

Sunday Reading.

know that my Redeemer liveth. (Jon xix. 26.)

O! blessed thought, the joy of all my life; Comfort in sorrow, peace 'mid storm and strife;

Hopes in distress, a balm for every pain—"I know that my Redeemer lives again."

The Lamb of God was sacrificed for me, And bare my load of sin upon the Tree. Now—that He may complete His work of love—

I know that my Redeemer lives above.

He died—He rose—He now for ever lives! O! what sweet peace this truth triumphant gives!

In grateful praise I'll sing the joyous strain, "I know that my Redeemer lives again."

He lives to intercede for men below, The great High Priest who all our thoughts doth know; Tempted and tried, to Him I trusting fly: I know that my Redeemer lives on high.

When to the Valley of Death's shade I come, This thought shall whisper of th' Eternal Home;

This resurrection hope my joy shall be—"I know that my Redeemer lives for me." Bristol. E. G. SARGENT.

Elim.

BY REV. J. E. MARTIN.

"And they came to Elim where there were twelve wells of water, and threescore and ten palm trees:—Exodus xv. 27.

This was the second resting-place of the children of Israel after the crossing of the Red Sea. The first halting-place was by the bitter waters of Marah, where the people broke out into freful murmurings against the Lord and his servant Moses. Elim, however, presented a most delightful contrast with Marah: there was a plentiful supply of good water, and a most refreshing resting-place beneath the shade of the palm grove about the well. This varied experience of Israel may remind us of the mingled sunshine and shadow of our pilgrim path. Sometimes we come to a Marah, sometimes to an Elim; let us learn not to make too much of these incidents by the way. Let us not mourn and fret at Marah. It will not always be thus: it is better on before, and the sun will shine upon us to-morrow, although to-day it may be hidden by the clouds. And let us not be too much lifted up at Elim; like Israel, we only encamp for a season in its pleasant vale, and soon shall have to move forward again.

We can easily comprehend what joy must have filled the hearts of these Israelites when, wearily plodding their way over the burning sands and in full glare of the scorching sun, they came in view of this beautiful oasis. How welcome the shade! how refreshing the waters! how their hearts must have gone up in thankfulness to God as they saw the cloudy pillar indicating the chosen resting-place! Like them, we are on pilgrimage; and though we have no kind of sympathy with those who would call this fair world a waste howling wilderness, yet still the fact remains that in contact with the world, and our mingling with our fellow men, we find little that is calculated to aid us spiritually, while we certainly meet with much that tends to weaken and discourage our souls. Our Heavenly Father has not been unmindful of us in this respect. He knoweth our frame and pitieth our weakness, and has provided oases in the desert where, like Israel at Elim, we may pause and gather strength. Bunyan, in his matchless allegory, speaks of his pilgrim resting by the way, now at Interpreter's House, now at the Palace Beautiful, and now with the shepherds on the D-lectable Mountains; and I doubt not that we can look back upon many such spots in our pilgrim path where the Lord has caused us to dwell in quiet resting places. I wish to direct your attention to a few of these Elims provided for us by our Father's gracious care.

I. The Sabbath is an Elim. The Saviour said, "The Sabbath was made for man," and we reply, "Verily, it fits him well." Thank God that amid all the anxious care and worrying bustle of life, this one day is preserved to us. We are worldly indeed now, far too much engrossed and cumbered with the cares and ambitions of life; but what we should be without the restraining influence of the Sabbath we tremble to

think. It stands a constant rebuke to man's worldliness, a constant memorial of his highest duties and deepest obligations. To the Christian man there is something soothing in the very atmosphere of the Sabbath. I doubt not that you have passed through the city in the midst of the day's business. Almost stunned by the noise and bustle of the crowded street, you have turned aside to rest for a few minutes in St. Paul's Cathedral. As you entered the door it was as though you passed into another world, and while you sat and enjoyed the refreshing coolness and listened to the organ's solemn strains, your spirit seemed to drink in peace and quiet. Such is the Sabbath among the days of the week. As we enter upon it we seem to breathe a different atmosphere, and as its tranquil hours pass by our anxious hearts are soothed within us, and we gather strength for the onward way. Long may this blessed day be preserved to us. May God frustrate the efforts of those who are seeking to degrade the holiday into a holiday; who desire to turn it aside from its true purposes of rest and worship, and make it a mere day of pleasure and riot. Surely it is the duty of every Christian to endeavour to preserve this precious gift of God from the encroachment of designing men, and to extend its boons to those who at present are denied their enjoyment. Let us thank God for this Elim, and pray that it may ever be to us a resting-place in the wilderness.

