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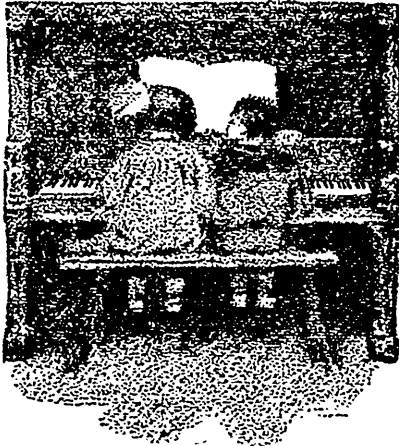
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THE HOME · STUDY QUARTERLY



Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
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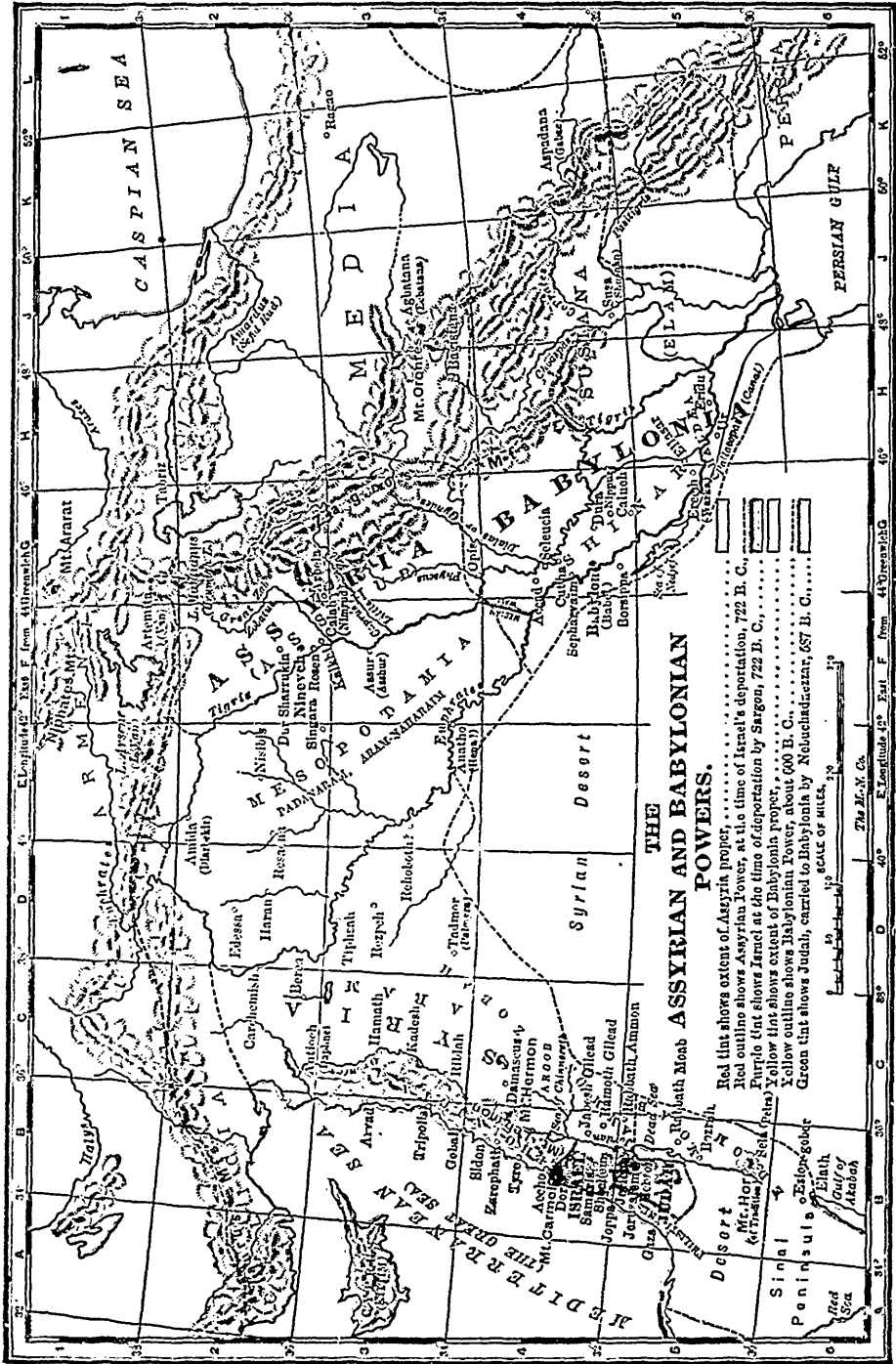
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The Home Study Quarterly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XI.

October, November, December, 1905

No. 4

red It is only once in a very long time that there are *fourteen* Sabbaths in a Quarter. When this happens, as it does this Quarter, the Lesson material encroaches on these first pages of reading matter. The Quarterly is, however, primarily for help in studying the Lessons; so no one will complain, especially as the period to be studied is one of the most interesting in all Bible history. It has its dark side—and oh, how dark!—a people, God's people, in captivity for their sins. But the bright side is that some of them are restored again to their own land and to the Holy City; and brighter still—on the distant horizon is seen the dawn of that gladdest of glad days, when the Son of God was to come down to earth to lead captivity captive and purchase the gift of eternal life to all men.

Going In For Things

red A person's character may be read by what he "goes in for." The things he goes in for are either the things he likes, or the things he thinks ought to be done—that is, unless his conscience has slipped its gear, and is running wild. On the other hand what one goes in for shapes one's character; just as the wood polisher's hand is soft and velvet, the fingers of the jeweler become very delicate, the blacksmith's arm grows strong.

3 What are you going in for this season? Lots of good, clean, honest fun, let it be hoped; for fun is as necessary to young life as fresh air and wholesome food. But not fun alone; earnest, steady work, too. What shall it be? Your tasks in school or shop, or on the farm, of course. But side by side with these, and sweetening and heartening

them, some earnest work for your Heavenly Lord. What sort of work one may take up, no one can decide better than oneself; and an honest half-hour spent in considering the problem will likely suffice at least to start one on something practical, and a good start is half way to a finish.

What About Missions?

red Every Sabbath this year the HOME STUDY QUARTERLY will have had its Question on Missions—the first Quarter, the beginnings of mission work, from the Saviour's time onward; the second Quarter, our own Home Mission work in outline; the third Quarter, our work in the far off New Hebrides; this Quarter it is India.

Some scholars have been learning the answers by heart and can repeat them all. In other schools the teacher or superintendent or minister has taken pains—and sometimes all three—to give further missionary information. In either case a good knowledge has been attained of how mission work is done in various fields.

What next? It is to be hoped that in every school there has been *giving* Sabbath by Sabbath for missions. It is not yet too late to begin. There are three months still. It is impossible not to want to give, when the work is known. May the great Missionary Committees not look for a substantial gift this year from *your* school?

What Phil Learned About Music

red "Isn't it a grind, Phil?" asked one member of a college glee club of another. "I don't see how you can give up your Sunday afternoons to that mission."

"At first I thought it a burden" replied Phil, "but I've come to like it."

"O, I don't doubt it does good, but the thing that would trouble me most would be the character of their music—that cheap, commonplace sort of stuff, you know, and I wonder at it, Phil, for your taste isn't of that sort."

Phil was silent a moment, and then he said:

"I'll tell you what helped me to get over that. Professor Mason plays for them. That man who has won honors at the conservatories abroad goes down there Sunday afternoon and sits down at that old pan of a piano, and plays those tinkling, cheap revival hymns, and puts his whole heart into it. I had some fine ideas about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there I gave it up. If he can stand it for the sake of the good he is doing I guess I can."

And so Phil sang on. No one who knew

him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee club a certain richness that had not been there before. "I've learned something about putting my heart into the song," he explained modestly, when a friend asked him about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a heart sympathy which puts one in touch with them without condescension. The girl who has been away to study music, and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which she formerly played, the hymns which her parents love and which she formerly sang, has not had too much culture, but too little, and that of too shallow a sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he imparted to Phil.

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*AN ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

- I. SILENCE.
- II. THE LORD'S PRAYER (in concert).
- III. SINGING. Hymn 438, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. PRAYER.

