

## Sabbath School.

## BIBLE LESSONS.

Lesson 1.—October 9.

Exodus 40: 1-16.  
THE TABERNACLE.  
GOLDEN TEXT.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Exod. 40: 34

TOPIC.—An Orderly Service.

DAILY READINGS.—Monday, Exod. 40: 1-16. Tuesday, 1 Kings 6: 1-14. Wednesday, 5 John 2: 13-17. Thursday, Exod 37: 1-9. Friday, Exod. 37: 10-29. Saturday Lev. 8: 1-13. Sunday, Heb. 7: 20-28.

BY TALBOT W. CHAMBERS, D. D.

Vs. 1.—*And the Lord spake.* What he said was a complete direction for setting up the tabernacle, the construction of which, with its furniture, had been described in the foregoing chapters.Vs. 2.—*The first day of the first month.* That is, of the second year after the exodus from Egypt. Twelve months had been spent on the march to Sinai, and at the foot of the mount.—*Tabernacle.* The movable structure, including the holy place and the most holy.—*Tent.* A more general term, comprehending both the holy places and the surrounding courts.—*Of the congregation.* Better, of meeting. This phrase, which occurs very often, does not describe the place of worship as that where the people met each other, and were congregated together, but as that where they in a body met with God, their own God, and enjoyed sacred fellowship. It was not the meeting-place of one Israelite with another, but of all Israelites with their Maker and Lord. See 29: 42, 43.Vs. 3.—*Therein.* In the inner apartment of the sanctuary; that is, the most holy place.—*The ark of the testimony.* The box, or chest, containing the two tables of stone on which were written by the finger of God the ten commandments. These ten words were the Lord's testimony to the relations between him and his people, and the duties which they ensued.—*They were put there, not as an object of worship, but as the basis of all moral dealing in the intercourse between God and man.* The "testimony" thus borne was of the highest value. [Upon the ark was placed the mercy seat. See verse 20.]—*Cover the ark.* Rather, screen it. The veil, being hung at the entrance of the apartment concealed the ark from every eye.Vs. 4.—This verse and the next describe the contents of the holy place.—*The table.* This was made of acacia wood overlaid with pure gold.—*Set in order the things that are to be set in order upon it.* A very circuitous expression of the original, which is simply "arrange the order thereof." Its order consisted of dishes, bowls and flagons (37: 16). The dishes were two bread-plates, containing each six cakes, or thin loaves of bread, which were renewed every week. The other vessels served for libations, or drink offerings. The table was to be placed on the north side of the holy place.—*The candlestick.* The lampstand made of pure gold beaten with the hammer. It had three branches on each side, and all of them curiously wrought, and was furnished with snuffers and snuff-dishes, likewise made of gold. It was placed on the south side of the apartment.—*Light the lamps thereof.* A duty here assigned to Moses, but afterwards confined to the priests. (Lev. 24: 4.)Vs. 5.—*The altar of gold.* This was made of wood overlaid with pure gold, and furnished with a golden crown or rim.—*For the incense.* Though called an altar nothing was slain upon it, but it served for the burning of the prescribed incense.—*Before the ark of the testimony.* It was to be placed between the table on the north and the candlestick on the south, close to the veil, and immediately in front of the ark and the mercy seat, with which it stood in intimate correspondence of meaning.—*Put the hanging of the door.* This was the outer veil separating the holy place from the court in front of it.Vs. 6.—*The altar of burnt offering.* This was a large structure, more than seven feet square and four and a half feet high, a wooden frame overlaid with plates of brass. At each corner there projected a post called horn. Within was furnished with a grating or network of brass upon which was placed the fire beneath the sacrifice, the meshes of the network allowing the ashes to sift through.—*Before the door of the tabernacle.* Placed here in order to indicate that admission to the presence of the Most High was obtained only by sacrifice.—*Tent of the congregation.* Tent of meeting, as explained in the note on verse 2. The altar was furnished with numerous utensils, such as pots and shovels and basins, and fire-pans, all made of brass. Upon it were regularly offered the burnt offering and the meat offering.Vs. 7.—*The laver.* This was a vessel of brass the size and form of which are not specified, but it rested upon "a foot" or basis, of the samematerial. It was filled with water to furnish the priests with the means of washing their hands and feet whenever they engaged in sacred service, the outward cleansing being an expressive symbol of the inward purity which ought to characterize all who draw near to the Holy One of Israel.—*Between the tent of the congregation and the altar.* That is, between the door of the tent of meeting and the altar, so as to allow the washing to be done at the earliest period of the priests' entrance within the sacred precincts.Vs. 8.—*The court round about.* This was an enclosed space around the tabernacle, a hundred cubits long east and west, by fifty cubits broad. The enclosure was made by a web of fine linen suspended on silver rods which were supported by twenty pillars on each side and ten at the ends. In this court the out-door services belonging to the ritual were conducted, and here only were the people allowed to come, the holy place being reserved for the priests and the most holy for the high-priest.—*Hang up the hanging at the gate of the court.* Rather, put the cover, or curtain, at the court-gate. The entrance to the court was twenty cubits wide, and there hung before it a curtain of blue and purple and scarlet, wrought with needlework.Vs. 9-11.—*The anointing oil.* This differed from illuminating oil, in that it was compounded with other substances, the nature and proportions of which were precisely specified. This fragrant oil was not to be used for common purposes, and the imitation of it by any of the people was forbidden on pain of excommunication (30: 37-38).—*Anoint the tabernacle.* Not only persons but things received the unction. The reason of this is mentioned in the next clause.—*And shall hallow it.* That is, set it apart from a common to a sacred use.—*And it shall be holy.* Consecrated. Inanimate objects are incapable of holiness in the strict sense, but they get a sacredness from being devoted to sacred purposes. And in no way could this be more emphatically declared than by applying to them the costly perfumed oil, which is the standing symbol of divine grace.—*The altar and all his vessels.* The great brazen altar. Not only this, but each article of its furniture, was to be anointed.—*Sanctify.* The same word that in a previous verse is rendered "hallow." It should be so rendered here to avoid ambiguity, as well as to maintain uniformity. The same change should be made at the close of the eleventh verse.—*An altar most holy.* A strong expression, giving equal sacredness to this object with the "holy of holies" itself. It may point to the fact that sacrifice is the heart of the system and the fundamental truth that underlies the entire ritual.—*The laver and his foot.* The larger basin, and the basis on which it was placed. This also must be set apart to sacred use by an official unction.Vs. 12.—*Tabernacle of the congregation.* Tent of meeting.—*The door.* This was as near to the holy place as one could approach without entering. Here, in sight of all the people Moses completed the ablution of Aaron and his sons.—*Wash them with water.* A ceremony of the same intrinsic value as our baptism, indicating the natural depravity of the priests and their need of purification before engaging in the worship over which they presided. Such ceremonies have sometimes been stigmatized as "mummeries," but so far from that, they have an intense significance, and one that is easily apprehended.Vs. 13, 14.—*Put upon Aaron the holy garments.* In a system so full of type and symbol as the Levitical, one would expect the garb of the officials to partake of this character. And so it was, a whole chapter (28) being required to set forth the garments made "for glory and for beauty" (28: 2). Those who object to this as "man-millinery" forget that in such an early period teaching by symbols was most appropriate, if not indispensable. Here the first installment of Aaron and his sons with their robes of office was to be done by Moses himself in a place at once public and sacred.—*Minister unto me in the priest's office.* Rather, may be priest unto me. The literal rendering is both briefer and more expressive.—*Clothe them with coats.* The articles of clothing described in 28: 40-42. The coats, of course, were not the close-fitting garments known by that name among us, but a sort of tunic or mantle, enveloping the whole person.Vs. 15.—*As thou didst anoint their father.* As Aaron and his sons were associated in their functions, both were to be set apart in the same way to their respective offices. We learn from Leviticus 8: 11, 12, that the tabernacle and its furniture were anointed by sprinkling them with oil, which in the case of the brazen altar was repeated seven times, but men were anointed by pouring the sacred oil upon their heads.—*For their anointing shall surely be.* Better, and their anointing shall be to them for. The priestly function was one

