

The Christian Messenger.

Bible Lessons for 1881.

FOURTH QUARTER.

- 1. October 2. Free Giving. Exodus xxxv. 25-35.
2. October 9. The Tabernacle. Ex. xl. 1-16.
3. October 16. The Burnt Offering. Lev. i. 1-14.
4. October 23. The Peace Offering. Lev. vii. 11-18.
5. October 30. Nabad and Abihu. Lev. x. 1-11.
6. November 6. The Day of Atonement. Lev. xvi. 16-30.
7. November 13. The Feast of Tabernacles. Lev. xxiii. 33-44.
8. November 20. The Year of Jubilee. Lev. xxv. 8-17.
9. November 27. The Serpent in the Wilderness. Num. xxi. 1-9.
10. December 4. Balaam. Num. xxiv. 10-19.
11. December 11. Last Days of Moses. Deut. xxxii. 44-52.
12. December 18. Review of the Quarter's Lessons.
13. December 25. Publishing the Name of the Lord. Deut. xxxii. 1-4.

Lesson II.—OCTOBER 9.

THE TABERNACLE. Exodus xi. 1-16.

COMMIT TO MEMORY: Verses 9-11.

The free gifts for the tabernacle were wisely employed, and particulars of the progress of the work are given in Chaps. 36-39. The present lesson gives account of the setting up of all these parts. The verses which follow the lesson, and which close the book of Exodus, narrate the final glory of the service of dedicating the tabernacle.

GOLDEN TEXT.—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Exodus xi. 34.

DAILY HOME READINGS.

- M. The Tabernacle, Exodus xi. 1-16.
T. The Tabernacle Set Up, Exodus xl. 17-38.
W. The Cloud upon the Tabernacle, Num. ix. 15-23.
T. The Greater Tabernacle, Heb. ix. 1-14.
F. The Great High Priest, Heb. vii. 11-28.
S. The Christian Priesthood, 1 Peter ii. 1-10.
S. God's Dwelling-place, Exodus xl. 1-16.

GOD'S DWELLING-PLACE WITH THE REDEEMED NATION.

LESSON OUTLINE.—I. Its Arrangements, Vs. 1-8. II. Its Holiness, Vs. 9-11. III. Its Attendants, Vs. 12-16.

God had showed to Moses, on the Mount, an exact pattern of the tabernacle, (xxv. 9, 40; Heb. viii. 5.) Its construction was probably begun about six months after the exodus from Egypt, and it was finished in six months more. There was a vast amount of curious and costly workmanship, that would seem to have required more time. But "many hands make light work;" and the hearts of the people were in the enterprise.

NOTES.—I. The House and its Furniture, (vs. 1, 8).

Verses 2.—The religious year was to begin with the seventh month, Abib, afterwards called Nisan, and covering parts of our March and April. Upon the first day of this first month, one year, lacking fourteen days, from their departure from Egypt, (Ex. xii. 2), God bade Moses to set up the Tabernacle. The tabernacle proper was a structure of forty eight boards of acacia wood, overlaid with gold, and standing erect, in sockets of silver. It had two sides, with twenty boards to each side, and a back, consisting of eight boards. There were rings of gold on the outside of each of these boards, through which ran bars of acacia wood, also overlaid with gold, which held the structure firmly together. These bars could be readily removed, and the tabernacle taken apart; or they could be instantly replaced, and the tabernacle set up. The flooring was the earth; the roof was the tent of richly ornamented fine linen, covered with goats-hair cloth, and this was covered with ram-skins dyed red, and with seal (not badger) skins. See xxvi. 14. The door consisted of a beautiful curtain of fine linen, variegated with colors of blue, purple, and scarlet, hanging from five pillars of acacia-wood, overlaid with gold, and set in sockets of brass, or copper. The tabernacle was thirty

cubits long—about 54 feet—by ten cubits—19 feet wide, and ten cubits high. It was divided into two rooms,—by four pillars, from which was suspended a curtain called the veil, which was similar to the one called the door, but had in addition, figures of the cherubim interwoven with its texture. The first, or larger room, twenty cubits long, was "The Holy Place." The second room was ten cubits square, and was called The Most Holy Place, or the Holy of Holies. The tabernacle was surrounded by a court. See xxvii. 9-17

