Sabbath School.

BIBLE LESSONS.

FROM PELOUBETS' SELECT NOTES.

Second Quarter.

Lesson XI.—June 14. Heb. 9: 1-12.

THE PRIESTHOOD OF CHRIST.

GOLDEN TEXT.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7: 25.

I. Types and Symbols of the Old Covenant, and their Teaching.—Ver. 1. *Then verily.* Rev. Ver., now even, connecting this argument with the conclusions arrived at in the previous chapter. *The first covenant.* Made with the Jews when God established them as a nation; the scheme of teaching and worship instituted first by Moses. *Had . . . ordinances.* Regulations and commands. *Of divine service.* "Service" is here equivalent to "worship." *And a worldly sanctuary.* Woldly means that the Jewish sanctuary, or place of worship, was visible and temporary.

2. *For there was a tabernacle made.* For a description of this see Ex. 25. The tabernacle, like the temple afterwards, was divided into two parts by the veil (Ex. 26: 31, 32), one of which was called "the holy place," and the other "the holy of holies." *The first,* room or apartment of the tabernacle.

II. The Candlestick and its Teaching. *Wherein was the candlestick.* Or lampstand, with seven lights: of gold, carved with almond flowers, pomegranates, and lilies (see Ex. 25: 31-39; 37: 17-24). It was made of a talent of pure gold, and worth about $26,000. Would not this ever-burning lamp seem to say to every troubled soul that God never slumbered nor slept, that at all times he is waiting to listen to the prayers of his people? There was only one lamp-stand, denoting the unity of God's people; but it had various branches and lamps, denoting their multiplicity in unity.

III. The Table of Shewbread. *And the table.* The golden table for holding the shewbread, placed on the north side of the holy place. *And the shewbread.* Twelve loaves, one for each tribe of Israel, continually set forth on the golden table, and renewed each week. This bread represents Christ, "the living bread which came down from heaven" (John 6: 51). *Which* (the apartment which contained the above things) *is called the sanctuary.* That is, the holy place, where the priests ministered daily.

IV. The Holy of Holies. 3. *After the second veil.* The veil between the holy place and the holy of holies. The first veil was at the entrance to the holy place. *Which is called the holiest of all.* This holy of holies was regarded as the very home of God on earth. It was a type of heaven, the holy place; and seems intended to teach the Jews that only by becoming holy could they enter heaven.

V. The Golden Censer. 4. *Which had the golden censer, i. e.,* an altar of incense; the word means either. The offering of incense is a natural symbol of prayer and praise. It was kindled by a live coal from the altar of sacrifice, as our prayers by the atoning sacrifice of Christ. Incense of spices was offered morning and evening, while the people prayed without; their prayers and praises going up as a sweet-smelling savor to God.

VI. The Ark of the Covenant. *The ark of the covenant.* Often called "the ark of the testimony," *i. e.,* the ark containing the tables of the Ten Commandments, which were the symbol of the covenant of God with the people (see Ex. 25: 10-16. *Wherein was the golden pot that had manna.* (Ex. 16: 33). It was a perpetual testimony to the people of Israel of the infinite resources and ceaseless vigilance of the divine providence. A symbol of the heavenly, spiritual bread of life. *Aaron's rod that budded* (see Num. 17: 1-11). Olshausen makes it a symbol of regeneration, the dead rod being made to bud and blossom and bear fruit. *And the tables of the covenant.* The stones on which the ten commandments were written by the finger of God.

5. *And over it* (the ark) *the cherubims.* They were of gold, and placed upon the cover of the ark, called the mercy-seat. Each one had four faces; (1) of the ox, an emblem of unwearied service; (2) of a lion, emblem of courage and zeal; (3) of a man, emblem of intelligence, wisdom, love; (4) of an eagle, emblem of an active, soaring spirit, flying above the world, prompt for readiest and swiftest obedience. *The mercy-seat.* The mercy-seat was the lid or cover of the ark. On this the divine glory rested as on a throne. It was by sprinkling the blood on and before this covering that the atonement for the nation was completed (Lev. 16: 14, 15); and it was there that God manifested his presence, and revealed his will (Ex. 25: 22), and showed his favor (Ps. 80: 1).

VII. The Tabernacle Service. 6. *The priests.* The ordinary priests. *Went always.* Continually, day by day, at any time, without limit prescribed by law; certainly twice, at least, each day (Ex. 30: 7, etc). *The first tabernacle.* The holy place, the foremost part of the two divisions of the tabernacle. *Accomplishing the service of God.* The services meant are the morning and evening care of the lamps, the morning and evening offering of incense, the weekly change of the shewbread, and the daily sacrifices.

