

SUNDAY SCHOOL LESSON

Lesson XI. December, 16, 1917. Nehemiah Enforces the Law of the Sabbath.—Nehemiah 13: 15-22.

Commentary.—I. The Sabbath desecrated (vs. 15, 16). 15. In those days—This was during Nehemiah's second residence in Jerusalem. It can not be determined exactly when it was. His first journey from Shushan to Jerusalem was in the twentieth year of his reign (Neh. 13:6), to come again to Judah, but it is not known how long after arriving at Jerusalem he undertook the reformation in the matter of the desecration of the Sabbath. saw I in Judah—This was outside the city of Jerusalem in the agricultural districts. Nehemiah himself saw the Sabbath desecrated, treating wine presses—The wine-press consisted of two vats, one higher and larger than the other, some grapes were on the rock. Into the upper vat the grapes were placed, and men crushed them with their bare feet to press out the juice, which flowed into the lower vat, on the Sabbath—the fourth commandment strictly forbids secular work on the Sabbath, and God carefully provided that it should be kept sacred to him. This commandment is as much in force now as when it was originally promulgated, bringing in sheaves—Grain was brought into the city for thrashing, and treading asses therewith (R. V.)—These various kinds of labor were carried on in violation of the law of the Sabbath. Sheaves of grain are still loaded on the backs of donkeys and camels, brought into Jerusalem—The people carried on ordinary farm work on the Sabbath and they made a practice of taking their produce into the city even into the sacred city of Jerusalem, on that day, the day wherein they sold victuals—From the language here used it appears that the Jews brought their goods into Jerusalem on the Sabbath, but did not sell them on that day. When they were selling them on the next day or the following days, Nehemiah rebuked them for having broken the Sabbath by bringing their produce on that day. 16. there dwelt men of Tyre—It is probable that some from the region of Tyre, a city northwest of Jerusalem on the coast of the Mediterranean, formed a small colony in the city, and were engaged in trading in the products of Tyre.

I. Sabbath-breakers rebuked (vs. 17, 18). 17. contended—The word indicates that Nehemiah was in earnest to put an end to the practice of Sabbath-breaking, nobles of Judah—There were persons of prominence whose influence would be great upon the common people. They had no occasion to violate the law of the Sabbath, even from a material point of view, for they had wealth and full control of their time. For their own sake and for the sake of their influence they should have refrained from desecrating the Sabbath, what evil thing is this—To break the Sabbath is to commit a long train of sins. It breaks a plain command of God. It fosters selfishness and greed. It brings one into an atmosphere of worldliness. It destroys piety and robs the soul of a disposition to worship God in sincerity. While it is robbing God of the time that justly and reasonably belongs to him, it is also robbing the Sabbath-breaker of his physical, intellectual, moral and spiritual powers, profane the sabbath day—God considered the observance of this day as of sufficient importance to formulate a command regarding it, but the Jews in Nehemiah's time and many of their successors have looked upon it as a day in which to get gain or seek pleasure. There is no gain, but rather loss, in desecrating the Sabbath. 18. did not your fathers thus—The Lord said, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. 17:27). The people of Judah had been faithfully warned by the Lord's prophet, they had gone forward in their evil ways and the threatened destruction came upon their city. Nehemiah called the attention of the Sabbath-breakers to what their ancestors had suffered through disobedience to God's law. ye bring more wrath—The Lord was taking note of the departure of his people from him and their sin would not go unpunished. Nehemiah was faithful and fearless in rebuking transgressors of God's law.

