

The Man Behind the Plough.

BY S. E. KISER.

There's been a lot to say 'bout the man behind the gun,
And folks has praised him highly for the noble work he done,
He won a lot of honour for the land where men are free,
It was him that sent the Spaniards kiltin' back across the sea;
But he's had his day of glory had his little spree, and now
There's another to be mentioned—'he's the man behind the plough.

A battleship's a wonder and an army's mighty grand,
And warrin's a profession only heroes understand;
There's somethin' sort o' thrillin' in a flag that's wavin' high,
And it makes you want to holler when the boys go marchin' by;
But when the shoutin's over and the fightin's done, somehow
We find we're still dependin' on the man behind the plough.

They sing about the glories of the man behind the gun,
And the books are full of stories of the wonders he has done;
The world has been made over by the fearless ones who fight;
Lands that used to be in darkness they have opened to the light;
When God's children snarl the soldier has to settle up the row,
And folks haven't time fer thinkin' of the man behind the plough.

In all the pomp and splendour of an army on parade,
And all through the awful darkness that the smoke of battle made:
In the halls where jewels glitter and where shoutin' men debate,
In the palaces where rulers deal out honours to the great,
There's not a single person who'd be doin' bizness now,
Or have medals if it wasn't fer the man behind the plough.

We're a-buildin' mighty citics and we're gainin' lofty heights;
We're a-winnin' lots of glory and we're settin' things to rights;
We're a-showin' all creation how the world's affairs should run,
Future men'll gaze in wonder at the things that we have done,
And they'll overlook the feller, jist the same as we do now,
Who's the whole concern's foundation—that's the man behind the plough.
—Chicago News.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—SEPTEMBER 3.

REBUILDING THE TEMPLE.

Ezra 3. 10 to 4. 5. Memory verses, 10, 11.

GOLDEN TEXT.

The temple of God is holy, which temple ye are.—1 Cor. 3. 17.

OUTLINE.

1. Holy Sorrow and Holy Joy, v. 10-13.
 2. Temptation and Resistance, v. 1-5.
- Time.—About 535 B.C.
Place.—Jerusalem.

LESSON HELPS.

10. "Laid the foundation of the temple of the Lord"—An important national event. The people gathered in Jerusalem to set up the altars, keep the feast of tabernacles, and to offer the burnt offerings. The years of captivity had ended. The religious revival was essential to the revival of patriotism, and that essential to national growth in power. Wickedness is weakness in a man or in a nation. Moral strength is a mighty force. "Priests" were many in the sacred services. The music was resounding and impressive in the ears of the ancient Jews. "After the ordinance of David"—Using the psalms of his composition, and with proper musical notation. David the poet outlives David the king and warrior.

11. "Sang together by course"—Sometimes chanting together, sometimes responsively. "Giving thanks unto the Lord"—Prayer and praise should be joined together. "Because he is good"—The Jews were at times rebellious, but at other times they were penitent and grateful for divine mercies. God was in their thoughts. Because of this fact they became, with their many faults, still the teachers to the world of high

spiritual truths. "The people shouted"—Eastern and early nations were demonstrative.

12. "The first house"—The former temple. The poor, returning exile could not reproduce it. Could they have done



so it would have lacked the sacred relics, now destroyed; as the ark of the covenant, the mercy seat, the pot of manna, the rod of Aaron. "Many shouted . . . for joy"—At being in their own land, in the holy city, and seeing the new temple arising from the ruins of the old.

13. A vivid description. So it is now in human society—cause for sorrow and for joy. Some weep who think of the past and feel a sense of loss. Others sing aloud, for they call up present mercies and are inspired by bright hopes.

1. "The adversaries"—Mainly the Samaritans, and partly others who had settled in the land while the Jews were in captivity.

2. "Let us build with you"—Friendly words were on their lips, but a hostile purpose in their hearts. A concealed enemy is more to be dreaded than an open one.

3. "Ye have nothing to do with us"—The Samaritans had borrowed Jewish rites, but were heathen still. In later days it was still said, "The Jews have no dealings with the Samaritans" except to trade with them. We should not be

good to work with God. He will take care of his workmen.

5. "Hired counsellors against them"—To hire was in this case to bribe. Fine words sometimes cover foul deeds. Through bribes the orders of Cyrus were not executed, or executed with difficulty. The friends on whom we lean sometimes fail, and so we learn a most valuable lesson—that of self-reliance.

HOME READINGS.

- M. Daily offerings.—Ezra 3. 1-7.
- Tu. Rebuilding the temple.—Ezra 3. 8-13.
- W. Rebuilding the temple.—Ezra 4. 1-6.
- Th. Enemies prevail.—Ezra 4. 11-24.
- F. Charge of the Levites.—1 Chron. 23. 24-32.
- S. Enduring mercy.—Psalm 136.
- Su. God's temple.—1 Cor. 3. 6-17.

QUESTIONS FOR HOME STUDY.

1. Holy Sorrow and Holy Joy, v. 10-13. Who were appointed to lead in song? What instruments did they have? How was the singing conducted? What was their song of praise? How did the people respond? What exception was there to the general joy? Between what two sounds could the people not discern?
2. Temptation and Resistance, v. 1-5. To whom did the enemies of Judah and Benjamin go? What led them to go to Zerubbabel? What request did they make? What reason did they give? Was this the truth? What did Zerubbabel and Jeshua and the rest say to them? Was this right? Why was it right? What did the people of the land do against Judah? What else did they do? How long did their opposition continue?

PRACTICAL TEACHINGS.

Where in this lesson are we taught—



RESTORING THE TEMPLE AT JERUSALEM.

indifferent to those who are in religious errors. Liberty is a good word, but a bad cloak for evil men to wear, Christians are to be a "separate" people. 4. "Weakened the hands of the people of Judah"—By ridicule, by threats, inducing fear (verse 3) by petty annoyances. Those who labour in upbuilding God's kingdom must expect opposition and must not be disheartened. It is



1. That we are not to look on things that are in the past, but press forward?
2. That we cannot serve God without opposition?
3. That God's sympathy is always at our command?

STRANGE USES FOR DOLLS.

Although in civilized countries dolls are associated with childhood and the nursery, there are not a few places on the globe where they are used for quite a different purpose. Rev. A. Findlater has gathered from numerous sources all the available information on this subject, and the compilation is one of peculiar interest. In many barbarous nations the women continue to carry dolls long after they have passed their youth. Among the Bechuannas and Basutos in Africa it is customary for the women to carry dolls until they have children of their own. When twins are born it is customary in certain tribes to slay the younger, in the superstitious belief that there can be but one soul between the two, and that nothing but evil can come if both are permitted to live. A doll is substituted in place of the murdered babe. Most of the dolls used by the savages are of wood, although some are of ivory, an elephant's tusk being utilized for the purpose.



Marmaduke—"My papa's in the mining business."
Henery—"So's my paw, too."
Marmaduke—"My papa's is gold-mining—what's yours?"
Henery—"Kalsominin'!"

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