

tion, that the first sentence was sung by the High Priest addressing the people; the second by the people back to the High Priest; and the third by the Levites.

Now if this was an occasional method of performance, it did not interfere with or change in any radical way the usual and recognized system of having the Psalms sung by two choruses, aided by their respective bands, who each delivered half of the verse alternately. So common was this method, that Isaiah transfers it to the Seraphim, "and they cried alternately and said," etc. (Isaiah vi. 3).

The structure of the verses in the Psalms themselves is a very obvious suggestion of this practice; but we can go a step farther than suggestion, and argue from an actual ceremony which is described to us in Scripture, and upon which we may fairly speculate as to its general identity with the arrangements of the psalmody in vogue in Solomon's Temple.

The ceremony we allude to was the dedication of the wall of Jerusalem in Nehemiah's time, when we read, "The chief of the Levites, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel," were appointed, "with their brethren over against them, to praise and give thanks, according to the commandment of David the man of God" (so that this was obviously a revival of the old practice), "ward over against ward."

"Two great companies of them that gave thanks," says Nehemiah, "were appointed, whereof one went to the right hand upon the wall, and after them went Hoshaiah and half the princes of Judah." From this it would even appear that the whole disposal of the ceremony was affected by the choral requirements. "A band of trumpeters also went with them," continues Nehemiah, "and the other company of them that gave thanks went over against them. So stood the two companies of them that gave thanks in the house of God."—*Quiver*.

## CHRISTIAN ENDEAVOR.

### Daily Readings.

First Day—Trusting in the world.—Jer. xvii: 5-11.

Second Day—Walking after the Spirit.—Rom. viii: 1-10.

Third Day—Like others.—1 Sam. viii: 10-20.

Fourth Day—"A bag with holes"—Hag. i: 3-11.

Fifth Day—"At ease in Zion"—Amos vi: 1; vii: 1-14.

Sixth Day—"Gain the whole world"—Matt. xvi: 21-28.

Seventh Day—WORLDLINESS IN THE CHURCH; THE CHURCH IN THE WORLD.—John ii: 13-17; xvii: 11-17.

PRAYER MEETING TOPIC, Sept. 2.—"Worldliness in the Church; the Church in the world," Jno. ii: 13-17; xvii: 11-17. If the Lord Jesus Christ were to come in person into some of our churches to-day, do you not think He would find the whip of small cords as useful as in the days of the Jewish Temple? What would He be likely to do if He appeared in the midst of one of our church concerts during a comic song, or at a bazaar when a raffle was in progress? What would He be likely to do? I can imagine the Master indignantly exclaiming, "I sent you forth as lights in a sin-darkened world, and, lo, ye have become amusement mongers, panders to its soul-destroying folly. I sent you forth as sheep among wolves, and ye have learned and do practice the devices of the wolves." And we would hasten to hide ourselves from the deserved rebuke. Comrade, if the spirit of the world is in your church or society, one thing alone can drive it forth; that is the Spirit of God. Be filled with Him yourself, and pray for his out-pouring upon the whole congregation, then when your Lord comes the condemnation of Laodicea will be escaped, and the reward of the church at Philadelphia received, (Rev. iii: 7-22.)

There is another side of our topic; the Church in the world. It seems sometimes as if many individual churches had misconceived the purpose of their presence here. Some seem nothing more than mere social clubs, garbed in a religious cloak of respectability; others mutual benefit societies for the help of a certain select circle, that takes care never to let its Christianity get beyond its circumference; too few, grasping something of the real reason of their existence, are content to be mere centres from which shall ever radiate farther and farther a saving power reaching the souls of men and bringing them into touch with the living Christ. The Church is here not to preach an aim, but Christ; to build up not a denomination, but God's Kingdom; not to amuse, but to convict; not to educate, but to regenerate; not to culture, but to save. Reference passages.—Psa. cxxxvii: 1-6; Matt. v: 14; xii: 22; Mark viii: 34-38; xvi: 15; Jno. xii: 25; xv: 18, 19; xvi: 33; xvii: 18; xviii: 36; Rom. xii: 2; 1 Cor. ii: 12; iv: 9; vii: 31-34; Eph. vi: 12; Jas. iv: 4; 1 Jno. ii: 15-17; iv: 17; v: 4.

JUNIOR TOPIC, Sept. 2.—"Our hearts are Christ's temples; what evils might He find there?" Psa. cxxxix: 3-5, 23-24.

