SABBATH BELLS.

BY CLARE EVEREST.

List to the bells!
How softly their melodious murmuring swells,
Till all the 'tranced air
Thrilled with the music rare,
Seems softly echoing the tender prayer.

Over the sea,
Where the tall ships are drifting lingeringly,
The chimes are borne; and fall on many an ear
That oft will vainly, sadly strain to hear
These notes again through midnight hours drear.

Through cottage doors
The tide of sound like mellow sunshine pours,
And sweetly doth to aged hearts recall
The time of youth—the hours drearer than all,
When they obeyed the heavenward-drawing thrall.

Round beds of pain
It lingers like some pitying seraph's strain,
Speaking so gently to the sufferers there
Of whose pure realms beyond this world of care,
Where all the angel meed of peace shall wear.

To dreary rooms,
Where the dark shade of sin and shame e'er glooms;
Echo of Christ's own voice, it enters in,
Wooing the wanders from the paths of sin
To that pure way that Heaven at last shall win.

Ring on, sweet bells!
Your shining, more than human story tells
Of Him whose blood doth for our sins atone—
Of Him who ever loves and guards His own—
Who wants to welcome them unto his throne.

Ring on, Ring on,
Until that longed for day shall brightly dawn,
When every knee shall bow to that blessed Name,
And human misery and fear and shame
Shall cease to be, and Christ His own shall claim.

BEREAN NOTES.

B. C. 1012. LESSON III. SOLOMON'S TEMPLE. 2 Chron. 3. 1-17. [July 16.

HOME READINGS.

MONDAY—*The Lesson.* 2 Chron 3. 1-17.

TUESDAY—"The Builders." 2 Chron. 2. 1. 1-18.

WEDNESDAY—"The Furniture." 2 Ch. 5. 1-22.

THURSDAY—"Into thy house." Psalm 66. 1-20.

FRIDAY—"The courts of the Lord." Psalm 84. 1-12.

SATURDAY—"Cleansing the temple." John 2. 13-25.

SUNDAY—"The mind of Christ." 1 Cor. 2. 1-16.

TOPIC:—Magnificence of God's House.

GOLDEN TEXT:—Behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded. 1 Kings 8. 27.

DOCTRINE:—*The acceptableness of public worship.* Psalm 95. 6; 122. 1, 2.; Heb. 10. 25.

GENERAL STATEMENT.

The contributions of David and his people are described in 1 Chron. 29. 2-9. Solomon's preparations for building occupied three years. He kept at work in the mountains 30,000 Hebrews, 10,000 at a time, and of the descendants of the Cananites a force of 80,000, getting out timber and quarrying stone, and 70,000 in transportation, and 3,600 overseers. An arrangement was made with Hiram King of Tyre, to supply additional laborers, and to transport to Joppa the materials thus prepared. There Solomon took charge of them. Artisans and workers in metals were procured from Tyre, of whom one Hiram son of a Tyrian father and a Israelitish mother, was foreman. These preparations made, our lesson describes the building under the general TITLE of *Solomon's Temple* while its peculiar feature is presented in the TOPIC as *Magnificence of God's House.* Yet with all its splendour and grandeur, it was too little for the Infinite God, as the GOLDEN TEXT declares: *Behold the heaven and heaven of heavens cannot contain thee; how much less this house which I have builded.* But God was pleased with its erection as a place for his worship, and hence the DOCTRINE: *The acceptableness of God's worship.* The OUTLINE present's the temple's magnificence in three respects: 1. LOCATION; 2. CONSTRUCTION; 3. EQUIPMENT.

1. MOUNT MORIAH—One of the hills on which Jerusalem is built. It was the spot of Abraham's offering of Isaac, and where David saw the destroying angel after his numbering the people. On the top of this hill was a flat rock, the probable THRESHINGFLOOR of ORNAN, otherwise called Arannah. Here David having bought the place, built his altar. God answered him by fire from heaven. 1 Chron. 21. 14-27. The temple stood on this spot, on the boundary line between Judah and Benjamin. As the whole temple area covered about nineteen acres, a level platform could be secured only by building massive walls up from the valleys on the sides of the hill, so that three of the corners of this platform were about one hundred and twenty feet above the sloping rock. The space under it, and between the rock and walls, was used for vaults, tanks and other purposes. In the excavations lately made at the south-east corner, the huge foundation stones are found to bear in Phenecian character the marks put upon them by the Phenician workmen, thus verifying the narrative of Scripture.