II. The public services of the sanctuary are an Elim. We have sometimes seen chapels called by this name, and I think it would be difficult to find a more appropriate one. This is what our houses of prayer should be to those who frequent them, and what they surely will be to those who come to them in the true spirit of worship. The worshipper from force of habit, indeed will not so esteem the services of the sanctuary. Those who, Doeg-like, are "detained before the Lord," will exclaim, "what a weariness it is," and will anxiously await the moment that will set them free from an uncongenial employment. But the spiritual worshipper will be of quite another mind. To these hours of worship he will look forward with eager expectation, and when they are past his memory will dwell upon them with many a gladdening and inspiring recollection. He will be of the same mind with good Dr. Watts—

One day amidst the place Where my dear Lord hath been, Is sweeter than ten thousand days Of pleasurable sin.

Let us thankfully use this Elim for the refreshment of our souls, and not slight it by neglecting the assembling of ourselves together, as the manner of some is.

III. The fellowship of believers is an Elim. Every man naturally seeks the society in which he finds the greatest sympathy with the purposes and objects which are dearest to his own heart. The man of business is most at home with those who can speak about the rise and fall of the markets and the prospects of commerce. The politician seeks the company of those who can debate the questions of the day, and discuss the policy of governments. And the Christian is no exception to this rule. We read that Peter and John, being let go from the council of the Jews, "went to their own company"; and it is so with every true Christian. By business or other ties he may be detained in the world, but glad above measure will he be when he is able to turn to the society of his fellow-believers. It is to be feared that we do not know enough of the "fellowship of saints." Social distinctions and pride of station make their influence felt in the church as well as in the world, and tend to keep us one from another to the spiritual impoverishment of the whole body. He who haughtily stands aloof from his brethren in Christ will certainly lose by his folly. James Harvey received some of his best spiritual teaching from a poor ploughman, and many of the poor of this world are chosen rich in faith and could impart much that would be useful to their so-called "wealthier" brethren. Let us often halt in the shade of this Elim.

IV. The house of private prayer is an Elim. Here it is we find the true oasis after all. The Sabbath rest is

sweet, the sanctuary services are refreshing, the fellowship of Christian brethren is helpful, and yet these means only truly help us in the exact proportion in which they enable us to realize the presence of the Lord. From Him alone our true help cometh, and thank God we may have fellowship with Him not only on the Sabbath but at any time, not only in the sanctuary but everywhere, not only in the company of our fellow-disciples but in solitude. Above all, then, let us seek to refresh ourselves in this Elim of communion, so shall we prove the promise true. "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary, and they shall walk and not faint."

Are you in trial and heaviness, fainting because of the difficulties of the way? Look around you with the eyes of faith, and soon shall you see some Elim smiling in the midst of the thirsty wilderness. Then hasten forward, weary pilgrim, and rest thyself where the palm trees cast their shade, and the springs send forth their refreshing waters.

"Behold I stand at the Door." (Rev. iii. 20.)

BY REV. NEWMAN HALL.

Synopsis of a sermon preached in St. James-st. Methodist church, Montreal, during his recent visit to that city.

