

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR OCTOBER:—*For Our Missionaries.* Pray especially for those missionaries laboring in hard, discouraging, and perilous fields. Pray for the "volunteers," who are making ready to go to the front.

Giving Up Our Wills.

DAILY READINGS.

First Day—Like David. 2 Sam. xii. 15-23.

Second Day—Like Peter. John xiii. 5-9.

Third Day—Like Eli. 1 Sam. iii. 11-18.

Fourth Day—Like Job. Job i. 13-22.

Fifth Day—Like Paul. Phil. iii. 7, 8.

Sixth Day—Like Christ. Matt. xxvi. 30.

PRAYER MEETING TOPIC—WHY SHOULD WE YIELD TO GOD'S WILL IN ALL THINGS? John xv. 1-10.

In the surrender of Jesus for me, I have the chief element of what He has done and always does for me. In my surrender to Him I have the chief element of what He would have me to do. This is the special life of faith, to say anew every day: I have given myself to Him, to follow Him and to serve Him: He has taken me: I am His, and entirely at His service.

The surrender must become, especially, more undivided and trustful. The language which Ahab once used must be ours: 'According to thy saying, my lord, O king, I am thine, and all that I have' (1 Kings xx. 4). This is the language of undivided dedication: I am thine, and all that I have. Keep nothing back. Keep back no single sin that you do not confess and leave off. Without conversion there can be no surrender. Keep back no single power. Let your head with all its thinking, your mouth with all its speaking, your heart with all its feeling, your hand with all its working—let your time, your name, your influence, your property, let all be laid upon the altar. Jesus has a right to all: He demands the whole. Give yourself, with all that you have, to be guided and used and kept, sanctified and blessed. 'According to Thy word, my Lord, O King, I am Thine, and all that I have.'

As surely as you give yourself, does He take you; and what He takes He can keep. Only, we must not take it again out of His hand. Therefore every day anew, let this be the childlike joyful activity of your life of faith; you surrender yourselves without ceasing to Jesus, and you are safe in the certitude that He in His love takes and holds you fast, and that His answer to your giving is the renewed and always deeper surrender of Himself to you.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON V.—BUILDING THE TEMPLE.—NOV. 1.

(1 Kings v. 1-12.)

GOLDEN TEXT.—"Except the Lord build the house, they labor in vain that build it."—Psalm cxxvii. 1.

Solomon's Message to Hiram, v. 1-6.

ANALYSIS.—Hiram's Gracious Reply, v. 7-9.

A Covenant of Peace, v. 10-12.

TIME AND PLACE.—B. C. 1012-1005. Mount Moriah.

THOUGHTS.—Skill in architecture and in sculpture, and in painting seems to have been denied the Jewish people. Their religion forbade it. They had an aversion to all arts of the "graver," to images and forms cut in stones, lest they break the commandment of God. "Thou shalt not make unto thee any graven images," and because of this they were inferior in the work of art. Josephus writes, "When Vitellius, governor of Syria, was going to pass through Judea with a Roman army, to make war against the Arabians, the chief of the Jews met him, and earnestly entreated him to lead his army another way: for they could not bear the sight of those images which were in the ensigns, under which they marched." Poetic feeling and the power of song belonged to the Jews.

VERSE BY VERSE.—1. "Hiram king of Tyre."—It must have been at the beginning of Solomon's reign that these ambassadors were sent, that being the usual custom. He sent to condole with Solomon, on the death of David. As he had intimate alliance with David, and built his palace, (2 Sam. v. 11), he wished to maintain the same good understanding with his son, of whose wisdom he had no doubt heard. He loved the son because he had always loved the father.—Clark.

V. 3. "Thou knowest."—By this Solomon recalled and acknowledged the close friendship between his father and Hiram. Then assured him by stating the condition of affairs at that time, that the friendship was still agreeable between himself and his father's

friend. There was no reflection upon David in this message to Hiram, rather a tender recollection of the life and struggle of his father.