7. *But into the second.* The holy of holies. *The high priest alone once every year.* On that day he entered within the veil at least three times. But they were all parts of one entering, one occasion, on this, the greatest day of the Jewish year, called the Day of Atonement. *Not without blood.* "Without the shedding of blood is no remission." *For himself.* Because even the high priest was not without sin. *And for the errors of the people.* Their sins of ignorance, of nature, all sins except those which involved intentional rebellion against God. For such sins the Mosaic system provided no remission. It was vital to the well-working of any system that should attempt even to foreshadow the forgiveness of sin under the moral government of God, that it be jealously shielded, so far as possible, against being abused. One of these precautionary provisions was this, of shutting off absolutely all hope of relief for the man who had sinned presumptuously. He must not be allowed to suppose that the blood of an innocent lamb could take away his sin. *The way . . . was not yet made manifest.* The way to heaven was not fully opened or fully understood. It was not known clearly how men could appear before God, or how they could come with the hope of pardon. That way has now been opened by the ascension of the Redeemer to heaven, and by the assurance that all who will may come in his name. *While as the first tabernacle was yet standing.* The Old Testament economy is represented by the holy place, the New Testament economy by the holy of holies. Redemption by Christ has opened the holy of holies (access to heaven by faith now, chap. 4: 16; 7: 19, 25; 10: 19, 22; by sight hereafter, Isa. 33: 24; Rev. 11: 19; 21: 2, 3) to all mankind.

9. *Which was* (is) *a figure* (or parable) *for the time then* (now) *present.* That is, the time during which services of the tabernacle continued, with its two related parts, and with its various services, were intended by God to be a parable or symbol by which to teach the worshippers there the great truths of religion. *In which were* (are) *offered both gifts* (thank-offerings, peace-offerings of consecration to God) *and sacrifices.* Burnt-offerings as an atonement for sin. *That could not make . . . perfect, as pertaining to the conscience.* Sins could not be removed by such sacrifices nor the sense of guilt. At the same time they foreshadowed God's forgiving love, and they sufficed to relieve him from the ritual disabilities growing out of ceremonial defilement; they gave him his place among the recognized people of God.

10. *Which stood only in meats and drinks.* Besides these sacrifices there were other requirements, but all were of the same character and temporal nature. *Imposed* (as a burden) . . . *until the time of reformation.* Until the great adjustment which would take place when the Messiah came.

II. Christ Fulfilling the Type of the Old Covenant.—Vers. 11, 12.

I. As a High Priest.

11. *But Christ being come.* The promised Messiah, long expected, had come in the person of Jesus. *An high priest of good things to come.* Of the blessings foreshadowed by the ancient ritual, and promised by God to his people; the happiness, prosperity, and glory to come with the Messianic kingdom, both in this world and the next, all the blessings of the Gospel dispensation.

II. In Respect to the Tabernacle. *By a greater and more perfect tabernacle, not made with hands.* By means of these higher spiritual realities, the light, the teaching, the atonement, the prayer, he entered into the true holy place and opened the way for us. *Not of this building.* Rev. Ver., not of this creation. Not material, as the earthly tabernacle was, but spiritual.

III. In Respect to the Sacrifice for Sin. 12. *Neither by the blood of goats and calves.* The sacrifice of the Jews, particularly on the Day of Atonement (Lev. 16: 14, 15), with which the high priest entered the holy of holies. *But by his own blood.* On the cross, by which he made atonement for the sins of the world. This atonement had a spiritual effect on God's government over men and on man. *He entered in once into the holy place.* Heaven, and the state of holiness represented by the holy of holies. *Having obtained eternal redemption.* Deliverence from sin and its consequences forever and ever.

Miss Carter's Class.

Sunday school was over; the superintendent stood at the table surrounded by a group of teachers, who, one by one, made known their errands and departed, leaving him alone with a young lady who had patiently waited her opportunity.

"Well, Miss Carter?" he said, inquiringly.

"I waited, Mr. Tolman, to tell you that I must give up my class."

"Why?"

With a laugh that sounded almost a sob she replied: "Because I am neither Oliver Optic nor Mayne Reid."

"That seems a strange reason why your class should lose it teacher."

"I mean," explained Miss Carter, "that my boys feed upon such highly spiced food during the week that the fare I am able to provide does not suit their taste. You saw how they behaved to-day."

"Yes, you lost control of them."

"Entirely; and, Mr. Tolman, you don't know how hard I have tried to interest them. I've told them the most thrilling stories; I've drawn my illustrations from history—ancient and modern; I've read piles of boys' books, hoping to catch the style they like, but I cannot hold their attention, they grow worse and worse and I must give them up."

