Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson VI. Nov. 8. 1 Kings 8: 54-63.

THE TEMPLE DEDICATED.

Read 1 Kings 8: 1-66. Commit Verses 62,63.

GOLDEN TEXT.

"The Lord is in his holy temple: let all the earth keep silence before him." —Hab. 2: 20.

EXPLANATORY.

I. The Temple as a Place of Worship. First, The Courts. The area of the present enclosure is about 35 acres. But "on the northeast upwards of seven acres appear to have been added 1000 years later. Josephus also ascribes to Herod the honor of having doubled the extent of the original enclosure when he rebuilt the temple (20 B. C). Probably, therefore, the platform constructed by Solomon's engineers was an area of about 12 acres, or a quadrangle of 900 feet by 600. There were two courts (2 Chron. 33: 5). The outer court was surrounded by a wall partly of stone, partly of cedar; on the eastern border was a cloister or colonnade. This court was adorned with trees, and free to all the people. Within this quadrangle was a smaller court, the court of the priests, on the highest ridge of the hill, enclosing the temple, and the great brazen altar, and brazen sea, and the lavers.

In the inner court were the great brazen altar of sacrifice, 16 feet high and 30 feet square, in sight of all the worshippers of the outer court, and the molten or brazen sea (see last lesson), supported by 12 huge brazen oxen, each 7½ feet high.

The outer court was for the worshippers, who were intended to exercise the feelings suggested and symbolised by the ceremonies going on visibly in the court or unseen in the Temple proper.

Practical Suggestions. It will be noted that there is a gradual progression in the religious life set before the people by the Temple arrangements, as a great object lesson. From the outer court, where all may come, we rise to the court of the priests and Levites devoted to the service of God. Here are the symbols of sacrifice for sin, consecration, and purification, without which no one can proceed further. Next comes the Poreh, then the Holy Place, of prayer, and spiritual food, and light, and last of all the Holy of Holies, where God's abiding presence is, the holy covenant of mercy, and the perfect law. The Court is a place where all can come, saints and sinners, Israelites and Gentiles. Here the whole world is invited, and they then begin to come under the influences which drew them to the true God and pure religion. Our congregations and public meetings are the outer courts of religion.

II. The Object of the Temple. The first object was worship.

"In its broadest idea, the Temple brought before the soul of every thoughtful Israelite the three great beliefs, (1) that God deigned to dwell in the midst of his people; (2) that, in his infinite mercy and condescension, he admitted a reciprocity between himself and his human children; and (3) that the most absolute expression of his will was the moral law, obedience to which was the condition of heavenly favor and earthly happiness."

Another object was the binding together of the nation. Unity of worship would tend to political unity.

III. The Dedication Ceremonies.—The dedication was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days of Jewish history:—

Not only were the "elders of Israel, the heads of the tribes, and the chief of the fathers" summoned, but "all the men of Israel assembled themselves" (1 Kings 8: 1, 2). "It is an enormous concourse that is gathered in and about the holy city. We must not think of the heads of the tribes alone; it is a nation keeps festival today. And such a nation, with such a history! And its glory culminates today in the dedication of its temple.

IV. Solomon's Prayer of Dedication. —Near the great brazen altar Solomon had erected a platform of bronze, 7½ feet square and 4½ feet high (2 Chron. 6: 13), where he could be seen and heard by all the people in the courts of the Temple; standing before them in his gorgeous robes, he first made a solemn address to the assembled peoples who stood reverently before him; then, instead of the usual standing posture in devotion, he knelt down,—the first instance in Scripture of this attitude,—and stretching out his hands towards heaven, uttered a prayer of almost unequaled sublimity.

V. Solomon's Benediction.—Vs. 54-61. After his prayer Solomon stood again before the people and expressed his good desires for them. It was a sermon and a prayer united. It was a high ideal set before the people ever to be remembered as that toward which they should strive.

56. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised": a distinct reference to Deuteronomy 12: 9, 10 (cf. 3: 20), where we read that when the Lord should have given rest to Israel, then a place for sacrifice, etc., should be appointed (v. 11). "Promised by the hand of Moses": The rest referred to above: peace, prosperity, victory over enemies, the presence of God (Lev. 26: 3-13; Deut. 28: 1-14); and the whole extent of territory promised in Joshua 1: 3, 4; see 2 Chronicles 9: 26. In no place is there such assurance and experience of promises fulfilled as in the house of God.

Feeding on the Promises. The best things in life are but dimly seen and partly known. The promises are the assurance that the faintly seen stars are mighty worlds of light; that the waves at our feet flow from a fathomless and measureless ocean. The promises enlarge the soul, turn the heart toward God, exalt our ideals, fill us with cheer and hope, broaden our vision. The soul grows rich and strong by feeding in the green pastures of God's promises.

57. "The Lord our God be with us, as he was with our fathers." The visible proof of this was in the glory which then filled the Temple as it had in former days filled the tabernacle. God's presence includes all other blessings, for he is the source of all, and in God's house is the special manifestation of his presence.

58. "That he may incline our hearts. God is the "source of all life and action, physical and spiritual, and of that free responsibility of man which is the ultimate truth of the inner human consciousness. God 'inclines the heart' and yet the heart must yield itself." We need continued help "to will" as "to do" of God's good pleasure (Phil. 2: 13). This help especially comes to us in the services of God's house; and the influence of the church and its services is measureless toward helping men "to walk in all his ways, and to keep his . . . statutes." A revival of true religion is always a revival of morality; and there is no time when it is so easy and so natural to do right as when under strong religious influences. "His judgments." His decisions as to what is right; his law.

59. "Let these my words": the words of his prayer in the previous portion of this chapter. "Be nigh unto the Lord": be a perpetual prayer, always heard and answered. "That he maintain the cause of his servant": guide him, protect him, watch over him.

60. "That all the people of the earth may know." Israel was not made and kept a people of God for their own sake alone, but as the best way of proclaiming the true God to all nations. Their prosperity and wealth, their victories, the wisdom and glory of their king were all as a hill on which the knowledge of the true God was placed that it might be seen far and wide. Every living and growing religion, whether in the individual heart or in the church, is a missionary religion. The house of God is the source of missionary impulse.

61. "Let your heart therefore be perfect with the Lord." Although Solomon was better at preaching than at practising his own precepts (1 Kings 11: 4), yet in his kingdom he saw clearly that every good he had hoped for his people depended on sincere heart-deep obedience and love. The more true religion in the nation, the more of every good. God cannot give to a disobedient people the blessings of obedience. "As at that day." He hoped they would not backslide from the feelings and resolves they were making under these powerful religious influences.

VI. The Answer to the Prayer.—See 2 Chronicles 7: 1-22; 1 Kings 9: 1-9. As the king concluded, the cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices (2 Chron. 7: 1); the priests stood without, awe-struck by the insupportable splendor; the whole people fell upon their faces, and worshiped and praised the Lord, "For he is good, and his mercy is forever."

VII. The Festival.—Vs. 62, 63. The Feast of Tabernacles was held as usual for seven days; but in this case the festival continued for fourteen days,—seven before the feast, and the seven of the feast, with two additional days, for the people were not dismissed till the twenty-third day (1 Kings 8: 65, 66; 2 Chron. 7: 9, 10).

63. "Two and twenty thousand oxen," etc. These were peace offerings, and were mostly eaten by the people. The vast numbers of people required a large amount of food. See on Lesson II. of this quarter.

WHY THEY DON'T GO.

Burdette hits many a nail on the head. How like human excuses are the following:

"So you are not going to church this morning, my son?"

"Ah, yes; I see. "The music is not good,' that's a pity. That's what you go to church for, to hear the music we demand."

"'And the pews are not comfortable.' That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath."

"'The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath.' This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and there are no conveyances on the road of any description, I wonder how some of us are to get there."

"'And the sermon is so long always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your eye-lids for two miles and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'" Ah, my boy! you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you don't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right."—Religious Herald.