V. SINGING.

I hear Thy welcome voice
That calls me, Lord, to Thee,
For cleansing in Thy precious blood
That flowed on Calvary.

*I am coming, Lord!
Coming now to Thee!
Wash me, cleanse me, in the blood
That flowed on Calvary.*
—Hymn 152, Book of Praise

VI. RESPONSIVE SENTENCES. Psalm 126.
Superintendent. When the Lord turned again the captivity of Zion, we were like them that dream.

School. Then was our mouth filled with laughter, and our tongue with singing;

Superintendent. Then said they among the heathen, The Lord hath done great things for them.

School. The Lord hath done great things for us; whereof we are glad.

Superintendent. Turn again our captivity, O Lord, as the streams in the south.

School. They that sow in tears shall reap in joy.

Superintendent. He that goeth forth and weepeth, bearing precious seed,

School. Shall doubtless come again with rejoicing,

Superintendent and School. Bringing his sheaves with him.

VII. SINGING. Psalm or Hymn selected.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that marked "From THE PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

IV. SINGING.

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small
Trusting Jesus—that is all.

*Trusting as the moments fly,
Trusting as the days go by;
Trusting Him what'er befall:
Trusting Jesus—that is all.*

—Hymn 293, Book of Praise

V. RESPONSIVE SENTENCES. Isaiah 55: 6, 7.

Superintendent. Seek ye the Lord while He may be found,

School. Call ye upon Him while He is near:

Superintendent. Let the wicked forsake his way,

School. And the unrighteous man his thoughts:

Superintendent. And let him return unto the Lord, and He will have mercy upon him;

School. And to our God, for He will abundantly pardon.

VI. BLESSING OR CLOSING PRAYER.

Daniel 5 : 17-30. Study the chapter. Commit to memory vs. 29, 30.* Read chs. 3, 4.

GOLDEN TEXT—The face of the Lord is against them that do evil.—Psalm 34: 16.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; ¹ yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father ² a kingdom, and ³ majesty, and glory, and honour :

19 And ⁴ for the majesty that he gave him, all ⁵ people, nations, and languages, trembled and feared before him ; whom he would he slew ; and whom he would he kept alive ; and whom he would he ⁶ set up ; and whom he would he put down.

20 But when his heart was lifted up, and his ⁷ mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

21 And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : ⁸ they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ⁹ ruled in the kingdom of men, and that he ¹⁰ appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

Revised Version—¹ nevertheless ; ² the ; ³ greatness, and glory, and majesty ; ⁴ because of the greatness ; ⁵ the peoples ; ⁶ raised ; ⁷ spirit was hardened that he dealt proudly ; ⁸ he was fed with ; ⁹ ruleth ; ¹⁰ setteth up ; ¹¹ before him ; ¹² inscribed ; ¹³ brought it to an end ; ¹⁴ purple ; ¹⁵ Belshazzar the Chaldean king was slain.

23 But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified :

24 Then was part of the hand sent from ¹¹ him ; and this writing was ¹² written.

25 And this is the writing that was ¹² written, ME'NE, ME'NE, TE'KEL, UPHAR'SIN.

26 This is the interpretation of the thing : ME'NE ; God hath numbered thy kingdom, and ¹³ finished it.

27 TE'KEL ; Thou art weighed in the balances, and art found wanting.

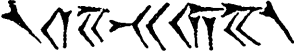
28 PE'RES ; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with ¹⁴ scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night ¹⁵ was Belshazzar the king of the Chaldeans slain.

THE LESSON EXPLAINED

W. S. C. Ed.



Name of Cyrus.



Name of Darius.

Cuneiform Letters

Time and Place—538 B.C.; Babylon; Euphrates.

Connection—Daniel (see Lesson XII., Third Quarter) is now an old man, at least 80 years of age.

I. THE WARNINGS.—17-21. Then Daniel answered. Belshazzar, now ruler of Babylon, had made a great feast to a thousand of his lords; while they were carousing, the fingers of a man's hand appeared writing, on the wall, vs. 1-5. Belshazzar was greatly startled, and called for the wise men in the kingdom to explain the writing, vs. 6, 7. The queen, Belshazzar's mother (vs. 10-12), came in to the feast, and told of Daniel's explaining the dream of Nebuchadnezzar (see ch. 2). Daniel was sent for, and was offered rich gifts if he would tell what the writing on the wall meant, vs. 13-16. Let thy gifts be to thyself. Daniel required no gifts to persuade him to tell the truth to the king. He showed himself one of the bravest of men, speaking out the truth to this man, who might readily have taken his life. The most high God; who is above all, and alone could bestow gifts on king or subject. Gave Nebuchadnezzar thy father. "Father" here means one who had preceded him as king. Belshazzar was the son

of Nabonidus, a usurper, probably not related to Nebuchadnezzar. His heart was lifted up; with pride in his great kingdom. How vast it was, v. 19 tells. Deposed (removed from the throne) . . . made like the beasts. For detail see v. 21 : the awful punishment of his pride (see Prov. 16 : 18).

22, 23. Thou, . . . O Belshazzar. He is not called king on the tablets which record the history of Babylon, but bears the title of "crown prince." He was apparently the acting king and real ruler, his father perhaps being absent from the capital. Hast not humbled thine heart. He had known how Nebuchadnezzar had been punished for his sin, and yet had gone stubbornly on in his own wicked way. Against the Lord of heaven. The Ruler high over all, full of goodness and power, who gives men all they have. The vessels of his house; God's holy temple at Jerusalem. Nebuchadnezzar had brought the vessels used in its services to Babylon, 2 Chron. 36 : 7. What an insult to use these sacred things in an impure and idolatrous feast.

II. DOOM.—24-28. Then was the part of the hand sent; to write the sentence of doom for Belshazzar's obstinate wickedness (see v. 5). This is the writing, etc. The words written on the wall were probably the names of three weights. But what could they mean ? This is the interpretation. Straight as an arrow Daniel aims the fiery words at Belshazzar. MENE. Besides being the name of a weight, this word means numbered. The years of the kingdom of Babylon were fixed, and the end was at hand. TEKEL; meaning weighed. Like a false weight, Belshazzar is condemned. PERES; the singular of PHARSIN, the

*The Scripture Memory Passages of the Supplemental Lesson Course are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet.

U signifying "and"—; its meaning is, "divided." So the kingdom is to be taken from its present rulers. Medes and Persians; two nations east and north-east of Babylon, united under the great king Cyrus, whose armies were even then marching against Babylon.

29, 30. **Clothed Daniel with purple** (Rev. Ver.), the royal color. **A chain of gold**; an emblem of office, as well as honor (compare Joseph, Gen. 41 : 42). **Third ruler in the kingdom**; probably next to Belshazzar himself, under his father, Nabonidus, the king. Thus the gifts offered and refused (vs. 16, 17) were bestowed. **In that night was Belshazzar . . . slain**; by the soldiers of Cyrus' army.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—An impious feast, Dan. 5 : 1-9. T.—Daniel called, Dan. 5 : 10-16. W.—Daniel and Belshazzar, Dan. 5 : 17-30. Th.—The holy vessels, Jer. 52 : 12-19. F.—God forgotten, Luke 12 : 15-21. S.—Herod's punishment, Acts 12 : 18-23. S.—Fate of the wicked, Psalm 37 : 8-22.

Prove from Scripture—That our actions will be judged.

Shorter Catechism—*Quest. 96. What is the Lord's supper?* A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

The Question on Missions—37. Why are we specially interested in India as a foreign mission field? Because India has a population of nearly 300,000,000 souls, and three-fifths of these are under British rule, and, therefore, are our fellow-subjects.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 133; 136; 50 (Ps. Sel.); 511 (from PRIMARY QUARTERLY); 148.

FOR FURTHER STUDY

Juniors—What city is the scene of the Lesson? How old was Daniel at this time?

17-21 Who had made a feast? What strange sight appeared? Who was sent for to explain the writing? About what king does Daniel speak? What had happened to him? Why?

22, 23 What vessels had Belshazzar used at his feast? Who had brought these to Babylon?

24-28 From whom did the writing come? Does God punish willingly? Why does He punish? Of what were the words written on the wall names? What did each mean? To whom was the kingdom of Babylon given? How was Daniel rewarded? What happened to Belshazzar?

Seniors and the Home Department—What interval between last Lesson and to-day's?