V. 4. "The Lord my God hath given me rest on every side."—A grateful acknowledgement of God's dealings, a fulfilment of the promise of 1 Chron. xxi. 9, and this quickened Solomon's purpose to act in the time of peace. No wars made it impossible, to enter upon the work of building the temple; no instrument of Satan to oppose it, or divert them from it. "No adversary like the Philistines or Moabites, who were formerly anxious to reduce Israel to a state of subjection: no evil incident like the rebellion of Absalom, or the curse of famine or plague."—Whedon.

V. 5. "I purpose to build an house."—This was not a self-derived act. The motive was not "ambition, the love of glory, the love of pomp, but the divine will, and the charge of his father, and this Solomon made known to Hiram. 6. "Command thou that they hew me cedar trees."—It would seem as if that part of Lebanon where the cedars grew belonged to Hiram's dominion. It is true that "all Lebanon" was given to Israel, Josh. 13, but they did not take it—Spence. "Any that can skill to hew timber."—Israel in the things of God, were a wise and understanding people, yet in the arts, inferior to their neighbors, who knew how to hew and prepare wood for building.

V. 7. "He rejoiced greatly."—Because Solomon desired to continue the friendship which had existed between David and Hiram, and because the plans of David were to be carried out. By Solomon's message Hiram might be assured that peace was to continue, and profitable business carried on between the two nations.

V. 8. "I will do all thy desire."—The contract was drawn out formally in a written document, (2 Chron. ii. 11) which according to Josephus, was preserved both in the Jewish and Syrian records. —J. E. & B. Hiram entered into agreement after he had considered it. "Timber of fir."—The fir tree is often mentioned in connection with the cedar. It was a lofty, ornamental tree that grew on Lebanon often called cypress, and was used in making ships, spears, and musical instruments. We see from 2 Chron. ii. 7-12 that Solomon desired also a Phoenician artisan.

V. 9. "By the sea in floats."—The timber was cut on the western sides of Lebanon, and thence conveyed probably by beasts of burden, to the Mediterranean sea; there it was bound together in rafts, and floated along the coast to Joppa, and thence conveyed again overland to Jerusalem. 2 Chron. ii. 16. The timber was probably hewn out and prepared for use, in the mountain, thus making transportation easier.—Whedon.

V. 11. "Twenty thousand measures of wheat."—About 222,000 bushels. "Twenty measures of pure oil."—One hundred casks, each containing six buckets. Pure oil is the finest, such as comes from the olives by pounding and not by pressing. This was for Hiram's household; besides this, according to 2 Chron. ii. 10, he furnished Hiram's servants, the hewers 20,000 measures of beaten wheat, 20,000 measures of barley, 20,000 baths of wine, and 20,000 baths of oil, common oil. The land of Israel abounded in grain and oil, while in this respect Phoenicia was poor.—Whedon. This was supplied yearly, during the time Hiram furnished materials for Solomon.

V. 12. "The Lord gave Solomon wisdom."—To act in all business matters with Hiram, and in using his working force, for the preparation of building the temple. He moved in divine order in all his proceedings. "Made a league."—A covenant. Covenants were ratified by the slaughter of victims. Gen. xv. 18. Jer. xxxiv. 8, 18, 19.

A Marvel Among Books.

The New Testament is one of the smallest of books. One can read it through in a few hours. But it has made a greater stir in the world than any other book. It has contributed more to the improvement of society and the advancement of civilization and the comfort of the afflicted and the happiness of individuals than all other books in the world. It is one of the oldest books extant, and yet it is the freshest of all books. It is read by all people and with a keener relish than any modern production. It has been assailed more bitterly and violently than any other book, many of its enemies declaring and believing that they had killed its influence forever, and yet no other book shows such unmistakable signs of life as it does to day. The most potent factor in modern civilization and thought is this little book. No book has been studied and commented on half so much as the New Testament, and yet no intelligent man is so foolish as to claim that he has thoroughly mastered its wonderful lessons. The limits of the treasures of wisdom stored up between its lids are past finding out. It was written by men who, with one or two exceptions, had no opportunities of culture, and it contains a system of human redemption and improvement promulgated by One whose earthly origin was obscure, and whose educational advantages were limited, and yet it is the study, the marvel, and the admiration of the most intelligent cultivated men of this most enlightened age.