Verses 3.—The only furniture of the Holy of Holies was the ark of the testimony. For description of it, see xxv. 10-21. It was a chest, made of the same durable acacia wood. It was 2½ cubits long, by 1½ in breadth and height, and was overlaid with gold, both within and without. Around the upper edge was an ornamental band of solid gold, called the crown; and on each side were rings of gold, through which were put the bars of acacia-wood, overlaid with gold, by which the ark was carried from place to place. These bars were never removed, even when the ark was at rest; but they were then drawn forward so as to press against the veil, to remind the priests in the Holy Place of the presence of the unseen ark. The cover of the ark was solid gold, and was called the mercy-seat. It was overshadowed by two golden figures, representing cherubim, with their faces toward each other, and their wings meeting. This ark was called the ark of the testimony, because in it were placed the two stone tables having on them the Ten Commandments, and called (xxx. 18) the "two tables of testimony." According to Heb. ix. 4, this ark also contained the golden pot of manna, and Aaron's rod that budded. Having put the ark in the Most Holy Place, Moses was commanded to cover the ark with the veil; that is, to hang up the curtain of separation, or "covering veil" (Num. iv. 5), between that apartment and the Holy Place, that the ark might rest in darkness, and hidden from the public view.

Verses 4, 5.—The three pieces of furniture of the Holy Place are given next. The table. On the north side, or the right hand as one entered the Holy Place, stood the Table of Shewbread. See xxv. 23-30. It was made of the same material as the ark, and overlaid with gold; 2 cubits long by 1 cubit broad, and 1½ high; with a gold crown around its edge; with golden rings at the corners, and with golden-plated bars for carrying it, which were withdrawn when not in use. For the things that are to be set in order upon it, see Lev. xxiv. 5-9. There were twelve loaves of unleavened bread placed upon it, in two piles, and renewed every Sabbath. Opposite the table of shewbread, on the south side, or the left hand, as one entered the apartment, was the candlestick, or lamp-stand. This was of solid gold, and consisted of an upright shaft, with three arms branching out on each side, each of the seven arms being surmounted with a golden lamp, fed with pure olive-oil, and burning continually. See xxv. 31-39. This gave light to the tabernacle, from which the light of the sun was excluded. It was elaborately ornamented, and an object of dazzling brightness.

Just in front of the veil which divided the apartments, and therefore before the mercy seat, which was behind the veil, stood the altar of gold for the incense. See xxx. 1-11. It was a square box, being a cubit long and a cubit wide and two cubits high; made of acacia-wood, and overlaid with gold; with horns at the corners, and a crown around it; with rings of gold and acacia bars overlaid with gold, to carry it; and these bars were withdrawn when not in use. The golden altar was to burn incense upon. See xxx. 34, 35. The hanging of the door. The curtain at the entrance of the Holy Place, which separated it from the court.

Verses 6-8.—The furniture in the court is next mentioned. The altar of the burnt-offering. This was also called the brazen altar, because, though made of acacia-wood, it was covered with plates of brass or copper, and five cubits in length and breadth, and three cubits high; a hollow, square structure, filled with earth, with horns upon the upper corners, approached by the priest by an inclined plane of earth, and used for the offering up of animal sacrifices.

Its position was near the gate, or entrance of the court, and in a line directly in front of the door of the tabernacle. The laver was between this altar and the tabernacle; it was made of the polished mirrors of copper which the women had brought from Egypt (xxxviii. 8); it was filled with water for the use of the priests, who washed their hands and feet in water drawn from it.

The court, that is, the court of the tabernacle was the enclosure in which the tabernacle stood, a double square, 100 cubits by 50, having its front to the east. It was surrounded by pillars,—twenty on the south side, twenty on the north, and ten each at the eastern and western ends. From silver hooks on the top of these pillars hung linen curtains, making a wall around about. The gate was at the east end, and consisted of curtains, for a space of twenty cubits in width, and made of fine linen, adorned with needle-work and colors.

II. The Consecration, (vs. 9-16). Verses 9-11.—Anointing oil. Pure olive-oil, mingled with the essence of certain spices, which gave it fragrance; used to signify the setting apart to a holy purpose. The tabernacle, the furniture, and all the utensils,—such as censers, snuffers, etc.—were anointed, and thus "hallowed," and "sanctified."