II. A thorough reformation (vs. 19-22). 19. gates... began to be dark before the Sabbath. The twilight is short in the latitude of Jerusalem, and darkness comes on soon after sunset. The Jewish Sabbath began with the going down of the sun, gates should be shut—The gates of the city were closed as darkness came on, not be opened till after the Sabbath. Nehemiah not only gave orders regarding the observance of the Sabbath, but also took measures to enforce his commands. The gates were not to be opened for the passing in and out of merchandise on the Sabbath. They were guarded by trusted servants who would not allow any Sabbath-breakers use of the gates. There was free passage for lawful travel. 20. lodged without Jerusalem once or twice—The merchants and sellers of all kind of ware came on the Sabbath as usual with their merchandise, but being refused admission for their burdens into the city, they were under the necessity of remaining outside to watch their wares. They came the second time, thinking that the new order would not be strictly enforced. It is likely that, as another reason for their coming the second time, the people of the city went out to them and bought wares on the Sabbath, a market-place being temporarily established outside the walls. 21. then I testified against them. Nehemiah was determined in the matter. I will lay hands on you—The desire for gain made the Sabbath-breakers bold and led them to take measures to make void Nehemiah's commands; but they found themselves to face with a man

of resolution as well as piety. Nehemiah was not the man to see God's law trampled under foot while he had authority to have it enforced. The greedy Sabbath-breakers believed he would have them arrested if they again defied the law and "from that time forth came they no more on the Sabbath." 22. Levites—Members of the tribe of Levi. They had charge of the secular service pertaining to the house of the Lord, should cleanse themselves—They were to make themselves ceremonially clean and thus be prepared to engage in the direct service of the Lord, should come and keep the gates to sanctify the Sabbath day—The language would indicate that the charge of the gates on the Sabbath was committed to the Levites. Inasmuch as the integrity of the law of the Sabbath was involved, it seemed fitting that this sacred duty should be placed upon them. They would be serving the Lord as directly there as they would in the secular affairs of the temple, remember me—Nehemiah was desirous that his efforts should be crowned by the Lord with success. He wished for his continued help.

Questions.—Who is Nehemiah? To what work was he called? What results had already been achieved through his efforts? In what particulars did he find that the law of the Sabbath was being broken? What was his first step in having the desecration stopped? What further measures were adopted. With what success did he meet?

PRACTICAL SURVEY.

Topic.—Law enforcement.

I. A means of religious reform.

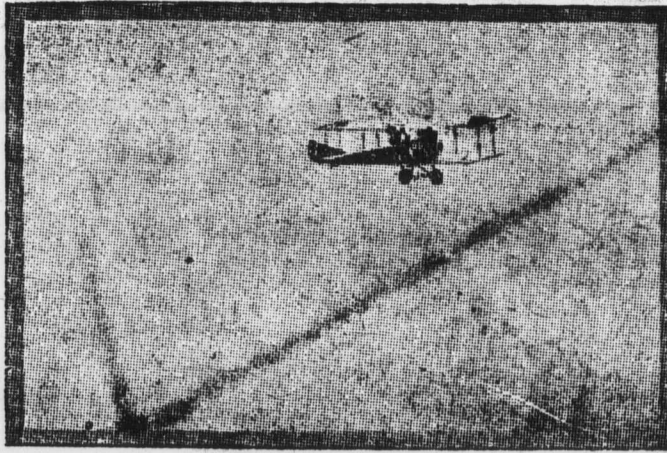
II. A measure against intruders.

I. A means of religious reform. This chapter brings into pointed contrast the promises of the Jewish people, recorded in chapters ten, and their subsequent practices. In nearly every particular their covenant, so solemnly entered into, was broken. In Nehemiah's absence the affairs of his people fell rapidly into disorder. A promise to observe the Sabbath was one of the articles of the covenant governing the conduct of the nation. Among other deplorable departures from the law of God, Nehemiah found that his countrymen had fallen into flagrant disregard of their vows upon that most vital issue. The observance of the Sabbath was to the Jewish people a typical commandment. It was a specific law and strict observance of it was much insisted upon. It was a great grief to Nehemiah, this great profanation of that holy day in the holy city so recently reconstructed and dedicated to God. The law of the Sabbath was openly defied. The sacred character of the day was set at normal and was fast disappearing. Neighboring customs had crept in and prevailed over Jewish principles. The occupations of the people were allowed to go on as if there was no Sabbath day. It was decidedly a swift and terrible reaction which had followed the fervor of the great revival when Nehemiah had gathered the people together and engaged them in a very solemn covenant, followed their profound repentance. There followed general decay in matters of religion when the people forsook the sanctuary and profaned the Sabbath. It was a very serious deduction, demanding a most vigorous reform. To promote the due observance of the Sabbath was a work of piety, benevolence and patriotism. The Sabbath was instituted with the beginning of the race. It was included in the religious and moral statutes given by God to Moses, signifying its permanence. Its observance was insisted upon by the prophets and declared to be decisive of national prosperity or decline. Nehemiah showed the people the testimony of God's word against Sabbath desecration before he enforced the law or took measures to perpetuate the reform. Nehemiah set about to change the whole aspect of affairs, to re-establish the true order of religious life. The conscience of the people was with Nehemiah. They felt that it was useless to resist his resolutions, backed by such authority as he possessed. His fundamental work when he first went to Jerusalem was to reconstruct the nation on the basis of the divine law. He turned Jerusalem into a strong fortress and made it possible for the people to develop into a nation of superior order. His sagacity, forthrightness, power of organization and management and rule others, calm consideration in laying his plans, vigor and determination in executing them, enabled him to conduct the various reforms of the nation.