17-23 What gifts did Daniel refuse? Who in the New Testament offered money for spiritual blessings? What reply was made to him? (Acts 8 : 18-20.) What is the purpose of God's long-suffering? (Rom. 2 : 4.) The fate of the obstinately wicked? (Prov. 29 : 1.)

24, 25 What class of sinners will be punished the most severely? (Luke 12 : 47, 48.)

26-28 Why was Belshazzar's kingdom taken from him? What kingdom did Christ preach? (Mark 1. 14.) Where do we find the laws of this kingdom? (Matt. 5 : 1-11.) From whom will it be taken away; and to whom given? (Matt. 21 : 43.)

THE LESSON IN LIFE

*A. J. Budget
Hawker
(1st six lines)*

1. King or common man, our best friend is the one who knows the truth about us and is not afraid to tell us. His counsel is worth more than gold and silver. Followed in time, it may save us from many a foe.

2 Do you want to read of heroes? Where will you find them, if not in the Bible? An old man standing alone before a tyrant; who could have his head cut off at a word, and telling that tyrant the straight, terrible truth about himself and his kingdom—we do not feel much like boasting of our courage before such a sight.

3. When we cease to listen to warnings, we are on the edge of woe.

4. The thoughts of our own hearts and the deeds of our own hands are the letters that will spell out the sentence fixing our destiny.

5. "One"—"Two"—"Three"—the soldiers number, at the officer's command. And our days come and go like this, till the last is reached. But cram them full of happy, useful living, and they will store up for us an eternity of joy.

6. Death is a door. Will it open for us into light or darkness? That just depends on how we shall have used life.

FOR WRITTEN ANSWERS

1. How had Nebuchadnezzar's pride been punished?

2. What effect should this have had on Belshazzar?

3. In what form did punishment overtake him?

Lesson II.

DANIEL IN THE LIONS' DEN

October 8, 1905

Daniel 6 : 10-23. Study the chapter. Commit to memory vs. 21-23.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

10 ¹ Now when Dan'iel knew that the writing was signed, he went into his house ; ² and his windows being open in his chamber toward Jeru'salem, ³ he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

¹¹ Then these men assembled, ⁴ and found Dan'iel praying and making supplication before his God.

¹² Then they came near, and spake before the king concerning the king's ⁶ decree ; Hast thou not signed ⁷ a decree, that every man that shall ⁸ ask a petition of any God or man within thirty days, save ⁹ of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

¹³ Then answered they and said before the king, That Dan'iel, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the ⁶ decree that thou hast signed, but maketh his petition three times a day.

¹⁴ Then the king, when he heard these words, was sore displeased ¹⁰ with himself, and set his heart on Dan'iel to deliver him ; and he laboured till the going down of the sun to ¹¹ deliver him.

¹⁵ Then these men assembled ⁴ unto the king, and said unto the king, Know, O king, that ¹² the law of the Medes and Persians is, That no ⁶ decree nor statute which the king establisheth may be changed.

¹⁶ Then the king commanded, and they brought

Revised Version—¹ And when ; ² now his windows were open ; ³ and ; ⁴ together ; ⁵ making petition and supplication ; ⁶ interdict ; ⁷ an interdict ; ⁸ make petition unto any god ; ⁹ unto ; ¹⁰ Omit with himself ; ¹¹ rescue ; ¹² it is a law of the Medes and Persians, that ; ¹³ nothing might be changed ; ¹⁴ fled ; ¹⁵ near unto the den to Daniel ; ¹⁶ Omit unto Daniel ; and ; ¹⁷ and they ; ¹⁸ Omit for him ; ¹⁹ had trusted.

Dan'iel, and cast him into the den of lions. Now the king spake and said unto Dan'iel, Thy God whom thou servest continually, he will deliver thee.

¹⁷ And a stone was brought and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that ¹³ the purpose might not be changed concerning Dan'iel.

¹⁸ Then the king went to his palace, and passed the night fasting ; neither were instruments of musick brought before him ; and his sleep ¹⁴ went from him.

¹⁹ Then the king arose very early in the morning, and went in haste unto the den of lions.

²⁰ And when he came ¹⁵ to the den, he cried with a lamentable voice ¹⁶ unto Dan'iel ; and the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

²¹ Then said Dan'iel unto the king, O king, live for ever.

²² My God hath sent his angel, and hath shut the lions' mouths, ¹⁷ that they have not hurt me ; forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt.

²³ Then was the king exceeding glad ¹⁸ for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, because he ¹⁹ believed in his God.

THE LESSON EXPLAINED

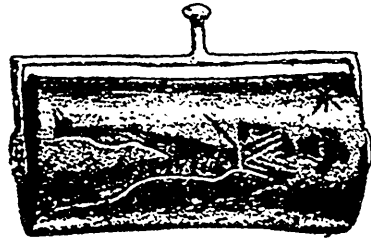
Time and Place—Shortly after 538 B.C.; one of the three capitals of the Persian empire, among which were Babylon and Shushan, ch. 8 : 2.

Connection—The army of Cyrus (see Lesson I.) having conquered Babylon, Darius the Mede (see ch. 5 : 31), perhaps a colleague of Cyrus, became its ruler. Daniel (v. 3) was given the first place under him in the kingdom. This made the other officers of the king jealous, and they laid a plot to have Daniel cast into a den of lions (vs. 6, 7). The Lesson tells the outcome.

I. ACCUSED.—10-13. Daniel knew that the writing was signed; the decree of the king that if any one, for thirty days, should ask any favor of God or man, save of himself, he should be cast into a den of lions, vs. 7-9. His windows being open; in a room on the top of the flat roof of his house. Toward Jerusalem; where the temple was. Every true Israelite loved this house because it was God's dwelling-place. The Jews still turn toward Jerusalem in worship. Three times a day . . . prayed; like the psalmist (Ps. 55 : 17), morning and evening, the times of daily sacrifice in the temple, and at noon. As . . . aforetime; no mere flaunting of his religion, but a quiet continuance of his usual custom. These men (see Connection) . . . found Daniel. Envy and hatred sharpened their eyes. Hast thou not signed a decree . . . O king ? These mean spies laid a trap for the king, as well as for Daniel. The law of the Medes and Persians. See Lesson I. Among these peoples a royal decree or promise could not be changed. That Daniel, etc.; against

whom they could prove no wrong-doing, v. 4. Of the children of the captivity; those who had been taken captive to Babylon by Nebuchadnezzar, ch. 1 : 1-3.

II. SENTENCED.—14, 15. Sore displeased with



Babylonian Signet

himself; ashamed to have been trapped into such a cruel and unjust scheme. Laboured . . . to deliver him; tried every plan he could think of. But he took pains at the wrong time. Know, O king, etc. For the tragic turning of the tables on these base plotters, see v. 24.

16, 17. Then the king commanded; proving himself a slave rather than a sovereign, as all do who yield to sin (see John 8 : 34). Daniel . . . into the den of lions. The den was probably shaped like a cistern. Stone . . . laid . . . sealed. Probably a bar was fixed across the stone, fastened at each side of the doorway by thongs. The knotting of these

was sealed with wax stamped with his own (the king's) signet, and . . . the signet of his lords; so that neither party could meddle with it.

III. DELIVERED.—18-20. The king . . . fasting . . . his sleep went from him. Shame and sorrow, the fruit of his sin, took away the king's appetite and his desire for sleep. Arose early, etc. We almost see him rising from his sleepless bed, hurrying to the den, and calling anxiously to Daniel.

21-23. O king, live forever. The subject who serves most faithfully the King of heaven will be the most loyal to his earthly king. My God hath sent His angel. All the night so miserable for the king, Daniel had enjoyed the angel's company and care, as may we, Heb. 1 : 14. No manner of hurt. The lions' mouths had been shut; as long after, Jesus stilled the storm and saved His disciples.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—An unwise decree, Dan. 6 : 1-9. T.—Daniel in the lions' den, Dan. 6 : 10-17. W.—Daniel in the lions' den, Dan. 6 : 18-23. Th.—Daniel honored, Dan. 6 : 24-28. F.—Obedience to God, Acts 4 : 13-20. S.—Rejoicing in suffering, 1 Pet. 4 : 12-19. S.—A good report, Heb. 11 : 32-40.

