

equanimity with which the Latter-day Saints contemplate these singular proceedings, and the full confidence they exhibit in the ultimate triumph of justice and right. There is no need for excitement, and no cause for a single gloomy feeling. God is over all, this is His work, He will take care of His own, and while all men must be left free to carry out the purposes of their hearts, so far as Divine control is concerned, the issues of all human action are in His hands, and whatever may be the result it will be right and for the best good of those who serve Him and put their trust in Him.

WHAT IS THE REASON?

THE municipal authorities seem to have considerable difficulty in placing the city bonds upon the market, or rather in getting bidders for them. What is the matter? Heretofore, while the People's Party officials were at the helm, the bonds were in great demand. Many inquiries are being made as to the reason of the change in the feelings of bankers and financiers as to this matter.

Is the fact that six of the so-called Councilors were not elected, that they are occupying places that belong to the legal claimants, as twice decided by the Courts, one potent reason why the bonds do not go off? Are the financiers of the city dubious about the powers of a semi bogus body to mortgage the municipality?

There is some great obstacle in the way. The city authorities are reticent. Any discussion of the matter is choked off. And any questions in relation to it are met with black or blank looks.

Will the elected Councilors rise and explain? The public are anxious to know why the city's credit seems to have fallen into disrepute since "Liberal" rule has been inaugurated?

SACRIFICES OF THE MOSAIC LAW.

IN ALL ancient systems of religion, sacrifices formed an essential part. The ceremonial law of Moses directed the worship of the people, and its essence consisted of directions as to what to offer and how, in order that the sacrifices might be acceptable to the Lord. Such directions are scattered all over the Pentateuch.

It may be difficult to perceive the spiritual application of many of the ceremonies, connected with this form of worship; but the student should always bear in mind that every ceremony was intended to convey a spiritual lesson in regard to coming dispensa-

tions. The importance of the subject now under consideration lies in the fact that these ceremonies are the first rudiments of theological knowledge, without which many higher truths cannot be comprehended. All religious ceremonies instituted by God (those of our own dispensation not excepted) have this object in view, to guide the worshipers to the right understanding of spiritual truths.

The sacrifices offered under the Mosaic Law were the following: Burnt-offerings, thank-offerings, sin-offerings, trespass-offerings and meat and drink-offerings.

The burnt-offerings consisted in the immolation of male animals, either sheep or goats or turtle doves. The animal was to be without blemish. It was slain on the north side of the altar by the officiating priest, who then deprived the victim of the skin and washed it well in clean water. The altar was sprinkled with the blood. The offerer cut the animal to pieces and laid each piece on the fire until the whole was consumed. The altar was placed at the door of the tabernacle and the priests had a fire continually burning on the altar.

The design of this sacrifice was to typify the atonement (Lev. i. 4). It was offered daily in behalf of the whole people, every morning and every evening, and it constituted one of the great features of the celebration of the day of atonement as well as of the three yearly festivals. (Lev. xvi. 3.)

Private persons who had become unclean (Lev. xii. 6-8; xv. 1-15), lepers, Nazarites, etc., were to bring this symbol of the atonement before the Lord, and in later times, according to Josephus, even the heathen presented them.

The thank-offerings were materially different from the preceding. They consisted of animals from either the herd or the flock. The offerer was to lay his hands upon the victim and kill it on the south side of the altar. The blood was sprinkled round the altar, the fat, the kidneys and the caul were consumed in the fire. The breast and shoulder were "waved" before the Lord and given to the priests, His representatives, and the remainder was used for a sacrificial feast, a type of the Lord's Supper (1 Cor. x. 18), and no doubt also of the great "marriage feast of the Lamb." These offerings were always presented as an expression of gratitude or in fulfilment of a vow (Numb. vi. 3). They are also called peace-offerings, and were intended to express that the offerer enjoyed peace because he was reconciled to God.

The sin offerings were presented as an atonement for any sin committed in

ignorance. They were of various kinds. A priest who had sinned was to present a young bullock without blemish. A male kid of the goats was the sacrifice prescribed for a "ruler," and a female kid, for any of the common people. A bullock was to be sacrificed for the whole people if they inadvertently sinned and repented.

The victim was brought to the door of the tabernacle and the sinner laid his hands upon the animal, as if to confer his sin and its consequences upon this substitute. When the sacrifice was brought for the whole people, the Elders laid their hands on the victim which was then killed. The priest took the blood, dipped his finger therein and sprinkled it seven times before the veil of the sanctuary. Part of the blood was then put on the corners of the altar of sweet incense which stood in the first compartment of the tabernacle. The rest of the blood was poured out at the foot of the altar of burnt-offering, which was placed opposite the entrance of the tabernacle in the court. All the fat of the animal and the kidneys and the caul were thrown on the fire on the altar of the burnt-offering. The rest of the animal, the head, legs, skin and everything was to be carried away outside the camp and consumed by fire (Lev. iv. 25-30). The ceremonies with which this sacrifice was offered on the great day of atonement must, to the people of that day, have been exceedingly impressive. They set forth the work of our Lord in His atonement in a clear and comprehensive form.

The trespass-offerings do not differ, materially from sin-offerings. Commentators seem to have had much difficulty in understanding the real nature of this kind of sacrifices. It seems, however, that certain cases required both a burnt-offering and a sin-offering, and that these two sacrifices when combined into one are called trespass-offerings. The passages are Lev. vii 1-10; Numb. vi 12, 14; Lev. xiv 12, 19; Lev. xix 20-22. Compare Ezra x. 19.

When a man knew of the commitment of sin in others and he did not reveal it, he was considered a partaker of the sin and held guilty. A trespass offering was prescribed for this kind of offense. So also when anybody had become unclean by touching a dead body or something unclean. In such cases, he had to purify himself and then present a sacrifice. This kind of offering was also required as an atonement for lying or for swearing falsely, or for deceiving a man concerning anything that had been entrusted to one's care.

Meat and drink-offerings always ac-