II. A measure against intruders. Nehemiah made a public protest and promoted active measures for the suppressing of Sabbath desecration. He acted in harmony with the powers of his commission and the law of God. He prepared for a time when he would not be there to act the part of a pious patriot and governor. He confronted and reproached the nobles and rulers as well as the traders and salesmen, the vigorous remedies which he applied were administered first to the rulers. He laid first blame upon them. In the case of an Israelite piety and patriotism could unite in a decree difficult to maintain in others, the nation being God's chosen people, owing to him its existence and its laws, and set apart by him as his special treasure and for his special praise. Nehemiah followed his rebukes to the offenders with practical measures. He had the gates kept closed during the Sabbath. He appointed Levites as permanent guards, bidding them purify themselves, as for a holy service before taking their posts. He threatened to punish dealers who lodged near the wall during the Sabbath. His energetic measures succeeded permanently.

"What shall we invent?" inquired the eminent scientist. "The first thing," replied the chairman of the meeting, "is to invent some way of keeping a secret."—Washington Star.

"But can't you give me any encouragement at all?" asked the rejector. "In afraid not," replied the mind telling you that I have refused one or two men who pleased me even less than you do. If you can get any comfort out of that, you are welcome to it."—Birmingham Age-Herald.



"KAMERAD!" IN AIR. German aeroplane observer surrenders to French machine during fight. Note the shadow of the victor, who took the photo.

BRITAIN'S GREATEST NEED.

An illustrated Booklet under the above title has been issued by Dr. Barnardo's Homes, dealing with a subject of vital importance to the welfare of the Nation. Britain's manhood is being drained in fighting to preserve all that we hold dear. It is our duty to those who have so bravely given their lives that their supreme sacrifice should not be in vain. Who are to take their places but the children? The poster of the early war days was addressed to our men; it is now addressed to the Babes, and its claim upon them is as vital as its claim upon our potential fighting men—your country needs you! It is of paramount importance to the British Empire that, so far as possible, every child born within its limits shall be brought to man's estate. The work which will devolve upon youthful shoulders behooves us to see to it that those shoulders are fitted for the task; that those young lives are well nurtured, in order that they may have healthy minds in healthy bodies; that they are trained, in discipline and in resource, to fit them to become the patriotic citizens of the future, imbued with noble ideals and aspirations. There are thousands of children of our brave soldiers and sailors who are left as a sacred legacy to us. These children have lost the necessary parental control. Let us not fall in our duty towards them.

We cannot ourselves go out to seek and aid these children, but we can find a delegate to do the work in our stead; and such a delegate is not far to seek. For fifty years, Dr. Barnardo's Homes have been doing the work which has been so urged upon us dur-

ing this serious war time. During these fifty years, Dr. Barnardo's Homes have taken charge of 84,000 children, and who can say what would have become of those 84,000 if the Homes had not given them a fair chance of becoming useful, industrious and God-fearing citizens? 10,264 Barnardo Boys are serving in defence of their Country? They are fighting for you. One of those lads is thus described by Lord Beaverbrook in his book "Canada in Flanders" (Vol. 1):—"Those were days of splendid deeds, and this chapter cannot be closed without recording the most splendid of all—that of Sergeant Hickey, of the 4th Canadian Battalion, which won for him the recommendation for the Victoria Cross."