Prove from Scripture—That the Lord is on the side of right.

Shorter Catechism—Ques. 97. What is required of the worthy receiving of the Lord's supper? A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

The Question on Missions—38. Where are our India missions situated? In Central India, where work was begun about thirty years ago.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 203; 275; 34 (Ps. Sel.); 293 (from PRIMARY QUARTERLY); 260.

FOR FURTHER STUDY

Juniors—Who had conquered Babylon? What place was given to Daniel? How did the new king's officers feel towards him?

10-13 What had King Darius forbidden his subjects to do? Who had enticed him to this? How were any who disobeyed to be punished? To whom

did Daniel pray? In what attitude? How often? Who were watching? Whom did they tell?

14, 15 Did the king wish to save Daniel? When is it easiest to keep from doing wrong?

16, 17 What did the king command? What was done to Daniel? What was the den like?

18-23 How did the king feel? When did he come to the lions' den? In what way had God saved Daniel?

Seniors and the Home Department—Name two of the capitals of the Persian empire. Describe its government under Darius?

10-13 What gave rise to the Jewish custom of praying toward Jerusalem? (1 Kgs. 8 : 35, 38, 44, 48.) Which of the apostles refused to obey the civil authorities, and on what ground? (Acts 4 : 18-20.)

14-17 To whom should rulers be a "terror"? (Rom. 13 : 3.) What should they be to the good? (1 Pet. 2 : 14.) How did Darius prove himself a coward?

18-23 Show that the angels protect those who fear God. (Ps. 34 : 7.) What are the angels called in Hebrews? (Heb. 1 : 14.) Where in the New Testament is the Lesson incident referred to? (Heb. 11 : 33.)

THE LESSON IN LIFE

1. It is certain, however blameless we are, that some will speak ill of us. Shall we, then, give up trying to do right? Only a coward would so do. The brave man keeps steadily on "as aforesaid." He will not let a wretched slander turn him aside, when he knows God is on his side.

2. "Forced, sire!" said Palissy the potter, when the king of France told him that, if he did not renounce the Protestant faith, he should be forced, however unwilling to do so, to leave him in prison; "this is not to speak like a king; but they who force you cannot force me. I can die."

3. Two wrongs never make a right. The sooner a promise to do evil is broken the better.

4. "All God's angels come to us disguised; Sorrow and sickness, poverty and death, One after other lift their frowning marks, And we behold the seraph's face beneath, All radiant with the glory and the calm Of having looked upon the front of God."

—J. R. Lowell.

5. He who can say, "My God," has greater riches than all the mines of earth can yield.

FOR WRITTEN ANSWERS

1. What decree had King Darius enacted?

2. How did Daniel act contrary to this decree?

3. Describe his deliverance.

Lesson III.

RETURNING FROM CAPTIVITY

October 15, 1905

Ezra 1 · 1-11. Commit to memory vs. 5, 6. Read ch. 2 : 64-70 and Psalm 126.

GOLDEN TEXT—The Lord hath done great things for us; whereof we are glad.—Psalm 126 : 3.

1 Now in the first year of Cy'rus king of Per'sia, that the word of the Lord by the mouth of Jeremi'ah might be fulfilled, the Lord stirred up the spirit of Cy'rus king of Per'sia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cy'rus king of Per'sia, ²The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house ³at Jeru'salem, which *is* in Ju'dah.

3 ⁴Who *is* there among you of all his people? his God be with him, and let him go up to Jeru'salem, which *is* in Ju'dah, and build the house of the Lord ⁵God of I'ra'el, (he *is* ⁶the God,) which *is* in Jeru'salem.

4 And whosoever ⁷remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jeru'salem.

5 Then rose up the ⁸chief of the fathers of Ju'dah and Ben'jamin, and the priests, and the Le'vites,

Revised Version—¹accomplished: ²All the kingdoms of the earth hath the Lord, the God of heaven, given me; ³in; ⁴Whosoever there is; ⁵the; ⁶Omit the; ⁷is left; ⁸heads of fathers' houses; ⁹even all whose; ¹⁰stirred; ¹¹round about them; ¹²bowls; ¹³when they of the captivity were brought.

THE LESSON EXPLAINED

Time and Place—538 B.C.; Babylon, or Achmetha (Ecbatana), another of the capitals of the Persian empire, ch. 6 : 6.

Connection—Cyrus was the king of Persia by whom Babylon was captured. He seems (see Lesson II.) to have placed the government of Babylon in the hands of Darius the Mede, who was called king, Dan. 5 : 31. But the real power belonged to Cyrus.

He was friendly to the captive Jews, and soon after the taking of Babylon, made arrangements for their return to their own land.

I. A DIVINE PURPOSE.—1. Now. The Book of Ezra continues the story began in 2 Chron. 36 : 22, 23. In the first year of Cyrus (of his reign over Babylon). See Time and Place, and Connection. The word of the

⁹with all them whose spirit God had ¹⁰raised, to go up to build the house of the Lord which *is* in Jeru'salem.

6 And all they that were ¹¹about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 Also Cy'rus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jeru'salem, and had put them in the house of his gods;

8 Even those did Cy'rus king of Per'sia bring forth by the hand of Mith'redath the treasurer, and numbered them unto Sheshbazzar, the prince of Ju'dah.

9 And this *is* the number of them : thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

10 Thirty ¹²basons of gold, silver ¹²basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring ¹³up with them of the captivity that were brought up from Babel'ylon unto Jeru'salem.

mation . . put it also in writing. First the king's purpose was announced by heralds, and then recorded among the official papers of the state.

2. The Lord God of heaven. The boundless sky—how it pictures the power and majesty and love of its Maker! Hath given me, etc. The mightiest king is as dependent on God as a child on its parents. Hath charged me, etc. Cyrus may have learned God's will from Isa. 44 : 26-28, or Daniel may have told him his duty to God's people.

II. A ROYAL COMMAND.—3, 4. Whosoever . . of all his (God's) people (Rev. Ver.). The Jews belonged in a special sense to God and He to them. The king's decree is addressed to the captives who had come from Jerusalem and Judah (Dan. 1 : 1; 2 Kgs. 24 : 14; 25 : 8-11), and their descendants. His God be with him; a form of blessing, like our "Good-by" ("God be with you"). Let him go up . . and build the house. The decree included permission (1) to return to Jerusalem and (2) to rebuild the temple destroyed by Nebuchadnezzar, 2 Kgs. 25 : 9. The Lord God . . in Jerusalem; as the place where His temple had stood. Whosoever is left (Rev. Ver.); that is, of the captive Jewish people. In any place where he sojourneth, let the men . . help, etc. The neighbors of those Jews who wished to return to their own land were to help them in all possible ways. Besides, those who so desired, were encouraged to give a freewill offering for the temple.

III. A WILLING RESPONSE.—5, 6. Then rose up; joyfully welcoming the opportunity offered by the king. The heads of fathers' houses (Rev. Ver.); that is, of the families of Judah and Benjamin, the two tribes forming Judah, the Southern kingdom. The priests, and the Levites; who were specially interested in the temple, as those who had charge of its services. Even all them (Rev. Ver.); that

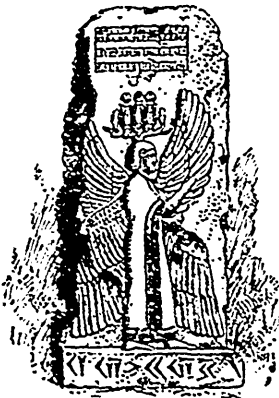


Figure of Cyrus

Lord by . . Jeremi'ah . . fulfilled. Jeremi'ah had said (ch. 25 : 12; 29 : 10), that, after seventy years, God would bring His people back from captivity in Babylon to their own land. The time for this deliverance had now come. The Lord stirred up the spirit of Cyrus. God sent His Holy Spirit to influence Cyrus' mind as one human person influences the mind of another. Made a procla-

is of the three classes mentioned, whose spirit God had stirred (Rev. Ver.). While the king and his subjects had their part in it, the work was God's.

