

mous stones for building, shaping and squaring them, so that nothing more remains to be done but to transport them to their place. Month after month, and year after year, this work was going on.

Next look at the cedar forests. Here are thousands more workmen, some felling the lofty trees, others chopping off the branches and trimming them. The solitudes of Lebanon are made vocal with the sound of the axe. Year after year, summer after summer, this work continues.

Down the slopes of the mountain the cedar beams are carried to the sea-shore. Here they are stoutly roped together, launched, and floated down the Mediterranean to Joppa. 2 Chron. 2. 16. The great stones, ready hewn and squared, are placed, probably, on rough carts, and dragged along by oxen. Eighty thousand of the "strangers" in Israel, with officers over them, are employed in preparing the stone and the wood, beside the Israelite workmen and the servants of Hiram king of Tyre; and seventy thousand are engaged in the transport. 2 Chron. 2. 17, 18; 1 Kings 5. 6, 13, 14, 18.

Now turn back to Jerusalem. The workmen are busy upon Mount Moriah. But there is no sound, as usually when building is going on, of the axe and the hammer, only the shouting when some huge stone is brought forth and, by means of which we are ignorant, hoisted to its place. The sloping sides of the area are built up level and firm and strong, and then begins the erection of the temple itself with its surrounding chambers and courts. The inside has to be covered with cedar wood, adorned with carving, and overlaid with gold. Quietly, carefully, diligently, the work is carried on, and in seven years' time the whole is complete.

We have noticed the workmen, but who was the architect of this costly structure? None other than the king himself. Vers. 1, 14. But he did not build after his own devices. He had the pattern from his father David, and David had it from above. 1 Chron. 28. 11, 12, 19. The real architect was Jehovah, Jehovah chose the place, and gave the pattern of the building; Solomon and his servants had to carry it out. And there was not a humble hewer of wood or stone, or a burden-bearer, one of the "strangers" in Israel, but could say that he had had a part in building the Lord's house, and might share in the blessing promised in connection with it. Vers. 12, 13.

This "house of prayer," this "house for the name" of Jehovah, (2 Sam. 7. 13;) this "house of rest for the ark of the covenant of the Lord," (1 Chron. 28. 2,) was the type of a spiritual building. We read in the Old

Testament of a "stone which the builders refused," and which was yet destined to become "the head of the corner," (Psa. 118. 22,) a "tried stone, a precious corner-stone, a sure foundation," (Isa. 28. 16,) and of One who is at the same time the "Shepherd" and the "Stone of Israel." Gen. 49. 24. Peter in the New Testament (following our Lord's teaching, Matt. 21. 42) tells us how these prophecies were fulfilled, (Acts 4. 11; 1 Peter 2. 6, 7;) and both Peter and Paul show us the "holy temple," the "spiritual house" erected on this foundation. Eph. 2. 20-22; 1 Pet. 2. 3, 4.

This building is erected at infinite cost. No silver nor gold, nor any "corruptible thing," could have sufficed. The price was the blood of the Son of God. Acts 20. 28; 1 Pet. 1. 18, 19. It is erected with infinite pains. Of this the parables of the shepherd seeking his lost sheep, and the woman searching for her piece of silver, are illustrations. It is erected according to a perfect pattern. "It is God's building," builded "through the Spirit." 1 Cor. 3. 9; Eph. 2. 22. This is the divine side.

But there is the human side. The hewers of wood and stone, the burden-bearers, etc., are found all over the world. In the back streets of the great city, in the well-ordered Sunday-school, in the crowded church, in the preaching station by the way-side, among the swamps of West Africa, under the palm-trees of India, in the countless cities and villages of China, on the desolate plains of the North, the work is going on. Many are the pictures which might be drawn of it. The young nurse who is telling her little charge of Him who gathers the lambs in His bosom, and who bears with their waywardness for His sake, is at work.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Show the stages of growth in the worship of God's ancient people: 1. The altar; 2. The tabernacle, (describe it briefly;) 3. The temple. . . . The place of the temple, Mount Moriah. . . . Draw the map of the mountains, and show where the mountains stood. . . . The departments of the temple: 1. The outer court; 2. The inner court; 3. The porch; 4. The chambers; 5. The sanctuary or holy place; 6. The oracle or holy of holies. . . . Show the location, dimensions, contents, and use of the several departments, drawing a ground plan. . . . How the temple foreshadowed the Church. (See Additional Practical Lessons). . . . The spiritual teachings, see stated in references of Analytical and Biblical Outline. . . . Where is God's temple now? How may we keep it worthy of