Lord Beaverbrook then describes Hickey's brave deeds, and concludes:—"Hickey, who was a cheery and a modest soul, and as brave as any of our brave Canadians, did not live to receive the honor for which he had been recommended." Brave Hickey was a Barnardo boy.

Of four Anzacs mentioned in despatches for bravery at Gallipoli, three were Barnardo boys. Two of these have since gained the Military Medal. Thirteen in all have won the M.M., and another has gained the D.S.M.

Since war broke out, Dr. Barnardo's Homes have admitted no fewer than 5,033 boys and girls, and they want to take charge of thousands more. They have the opportunities and the machinery, if you will help them with the necessary financial means. Gifts of all kinds—money, food, clothing, blankets, etc.—will be welcomed by the Honorary Director, Mr. William Baker, M.A. LL.B., at Headquarters, 18 to 26, Stepney Causeway, London, E. 1.



A SONG OF THANKS.

Thankful for strength in strife;
For faith more steadfast than the stars above;
Thankful that life is life,
And love is love.

Thankful for homes, and herds
That hide the hills; for harvests un-
mated.
For the sweet, prattling words
Of children at the gate.

For Hope's "Good morning" and
Faith's sweet "Good night," when
we are reclaimed in rest,
Led by an unseen hand,
Safe to an unseen breast.

—F. L. Stanton.

WALK IN LOVE.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—Above all things have fervent charity among yourselves; for charity shall cover the multitude of sin.—Love covereth all sins.

When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.—Love ye

your enemies, and do good, and lend, hoping for nothing again.—Rejoice when thine enemy falleth, and let not thine heart be glad when he stumbleth.—Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that he that is thine enemy called, that ye should inherit a blessing.—If it be possible, as much as lieth in you, live peaceably with all men.—Be ye kind to one another, even as God for Christ's sake hath forgiven you.

My little children, let us not love in word, neither in tongue; but in deed and in truth.

DISAPPOINTMENT.

(By the late Rev. H. T. Miller.)
That prefix "dis" is a terror; it is a knife that cuts, a fire that burns, a darkness that separates.
What is it to appoint? To bring back to a point, to fix with power of firmness, to establish by a decree, or dam, prescribes.
Man appoints and is soon baffled; foiled, he retires in defeat; he hides and cats bitter bread. God appoints, and His fiat stands, stands fast, He speaks and it is done. He commands, and it stands fast forever. He makes no journeys. He wastes no time. He is never disappointed.

Disappointment marks men and decides them to gloom and agony. To be subject to disappointment is a mark of superiority. The lower animals know it not, but man is akin to God. One single soul is worth all the world, because it has obtained the chief at-

ention of God. The spirit whose centre is God existed before matter and without matter. Matter was created only to serve as an instrument to the created spirit—as form to its life and object to its activity.

Disappointment marks men for her own because they look at the form of life and the object to be attained. The revolutionist, the politician, the lover, are frequently among the dainty race. They rebel against their higher nature, the true selfhood. This appointed. The rebellious dwell in a selfhood is entire, but it is mutilated by greedy and daring men. They go to pieces, they balk, they are not fixed, the anchor drags, the moorings are unsound. Pitch thy objects high, thy behavior low, so shalt thou gracious and magnanimous be.
"There are heats
So perilously fashion'd that for them
God's touch alone hath gentleness
enough
To waken—and not break—their thrilling strings."
Be careful where you put your trust. If in man, you walk on thin ice, and you have many a fear. Trust ye in the Lord for ever.

He is not a disappointment! Jesus is far more to me
Than in all my glorious day dreams I had fancied He could be;
And the more I get to know him, so the more I find Him true,
And the more I long that others should be led to know Him too.