IV. A JUST RESTITUTION.—7-11. Cyrus gives back the holy vessels of the Lord's house taken by Nebuchadnezzar, 2 Kgs. 25 : 13-15. Unto Sheshbazzar; the Persian name of Zerubbabel, the leader of the return to Judah (compare chs. 5 : 16; 3 : 8). He was a prince, descended from King David. These vessels may have been on the tables at Belshazzar's feast (see Lesson II.), but they were now to be used once more in the holy services of God's house.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Returning from captivity, Ezra 1 : 1-11. T.—Jeremiah's prophecy, Jer. 29 : 10-14. W.—Isaiah's prophecy, Isa. 44 : 21-28. Th.—God's Word to Cyrus, Isa. 45 : 1-13. F.—Prayer for restoration, Dan. 9 : 16-25. S.—Help from the Lord, Psalm 124. S.—The joy of deliverance, Psalm 126.

Prove from Scripture—*That Christ gives true freedom.*

Shorter Catechism—Ques. 98. *What is prayer?* A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The Question on Missions—39. What kind of climate has Central India? There are three well-defined seasons. The hot season; from March to June, when all vegetation has died away; the rainy season beginning in July, when all nature quickly revives; the cold season beginning in October.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 389; 385; 98 (Ps. Sc.); 583 (from PRIMARY QUARTERLY); 268.

FOR FURTHER STUDY

Juniors—By what king was Babylon captured? How did he feel towards the Jews?

1, 2 Where were the Jews in captivity? Who had said they would be brought back to their own land? After how long? Who gave them leave to go? Why? What does Cyrus call God?

3, 4 What two things were the Jews permitted to do? How were their neighbors to help those who went to Jerusalem?

5, 6 What two tribes here mentioned? What

kingdom did they form? Did they wish to go back to their own land?

7, 11 What king had taken the temple vessels from Jerusalem? Who was now to take them back?

Seniors and the Home Department—Give the date of Cyrus' decree. How did he show his friendliness towards the Jews?

1, 2 What story does Ezra continue? What did Isaiah prophesy concerning Cyrus? Show that God rules over nations. (Ps. 22 : 28.)

3, 4 To whom was the king's decree addressed? From whom were the returning Jews to get help? How did the Egyptians help the Israelites in their escape from Egypt? (Ex. 12 : 35, 36.)

5-11 How many classes mentioned in v. 5? By whom were they influenced? How are Saul's followers described? (1 Sam. 10 : 26.) Who gives power for Christian service? (Acts 1 : 8.) Who was the leader of the return from captivity?

THE LESSON IN LIFE

1. Those whom God leads always reach the goal He intends for them—perhaps not soon, but always certainly.

2. How many things there are that stir the spirits of men! Ambition, wealth, pleasure—these are some of them. They spur eagerly on, but not always along a safe road. We can be sure that there is no danger, when it is the spirit of the Lord that stirs us.

3. Each language spoken by men has a different name for the sun, but it is the same sun that shines upon all people. And so people have their various ideas about God, some false, some true. But the same loving Father cares for all. (Matt. 5 : 45.)

4. "The man who never does any more than he is paid for never gets paid for more than he does." When our hearts are opened wide to let love flow out in kindly deeds that seek nothing in return, then the blessings of heaven flow in upon us.

5. Those who went down to Babylon loaded with chains of slavery came up loaded with gifts of gold. And there is no hard experience of life out of which God cannot bring the fruits of victory and joy.

6. A surgeon may be the tenderest-hearted man alive. And yet with strong, sure strokes he severs a leg from the body. His is true kindness, for losing the leg may save the life. There was love in God's sending His people into captivity. This punishment cured them of the sin that was destroying them.

FOR WRITTEN ANSWERS

1. What had Jeremiah prophesied regarding the return from captivity?

.....

2. How did Cyrus fulfil this prophecy?

.....

3. Describe the response to the king's decree.....

.....

LESSON IV.

REBUILDING THE TEMPLE

October 22, 1905

Ezra 3 : 10 to 4 : 5. Study ch. 3 : 1 to 4 : 5. Commit to memory vs. 10, 11.

Read chs. 5, 6 and Haggai, chs. 1, 2.

GOLDEN TEXT—The temple of God is holy, which temple ye are.—1 Corinthians 3 : 17.

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Le'vites the sons of A'saph with cymbals, to praise the Lord, after the ordinance of Da'vid king of Is'rael.

11 And they sang together by course in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever toward Is'rael. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Le'vites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Revised Version—¹order; ²one to another in houses; ³the old men; ⁴a; ⁵the; ⁶drew near;

Ch. 4 : 1 Now when the adversaries of Ju'dah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Is'rael;

2 Then they came to Zerub'babel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-had'don king of As'sur, which brought us up hither.

3 But Zerub'babel, and Jesh'ua, and the rest of the chief of the fathers of Is'rael, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Is'rael, as king Cy'rus the king of Per'sia hath commanded us.

4 Then the people of the land weakened the hands of the people of Ju'dah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cy'rus king of Per'sia, even until the reign of Dari'us king of Per'sia.

praising; ²saying, For he is; ⁴heads of fathers' Assyria.

THE LESSON EXPLAINED

Time and Place—537-521 B.C.; Jerusalem and its neighborhood.

Connection—Under the leadership of Shesh-bazzar, or Zerubbabel, (see Lesson III.) 42,360 Jews (Ezra 2 : 64) left Babylon in 538 B.C. and returned to their native land. In the autumn of the same year, they erected an altar in Jerusalem for the worship of God, ch. 3 : 2. The following spring they laid the foundations of the temple.

I. THE WORK BEGUN.—10. The builders; either Zerubbabel and Jeshua (Joshua), the high priest (Zech. 3 : 1), who had charge of affairs, or the workmen. Laid the foundation of the temple; having spent the winter (see Connection) gathering material, cedar wood from Lebanon (v. 7) and stones from the ruins. Set the priests in their apparel. It was a great occasion, like laying the corner stone of a new church with us, and so the priests wore their splendid robes of blue and scarlet and purple, adorned with gold and gems, Ex., ch. 39. With trumpets; used, like our church bells, to summon assemblies (Num. 10 : 2, 3) and proclaim joyful events, 2 Kgs. 11 : 14. Sons of Asaph with cymbals. David had assigned instrumental music to the Levites, the cymbals especially to the descendants of Asaph, 1 Chron. 16 : 4, 5; 25 : 6.

11. They sang one to another (Rev. Ver.); perhaps one choir singing the first clause in each verse of such a psalm as the 136th, and another responding with the second clause. Praising . . . giving thanks . . . shouted . . . praised the Lord. What a picture of gladness! Because, etc. There was the best of reasons for their joy. The temple was commenced, and this was a sign that God was among them to bless.

12, 13. Many . . . that had seen the first house (Solomon's temple, 1 Kgs., ch. 7, destroyed by Nebuchadnezzar, 2 Kgs. 25 : 9) . . . wept; the old people whose memory went back to the sad scenes

of seventy years before. Many shouted . . . for joy. The younger people had no sad memories of Solomon's temple. They remembered only the exile, and rejoiced at being back in their own land. Noise . . . of joy . . . noise of . . . weeping. So, amid mingled weeping and shouting, the foundations of the sacred building were laid. It was the beginning of new glory for the Jewish nation.



Ancient Cornets

II. THE WORK HINDERED.—Ch. 4 : 1. The adversaries . . . heard. These were the people who lived in Palestine at the time of the Jews' return. They were a mixed people, made up of: (1) The people of the Northern kingdom who had been left behind; (2) Colonists brought into the land by Sargon (2 Kgs. 17 : 24), Esar-haddon (v. 2), and Assur-banipal (Asnapper), v. 10. They were called Samaritans, from Samaria, the old capital of the Northern kingdom. Children (people) of the captivity; called in ch. 2 : 1, "children of the province" (of Judah, now part of the Persian empire). The first title points to their past calamities, the second to their restoration.

2, 3. Came to Zerubbabel; who was now governor of Judah under King Cyrus. Then they . . . said . . . Let us build with you. These people wished to be reckoned among the worshippers of

the true God (see 2 Kgs. 17 : 41). But their idol-worship shut them out; for God will not share worship with idols, Isa. 42 : 8. Since the days of Esar-haddon (successor of Sennacherib, Lesson I., Third Quarter) king of Assur (Assyria). See on v. 1. **Nothing to do with us.** The leaders of the Jews refused the assistance of the Samaritans, fearing that they would bring with them their idol worship. **Our God.** The Jews had been sent into exile for worshipping idols (2 Chron. 36 : 14); now they were cured of this sin and worshipped only the true God.