Verses 12-16.—We have here the consecration of Aaron and sons to their office. They were brought into the court, near the door of the tabernacle, and there Moses caused them to bathe the whole body. Upon Aaron, the high priest, were put the holy garments. See chap. xxviii. for a description of them. Anoint him. For the method, see xxix. 7; Lev. viii. 12, 30. Minister unto me. "Aaron had peculiar functions. He alone was permitted to enter the Holy of Holies, which he did once a year, on the great Day of Atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the veil," (Lev. xvi).—Smitth. Coats. Linen tunics, common to all the priests. Their garments were similar to the high priest's; but without the ephod and its robe, the breast-plate, and the golden plate on the head. Anoint them. This one anointing of the common priests sufficed for the whole line, who came to their office by birth-right. But each high priest, was anointed before he assumed his functions. Everlasting priesthood. Until fulfilled in Christ.

There was a Divine order in the appointments. First, the altar of sacrifice, outside the tabernacle; then the laver, at the door of the tabernacle; and the bread, etc., within the tabernacle. None dared to reverse that order; for to do so, was to teach error. There is a like order in the appointments of the Church of Christ.

For the Teacher of the Primary Class.

Teachers of the little ones especially, should make every possible endeavor to secure good pictures of the Tabernacle and its furniture for this lesson.

The teachers should study the real size of the tabernacle and its parts, and impress them upon the children by comparison with the size of their Sunday-school room, and objects in it.

Then the ark was in its place, the altar was before the veil, the sweet spices burning, the lamp was lit, and the loaves were on the table. Could anything more be needed?

As the people looked, a bright cloud covered the tent, and the glory of the Lord filled the tabernacle. Repeat the Golden Text. God had come to dwell among his people.

Our body is the tabernacle! It is more wonderfully made than the tabernacle in the wilderness. God made it himself.

Read carefully, children repeating, John xiv. 23, and Rev. iii. 20. —Abridged from the Baptist Teacher.

A little boy thoughtfully remarked, "I like grandpapa, because he is such a gentlemanly man: he always tells me to help myself to sugar."

Hope is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.

Hope is the only good which is common to all men; those who have nothing more, have still hope.

Booths' Department.

Scripture Enigma.

No. 140.

Place the following described names in order, and the initials form the early occupation of Jesus:

- 1. What the Spirit is to the believer.
2. The city in which Paul preached his most noted sermon.
3. The name of the young woman who was gate-keeper while they prayed for Peter.
4. The name of the people whose great champion David killed.
5. The name of one of Jacob's grandsons.
6. The name of an ancestor of every person now living.
7. The name of a disciple whom Peter raised from the dead.
8. The name of the man whose prayers brought or withheld the rain.
9. The name of an ancient total abstinence family.

CURIOS QUESTIONS.

248. Transliterations. Go from one word to another changing but one letter at a time.

- 1. From stone to rooks.
2. From came to went.
3. From city to town.

249. Of these letters make five different words—using all the letters each time, and each word beginning with a different letter—m t s e i.

250. Make a diamond of the following words:

- 1. A cat's head.
2. The definite article.
3. To follow rapidly.
4. Love in action.
5. A small opening.
6. Did eat.
7. The end of an effort.

251. What word in the English language, containing over six letters, has more than one half of those letters alike?

Answer to Scripture Enigma.

No. 139.

- 1. B uckler.....Psalm xviii. 80.
2. R ose of Sharon.....Canticles ii. 1.
3. A rm of the Lord.....Isaiah li. 9.
4. N ail.....Isaiah xxii. 23.
5. C orner stone.....Ephesians ii. 20.
6. H orn of David.....Psalm cxxxii. 17.
BRANCH. Isa. xi. 1; Jer. xxiii. 5, 6.

ANSWERS TO CURIOS QUESTIONS.

- 241. Zebedee.
242. Ishmael.
243. Eunice.
244. Down—own.
Omen—men.
Hair—air.
Page—age.

245. D A S A A S D A V I D S I N D

246. In 15 days, as on the 14th day he will have gained 14 feet, and on the next day he jumps 6 feet—clear out of the well.

247. He goes 20 times across, and back 19 times, carrying one ear of corn and his own two ears.

BEN-ONI; OR, THE MISSION OF CHILDHOOD.

BY DR. LORIMER.

II.