The Lord is hungry. He wants all the heart. He is jealous. He must have no competitor, no rival. He must be served with a whole heart, not in fragments, but wholly (holy). Say to Him: "Oh, God, my heart is fixed. I will sing and give praise."
"He is not a disappointment! He is all in all to me—
Saviour, Sanctifier, Healer; the unchanging Christ is He!
He has won my heart's affections, and He meets my every need;
He is not a disappointment, for He satisfied indeed."

Swimming With a Cold.

In an address before the leading ear, nose and throat specialists of the country, Dr. Hill Hastings, of Los Angeles, recently called attention to the danger of a person's swimming, and particularly diving, when he has a cold in the head. Comparatively few persons realize that it is dangerous, and many even believe that when they have recovered from a cold and are still annoyed by excessive thick secretions in the nose they can find relief by diving or plunging the head under water. The purulent matter washed out is not only a danger to others, says Dr. Hastings, but the diver himself runs a risk of forcing some of the pus into his middle ear. Most specialists have observed that cases of mastoid abscess are common every summer during the swimming season. At the large ear, nose and throat hospitals it is recognized that the swimming season invariably brings on "a crop of mastoids." The advice to keep out of the water until "head cold" is entirely cleared up can not be too strongly emphasized.

Seven Days King.

Masanello (Thomas Aniello), born 1622, was known as the "Seven Days King." He headed a revolt against the Duke of Arcos, at Naples, July 7th 1647, forced him to abolish the tax on provisions and for seven days was master of Naples. He was most arrogant and bloodthirsty and was assassinated July 16th. He is the hero of two operas, one by Carafa, called "Masanello," and the other by Aube (libretto by Scribe), called "La Muette de Portici."

Marines.

Marines—soldiers serving on ship board—date back to the year 1666, when an order-in-Council, dated Oct. 16, authorized 1,200 soldiers to be raised and formed into a regiment. More regiments were later on formed, and in the latter years of the French wars they numbered 32,000. The marines are to-day a feature of every navy, and in most countries officers of the marines are equal in rank with those in the army and navy.—London Chronicle.

Mr. "Abe" Gibson, one of the oldest residents of Halleybury, died suddenly, on his way home Sunday night. Mr. Gibson has been known to all his friends since the early days of actions.—Chesterfield.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	30.45	3.47
Eggs, new-laid, doz.	0.70	0.75
Cheese, lb.	0.68	0.68
Do., fancy lb.	0.90	0.35
Dressed Poultry—		
Turkeys, lb.	0.25	0.32
Fowl, lb.	0.25	0.28
Spring chicken s.	0.30	0.40
Ducks, Spring, lb.	0.90	0.25
Geese, lb.	0.24	0.27
Fruits—		
Apples, hkt.	0.50	0.70
Do., hbl.	4.00	7.00
Vegetables—		
Beets, bag	0.90	1.00
Do., peck	0.90	0.25
Carrots, each	0.10	0.20
Do., bag	0.90	0.05
Celery, per head	0.05	0.07
Cabbages, each	0.10	0.15
Vegetable marrow, each	0.65	0.10
Onions, 75-lb. bag	2.50	3.00
Do., large, hbl.	0.60	0.75
Do., pickling	0.65	0.75
Potatoes, bag	2.25	2.35
Pumpkins, each	0.10	0.25
Farsley, bunch	0.90	0.10
Peppers, red, doz.	0.90	0.20
Do., green, doz.	0.90	0.40
Sage, bunch	0.15	0.20
Spinach, each	0.10	0.25
Squash, each	0.10	0.25
Savory, bunch	0.65	0.10
Turnips, peck	2.50	3.15
Do., bag	0.65	0.70

MEATS—WHOLESALE.

Beef, forequarters, cwt.	\$14.00	\$15.00
Do., hindquarters	17.00	19.00
Calves, choice	16.90	17.50
Do., common	13.00	14.00
Veal, common, cwt.	9.50	11.00
Do., medium, cwt.	12.50	14.50
Do., prime	14.00	16.00
Heavy hogs	17.50	19.50
Ship hogs	22.50	23.50
Abattoir hogs	12.00	16.00
Mutton, heavy	18.00	21.00
Do., light	18.50	21.00
Lambs, Spring, lb.	0.24	0.26

SUGAR MARKET.