4, 5. After their assistance had been refused, the Samaritans hindered the Jews in every possible way, accusing them to the Persian government of treason and rebellion. This opposition continued for fifteen years, from 536 B.C. to 521 B.C., the second year of Darius, who became king of Persia, 522 B.C. (see ch. 4 : 24).

DAILY READINGS

(By courtesy of I. B. R. Association)
 M.—Worship commenced, Ezra 3 : 1-9. T.—Rebuilding the temple, Ezra 3 : 10 to 4 : 5. W.—Opposition, Ezra 4 : 6-16. Th.—The building stopped, Ezra 4 : 17-24. F.—Prophecy of gladness, Jer. 33 : 7-14. S.—Longing for God's house, Psalm 84. S.—The living temple, 1 Cor. 3 : 6-17.

Prove from Scripture—*That our bodies are God's temples.*

Shorter Catechism—Ques. 99. *What rule hath God given for our direction in prayer ?* A. The whole word of God is of use to direct us in prayer ; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer.*

The Question on Missions—40. How many missionaries have we in India at the present time ? There are 46 in all, including 13 wives of missionaries, and 18 unmarried lady missionaries ; 3 of the men and 6 of the unmarried ladies are medical missionaries.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 197; 193; 31 (Ps. Sel.) 388 (from PRIMARY QUARTERLY); 17.

FOR FURTHER STUDY

Juniors—Who led the Jews in their return from Babylon ? What building did they commence soon after their return ?

10, 11 Who directed the building of the temple ? What sort of wood was used ? Where was it got ? Where did the builders get stone ? How were the

priests clothed at the foundation laying ? What sort of music was there ?

12, 13 Who in the company were sad ? Wherefore ? Who were joyful ? How did they show their gladness ?

Ch. 4 : 1-3 Who offered to help in building the temple ? Why was their offer refused ?

4, 5 Did these people hinder the building of the temple ? To whom did they accuse the Jews ? Of what ?

Seniors and the Home Department—How many Jews returned from the captivity ? What was the first provision made for worship ? When was the rebuilding of the temple commenced ?

10, 11 When was the first temple built in Jerusalem ? (1 Kgs., ch. 7.) The second ? (Ezra 6 : 15.) The third ? (John 1 : 19, 20.) Where is work for Christ likened to building ? (1 Cor. 3 : 10-17.)

12, 13 Show that we should love God's house. (Ps. 26 : 8.) Should worship be joyful ? (Ps. 122 : 1.)

Ch. 4 : 15 What are the Samaritans called in v. 1 ? The Jews ? Why ? Explain the origin of the Samaritans. Their religion. Were the Jews right in rejecting their assistance ? (Rom. 16 : 17; 2 John 10.) How long did their opposition last ?

THE LESSON IN LIFE

1. How splendid to be just beginning life ! And is it not important to begin it right ? Give God the first place, as these Jews did, by building the temple before they built the city walls, and He will guide and protect you.

2. "Build thee more stately mansions, Oh, my soul, As the swift seasons roll ! Leave thy low-vaulted past ! Let each new temple nobler than the last Shut thee from heaven with a dome more vast Till thou at length art free. Leaving thine outworn shell by life's unresting sea." —Oliver Wendell Holmes.

3. The violinist first sees that his instrument is in perfect tune with the piano, and then he can bring out its sweet music. There is a perfect Life. It is that of Jesus Christ, God's Son. Let our lives be in harmony with that Life, and their melody will fill our homes and our work.

4. There is no good work without its hinderers. The only helpers that count are those who hold on in spite of all opposition.

5. Do you want to start a stream of blessing that will flow forever ? Then lend a hand to God's work

FOR WRITTEN ANSWERS

1. Describe the laying of the temple foundation.....

2. What offer of help was refused ?

3. How was the work hindered ?

Lesson V.

POWER THROUGH GOD'S SPIRIT

October 29, 1905

Zechariah 4: 1-10. Study the chapter. Commit to memory vs. 8-10. Read chs. 1 to 8.

GOLDEN TEXT—Not by might, nor by power, but by my spirit, saith the Lord.—Zechariah 4: 6.

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And I said unto me, What seest thou? And I said, I have ²looked, and behold a candlestick all of gold, with ³a bowl upon the top of it, and ⁴his seven lamps thereon, ⁵and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying,

Revised Version—¹he; ²seen; ³its; ⁴there are seven pipes to each of the lamps; ⁵And I; ⁶headstone with shoutings of; ⁷even these seven, which are; ⁸they run.

This is the word of the Lord unto Zerub'babel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerub'babel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the Lord came unto me, saying,

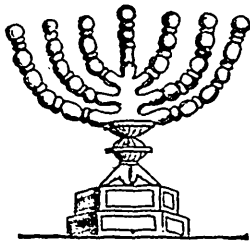
9 The hands of Zerub'babel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerub'babel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

THE LESSON EXPLAINED

Time and Place—November, 520 B.C.; Jerusalem.

Connection—Cyrus died in 529 B.C. A year before this (530 B.C.), Cambyses, his son, had begun to reign along with his father. Cambyses reigned till 522 B.C., when Darius Hystapes became king. Observe that this is a different person from "Darius the Mede" (Lesson II.). In the second year of Darius, the young Zechariah (see ch. 1: 1) had, in a single night, a series of eight visions, recorded in chs. 1-8. The Lesson is from the account of the fifth vision.



Golden Candlestick

I. THE VISION.

—1. The angel that talked with me; the title given to this angel throughout the visions, ch. 1: 13, 14, 19; 2: 3; 4: 1, 4, 5; 5: 10; 6: 4. Visions

were one way in which God made known His will to men. Came . . . and waked me. This means that Zechariah's attention was roused to the highest pitch.

3, 5. What seest thou? The question would make Zechariah look more closely at the vision. A candlestick all of gold; like that in the tabernacle (Ex. 25: 31), said to have had in it more than \$25,000 worth of gold. Solomon's temple had ten such candlesticks (1 Kgs. 7: 49), and the temple built by Zerubbabel, one. The "candlestick" (lamp-stand) was a sort of stand for holding oil lamps. A bowl upon the top; as a reservoir of oil to supply the lamps. Seven pipes to each of the ("seven") lamps (Rev. Ver.); so full and abundant is the supply of oil. How like all the gifts of God, more than sufficient for all our need! We cannot fail to think of Him who is "the Light of the World" (John 8: 12), and of His teaching that His

disciples are also to give light, Matt. 5: 14. And two olive trees; evergreens, bearing a bluish black fruit like a small plum. Oil for lighting was got from the olives by pressing them. The two olive trees were connected with the bowl of the candlestick by means of two pipes through which the oil flowed from the trees (see v. 12).

II. THE EXPLANATION.—4-6. What are these? The prophet was puzzled, and little wonder. Knowest thou not? The angel is ready to explain the meaning of the vision. This is the word of the Lord; God's message through His prophet. Unto Zerubbabel. The enemies of the Jews had been preventing him and his people from going on with the building of the temple (see Lesson IV.). How were these enemies to be overcome and the work finished? This is God's answer: Not by might, nor by power, but by my spirit. God's servants do not need armies nor wealth nor numbers: they have all they require in the strength that comes from Himself. Power will come to them from God's Holy Spirit, as oil came to the lamps from the living trees.

7. O great mountain. The foes of his people, the small number of the Jews, the ruins of the temple—these things discouraged Zerubbabel, like a high mountain looming up above the climber. But this mountain shall become a plain. The difficulties will be swept out of the way. He shall bring forth the headstone; the top-stone that completes the building. The meaning is, that Zerubbabel shall complete the temple he has begun. Grace, grace, unto it; a cry of admiration at the beauty of the completed building, and gratitude for God's favor that had enabled His people to finish it.