"Behold," the Doctor repeated. Something extraordinary was to be seen. A man standing at the door knocking. What an expression of gentleness, tenderness, meekness and peace with dignity was on his face as he stood with right hand uplifted, showing the scar of a wound, knocking. But who knocks? the Doctor asks. One of wondrous distinction? Some angel from heaven? He who is knocking and knocking is the Lord of Lords. But at whose door does he knock? At the door of man, his creature. One who has merited his righteous indignation. Great patience is shown in this act. 'Behold I stand at the door.' Man often knocks and passes on. Jesus remains, has stood since our childhood. Why this condescension and patience? Because of his great love, and the Christ here represented is both Christ and the Father. There are various kinds of knocks. The emphatic, the business, the postman's and the friend's knock. Christ's knock is a varied one, sometime loud and thundering, demanding attention, at others suppliant. The imperative knock is heard when we remember the righteous words we learned in our childhood, by the loss of friends or property. Oh, how often that still small voice speaks. Suppose a friend knocked at your door and you looked through the window, and although you knew that he was a good friend you did not want to see him just then. But suppose he saw you look out, and afterwards you did not let him in, how long would the friendship last? And thus you treat Jesus. It is an emphatic knock. His heart is in it and he seems to say: Open the door, I am thy friend. There are times when you know that Christ knocks, when you feel a thrill with it.

Then in regard to the purpose of the knock. The first is to rouse attention. How we sometimes forget the chief beauty and privilege of life, seeking and serving God; perhaps business occupies us, perhaps pleasure. Some among us are asleep, indifferent, with no desire for nor antipathy to Christ. They are comfortable. And some again deliberately indulge in sin. Many do not like arousing. "They don't like to go to certain churches." "The preacher frightens one," they say. "Some preachers do not use such hard words." They are thoroughly asleep, but Christ continues to knock. The second object is that he might excite our desire. There is a knock of an unusual kind. Why so emphatic. Has he some particular news? Is he some dear friend? Jesus wishes to remind us of our sin or awaken fear because he is our Landlord. But may not the awakened hope? There is no real happiness until we accept Christ or banish him utterly, so that in admitting Christ we gain. He knocks that we may open. He might break into a man's heart, but he wishes it to be opened from the inside. He stands at the most sinful door—any

one, unknown to man, with no friends in the world. Jesus calls for you. Behold, I stand at the door and knock."

And now the result of the knocking. The first is entrance, I will come in unto him. This is essential to salvation. Jesus may be standing on the doorstep, but he must come inside. He is not waiting till the room is swept and garnished, till the furniture is properly arranged. We shall never get anything fit for his reception till he makes it so himself. And when Christ enters he enters as a dear friend, to enter into friendly and loving intercourse, and he will give you rest.—Montreal Star.

When we shall climb the shining steeps of heaven, and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more, than for not having given us everything for which we ask him here on earth.—Dr. J. A. Broadus.

Of all the trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts the soft and patient lamb; of all the fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor in the sturdy oak, nor in the spreading palm, but in a bush, a humble, slender, abject shrub; as if he would, by these elections, check the conceived arrogance of man.—Owen Felham.

"A Coffin, but no Hearse."

"A Coffin, but no Hearse," was the heading of a local paragraph in a late number of the Baltimore American, which told the sad story of a dead baby of a drunken father and a broken-hearted mother. Penniless, the mother waited by the dead body of her child, while the father went forth to borrow money to provide for its burial. Returning with seventeen dollars, yielding to the clamor of appetite, and unmindful of the dead baby, he spends the money for drink, curses the stricken wife and mother, and tells her to get the baby buried as best she could, and leaves her to ride in a wagon with the corpse to the Holy Cross Cemetery, where it was interred. Thus are men transformed through the agency of strong drink into cruel, heartless monsters! And the saloon-keeper does not hesitate even to take the money borrowed for the burial of the dead baby! And the government legalizes the dreadful business for a paltry fee!

The Christian Messenger.

Bible Lessons for 1884.

FOURTH QUARTER.

Lesson IV.—OCTOBER 26, 1884.

THE TEMPLE BUILT.

1 Kings vi. 1-14.

COMMIT TO MEMORY: Vs. 11-13.

GOLDEN TEXT.—"Mine house shall be called a house of prayer."—Isa. lvi. 7.

DAILY HOME READINGS.

M. Offerings for Building the Temple. 1 Chron. xxix.

T. The Lesson.

W. Parallel Account. 2 Chron. ii. iv.

T. Delight in the Lord's House. Ps. lxxxiv.

F. Building the Second Temple. Ezra iii. 10-13.

S. Christ's Presentation in the Temple. Luke ii. 27-38.

S. Christ Purifying the Temple. John ii. 13-21.

ANALYSIS.—I. The Temple and its Appointments, Vs. 1-10. II. The Divine Occupant, Vs. 11-14.