"How about the 'old, old story?'" asked the superintendent, gravely.

"Why, Mr. Tolman, they wouldn't listen a moment if I should attempt it; they won't bear a bit of 'preaching,' as they call it. I'm sure they would never come to Sunday school again."

"My dear Miss Carter," said Mr. Tolman, "those boys have selected you for their teacher, and you have accepted the charge; the tie ought not to be lightly broken. I am not surprised that you are discouraged; seven restless boys are not easily controlled; but, Miss Carter, I fear in your efforts to entertain and interest you have forgotten the true aim of Sunday school teaching. You have failed, you say, in your own plans and methods; have you sought help of the power that alone can bring truth home to those young hearts? The story of the cross will never lose its power. Try again, interest them by your own earnestness and love for your theme."

Miss Carter said no more. She felt the reproof and realized her mistake. She had felt competent to instruct her class in the lesson of the week; the personal application she usually omitted or referred to only in a general way that would not prove distasteful. Her moral lessons she prepared with great care, and it was her inability to hold their attention to these that had disheartened her. As the days passed she grow more and more humble, and, as never before, turned to the never failing source of strength. It was easy to talk of Romans and Spartans, of Alexander and Napoleon, but to interest her boys in the "story of old" seemed well-nigh impossible. It is seldom necessary to seek opportunity to impress lessons upon the young. Miss Carter's opportunity came the next Sunday during the lesson for the day. A railway accident that had been the topic of the week occupied the minds of the boys to the exclusion of other subjects. It seemed impossible to win their attention or prevent the whispered conversation that broke in upon her explanations. Pausing a moment in her perplexity, "Father says the engineer might have saved his life," she heard one say. "He saved lots of others, though," said another. "Yes," remarked a third, "that's what I call brave." Here was the opportunity; the life given for others was her text, and never had the boys listened more attentively than to this story of Him who

"Suffered the pain and shame of the cross
And died for the life of his foes."

The "old story" seemed to them new, and the earnest appeal from the full heart of their teacher impressed them. Weeks passed, but Miss Carter's boys seemed not to weary of the Sunday school. There was sincerity and love in the voice that now invited them to the Saviour, and the personal interest in each was a tie that bound them firmly to their teacher. She was often dismayed by their ignorance, their erroneous ideas, their thoughtlessness and weak moral sense, but her patience and zeal seemed equal to every demand, and love for her work forbade the thought of relinquishing her charge. Now were her labors fruitless; the boys "took knowledge of her," and seeing the Christian life and character so exemplified in one they loved, were ready to follow whither she led.—*N. Y. Observer.*

Talk Among the Tools.

"Yes," said the carpenter, looking at a diagram in his hand, "that will be a very pretty cabinet, and I'll begin it at once."

So saying, he drew open a drawer, wherein lay a row of shining new tools. No sooner was the drawer opened, than a conversation began—

"There!" said the plane, "I am afraid I shall be wanted to smooth that wood, and I know I cannot do it. It is a thing I have never done, and I shrink so from beginning. Oh, will you not do it for me?" it said, addressing an old, worn-out plane that lay on the bench.

"Ah! my working days are over," said the old plane, "or I would gladly be used. But you need not attach so much importance to yourself, my young friend; you will find, when it comes to the point, you have only to leave the work to the carpenter; you have, in reality, nothing to do but be willing he should use you."

Hardly were the words spoken, when the carpenter stretched out his hands, and, seizing the trembling plane, began vigorously to remove all the roughness from a splendid piece of pine wood.

This finished, the plane was put down beside its old friend, and immediately, to the astonishment of the latter, burst into a fit of weeping.

"Why! what is wrong?" said the old plane.

"Oh! I can never lift up my head again," sobbed the plane. "I have made a sad affair of that piece of wood; I cannot do this kind of work at all."

"Well! you do astonish me," said the old plane. "I cannot see what you had to do with it. You are not responsible for the work; and I cannot believe the carpenter made any mess with the wood; he is far too skilled a workman to do that."

Their voices were here drowned by harsh, discordant sounds; and, looking up, they beheld the carpenter severing the wood with a saw. This done, the saw was placed beside the planes on the bench, and began at once to give an account of what it had been doing.

"Well, I declare! I have discovered a talent I did not know I possessed! I went as cleanly as a knife through that wood! It was a capital job! I quite enjoy this work! Did you hear how some of the tools applauded me?"

"As you are so clever," said the old plane, "perhaps you saw through this piece of waste wood here? We should like to test your powers."

