

**Storming of a Castle.**

This cut represents one of the cruel scenes in the old stormy days of blood such as have been enacted a thousand times. Listen to Longfellow's description of the horrors of war, and his prayer for peace.

I hear even now the infinite fierce chorus,  
The cries of agony, the endless groan,  
Which through the ages that have gone  
before us,  
In long reverberations reach our own.

On helm and harness rings the Saxon  
hammer,  
Through the Cimbric forest rears the  
Norseman's song,  
And loud amid the universal clamour  
O'er distant deserts sounds the Tartar  
Song.

I hear the Florentine, who from his  
palace  
Wheels out his battle bell with dread-  
ful din,  
And Aztec priests upon their teocalls  
Beat the wild war drums made of ser-  
pent's skin.

The tumult of each sacked and burning  
village;  
The shout that every prayer for mercy  
drowns;  
The soldier's revels in the midst of pil-  
lage;  
The wail of famine in beleaguered  
towns;

The bursting shell, the gateway wrenched  
asunder,  
The rattling musketry, the clashing  
blade;  
And ever and anon, in tones of thunder,  
The diapason of the cannonade

Is it, O man, with such discordant noises,  
With such accursed instruments as  
these,  
Thou drownest Nature's sweet and kindly  
voices,  
And Jarrest the celestial harmonies?

Were half the power, that fills the world  
with terror,  
Were half the wealth, bestowed on  
camps and courts,  
Given to redeem the human mind from  
error,  
There were no need for arsenals or  
forts;

The warrior's name would be a name  
abhorred!  
And every nation, that should lift again  
its hand against a brother, on its fore-  
head  
Would wear for evermore the curse of  
Cain!

Down the dark future, through long  
generations,  
The echoing sounds grow fainter and  
then cease;  
And, like a bell, with solemn, sweet  
vibrations,  
I hear once more the voice of Christ  
say, "Peace!"

Peace! and no longer from its brazen  
portals  
The blast of War's great organ shakes  
the skies!  
But beautiful as songs of the immortals,  
The holy melodies of love arise

for sin so that God would lead them  
safely to their former land.

22. For I was ashamed to require  
a band—Ashamed because he had  
told the king that Jehovah was all-  
powerful, and would protect those who  
were on the way to rebuild the temple.  
Ezra regarded the glory of God as above  
his own safety. The hand is the  
emblem of power and blessing if for, but  
of wrath if against.

23. The deeply spiritual nature of the  
Jews appears in this verse. Ignorant  
and sinful, they believed in God and  
prayed most earnestly. God is with  
those who dwell with him.

24. "Separated"—Set apart for a par-  
ticular purpose. The two priests men-  
tioned by name were, for some reason  
unknown, more prominent than the other  
ten.

25. "Which the king . . . had offered"  
—Their good will for Ezra and his un-  
dertaking is partly expressed by their gifts  
to the sanctuary.

26, 27. There was much gold in use  
in ancient times, and many articles were  
made of it. The art of working in the  
precious metals had attained a high  
degree of excellence. Exactly what was  
the nature of the "fine copper" is not  
known.

mitted the returning Israelites?  
What did he proclaim at his first  
stopping place?

Why was he ashamed to ask the king  
for protection by soldiers?

What had he said to the king?  
Did God hear the prayer of these good  
people?

2. The Commission, v. 24-30  
Whom did Ezra set apart?  
What did he intrust to their care?

Was he particular in weighing and  
counting these valuable things?  
Why was it appropriate that these  
men should take care of them?

What exhortation did Ezra give them?  
Verse 29.

3. The Journey, v. 31, 32.

Where did the people start for?  
What was upon them?  
Who delivered them?  
Where did they safely arrive?

**PRACTICAL TEACHINGS.**

Where in this lesson do we learn—  
1. That if we trust in God at all we  
might as well trust him thoroughly?  
2. That one can never be so religious  
that one can afford to be unbusinesslike?  
3. That God always keeps his prom-  
ises?



STORMING OF A CASTLE.

28. "Ye are holy unto the Lord"—  
Three great truths the Israelites taught  
about the divine Being: (1) God is one,  
(2) He is a spirit, (3) He is holy; and  
from this last truth they heard the com-  
mand, Be ye holy. Ezra chose priests,  
for he justly thought they, of all the  
nation, should be holy men. Only  
those would he choose for holy work.  
"The Lord God of your fathers"—The  
Jews turned their thoughts more to their  
ancestors and their work for the nation  
than we do in this land. We should be  
mindful of the past.