QUESTIONS.—Who collected materials for the Temple? After what pattern was the Temple built? What was its site?

Vs. 1-10.—Give the dates of the first verse, designating the time of beginning the Temple? What were the dimensions of the Temple proper? How did this correspond with the size of the Tabernacle? Into what compartments was it divided? Give the size of the porch before the Temple. How was the Temple ventilated? What was the roofing of the Temple? Of what was this Temple a type?

Vs. 11-14.—What message came from the Lord to Solomon? Upon what was the fulfillment of the promises to David conditioned? What were those promises?

Lesson Provisions.—Where, in this lesson, do we find—1. The importance of careful preparation for the Lord's work? 2. The importance of promptly beginning it? 3. Of executing it with exactness and reverent spirit? 4. Of carrying it to a successful end? 5. The need of an indwelling Christ in our hearts, as the Lord's Temples?

David had collected a vast amount of material for the construction of the Temple, and he gave a solemn charge to Solomon to engage in the work. The time had now arrived for the great event which should make Jerusalem the religious centre of Israel. The plan of the Temple was, in its principal parts, as in the case of the Tabernacle, after the pattern shown to Moses by the Lord on the Mount. There were architectural additions, however, which cannot now be fully known. The site of the Temple was the threshing-floor of Araunah, which David bought of the owner, and where he had offered sacrifices for the staying of the plague, as recounted in Lesson VIII., of the Third Quarter. The erection of the Temple began in the spring of 1012 B. C., and was completed in seven and a half years, i. e., in the fall of 1005 B. C.

NOTES.—Vs. 1, 2.—In the four hundred and eightieth year after, etc. The date of the exodus of Israel from Egypt is put at 1491 B. C., in the received chronology, although, according to Smith's Bible Dictionary, a preponderance of evidence is in favor of 1652 B. C. The date of commencing to build the Temple is, therefore, in the received chronology, 1012 B. C. That more than four centuries should transpire after their entering Palestine before a building should be erected which should fix and localize their worship, shows the unsettled condition of the nation, and how difficult it was for them to exchange their nomadic habits for those suitable for a permanent possession. Zif: meaning brightness, an appropriate name for the months of April-May, in which the flowers burst forth into beauty. Second month. The month Abib, or Nisan, being the first. See Exodus xii. 2. The house of the Lord. The Temple was the house of the Lord, in a very special manner. He gave the order to build it, was its architect, and was to dwell in it, receiving the worship of the people there. The house . . . the length thereof. The dimensions of the main building, or Temple proper, exclusive of the porches and courts, are here given. Three score cubits. Reckoning the cubits at eighteen inches, the length was 90 feet, the breadth 30 feet, and the height 45 feet, or just half the length. It will be seen that these measurements are exactly double those of the Tabernacle. See Exodus xxiv. 15-23.

Vs. 3.—This verse gives the dimensions of the porch before the Temple. This was the vestibule, or entrance-way, into the Temple. It extended out 10 cubits, or 15 feet, here called the breadth, but which we should call the length. It extended across the whole front, and was, therefore, 20 cubits, or 30 feet wide, or, as it is expressed in this verse, in length. It was formed by simply prolonging the side walls of the Temple 10 cubits, or 15 feet, and possibly the roof. In 2 Chron. iii. 4, the height of this porch is given as 120 cubits, or 180 feet, i. e., four times the height of the main building. This would, with the two splendid brazen pillars, Boaz and Jachin, and with the ornamentation everywhere lavished upon the Temple, have given a magnificent front. Yet the height of the porch seems to us out of proportion to the height of the main building; and some doubt the correctness of the figures given in the Book of Chronicles. The main building was divided, as in the case of the Tabernacle, into the Holy Place, and the Most Holy Place, or Holy of Holies,—a thick curtain of blue, purple, and crimson, on a white ground of the finest linen, and covered with figures of the cherubim, together with doors of olive wood, separating the two compartments.