III. THE PROMISE.—8-10. Moreover. The prophet has seen a picture of Zerubbabel completing the temple. Now he receives a definite promise from God that this shall come to pass. Who hath despised the day of small things? With the Jews it was a day of "small beginnings, a small people, a small kingdom, small wealth." They

(that is, "the eyes of the Lord") . . shall see the plummet, etc.; a piece of lead fastened to a string, used to test the straight lines of the wall, carried by the head builder or architect. God saw with delight the building of the temple going on prosperously under Zerubbabel. Who, then, could hinder it? The eyes of the Lord; representing His providence. This, reaching out into all the world, is with Zerubbabel, therefore he must succeed.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Power through God's spirit, Zech. 4: 1-10. T.—Fear not! Zech. 8: 1-13. W.—Recommencing the building, Ezra 5: 1-5. Th.—The building finished, Ezra 6: 13-22. F.—Encouragement to work, Haggai 1; 1-15. S.—God's presence, Haggai 2: 1-9. S.—Power in weakness, 1 Cor. 1: 18-31.

Prove from Scripture—That the Holy Spirit gives power.

Shorter Catechism—Ques. 100. What doth the preface of the Lord's prayer teach us? A. The preface of the Lord's prayer (which is, Our Father, which art in heaven) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

The Question on Missions—41. Give the names and population of the seven central stations where our missionaries live and work. Indore City, 83,000; Mhow City, 27,000; Neemuch City, 20,000; Rutlam City, 21,000; Ujjain City, 33,000; Dhar City, 18,000; Ankhut District, with Bhil population of 218,000.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 272; 251; 44 (Ps. Sel.) 116 (from PRIMARY QUARTERLY); 111.

FOR FURTHER STUDY

Juniors—From whose prophecies is the Lesson taken? How many visions had he?

1-2 Who talked with Zechariah? What was seen in the Lesson vision? How many lamps on the candlestick? Whence did oil for the lamps come? How was it conveyed to the lamps?

4-6 Who was governor of Judah? What building had he commenced? Who were his enemies? From whom was he to get strength to overcome them?

7 To what were Zerubbabel's difficulties likened? What would this mountain become? What would

the people shout when the temple was completed? 8-10 Who was watching over the building of the temple? Why was the work sure to succeed?

Seniors and the Home Department—Give the date of the Lesson. Who was king of Persia at this time? Who was Zechariah?

1-3 How did the candlestick of Zechariah's vision differ from that in the tabernacle? Of which divine Person is oil an emblem? (Acts 10: 38; 1 John 2: 20.)

4-7 For whose encouragement was the vision given? How do we enter the kingdom of God? (John 3: 5.) Show that God is the author of all our good acts. (Phil. 2: 13.) Mention Zerubbabel's difficulties.

8-10 What vision of Daniel refers to the growth of God's kingdom from small beginnings? (Dan. 2: 29-45.) What parable of our Lord? (Matt. 13: 31, 32.)

THE LESSON IN LIFE

1. To see, we must have the open eye. One person walks with heavy step and discontented face; he sees nothing to make him happy. Another shows by the spring in his step and the light in his eyes, that he sees a multitude of bright and blessed things. It is worth while to have the open eye. It multiplies the joy of living.

2. Faith is like the pipes from bowl to lamp. It brings a continual flow of blessing down from heaven into our lives.

3. Like the gold that lies in the vaults of a bank ready to meet the promises on its notes, we have in God power sufficient for every good thing that needs to be done.

4. It was a mountain, that poverty which lay between Martin Luther and an education. A boy is to be pitied who has no mountain. He will very likely turn out either a "nobody" or a grumbler.

5. When the power is on, a street car can be moved. And so with everything. The motorman need not be a giant. Few men are giants. John Wesley was only five feet six, and Calvin but a slender man. Their power house was above all engines. It was in heaven.

6. God's power reaches the world through men. To have Him work through us is a high honor, but it brings a great responsibility. We must be at our best if God is to use us.

FOR WRITTEN ANSWERS

1. What were Zerubbabel's discouragements?

2. What cheering vision did Zechariah see?

3. By what promise was it followed?

Lesson VI. ESTHER PLEADING FOR HER PEOPLE November 5, 1905

Esther 4 : 10 to 5 : 3. Study ch. 4 : 1 to 5 : 3. Commit to memory vs. 13, 14.

Read the Book of Esther.

GOLDEN TEXT—The Lord preserveth all them that love him.—Psalm 145 : 20.

10 ¹Again Es'ther spake unto ²Ha'tach, and gave him ³commandment unto Mordecai.⁴

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law* ⁵of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live : but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Es'ther's words.

13 Then Mordecai⁶ commanded to answer Es'ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then shall* ⁷there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall ⁸be destroyed : and who knoweth whether thou art ⁹come to the kingdom for such a time as this ?

15 Then Es'ther bade them return ¹⁰Mordecai's *this answer*.

Revised Version.—¹Then Esther ; ²Hathach ; ³a message ; ⁴saying ; ⁵for him, that he be out to death ; ⁶bade them return answer unto ; ⁷relief and ; ⁸perish ; ⁹not ; ¹⁰answer unto Mordecai ; ¹¹in like manner ; ¹²entrance ; ¹³given thee even to.

16 Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day : I also and my maidens will fast ¹¹likewise ; and so will I go in unto the king, which is not according to the law : and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Es'ther had commanded him.

Ch. 5 : 1 Now it came to pass on the third day, that Es'ther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house : and the king sat upon his royal throne in the royal house, over against the ¹²gate of the house.

2 And it was so, when the king saw Es'ther the queen standing in the court, *that she obtained favour* in his sight : and the king held out ¹³unto Es'ther the golden sceptre that was in his hand. So Es'ther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Es'ther ? and what is thy request ? it shall be ¹³even given thee to the half of the kingdom.

THE LESSON EXPLAINED

Time and Place
—473 B.C.; Shushan, one of the capitals of the Persian empire, about 200 miles in an easterly direction from Babylon.

Connection—

Besides the Jews who had returned to Palestine (Lesson III.), there were many others scattered throughout the Persian empire. Among those living at Shushan was Mordecai and his young cousin Esther whom he had brought up. How this Jewish maiden became the queen of Ahasuerus (Xerxes), King of Persia (485 to 464 B.C.), and saved her people from the wicked plot of Haman, the king's chief officer, to destroy them, is told in the book from which the Lesson is taken.

I. THE QUEEN'S RESPONSIBILITY.—10, 11. Esther ; "a star," the Persian name of Ahasuerus' young and lovely queen. Her Jewish name, Hadassah, means "the myrtle." Haman's wicked plot against the Jews (read ch. 3) seemed likely to succeed. Mordecai had urged Esther to beg the king to save them, v. 8. Spake unto Hatach (one of her attendants); giving him a message unto Mordecai (Rev. Ver.). One law . . . to put him to death. That was what Esther had to face if she should go with her request to the king. Except . . . the king shall hold out the golden sceptre; a staff or wand borne by kings as a sign of authority. I have not been called . . . these thirty days. By this time the king's love for Esther had apparently cooled, and therefore it seemed less likely that he would show her any special favor.

12-14. Think not . . . thou shalt escape; Mor-



Head of Sceptre in gold from the temple of the god Susinak in Susa (Shushan)

decai's first reason. If the other Jews perish, so will Esther. But there is a chance of escape for her and them, if she ventures into the king's presence with her petition.

Deliverance . . . from another place; and so she would miss the chance of becoming her people's deliverer—a second reason. **Thy father's house shall perish** (Rev. Ver.); a third reason. Her own family was in danger. **Who knoweth, etc.?** God had given Esther the beauty that had won for her power with the king, and had raised her to the position of queen—wherefore ? It might be for such a time as this; and if she refused, she would not be loyal and faithful to God who had so gifted her—a fourth reason.

II. THE QUEEN'S RESOLVE.—15, 16. Then Esther, etc. She had made her decision, and proved herself a heroine indeed. **All the Jews . . . fast ye for me . . . I . . . and my maidens will fast;** and along with the fasting there would be earnest prayer. Praying together like this, they must receive an answer (see Matt. 18 : 19). **So will I go.** That noble resolve was the salvation of a nation. **If I perish, I perish.** The queen would rather die trying to save her people than live in safety and ease while they were in deadly peril.

Ch. 5 : 1. On the third day; the fasting having been observed as arranged, ch. 4 : 17. **Esther put on her royal apparel;** wisely making herself as attractive as possible to the king. **Stood;** where by law and custom she had no right to be. She came from the women's apartments in the palace,

through the king's apartments, to the inner court, where the king sat on his throne.