Wholesale quotations for the retail trade on Canadian refined sugar. Toronto delivery in effect October 30:

Aeadia granulated	103 lbs.	\$9.14
Redpath granulated	103 lbs.	9.14
St. Lawrence granulated	103 lbs.	9.14
Lantic granulated	103 lbs.	9.14
No. 1 yellow	100 lbs.	8.94
No. 2 yellow	100 lbs.	8.94
No. 3 yellow	100 lbs.	8.44
Granulated in 25-lb. bags, 15 cents over cwt. prices; 10-lb. bags, 20 cents over; 5-lb. cartons, 25 cents over, and 2-lb. cartons, 30 cents over.		

*Atlantic quoted 10c lower.

TORONTO CATTLE MARKETS.

Ex. Cattle choice	11.00	12.00
Ex. Butcher	9.50	10.00
Butcher cattle, choice	10.50	11.25
Butcher cattle, medium	10.00	10.50
Butcher cattle, common	8.50	9.50
Butcher cows, choice	8.50	9.50
Butcher cattle, common	8.00	8.50
Butcher cows, choice	7.50	8.50
Butcher cows, medium	7.50	8.50
Butcher cows, common	7.00	8.00
Butcher bulls	7.50	8.00
Feeding steers	8.50	9.75
Stockers, choice	7.50	8.50
Stockers, light	6.50	7.50
Milkers, choice	10.00	10.50
Springers, choice	9.50	10.00
sheep, ewes	10.00	10.50
Sucks and culls	7.50	8.50
Lambs	17.25	18.10
Hogs fed and watered	15.75	16.20
Salves	15.00	15.50

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.
Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:
Oats (old)—Cash High, 82.50; Close, 81.00. O/S 81.00. O/S 82.00.
Oats (new)—
sec. 82.50. O/S 81.50. O/S 82.50.
day 82.50. O/S 81.50. O/S 82.50.
Flax—
sec. 2.79. O/S 2.97. O/S 2.85.
day 2.85. O/S 2.97. O/S 2.85.
O/S 2.85. O/S 2.97. O/S 2.85.

MINNEAPOLIS GRAIN MARKET.
Minneapolis.—Corn—No. 3 yellow, 1.00. O/S 1.05. Oats—No. 3 white, 72 3/4 to 73 1/4.

DULUTH LINED.
Duluth.—Lined, \$3.25 to \$3.25; arrive. O/S. D'ember, \$3.25. Live, \$3.24 1/4 bid.

BUFFALO LIVE STOCK.

East Buffalo Report.—Cattle, receipts, 30; slow.
Veals, receipts 50; steady; \$7 to \$16.
Hogs, receipts 1,800; slow. Heavy 7.75 to \$17.80; mixed \$17.50 to \$17.80; Yorks to \$17.25 to \$17.50; light Yorkers \$16.75 to \$16.50; pigs \$15.75 to \$16; roughs \$16 to \$15.25; stags \$14 to \$14.50.
Sheep and lambs, receipts 2,000; steady. Lambs, \$12 to \$12.65; yearlings \$11 to \$13; others \$11.50 to \$12; ewes \$6 to \$11; mix'd sheep \$11.25 to \$12.

CHICAGO LIVE STOCK.