When the preacher's voice ceased, a great hush followed like a sudden calm in the tropics; and then all was confusion as the concourse, with clatter of feet and subdued jargon of tongues, sought their overcoat, and then their way down the narrow stairs into the street. As the congregation melted away, Ben, strangely affected by the sermon, looked towards the platform for the minister, but could detect no sign of his presence. He had gone; the dignified, mournful gentleman had gone too, and only the few sickly flowers remained struggling in the poisoned atmosphere to preserve their beauty and their fragrance.

"My boy, do you go to Sunday-school?" inquired a broad-browed, fair-skinned, blue-eyed, eagle-nosed gentleman, whose ears were in constant peril from the sharp edges of an immaculate white shirt-collar. "No," answered Ben, gloomily and decisively. Without paying attention to his surly manner, the good deacon—for Deacon Worklove it was, who, as everybody knows or ought to know, is never weary in gathering the wandering and the outcast to the Sabbath-school—proceeded to talk in a kind, familiar, and fatherly way to the lad, urging him to give his heart to the Lord, and make a man of himself at once.

Ben listened to him with increasing attention and respect, and at last confessed that he would like to see a school, and should he return to his home would possibly attend one. This naturally led the deacon to ask, "Where is your home?"

"At Woburn-Centre." "Why, what are you doing in Boston such a stormy day as this?"

After a moment's pause, Ben answered doggedly and confusedly, "I've run away."

"Run away," ejaculated the deacon, "What for?"

"I don't know; maybe because I'm wicked, maybe because I don't like to work, and maybe its all along of my reading books about heroes and such"—here he dropped his voice, for he was ready to say out and out what was on his lips, "rogues,"—"and I suppose I just started to seek my fortune."

The old deacon shook his head sadly, and said, "My lad, no boy can afford to seek his fortune without bidding his mother good-bye, and taking with him her blessing. Is your mother living?" "Yes."

"Then you must go back to her. Do you know you are like the Prodigal Son the Saviour describes, and if you don't make haste and return you'll find yourself as badly off as he was? How old are you?"

"Thirteen." "And what is your name?" "Ben."

"Ben!" exclaimed Deacon Worklove, "that's a good name, Ben for Benjamin." "My name ain't Benjamin," answered the young scapegrace. "Benjamin is dead, dead long ago. My name is Ben-oni."

"Ben-oni," repeated the deacon, with just a touch of horror in his voice. "Why, what on earth could have induced your mother to have given you such a name? Do you know what it means?"

"Can't say that I do," replied the boy stolidly.

"Well then, I will tell you;" and thereupon the deacon told him Rachel dying as her son was born, called the infant Ben-oni, because he was the child of her sorrow; but that afterwards Jacob called him Benjamin to express the hope that he would be the son of his right hand. And then he added; "You see, no mother would give such a name to her child unless she feared that he would prove a source of suffering sorrow to her soul;" and then with tears in his eyes, laying his hand kindly on the boy's shoulder, he said "gently" and you, my son, are on the direct road to fulfil her worst fears, and to break her poor, burdened heart."

The manner of the deacon, perhaps more than his words, deeply affected the headstrong boy, and he wept too. And then—no one can tell how it was done—but in the large gloom of the great hall two forms bent in prayer, two heads were bowed, and the aged saint led the young sinner into the hallowed presence of the All-Father, who never hears but to speak, and who never sees but to bless,—and the sickly flowers looked fairer and fresher, as though they had been brought a little nearer to the Paradise of God.

It was an anxious Sabbath at Woburn-Centre, in the home of widow Gibbs. Her life had not been a very happy one. Predisposed from her youth to gloominess, her days had been spent in sombre dread of the future, and the vicissitudes she had experienced only tended to deepen her melancholy. She lacked vigor, energy, and that hopeful, practical review of things which so materially lessens the weight of burdens which it is the common lot of humanity to carry. Her first boy had lived to manhood. His father was a soldier, and fell during the war for the Union, and being away from home during most of the critical years of Benjamin's life, was unable to exercise over him that fatherly control which might have saved him from a drunkard's grave. The mother had not strength enough of character to maintain a steady, even discipline, and her yielding, sickly nature had contributed indirectly to the ruin of her son. It was a terrible hour, when as she held in her arms a new-born babe, the remains of her husband and eldest child were brought back; the body of the former from the field of honor, that of the latter from a house of shame in Boston,