29. "Watch ye, and keep them"—An  
important trust, and hence a solemn  
command. Those who hold wealth in  
trust should guard it with even greater  
care than if it were their own. The  
"Levites" were the humbler priests who  
mainly prepared the sacrifices.

31. "The hand of our God was upon  
us, and he delivered us"—The hand of  
mercy led to the land of safety. Ezra  
was grateful and ascribed deliverance to  
God, not to any human power.

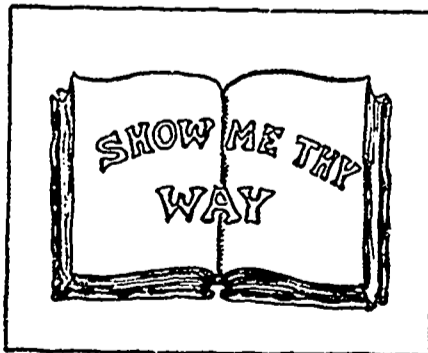
**HOME READINGS.**

- M. The king's decree.—Ezra 7. 6-20.
- Tu. The king's gifts.—Ezra 7. 21-25.
- W. Ezra's journey to Jerusalem.—Ezra  
8. 21-32.
- Th. Ezra's prayer.—Ezra 9. 1-9.
- F. The prayer continued.—Ezra 9. 10-15.
- S. God our refuge.—Psalm 46.
- Su. Be separate.—2 Cor. 6. 11-15.

**QUESTIONS FOR HOME STUDY.**

- 1. The Fast, v. 21-23  
To what good man had the king com-

We will put on the board an open  
Bible, in which we find what God has



said, and over or across it we write,  
"Show me thy way," for it is in this  
book we find God's way and will for us."

**MARION'S VERSE.**

Everything had gone wrong with  
Marion Douglas that Monday morning.  
In the first place, breakfast was late,  
and she had spoken unkindly to the  
cook, and had been reproved by her  
mother. Then her little sister Allie had  
accidentally upset her cup of coffee, and  
piled it all over her new plaid merino.  
She rose from the table very angry, and  
rushed upstairs to change her dress.  
Some word which her Sunday-school  
teacher had said to her only the morn-  
ing before crossed her memory.  
"It is of no use," she said aloud, "for

me to try to be a Christian. I might  
as well give up."

As she stood up, a few minutes later  
with her hat and cloak on, ready for  
school, she remembered that it was her  
turn to learn and repeat four lines of a  
poem from some author. She caught  
up her book of extracts and opened it.  
What was it that caused the tears to  
flow from her eyes, and her lips to move  
in a prayer?

She stood a moment, committing the  
lines to memory, and then went down and  
spoke pleasantly to the cook, kissed her  
mother and Allie good-bye, and went  
away to school. And when it was her  
turn to give an extract, she rose, and,  
with a bright, unclouded face, repeated  
slowly:

"The little worries which we meet each  
day,  
May lie as stumbling-blocks across our  
way,  
Or, we may make them stepping-stones  
to be  
Of grace, O Christ, to thee."

Rev. Geo. C. Lorimer, D.D., pastor of  
remont Temple Baptist church, Boston,  
has declined the nomination for Governor  
of Massachusetts, deeming it unwise for  
him as a clergyman to stand in that  
position. He has, however, sent a  
circular to 3,000 clergymen of the State,  
asking them to meet in convention at  
Worcester on the eve of the meeting of  
the State prohibition convention, for  
consultation.

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**LESSON NOTES.**

FOURTH QUARTER.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—OCTOBER 22.

EZRA'S JOURNEY TO JERUSALEM.  
Ezra 8. 21-32. Memory verses, 21-23.

**GOLDEN TEXT.**

The hand of our God is upon all them  
for good that seek him.—Ezra 8. 22.

**OUTLINE.**

- 1. The Fast, v. 21-23.
- 2. The Commission, v. 24-30.
- 3. The Journey, v. 31, 32.

Time.—About 458 B.C.

Place.—Crossing the wilderness from  
the Euphrates to Jerusalem.

**LESSON HELPS**

21. Then I proclaimed a fast there—  
Ezra is the person who speaks. The  
Jews regard him as a second Moses.  
The first gave the law, and the second  
restored it. It was prophesied they  
should return to their land after the  
seventy years captivity in Babylon, and  
Ezra was, under God, the chief agent in  
the restoration. Fasting was joined  
with prayer in the Jewish ritual. The  
purpose now was to express penitence