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Only the pure shall see Thee as Thou art,
And shall endure.
—Christina Rossetti.

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The Young People.

Editors: Rev. E. B. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

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Prayer Meeting Topics for Nov. 1st.

B. Y. P. U. Topic.—"Becoming as Little Children."—Luke 18: 15-17; Matt. 11: 25, 26.

C. E. Topic.—"The Blessedness of Entire Surrender to God."—John 15: 1-10.

B. Y. P. U. Daily Bible Readings. (Baptist Union.)

Monday, Nov. 2. Psalm 26. Come in, examine me, O Lord (vs. 2). Compare Zech. 13: 9.

Tuesday, Nov. 3. Psalm 27. Wait, I say, on the Lord (vs. 14). Compare Isa. 25: 9.

Wednesday, Nov. 4. Psalm 28. The power of that hand (vs. 4, 5). Compare Ps. 31: 15.

Thursday, Nov. 5. Psalm 29. The voice with the hand (vs. 11). Compare Ps. 28: 8, 9.

Friday, Nov. 6. Psalm 30. The hand that girds with gladness (vs. 11). Compare Isa. 61: 3.

Saturday, Nov. 7. Psalm 31. The hand into which I can commit my spirit (vs. 5). Compare Acts 7: 59.

Becoming as Little Children.

We are never to grow beyond the child in spirit in the christian life. Notable christians are child like. We are not to be babes in Christ. The scriptures condemn the Corinthians for being in that state. It is the strength of the child life, not its weakness that we are to seek.

1. *The child is humble.* pride has but a little place in the child's heart. The child of the prince will play with the beggar. The Christ spirit is humble. He made himself of no reputation. He did not court the favor of the great, neither did he neglect them. Pride is the froth of little minds. If you wish to be great, says St. Augustine, then begin by being little. This is but another way of putting what the great teacher said, He that humbleth himself shall be exalted.

2. *The child is imitative.* We all notice this. Why do they grow like their surroundings. A child fifteen months old will tell somewhat of the home life. That trait is to be strong in the christian. The apostolic exhortation is be ye imitators of God. We must plant our feet where Jesus placed his. Follow me is his command. The Rulers took knowledge of the two apostles that they had been with Jesus. They acted like Him. What did Jesus do should be a constant thought.

3. *The child is pure in its thoughts.* It is not without natural depravity, but we often speak of its innocence. The christian is to be holy. The age and the Book both demand it. Sin is not to have dominion over us. Our lives are to be so clean that they will show that Jesus has washed us. The saloon, the gambling den, the shady transaction, these have generally no attraction for the child. Should they have for God's child. This pure spirit will clothe us with strong armour, and make powerful witnesses to the grace and power of God.

4. *The child spirit is one of trust.* The little one has not learned to suspect the world. The most perfect examples of faith have been given in the child life. With the mother near the darkness is light. A like trust should be in every christians heart. Faith is the seed of the graces. Have it and the God who can see blemishes as none other can, is well pleased. Nothing reaches so far into Heaven as faith. It twines itself around the throne of the King. It is the heart's best petition.

A meeting is oftimes made or marred by the way the half hour before it begins is spent. Fill it with frivolity and when you step into the social service you will be out of harmony with the spirit of the gathering. Every young christian should aim to be a little while alone with God. Face others after facing God. This gives the burning heart and the shining face.

Study up the subject before you come together. It is a bad business to come to the B. Y. P. U. room not knowing what the subject is when you have a topic card at home. It does not argue well for your helpfulness that night. You may fall back on the remarks that you made last week, but the Lord wants to work through something fresh. God will not bess the idler. "*Study* to show thyself approved unto God."

Has your society reported itself. Mr. President call your secretary to order. Put a show window into your establishment. Don't keep your good things to yourself. Next week we want a few lines from *your* corner of the vineyard.

Let us not in the enthusiasm of the opening of the culture classes forget the supreme object that we have in view. There is a danger that we will get so taken up with the studies before us that we shall fail to remember that our chief work is to go forth into the highways and hedges and compel them to come to the feast. The study of Christ and his teachings ought to be conducive to a soul-saving work. The one who came to "seek and to save the lost" is the one to inflame us with a like passion.

