



BUYING AND SELLING IN THE TEMPLE.

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BY ROBIN MERRY.

In the worship of the ancient Jews thousands of animals were required every year for sacrifices. These consisted of oxen, sheep, lambs, and kids; and pigeons and doves also were used. Many of the Jews lived scattered among the cities of different nations; and thousands of them came, especially at the time of the great feasts, to Jerusalem to worship. They could not bring with them the sacrifices they desired to offer, and so must buy them after they came to Jerusalem. Their offerings of money, also, in the temple, had to be Jewish coin. But as they brought with them coins of other countries, they had to exchange these for Jewish money to make their offerings. So it became desirable that somewhere there should be a place for buying animals for offerings, and that somewhere there should be banks of exchange where they could obtain Jewish money. What, then, could be more convenient or better, so thought some, than that places be provided in the outer courts of the temple for this business? Accordingly, they were so provided. But it was a violation of the sacred character of the temple to transact any business therein or within its courts, even though it were done for a good and necessary purpose and in the name of religion. Jesus did not approve of it, and so when he came to the temple at the time of the great Passover, and saw those people at their business, he drove them away, and overthrew their tables on which they laid their money for exchange. It was an unexpected and terrible act of judgment upon them. John gives the account of it in the following words:

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these

things hence; make not my Father's house a house of merchandise."

The example of Jesus in this should teach us that the house of the Lord is a holy place, and that all business, fairs, suppers, or sales of any kind, though held for making money for the church, or for any good cause, are a violation of the sacredness of the Lord's house.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE PSALMS AND DANIEL.

B.C. 1015.] LESSON VI. [May 8.

DELIGHT IN GOD'S HOUSE.

Psalm 84. 1-12. Memory verses, 9-12.

GOLDEN TEXT.

Blessed are they that dwell in thy house.—Psalm 84. 4.

CENTRAL TRUTH.

Blessings without number are found in the house of God.

HELPS OVER HARD PLACES.

Amiable—Lovely. *Tabernacles*—The holy tent used for worship; the Church; plural, because it had several parts. *Hosias*—Of men, angels, stars. All the powers of the world. *Soul*... earth... *flesh*—The whole person. *Swallow a nest*—Not as a sign of neglected or ruined altars; but people, restless like these birds, can find a home in God's house. *Dwell*—Not an occasional visitor, but steady attendant. *Selah*—An interlude for musical instruments. *In whose heart are the ways*—In whose affections are the ways to Zion. These verses (5-7) describe the pilgrimage to Jerusalem at one of the annual feasts. Good men's hearts are God's highways for good thoughts and feelings, for God's influences upon other people. *Valley of Baca*—Valley of weeping, or sorrow. *A well*—A fountain of joy. *The pools*—The dry places fitted to receive water shall be filled with rain. Better: "The rain covers it with blessings," verdure, and fruits. *God our shield*—Our defender against temptation and danger. *God is a sun*—The light of the world; the source of all comfort and power. *Grace*—The favour of God. *Glory*—Is the outward manifestation of his grace; true honour.

Find in this lesson—

The value of the Sunday-school.
How much to love God and his house.
Where to find rest and home.
What two things God will be to us.
Who are blessed.

REVIEW EXERCISE.

1. For what did the Psalmist long? "For social worship in God's house." 2. What blessings would he find there? "Rest, home, strength, a praiseful spirit, God, grace, and glory." 3. What is said of the blessings of religion? (Repeat ver. 10.) 4. To what is God likened? "To the sun and to a shield." 5. What will he give to those who trust in him? "Grace and glory and every good thing."

CATECHISM QUESTION.

20. What are the privileges of sonship? They are—the liberty to call God Father, the inward witness of being his children, and the title to the Christian inheritance. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.—Galatians 4. 6, 7.

THOUGHTFUL OF HER MOTHER.

The whole world is not being devoured by its own selfishness and greed, by any means. There is much of the spirit of self-denial and self-sacrifice left in the human heart. The philanthropic movement in our large cities are as noble as they are practically helpful. These larger charities often bring to light instances of devotion and self-sacrifice that are pathetically beautiful.

The Children's Penny Dinner Association of London is the outgrowth of the desire to meet the wants of thousands of children of the world's metropolis who are absolutely confronted by starvation, and whom want and privation render so impaired in vitality that hundreds die yearly from disease resulting from this cause. Tickets are given or sold to the children, and when they present them they are furnished with a good, wholesome dinner.

One terribly bleak day last winter, a little half-frozen child presented her ticket, value two cents, which made her the owner of a seat at the dinner-table. The little one looked famished, weird, worn out, one would have said, with starvation; but the plate of appetizing roast mutton remained untouched before her. Observing this, a lady went up to her and asked in tones of kindly accent if she could not eat a little.

"You look so hungry, dear," she

said; "don't you like the roast mutton?"

The little one raised a pair of blue eyes to her face, and said, "Oh, yes, ma'am, but—"

"Well, dear, what?"

"But, please, ma'am, the new baby's come, and mother's so dreadful weak, and I—"

The child hesitated, then, gathering confidence from the kindly smile that met her glance, added—

"I thought it would do her good."

Tears came into the eyes of the kind-hearted woman, to whom the little waif made known her anxiety to provide something for the comfort of her mother, and in less time than it takes to tell it the unselfish child had a promise of a "dinner for mother." But it was not till she had the assurance that she would have some of the feast to carry home that she would begin to eat, though it was evident that she was even then half-famished for the necessaries of life. Truly, the little unknown London waif had the soul of a heroine, and her example is one that should inspire all hearts to good deeds and unselfishness.

REVERENCE in dealing with the Bible should always characterize the Sabbath school teacher. There is a tendency too often to treat even the most sacred themes in a light and flip-pant way. To encourage or permit this is to weaken the influence of the Scripture on the minds and hearts of scholars.

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