

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

REBUILDING THE TEMPLE.

Lesson X.—Sept. 3. Ezra 3: 10 to 4: 5.
Read Ezra 3 and 4. Commit Verses 10-11.

GOLDEN TEXT.

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

EXPLANATORY.

THE FOUNDATIONS OF THE TEMPLE LAID.—Vs. 10-13.

10. THE BUILDERS, *i. e.*, Jeshua and Zerubbabel, who were at the head of affairs. (See Ezra 3: 2.) PRIESTS IN THEIR APPAREL. The elegant and beautiful official robes, used by the priests in their celebrations, especially the blue and scarlet and purple robes, with gold and gems. (See Ex. 31: 10, 39: 27.) WITH TRUMPETS. Not for music; but, like our church-bells, for summoning assemblies and joyful announcements. THE SONS OF ASAPH. One of the great choir leaders of David's time. These were his descendants or their successors in this choir, as those in training in the schools of the prophets were called sons of the prophets. CYMBALS. These were musical instruments very much like those which are in use among us under the same name. AFTER THE ORDINANCE (order) OF DAVID. (See 1 Chron. 15: 16-21.) David first organized choirs and music for the temple services.

11. SANG TOGETHER BY COURSE, *i. e.*, one to another, responsively. "The verb very probably means that the chant of praise was responded to with a great burst of chorus, vocal and instrumental, the substance of which was some well-known sacred refrain. (Compare Ex. 15: 20, 21.) HE IS GOOD, etc. These words first appear as the doxology at the close of the Psalm written by David and sung at the bringing of the ark to Jerusalem (1 Chron. 16: 34.) They are found substantially in Ps. 106, 107, 118.

12. ANCIENT MEN. THAT HAD SEEN THE FIRST HOUSE, which was destroyed B. C. 586, fifty-one years before. They must have been sixty or seventy years old. WENT WITH A LOUD VOICE. The weeping was not because the new temple was smaller than the first, for it was at least one third larger in every dimension (comp. Ezra 6: 3; 1 Kings 6: 2); but (1) The feelings of youth, in view of the old temple, were transferred to old age, and thus the past was greatly magnified. (2) In magnificence of structure and adornment it promised little in comparison (Hag. 2: 3; Zech. 4: 10). The returning captives had but too little to spend upon it, in comparison with the wealth of Solomon in his glory. (3) The ark of the covenant, the sacred fire on the altar, the Urim and Thummim, were absent. (4) All the associations that gathered around the old temple were wanting in the new. MANY SHOUTED... FOR JOY. The younger were joyful that they had any temple. They looked forward to a temple and a nation infinitely better than their captive state, though not so glorious as in ancient times; and yet even this temple and nation were to have glories and prosperity that former times knew not. So says Haggai (2: 7, 9), who was commissioned to comfort them by the assurance that the deficiency of this temple in exterior glory should be abundantly compensated by the coming of the Messiah, whose presence should give to the second house a glory greater than that which the first house could boast. Thus the young men were not wrong in their joy.

OPPOSITION AND DELAY.—Vs. 1-5.

1. THE ADVERSARIES OF JUDAH. The mixed race of the Samaritans. Those opposed in race, in religion, and in purpose. They did not call themselves adversaries, but were so in reality.

2. LET US BUILD WITH YOU. Let us join in your work, and hence in the use and direction of the temple. FOR WE SEEK YOUR GOD... AND WE DO SACRIFICE UNTO HIM. But they did it in a different way, partially in connection with other things which would destroy the perfection and power of the Jewish worship. "Let us understand what that religion was which the colonists asserted to be identical with the religion of the returned exiles. They said they worshiped the God of the Jews, but it was after the manner of the Northern Kingdom... a worship that had been associated with the Steer at Bethel... They combined their old idolatrous religion with that of the newly adopted indigenous divinity of Palestine. They feared the Lord, and served their own gods' (2 Kings 17: 33)." ASSUR, *i. e.*, Assyria. WHICH BROUGHT US UP. Three times Assyrian kings, after the destruction of Samaria, replaced the captives by colonists from the East, Babylonians, Hamath, Susians, and

Persia. (See 2 Kings 17: 24; Ancient Monarchies, Vol. II., p. 415.)