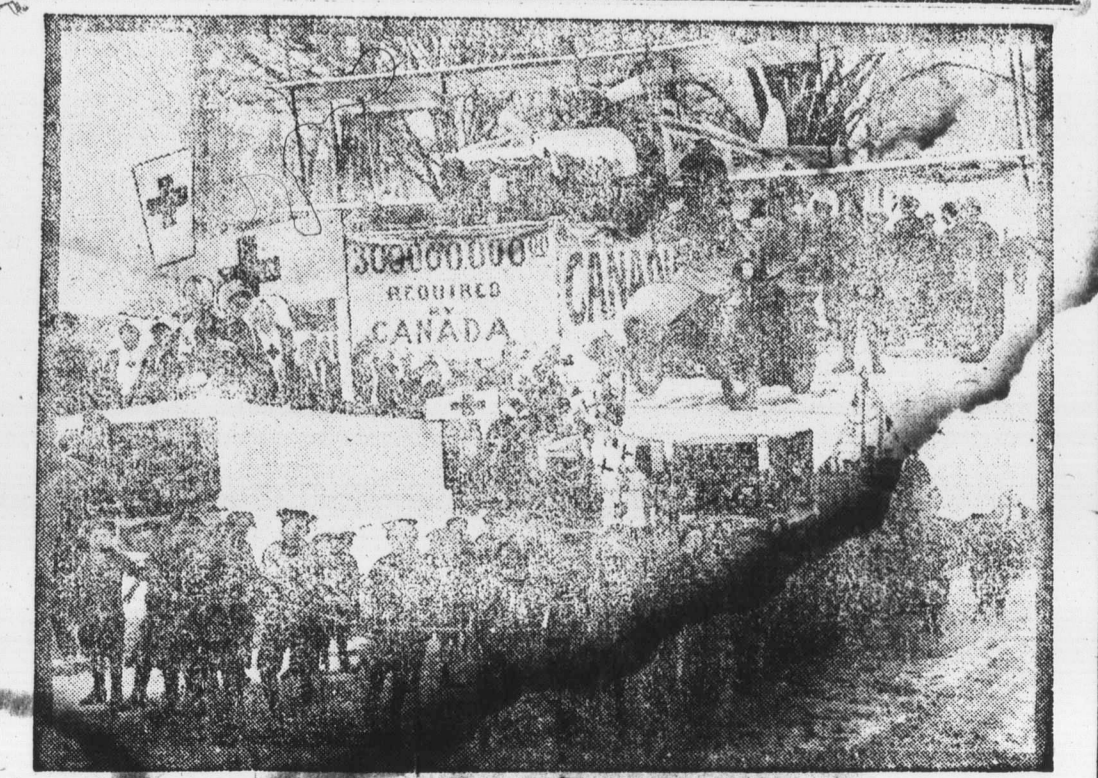
Cattle, receipts 18,000.		
Market firm.		
Sealers	7.15	12.50
Cattle	6.25	13.00
Cowboys and feeders	6.10	10.20
Ows and heifers	5.15	11.40
Alves	7.50	11.25
Hogs, receipts 2,600.		
Market firm.		
Light	16.55	17.25
Heavy	16.75	17.40
Veal	16.80	17.40
Cowboys	16.75	16.86
Sheep	12.75	16.78
Wool of ewes	16.90	17.25
Sheep, receipts 19,000.		
Market firm.		
Others	8.50	12.00
Lambs, native	12.50	13.20

"I'll Stop Him," Said He.

A man who had just finished a comfortable meal at a restaurant the other evening suddenly rose from the table, caught up his hat and umbrella and stood against the wall and rushed out of the building.
"Stop him!" exclaimed the proprietor. "That fellow went out without paying."
"I'll stop him," said a determined looking man who rose up hastily from the table near where the other had sat. He took my gold-headed umbrella. I'll stop him and I'll bring him back a charge of a police officer, the landlord!"
Without a moment's hesitation he shed out of the house in hot pursuit of the conceited villain. And a proprietor, a cold, harsh, un sympathetic kind of man, has somehow begun to suspect that neither of them will ever come back.—Pittsburgh Courier-Telegraph.

Saving.

Some women formed a resolution to do something about the high cost of living. "Something," they insisted, with lofty courage, "that will count!" Accordingly, they banded together and so perfected themselves in the art of making up their minds that, wags as it had hitherto taken a gallop of a verage of two hours to sell a yard of ribbon, she could now turn the trick in 20 minutes flat.
The economic saving, of course, was the aggregate, enormous, making itself felt all down the line.—New York Times.



Spectacular floats in Loan parade at Toronto typify Canada's war activities. The R.F.C. and Red Cross vied with the boys of the naval training ship for first place in the esteem of the spectators.