

Sunday Reading.

know that my Redeemer liveth.
(Jon xix. 25.)

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

Hope 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 were
twelve wells of water, and threescore and
ten palm trees; and they encamped there by
the waters."—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 fretful
murmurs against the Lord and his
servant Moses. Elim, however, pre-
sented a most delightful contrast with
Marah: there was a plentiful supply of
good water, and a most refreshing rest-
ing place beneath the shade of the palm
grove about the well. This varied ex-
perience 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, al-
though 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 pro-
vided oases in the desert where, like
Israel at Elim, we may pause and
gather strength. Bunyan, in his match-
less allegory, speaks of his pilgrim rest-
ing 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 pro-
vided 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 obli-
gations. To the Christian man there
is something soothing in the very at-
mosphere 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 up-
on it we seem to breathe a different at-
mosphere, and as its tranquil hours pass
by our anxious hearts are soothed with-
in 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 wor-
ship, and make it a mere day of plea-
sure and riot. Surely it is the duty of
every Christian to endeavour to pre-
serve 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 rest-
ing-place in the wilderness.

II. The public services of the sanc-
tuary are an Elim. We have some-
times 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 ex-
claim, "what a weariness it is," and
will anxiously await the moment that
will set them free from an uncongenial
employment. But the spiritual wor-
shipper 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 gladden-
ing 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 our-
selves 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 great-
est 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 spiri-
tual 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 re-
freshing, the fellowship of Christian
brethren is helpful, and yet these means
only truly help us in the exact propor-
tion 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 re-
new their strength . . . they shall
run and not be weary, and they shall
walk and not faint."

Are you in trial and heaviness, faint-
ing 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, Mon-
tréal, 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 gen-
tleness, 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
wonderous 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 indigna-
tion. 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, some-
time loud and thundering, demanding
attention, at others suppliant. The im-
perative knock is heard when we re-
member 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 after-
wards 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 delib-
erately indulge in sin. Many do not
like arousing. "They don't like to go to
certain churches." "The preacher fright-
ens one," they say. "Some preachers
do not use such hard words." They
are thoroughly asleep, but Christ con-
tinues 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 Land-
lord. But may not the awakened hope?
There is no real happiness until we ac-
cept 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 salva-
tion. 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 pro-
perly 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 inter-
course, 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 spread-
ing 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-heart-
ed 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. Re-
turning with seventeen dollars, yielding
to the clamor of appetite, and unmin-
dful 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 mon-
sters! And the saloon-keeper does not
hesitate even to take the money bor-
rowed 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
size?

Vs. 1-10—Give the dates of the first
verse, designating the time of beginning
the Temple? What were the dimen-
sions 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 roof 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 les-
son, do we find—1. The importance of
careful preparation for the Lord's work?
2. The importance of promptly begin-
ning it? 3. Of executing it with exact-
ness and reverent spirit? 4. Of carry-
ing 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 sacri-
fices 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 hun-
dred 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 preponder-
ance 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 build-
ing should be erected which should fix
and localize their worship, shows the un-
settled 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 dimen-
sions 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 correct-
ness 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 cur-
tain 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 prepara-
tion here of the stones for Christ's
Temple in the heavenly world. Thus
quietly is the church of our Lord ex-
tending 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 per-
form 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 condi-
tioned 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 im-
portant, 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 suc-
cess 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 confu-
sion which are generally around a new
building—the rubbing and chiseling of
stone, the hammering of nails, pound-
ing, 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.