Let our young christians be *prompt* in their testimonies. The last quarter of an hour is the poorest time to speak. A meeting that flickers and flares at the first is very liable to end in darkness. God never bids us to perform duties by and by. The devil oftimes conquers the christian for forty-five minutes in the hour. A few words at first from a warm heart will do more good than a speech called forth by the leader attempting to rise to close the meeting. The reluctant testimony has little power on the hearts of others.

The Baptist Year Book, as it comes from the press, brings to us a complete record of the sessions of the Maritime Union since its organization. Besides this, on pp 200-202, is a statistical report of all of our societies for last year, prepared by Rev. F. H. Beals. I am sure all will hail with delight this new departure, for heretofore only the limited members privileged to be present at our annual gatherings could know in detail what business was being transacted. now each society can possess one or more records of our work for itself.

While classes, new and old, are being formed in the Sacred Literature Course, cannot a large number of us take *all* three of the courses? Each course represents important essentials to a well balanced christian life. The average time required to take the *three* courses is estimated at only *twenty minutes* each day. Determine to take them, if possible. Could these twenty spare minutes be better employed? Let us aim for a symmetrical development of our knowledge of the Bible, of missions and of christian doctrine.

There may be some one near you who *cannot* take the Baptist Union for him or herself. Will you not do what you can to help that one to enjoy the feast we enjoy in the C. C. C. in whatever way may seem most practicable? I know of instances where two and three families have pursued these courses from a single paper. Let each aim to be helpful to some who cannot help themselves.

As you enter upon these courses again ever keep in view our motto, "We study to serve." *Your* own better equipment for the Master's service should be your chief aim just now. Some of the "collateral readings" of the S. L. Course are from *Stevens and Burton's* "Harmony of the Gospels," (which is the text book "in course" at McMas er University) and which is a valuable aid to the New Testament student. If you cannot secure one for yourself each class would do well to purchase one for reference. It contains a valuable analysis of the four gospels. It is gratifying to know that already so goodly a number are taking hold of this work, and I trust that throughout the year we will maintain the standard—nay advance upon it—which under *Him* we have been enabled to reach, as students of the Word. Fraternally,

H. G. Estabrook, Sec'y-Treas.

First Baptist Church, Halifax.

The members of the B. Y. P. U. of the First Baptist church pledged themselves to raise fifty dollars towards the outfit of one of our lady missionaries. Various methods were adopted to raise this amount. One of our number made a neat little missionary box which has been nailed near the door and has received stray dimes and coppers to help along. Two several committees have been hard at work. The social committee assisted in holding a concert, and our pastor Rev. A. C. Chute, at the request of the missionary committee, delivered a very interesting lecture on Dr. Geddie. At both of these entertainments silver collections were taken. As there still remained quite a sum to make up the required amount, several of the young ladies promised to earn a dollar each; this they did, and on Thursday 1st October, a very interesting experience social was held in the vestry, at which they related in prose and verse the ways taken to earn the dollars. Several of the gentlemen contributed and with the collection taken at the door, the sum of thirty one dollars was in the hands of our treasurer, ready to be forwarded. The fifty dollars has now been raised and it has afforded our Union a great deal of pleasure to be able to help in this mission work.

