostle praise, Who taught her son to walk in wisdom's ways?
Take each initial, and then you will find, A text adapted to each human mind; Obey the precepts,—it will guide your way From earth to scenes of never-fading day.

Youth's Department.

The other Train that is Coming.

As a train was passing over a New England railroad it struck a broken rail. The brakeman felt the shock. He knew a carriage was off the line, and sprang for a brake. It was his last, brave service. The crash came, and he was picked up, a poor, mangled wreck; his skull had been broken. He was heard, however, to utter these words,—the last utterances of a faithful, loyal soul,—"Put out the signals for the other train!" Somewhere down the line he knew another train was coming, thundering, crashing along, dashing faster, faster, and there was his train on the line! Out with the signals! out with the signals! another train is coming! This was his last injunction.

The other train, that other train, I am saying to myself,—the generation that is following us; the boys and girls that are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and possibly, the occasion of their ruin. What need of care, what need of caution, what need of restless vigilance for their sake, in speech, in act, in look, in gesture! I want, nothing to escape me that will be an obstacle in their way. If we are on the track, blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

"What will you take?" was the question asked an observant boy at table, while his father and mother sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

"I will take what father takes." The father had received from the waiter a glass of intoxicating drink.

The father heard the boy's remark, set aside his glass, and called for water. He saw the other train coming, and cleared the line for it at once.

I think the saddest of all experiences is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station having been reached. In the absence of an official the train broke loose, and went crashing down the line to meet the steamboat express. Some one chased the runaway train, but could not overtake it. The opportunity for the arrest of the train had gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is to-day,—now! Don't let it slip from you.

We are not only to have a clear line for the next train, but in every way we are to make and keep that line suitable for the travel of the coming generation. Here comes the work of the Sunday-school teacher, to get the uneasy rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant building plot. They were noisy and rough. What more important work, I asked myself, than to labor for that age and class, the generation coming? Through the Sunday-

school, the Bible, the church, we are to open a sure, steadfast, blessed way for their feet.

Our opportunity is to-day. Did not Voltaire make the age of five the limit inside which character substantially is settled? At any rate that limit cannot be set, with safety, very far ahead. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of and plan for the coming generation,—that other train on the track. As the Lord helps me, I mean to think more and more of the interests of the children, the other train that is coming.—Sunday School World.

"I don't like the Minister."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his make up. But how to bring it about is the question. We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favorable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress. We are at a loss to see how your absence for the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any. Least of all it does not appear how your staying away from church and prayer-meeting because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism.

There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us he did some things which were not pleasant. Perhaps we may in return do for him a thing even so hard as to attend a church although we do not like the minister.

Temperance.

Johnny's Arithmetic.

Johnny was poring over his mental arithmetic. It was a new study to him, and he found it interesting. When Johnny undertook anything he went about it with heart, head and hand.

He sat on his high stool at the table, while his father and mother sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Johnny's father had been speaking to his mother; and Johnny had been so intent on his book that he had not heard a word; but as he leaned back in his high chair to rest a moment, he heard his father say, "Dean got beastly drunk last night, drank ten glasses of wine; I was disgusted with him."

Johnny looked up with bright eyes. "How many did you drink, father?"

"I drank but one, my son," said the father, smiling down upon his little boy. "Then you were only one-tenth drunk," said Johnny, reflectively.

"John," cried his parent, sternly, in a breath; but Johnny continued, with a studious air.

"Why, yes; if ten glasses of wine make a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There, there!" interrupted the father, biting his lip to hide the smile that would come; "I guess it is bedtime for you; we will have no more arithmetic to-night."

So Johnny was tucked away in bed, and went sound asleep turning the problem over and over to see if he was wrong. And just before he had lost himself in slumber he had thought: "One thing is sure; if Dean hadn't taken that one glass he wouldn't have been drunk; and if father had taken nine more, he would have been drunk. So it's the safest way not to take any; and I never will."

And the next thing he was snoring, while Johnny's father was thinking, "There is something in Johnny's calculation, after all. It is not safe to take one glass, and I will ask Dean to sign a total abstinence pledge with me to-morrow;" and he did so, and they both kept it. So great things grew out of Johnny's studying mental arithmetic, you see.—Christian Advocate.