## The Christian Worker.

### PAPER THREE.—HIS WORK.

We have briefly glanced in our two previous papers at the qualifications and accoutrements of the Christian worker, and in conclusion we will notice the work for which he must thus be prepared. I think Paul touches the key note in 2 Cor. v: 20, when he speaks of himself and co-workers as "ambassadors for Christ." The duty of an ambassador is to represent the court from which he is sent, and to deliver its messages. We then are ambassadors from the court of Heaven, and garbed in its livery, the righteousness of God, must live according to its customs. We are also burdened with a commission, "Go ye into all the world and preach the Good-tidings to every creature." Let us stop to-day and examine our-

selves. How are we clothed? Is this the uniform of Heaven's King, or the tawdry finery of the world? Too many Christians are masquerading in borrowed plumage. What will He say, if when He comes He finds us so dressed? Again, what about that commission? Have we done anything to spread the Good-tidings? Begin at home. Mother and father, brothers and sisters, master, mistress, employees, have we delivered to them the message?

## FOR THE SABBATH SCHOOL.

### International S. S. Lesson.

LESSON X.—SEPT. 2.—JOHN II., '3-25.

(Jesus Cleansing the Temple.)

EXPLANATORY—DESECRATION OF THE TEMPLE.—Vs. 13, 14. And the Jews' Passover, the great annual religious feast of the Jews to which all good Jews were expected to come. Sometimes, according to Josephus, as many as 2,000,000 visitors were present. "Jesus went up" from Capernaum (v. 12). Jesus was particular to attend these great feasts. And he could reach great numbers, at that time, with his teaching, and scatter the seeds of truth over all countries.

"And found in the temple." The word translated temple signifies not merely the central edifice, wherein were the holy place and the holy of holies, but that edifice with all its surrounding courts, including the court of the Gentiles, in which the noisy and irreverent traders were now busy. "Those that sold oxen and sheep and doves." Worshippers coming from remote parts of the Holy Land, and from countries beyond, found it a convenience to be able to purchase on the spot the animals used in sacrifice, and the material for various offerings—salt, meal, oil, frankincense. "And the changers of money sitting." Money would be required (1) to purchase materials for offerings; (2) to present as free-offerings to the temple treasury (Mark xii: 41; Luke xxi: 1); (3) to pay the yearly temple tax of half a shekel due from every Jew, however poor. This could not be received except in a native coin called the temple shekel, which was not generally current. The pilgrims brought with them the coinage of their own country—Syrian, Egyptian, Greek, as the case might be—and their money was either not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the corban, or treasury of the temple. We must picture to ourselves, in addition to all the stir and bustle inseparable from such traffic, the wrangling and bitter words and reckless oaths which necessarily grew out of it with such a people as the Jews.

The excuse was that this was very convenient for the worshippers, and the traffic was connected with sacred things and with true worship. Moreover, the traffic was only in that part of the temple into which any heathen might enter, and not in the more sacred portions.

Reasons Why it Was Wrong. Turning the temple courts into a place of merchandise destroyed the very purpose for which the temple was built, and changed its results into the very opposite. (1) For the dealers, the spirit of worship was lost. Instead of praying, they were bargaining. Instead of worshipping, they were making money. (2) The opportunities for fraud were very great. The dealers had a monopoly and could charge such prices as they pleased. They were trading with strangers who often did not know the true values of the merchandise. The great crowds made the overcharging much easier. The result was that the temple court became "a den of thieves" (Mark xi: 17.)

"The Temple a Type of the Soul and of the Church.—1 Cor. iii: 10-17; vi: 19; 2 Cor. vi: 16; Eph. 2: 19-22. (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the Rock that never can be moved. (3) The soul and the church are made for the worship of God. (4) God dwells in them with his abiding presence, illumining them, filling them with his love. (5) When completed, they are very beautiful and costly far beyond the most glorious earthly temples. (6) One purpose of both is to lead others to God, to teach them of his worship, to be the gate of Heaven.

THE SIGN OF HIS AUTHORITY.—Vs. 18-22. "Then answered the Jews," through their leaders and rulers. "What sign shewest thou," to prove that you have a right to take this authority into your own hands.

PRACTICAL SUGGESTIONS.—Jesus was a regular attendant at the great religious feasts.

Whatever destroys the spiritual power of the church, substitutes outward and worldly service of the church for its work in winning souls, must be driven out.

The church may be defiled by the methods of raising money for its support. That which defiled the temple was good in itself.

Love is not only tender, gentle, and submissive, but it also flames with indignant zeal against those who are ruining men.

Zeal in reform is costly to the reformer. His zeal wears on him, consumes him.

One earnest man of strong convictions, and backed by the moral sense of the community, has wonderful power over those who are conscious that they are in the wrong. This has been frequently illustrated in history.

The resurrection of Jesus is the greatest proof of his mission from God.

Jesus gives abundant proofs to lead men to believe in him. He asks of us, not credulity, but faith.

It is a blessed fact that Jesus knows what is in man. He can thus control his enemies, use the best influences for converting men and can best comfort and guide his people.