2. BEGAN TO BUILD—About four hundred and eighty years after the departure from Egypt, on the SECOND DAY of the month Zif, which began with the new moon of our April. The construction occupied seven years and a half. "The temple was to be the central seat of national worship and religious interest, and was designed thenceforth to mould the religious life and knowledge of the Hebrew race, and to stand a type and symbol of the Christian Church—the great spiritual temple of which Jesus Christ is the chief corner-stone."—*Terry.*

3. INSTRUCTED—The plan was not Solomon's, or David's, but God's. David received the "pattern" of the whole structure with its equipments "by the Spirit," and having enumerated the whole, he said to his assembled nobles, "All this the Lord [that is Jehovah] made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chon. 28. 12-19. The dimensions of the edifice were exactly double those of the tabernacle. They are given in CUCITS AFTER THE FIRST or old MEASURE of Moses rather than the Babylonish one, which was longer used after the captivity. The exact length of the Mosaic cubic is not yet settled; we will call it a foot and a half or eighteen inches. The HOUSE itself then, was ninety feet long, thirty feet wide, from inside to inside, and forty-five high. It was divided into two apartments, the GREATER HOUSE, verse 5, and the MOST HOLY HOUSE, verse 8. It fronted the east.

4. THE PORCH—This stood at the FRONT of the temple, and was of the same width. It was fifteen feet deep, and if ancient copyists made no mistake in the the number, a hundred and eighty feet high. The two brazen PILLARS, called JACHIN and BOAZ, verse 17, cast by Hiram in the plain of the Jordan, supported it. 1 Kings 7. 46.

5. THE GREATER HOUSE—The holy place, sixty feet by thirty, in which were the altar of incense, the ten golden candlesticks, and ten tables of show-bread, five on each side. It was entered from the porch through folding doors of fir or cypress, with posts of olive. The floor was of cedar and OVERLAID WITH GOLD. Upon the doors and walls were carved CHERUBIM, PALM TREES, and flowers in blossom, to indicate perhaps that God was the author of all life, animal and vegetable. They too, were overlaid with gold.

6. 7. GOLD OF PARAVAIM—When the history was written this was well understood, but whether Parvaim was Opir, or whether it was a place at all, is not now known. OVERLAID. That is, the interior.

8. MOST HOLY HOUSE—Called also the holy of holies, the oracle, and the most holy place. It was a room thirty feet wide, long and high, a cube in form, like the holy city, the New Jerusalem. Rev. 21. 16. The cube is the symbol of perfection. God's house, God's religion, God's laws, God's Church, and God himself is *perfect.* Its walls, ceiling, and floor were of wood, covered with carved work, as was the larger room, and overlaid with gold. It was without windows, and entirely dark. 1 Kings 8. 12. In the center was placed the ark; and two CHERUBIM fifteen feet in height stood facing the VAIL, their wings of seven and a half feet each extended, two touching each other, and the other two touching the wall. These were also covered with gold. A partition, with folding doors of olive, separated the two rooms.

9. NAILS—Bolts weighing nearly two pounds each. UPPER CHAMBERS—Rawlinson translates the word *a-lean-to.* They seem to have been a kind of *wing* on the north and south sides.

14. THE VAIL—The curtain before the doors of the MOST HOLY place, embroidered or embossed with figures of cherubim. Beyond this VAIL no one might pass but the high-priest, and he only on the day of atonement. Whed Jesus died it was rent from top to bottom, by the symbol opening the way for us to come into the presence of God. Heb. 9. 8; 10. 19-22.

15. 17. CHAINS.—A chain-like net-work around the PILLARS ornamented with POMEGRANATES. The PILLARS were supports for the porch. This temple was destroyed by Nebuchadnezzar, B. C. 586. It was the central place of worship for all Jews. With all its magnificence and grandeur, its glory was the indwelling of the Lord of hosts. It was set apart to his service, and became the place of his abode and manifestation to men.

Lessons 1. Every Christian is God's temple. God dwells in him. He is separated from all sinful things to the service and use of God. How holy should he be. How glad and joyful. 1 Cor. 3. 17; 2 Cor. 6. 16. 2. The church is God's temple, his spiritual house, in which every believer is a living stone. Every newly converted soul enters into its structure, which is still in process of building and will be to the end of time. And God is in his holy temple. Eph. 2. 21; 1 Peter 2. 5. 3. "Who, then is willing to consecrate his service this day unto the Lord?" A service not of silver and gold, but of heart and will and life to be the Lord's forever. 1 Chron. 29. 5. 9; Rom. 12, 1.

A Western exchange states that St. George, Utah, where Brigham Young dedicated a new Mormon temple the other day, has a population of 1,500 souls. It is located in almost a desert, and was built on the strength of a special revelation from the Lord to Brigham. The temple is a large, ungainly looking structure, without the least pretension to beauty, and the estimated cost is $6,000,000, to raise which oppressive tithings have been collected from the faithful.

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WILLIAM [illegible]

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