3. YE HAVE NOTHING TO DO WITH US. For the reasons given above.

4. WRAKED THEIR HANDS. The refusal of the Jews to unite with the Samaritans made them bitter enemies, and they did everything in their power to stop the progress of the temple building. (1) As in Nehemiah's time (Neh. 4: 1-12), by sneers, slanders, and threatening attacks. (2) By writing slanderous letters to the government and hiring (v. 5) COUNSELLORS AGAINST THEM. Probably in Babylonia. This continued ALL THE DAYS OF CYRUS, who died in 529, UNTIL THE REIGN OF DARIUS, who began to reign B. C. 522, and it took two years more to get the desired permission; so that for about fifteen years nothing was done on the temple.

Two views of the course pursued by Zerubbabel have been taken.

First. Many have regarded it as a great mistake, a piece of narrow-minded, bigoted folly, which made enemies of those who should have been friends, and kindled hatred and jealousy, and lowered the moral tone and cooled the zeal of the new colony. Such seems to be Geikie's view.

On the other hand, Rawlinson calls it "an heroic refusal to accept the material aid of a rich and powerful people at the risk of imperiling religious purity." "Thus was a great peril averted." "They saved a nation, for the time at any rate, from the danger of having their religion corrupted and adulterated by intermixture with a form of belief and practise which was altogether of an inferior type, and to a considerable extent tainted with heathenism."

THE TEMPLE COMPLETED.—Early in the reign of Darius Hystaspes the Jews obtained permission to build the temple. The prophets, Haggai and Zechariah, urged the people forward. The new movement began B. C. 520, and in four years, just seventy years after the destruction of Solomon's temple, 586, the new temple was completed and dedicated, B. C. 516.

* * *

Secret of Good Cheese Making.

The secret of good cheese making is heat to stimulate rennet action and lactic ferment. Properly understood it gives flavor and character to the cheese. Too much ferment makes cheese short and flaky; insufficient gives it a bad flavor. Home cheese is similar, excepting richer and softer. It will not keep so long on account of an excess of moisture. Cheese ought to contain about one-third butter, one-third casein and one-third moisture. These properly blended make a cheese pleasant and nourishing. The main features of proper manufacture are rennet action, heat, lactic ferment and salt. The rennet coagulates the milk, expels moisture and cures and breaks down casein, and holds the butter fat.

Under the present system there are lost 3 to 5 pounds of butter fat in every 1,000 pounds of milk. It is carried away in the whey. The loss annually in Wisconsin is estimated at \$1,000,000. A maker must however begin with good milk and reject all other. The factory and surroundings must be neat and clean. A competent maker must produce the same cheese from different grades of milk. This will depend largely upon rennet action. The same amount ought to be used daily, except in case of great acidity.

The temperature of setting should be from 80 to 90 degrees. If the rennet action is not so rapid, but milder, the curd being smoother, less butter fat is lost in cutting. After cutting keep it stirred for five minutes, and raise temperature to 96 degrees. Then draw off all surplus whey. Acid action should be started in a soft curd. The firmness of the curd must be determined afterward by its specific gravity and by chewing a bit. If it creaks like chewed gum it is at a right stage. After all the whey is drawn off it ought to be thoroughly stirred and covered with curd blankets and kept at 98 to 100 degrees for two hours. In order to retain butter fat the temperature ought to be dropped to 85 degrees before stirring in the salt. The grinding of the curd ought to be coarse, say an inch and three-quarters of an inch. —(American Agriculturist.

Try.

For nervous headache, bathing the back of the neck in hot water.

For sick and nervous headache, rubbing peppermint oil on the temples.

For burns, lime water and sweet oil.

For the beginning of a "runaround," pricking and painting it with iodine.

For an incipient boil, mursted tincture of iron.

For rheumatism, oil of wintergreen, internally and externally.

To remove freckles—mix one ounce of lemon juice, a quarter of a drachm of powdered borax, half a drachm of pulverized sugar, and let it stand in glass for a few days; then apply it and let it dry on the skin. Or apply with a linen cloth two tablespoonful of grated horse-radish mixed with a teaspoonful of sour milk. If a girl freckle she should keep this lotion and use it frequently, being careful not to allow it to touch her eyes—July Ladies' Home Journal.

A vast difference exists in the flavor of eggs. Hens fed on clear, sound grain, and kept on a clean grass run, give much finer product than fowls that have access to stable and manure heaps and all kinds of filthy food. Hens feeding on fish and onion flavor their eggs accordingly, just as cows eating onions or cabbage or drinking offensive water impart a bad taste to the milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give eggs the best color.

Keep a little package of absorbent cotton in one of the sideboard drawers. If oil, milk or cream is spilled on a wollen dress or coat, a bit of the cotton instantly applied will remove all traces of the stain.

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