of perpetual necessity. It continued for a very long period in the family of Aaron, and was the oldest continuous priesthood in the world. The earthly line was continued until He came who was anointed not with oil, however exquisitely compounded, but with the Holy Spirit, and that not by measure (John 3: 34).

Vs. 16.—*Thus did Moses.* His obedience was prompt and complete, as should be ours to every divine command.

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All that certain lot, piece, or parcel of leasehold land and premises with the buildings thereon, situate in the said City of Saint John, and bounded and described in two certain Indentures of Assignment of Lease, by way of Mortgage, dated respectively the twenty-second day of February, A.D. 1864, and the fifth day September, A.D. 1864, and made between the said William Steel of the one part and Edward Allison, Thomas McAvity, and Hurd Peters, of the City of Saint John, Esquires, Trustees of "The Saint John Building Society and Investment Fund" of the other part as follows, that is to say:

"All that lot, piece, or parcel of land, situate lying and being in Wellington Ward, in the said City, bounded as follows: viz.: Beginning at the point of intersection of the northern side of Waterloo Road, with the western side of the Road leading to Gilberts' Mill, thence Northeasterly along the Western side of the last mentioned Road fifty feet, to a stake, thence Westerly parallel to the City Road, fifty-five feet more or less, till it strikes the North-east corner of a lot heretofore owned by John Patterson, thence Southerly at right angles along said Patterson's Eastern line, fifty-two feet to a stake, thence southerly at right angles to Waterloo Road, seventeen feet till it strikes Waterloo Road, thence easterly along the same Road, twenty-six feet to the place of beginning."

The above sale will be made under, and by virtue of a Power of Sale contained in the above mentioned Assignments of Lease by way of Mortgage, which are duly recorded in the office of the Registrar of Deeds in and for the City and County of Saint John, as follows: the first one in Book B. No. 6, of Records pages 179, 180, 181 and 182, and the second one in Book C. No. 5 of Records, pages 489, 490 and 491, as by reference thereto will more fully, and at large appear, which Assignment of Lease by way of Mortgage, the money both for principal and interest thereby secured and all the Estate, rights, and claim of every nature and kind whatsoever at the said "The Saint John Building Society, and Investment Fund" and the Trustees thereof, of, in and to the same have under, and by virtue of an act of the General Assembly of the Province of New Brunswick, passed in the thirty-fourth year of the reign of Her present Majesty Queen Victoria, entitled "An act in amendment of an act made and passed in the tenth year of the reign of Her present Majesty entitled "An act for the regulation of Benefit Building Societies" and the act 29th Victoria to revive and continue the same become vested in "The Saint John Building Society."

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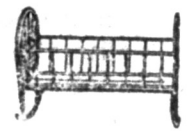
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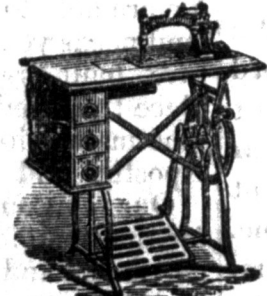
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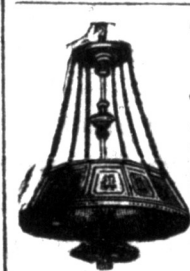
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