Vs. 4-6.—Windows of narrow lights. These were closed or fixed lattices for ventilation, placed high in the walls above the chambers spoken of in verse 5. Against the wall of the house . . . chambers. Around the outer wall of the Temple building, on the sides and rear, i. e., the north, south, and west sides, chambers, either for store-rooms or for bed-rooms for the priests, were built. These were built against the walls, both of the Temple, or Holy Place, and of the oracle, or Most Holy Place. The sanctity of the Temple was preserved by their being outside. There were three stories of them, perched against, and supported by, abutments in the wall. The abutment supporting the lower tier of chambers projected a cubit farther than in the second story, and two cubits farther than in the third story. Hence the lower rooms were one cubit narrower than those of the

second story, and two cubits narrower than those of the third. The lowest chambers were five cubits broad, the middle, six, and the upper, seven cubits broad. The wall, which was very thick at the bottom, was one cubit less in thickness at the height of each story of chambers. The beams should not be fastened, etc. So securely did the chambers rest upon the projecting ledges in the wall, or narrowed rests, that they did not need to be fastened with beams in the walls. There was an obvious impropriety in putting timbers into the walls of the sacred edifice. Above these chambers were still five cubits of wall, in which the windows were set.

Vs. 7.—Stone made ready, etc. This shows the spirit of reverence inspiring the work. The sacredness must not be disturbed by clanging hammers. It was also symbolic of the quiet preparation here of the stones for Christ's Temple in the heavenly world. Thus quietly is the church of our Lord extending itself.

Vs. 8.—This verse explains how the chambers in the second and third stories were reached and entered. It was through a door in the right (south) side of the house, and by a winding stair-case. The door was in the outer wall of the building.

Vs. 9, 10.—Covered the house, etc. Nothing is said as to the form of the roof, whether flat, like the most of Oriental buildings, or sloping, like the roof of the Tabernacle. It was made of boards of cedar, a very durable wood. He built chambers, as described in verse 6.

Vs. 11-14.—If thou wilt walk in my statutes. Not even this splendid and costly Temple could be accepted in place of obedience. It would be of no worth if there were not pious hearts to offer sacrifice and praise. I will perform my word, etc. These promises were that David should be succeeded by one of his sons, which was already fulfilled; that the kingdom should not depart from his house; that Israel should be blessed, and should not be afflicted as beforetime. See 2 Sam. vii. 12; Psalm cxxii. 12; 2 Sam. vii. 10. These last two promises were conditioned upon his faithfulness to God's commands. I will dwell among, etc. As he dwelt among his people in this Tabernacle, so would he make his abode in the Temple, and manifest himself there.

SUGGESTED LESSONS.

Each of us has a task given us of the Lord as definite, and perhaps as important, as the work for which Solomon was designated. Solomon began to do his work, and finished it. How about our work?

As Solomon was sustained by the promises of God, in his work, so may we rest on the "exceeding great and precious promises," which insure success to faithful laborers.

Solomon's Temple exists no more. "But ye are the Temple of God," says the apostle to Christians.

The Lesson for the younger Ones.

Picture the building of the Temple. The huge blocks of stone lying around, or being with great care laid in place; the great timbers of cedar wood. All the wood-work was covered over with gold. Tell about the noise and confusion which are generally around a new building—the rubbing and chiseling of stone, the hammering of nails, pounding, sawing, planing, etc. None of those noises were heard around the Temple; inch by inch, foot by foot, the building rose noiselessly. Ask how this could be; and, if they do not know, tell of the cutting, smoothing, and fitting that went on away up in the forests, so that there need not be heard any sound of axe, or any tool of iron, around the house of the Lord.

Compare the Temple in size with the room in which you are, or with your own church. It was about ninety feet long, thirty feet broad, and forty-five feet high. It was so magnificent, and cost so much, on account of the huge stones, which are still wonderful, and because inside and out the wood was carved so beautifully, and laid all over with gold, and even with jewels. If the Lord thought it worth while that it should be so beautiful, and if David, Solomon, and the people, thought it worth while to give so much time, work, and money for it, how ought we to act when we are in any one of God's houses?—Abridged from the Baptist Teacher.

A Hebrew synagogue in Philadelphia has allowed women to vote for a rabbi and gives them equal privileges with the male members except holding office.

The heart of a Greenland whale is a yard in diameter.