The saw, without the slightest misgiving, made an attempt to rise; it tried again, made a desperate struggle, and then gave it up, looking ashamed as its utter failure.

Before any one had time to speak, the saw was again taken up by the carpenter, and sent cleanly and swiftly through another plank.

While this was being done, the door opened, and a sunny-faced little girl ran in, saying, "I have learned my text, father; may I say it now to you?" And slowly and sweetly the little one said, "Without Me ye can do nothing."

"Right, my little sunbeam," said the father. "Would you like me tell you what that means?"

Raising the little one up in his arms, he showed her the drawer of tools, and asked her how much work they could do by themselves.

"Oh, father! you are laughing," said the child. "Of course the tools cannot move; they are not alive."

"Then, how did that wood become so smooth?"

"Why, you did it, father," said the child.

"Will you not give the plane any credit?" said the father, smiling.

"Oh! now you are making fun of me, father. Why do you ask me such strange questions?"

"My darling," said the father, folding her closely in his arms, "it is because I want you to understand that we are as helpless in ourselves as these tools. I want my little sunbeam to give herself to the great Master, the Lord Jesus, that he may work through her; and I want her to know beforehand that there is no credit to her for what he will do; so she need never to despond, nor feel proud, over any work, for, like these tools she is by herself powerless.

"Now, my darling, kiss me, and run away to mother, and never forget the text learned to day, 'Without Me ye can do nothing.'"—*Our Own Gazette.*

—Octavius, who had been a triumvir, thought it for the interest of peace that the world should have but one ruler, and, styling himself Augustus, he became that ruler by the defeat of Marc Antony. It was found that a three-man power, or a two man power, only provoked strife. It is certainly for your soul's peace, my dear reader, that you should henceforth have but one sovereign. The one-man power is what you need—the God-man. Which will you have for your king, Jesus or the Barabbas of Self. Which will bring in genuine, eternal peace? The Prince of Peace.—*Steele.*

—This is a noble idea of greatness given by Philips Brooks: "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind."

—And when it is all over and our feet will run no more, and our hands are helpless and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the cross.—*Edward Garrett.*

—There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Dr. John Hall.*

—The higher the man is in grace, the lower he will be in his own esteem.—*Spurgeon.*

—God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of sticks that the workman carries up the ladder of the wall; he hears the pickaxe of the miner down in the coal shaft; he knows how strong the tempest strikes the sailor at the mast head; he sees the factory girl among the spindles, and knows how her arms ache; he sees the sewing woman in the fourth story and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—*Dr. Talmage.*

—In a recent address Prof. Drummond said that he was once conversing with an infidel when a well-known gentleman passed them on the road. "That gentleman," said the infidel pointing to a passer-by, "is the founder of our infidel club." "What," said Mr. Drummond, in startled tones, "Why that is Mr. So-and-so, an influential man in such a church." "Yes," said the infidel, "we know he professes Christianity, but his inconsistencies have driven many of us into infidelity and led to the founding of our club."

Worship or service—which? Ah! that is best,
To which he calls me, be it toil or rest;
To labor for him in life's busy stir,
Or seek his feet a silent worshipper.

So let him choose for us; we are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship, and so fail of both.

What is this Disease that is Coming Upon Us?

Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A sort of sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load on the stomach; sometimes a faint all-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After a while a cough sets in at first dry, but after a few months it is attended with a greenish coloured expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. After a time he becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a sort of whirling sensation in the head when rising up suddenly. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes become tinged with yellow, the urine is scanty and high-coloured, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is frequently attended with palpitation of the heart; the vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has been found that medical men have mistaken the nature of this disease. Some have treated it for a liver complaint, others for kidney disease, etc., etc., but none of the various kinds of treatment have been attended with success, because the remedy should be such as to act harmoniously upon each one of these organs, and upon the stomach as well; for in Dyspepsia (for this is really what the disease is) all of these organs partake of this disease and require a remedy that will act upon all at the same time. Seigel's urative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following letters from chemists of standing in the community where they live show in what estimation the article is held.

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J. S. Metcalfe, 55, Highgate, Kendal:—I have always great pleasure in recommend ing the urative Syrup, for I have never known a case in which it has not relieved or cured, and I have sold many gross.

Robt. G. Gould, 27, High Street, Andover:—I have always taken a great interest in your medicines and I have recommended them, as I have found numerous cases of cure from their use.

N. Darrell, Clun, Salop:—All who buy it are pleased, and recommend it. 1

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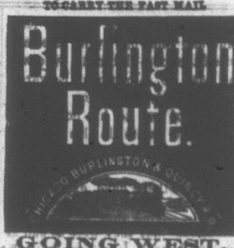

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