M. E. Philp,
Cor. Sec.
Oct. 14.

The editor of the *Baptist Union* says, "Many a young person has come to a standstill because he has been so often told, "Do something that you *can* do." Paradoxical as it may seem, "Do something that you *can't* do," is a far more inspiring motto for the young. Doing what you can do it making life one monotonous grind, day in and day out, year in and year out, to the end of your existence. Doing what you can't do is making life one grand triumphal march of progress from the cradle to the grave. Any school boy will tell you that doing what you can't do is not an impossibility. He demonstrates it every day of his life. When he has solved one problem in arithmetic and turns to a more difficult one, at that particular moment he cannot solve it. Does he then turn back to the old problem and continue to solve it over and over every day? If he is much of a boy, he enjoys nothing better than wrestling with the difficulty until he has mastered it and stands ready to attack a new one. Doing what you can't do is the very essence of success in school life. It is a great pity that many who have learned this lesson seem to forget it as soon as they have laid aside their school books. When they begin their life work, instead of mounting from difficulty to difficulty, they drop into the rut of doing the same things over and over again in the same way. It is well to say, "This one thing I do," but in order to do any one thing well, and to keep doing it well, one must constantly be striving to enlarge the limit of his possibilities. It is a good rule daily to set a task for yourself more difficult than anything you have ever attempted. This applies not only to every-day work but to every phase of life. To gain physical strength lift a heavier weight today than you did yesterday. In your daily reading keep at least one book on the shelf that you feel is above and beyond you and gradually lift yourself to it. In your christian life never be content with being a mediocre sort of a christian. Keep doing what you can't do until you come "unto the measure of the stature of the fullness of Christ."

If we delay until to-morrow what should be done to-day, we charge to-morrow with a burden that belongs not to it.

MY CUP OF SORROW.

My cup is the cup of sorrow,
And, turn it as I will,
The breath of the myrrh and aloes
Clings to its sharp edges still;
But if ever I fain would leave it
With the bitter dregs unquaffed,
Jesus, I try to remember,
Thine was a harder draught!

My path is beset with briars;
They tear my lagging feet;
Dark are the ways I wander,
Cruel the foes I meet.
But if ever I fain would linger,
Then comes that Face divine,—
Jesus, I try to remember
A wearier road was Thine!

My cross is of fire and iron;
It wounds to the very bone,
But if to the top of Calvary
I needs must climb alone,
When the soul that I would have died for
Turns ice and stone, from me,
Saviour of all, I remember
A world rejected Thee!

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Nothing great was ever achieved without enthusiasm.—Emerson.

Most men are ready to act the good Samaritan, but without the oil and twopence.—Sidney Smith.

If the way to heaven be narrow, it is not long, and if the gate be strait it opens into endless life.—Bishop Beveridge.

It is not sufficient to carry religion in our hearts as fire is carried in flint stones, but we are outwardly, visibly, apparently, to serve and honor the living God.—Hooker.

If you want to be miserable think about yourself, about what you want what you like, what respect people ough to pay to you, and what people think o you.—Charles Kingsley.

The christian's love is a gift of the Holy Spirit worked in the heart by a sense of God's love to us in nature and providence, but chiefly in redemption.—Bishop Jackson.

The wounds I might have healed,
The human sorrow and smart,
And yet it was never in my soul
To play so ill a part.
But evil is wrought by want of thought,
As well as want of heart.
—Thomas Hood.

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"ALL the western moiety or half part of all that certain tract or parcel of Land situated, lying and being in the Parish of St. Martins, in the County of Saint John, and bounded and described as follows, that is to say: Beginning at a marked spruce stake at the northwest angle of land granted to Alexander G. Howard, on the second tier of the road from Loch Lomond to Quaco; and thence running by the magnet south one degree west one hundred and thirty four chains; thence north eighty nine degrees, west twenty-five chains to the eastern line of land granted to Philip Mosher, thence along the same, north fifteen degrees, west twenty-six chains; thence north, one degree east, one hundred and twenty-three chains to the southeastern angle of Jeremiah Cain's grant; the new alongthe rear line thereof and thu extending south sixty-seven degrees east, thirty-four chains, all of four poles, each to the place beginning the whole tract containing four hundred acres more or less, with the usual allowance of ten per cent. for roads and waste.

For terms of sale and other particulars, apply to the Plaintiff's Solicitor at Hampton, Kings County, or to the undersigned Referee, at St. John, N. B.

Dated the Sixteenth day of October, A. D. 1896.

R. Lee. Tweedie, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity.

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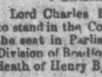

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Lord Charles Beresford has declined to stand in the Conservative interest for the seat in Parliament for the Eastern Division of Bradford, made vacant by the death of Henry Byron Read.