2, 3. **When the king saw Esther.** What an anxious moment that was for the queen! Would the king be pleased or angry? **The king held out . . . the golden sceptre.** Now the greatest danger was over, and her life was safe. **What is thy request?** These words seem to throw wide open the door into a treasure house. But all that the king could give is little compared with what God offers us, 1 Cor. 2 : 9. The rest of the book tells how Esther induced the king to issue a decree that saved her people, and how the wicked Haman perished, Mordecai becoming the king's chief officer in his place.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Haman's wicked decree, Esther 3 : 1-13. T.—Great sorrow, Esther 4 : 1-9. W.—Esther pleading for her people, Esther 4 : 10 to 5 : 3. Th.—The plot frustrated, Esther 7 : 1-10. F.—The decree revoked, Esther 8 : 1-8. S.—Joy and gladness, Esther 8 : 9-17. S.—Pride and destruction, Prov. 16 : 5-19.

Prove from Scripture—*That we should pray for others.*

Shorter Catechism—Ques. 101. *What do we pray for in the first petition?* A. In the first petition (which is, *Hallowed be thy name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

The Question on Missions—42. What language is chiefly used by our missionaries in India? Hindi is the language spoken by 80,000,000 people. The first thing the missionary must do after arriving in his field is to study the language.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 250; 256; 100 (Ps. Sel.); (from PRIMARY QUARTERLY); 580; 255.

FOR FURTHER STUDY

Juniors—To what race did Esther belong? What did she become? Who plotted against her people? From whom did she hear of this?

10, 11 What does "Esther" mean? Give the queen's Jewish name. Its meaning. What had Mordecai urged her to do? Into what danger would this bring her?

12-14 If Haman's plot succeeded, what would

happen to Esther? Who else would perish? Who had given her power to save her people?

15, 16 What did Esther resolve to do? From whom did she ask help?

Ch. 5 : 1-3 How did Esther prepare for going to the king? How received? Did she save her people?

Seniors and the Home Department—What and where was Shushan? Describe Haman's plot against the Jews. How was it defeated?

10-14 What duty had been urged upon Esther? Why was it dangerous? Show that we should not fear when we are on God's side. (2 Kgs. 6 : 16.) Why was it Esther's duty to save her people?

15, 16 How did Esther seek strength and help? What does Jesus teach about the power of united prayer? (Matt. 18 : 19.)

Ch. 5 : 1-3 What quality besides courage did Esther show? Prove that true faith shows itself in good works. (James 2 : 17, 18.) How much does God promise in answer to prayer? (John 15 : 7.)

THE LESSON IN LIFE

1. It is not always the best way of showing our friendship, to save the one we love from hardship or shield him from danger. For often it is in doing the hard thing and facing the peril that he will make the most of his life.

2. The brave man is not the one who never feels fear, but the one who resolves that he will be, not the slave, but the master, of his fears.

3. The sentinel who keeps watch at his lonely post has a much humbler position than the general who directs the movements of the whole army. But there is need of the sentinel's faithfulness as well as of the general's skill. It will not matter so much in the day of account how large or small our place has been, but a great deal, how well we have filled it.

4. Not "we alone," for that would be impiecy; not "we and God," for that would be presumption; but "God and we," is the motto that will guide us to true safety and success.

5. What confidence should be ours when we know that our fortunes depend on the will, not of a capricious tyrant, but a loving Father!

6. Tennyson wrote of Queen Victoria:

"Esteem her less for sceptre than for ring,

And count her uncrowned womanhood the truly royal thing."

FOR WRITTEN ANSWERS

1. Why did Esther hesitate to go to the king?

2. What reasons did Mordecai give for her going?

3. Describe the success of her mission.

LESSON VII.

EZRA'S JOURNEY TO JERUSALEM November 12, 1905

Ezra 8 : 21-32. Study vs. 15-36. Commit to memory vs. 21-23. Read chs. 7, and 9 : 1 to 10 : 17.

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

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way : because we had spoken unto the king, saying, "The hand of our God is upon all them for good that seek him ; but his power and his wrath is against all them that forsake him."

23 So we fasted and besought our God for this : and he was intreated of us.

24 Then I separated twelve of the chief of the priests, Sherebi'ah, Hashubi'ah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords and all Is'rael there present, had offered :

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents ;

Revised Version—1 humble ; 2 straight ; 3 ask ; 4 that seek him, for good ; 5 chiefs ; 6 even ; 7 for ; 8 princes ; 9 into ; 10 and twenty bowls ; 11 daries ; 12 bright brass ; 13 and ; 14 Omit also ; 15 the ; 16 the princes of the fathers' houses ; 17 the priests and the Levites received ; 18 the licer in wait.

27 Also twenty basons of gold, of a thousand drams ; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the Lord ; the vessels are holy also ; and the silver and the gold are a free-will offering unto the Lord God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Is'rael, at Jerusalem, in the chambers of the house of the Lord.

30 So I took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem : and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

THE LESSON EXPLAINED

Time and Place—458 B.C.; near Babylon.

Connection—Fifty-eight years after the completion of the temple (see Lesson V.), in the reign of Artaxerxes over the Persian empire. Among the Jews still remaining near Babylon was Ezra, who became a leader among the Jews who returned to Palestine. He was a priest, his special work being that of a scribe. He diligently studied God's law given to Moses and explained it to his people, believing that only by obedience to this law could they become a great and free people.

I. SEEKING PROTECTION.

—21. Then, Ezra had kindled in his countrymen a desire to return to the land of their fathers. King Artaxerxes, who succeeded Xerxes (Lesson VI.) in 465 B.C., out of good will to the Jews gave them permission to do this, and helped them with money (see vs. 25-28). The king had been trained in a court where Mordecai, Esther (Lesson VI.) and Nehemiah (Neh. 1 : 11) were favorites. Hence probably his favor to the Jews. I (Ezra) proclaimed a fast . . . at the river

of Ahava; probably one of the many canals running into the Euphrates near Babylon. Here Ezra, with the help of the "chief men" among the Jews (ch. 7 : 28), had gathered his company together in readiness for their journey. A "fast" was kept, that is, the people for a time abstained from food. This signified the putting away of sin. "It meant submission, consecration and repentance." These were needed to secure God's blessing. To seek . . . a right way. Along with the fasting there was earnest prayer that God would guide and guard them on the march.

22, 23. I was ashamed, etc. Ezra had claimed that God was his Helper (ch. 7 ; 6, 9, 28). To ask for a guard of soldiers now would have seemed like going back on this, and would dishonor God. Help . . . against the enemy; the robber-tribes, Arab or Syrian, whom the Jews might encounter on their journey. Besought . . . God . . . he was intreated. Prayer always brings reinforcement and victory.

II. GUARDING THE OFFERINGS.—24-27. I separated twelve . . . priests, besides Sherebi'ah, Hashablah, etc. (Rev. Ver., Margin). Two groups, "twelve priests" and twelve Levites (v. 30), were chosen to take charge of the offerings (see ch. 7 : 15-18). Two of the Levites are here named. Weighed unto them. There being no coined money in those days, the value of each bar or vessel of silver or gold was found by weighing it. The treasure, described in vs. 25-27, consisted of, (a) silver and gold ingots or bars; (b) vessels of gold and "fine copper," or brass, a metal rarely produced in ancient times, and therefore "precious as gold." Reckoning a talent of silver at \$1,875 and of gold at \$6,250, and a dram at \$5.00, the total value was \$4,786,250.

28-30. Ye are holy . . . the vessels are holy. The offerings, and those who guarded them, were alike holy, both belonging to God. A freewill offering; among the Jews, an offering not commanded, but presented out of pure love to God. Watch ye, etc. They were to be vigilant and wakeful. Until ye weigh them. The treasure was to be handed over, with a strict account, to the Jew



Assyrian Weights

ish authorities in Jerusalem. So took the priests and the Levites; twelve of each (see on v. 24).

III. MAKING THE JOURNEY.—31, 32. Departed . . . on the twelfth day; after their start from Babylon (ch. 7 : 9). Since they spent three days at "the river of Ahava" (v. 15, it had taken them nine days to reach it. **The hand of our God was upon us;** upholding them (Isa. 41 : 10), supplying their need (Ps. 104 : 28), ruling them (Ezek. 20 : 33). **We came to Jerusalem.** The caravan, since the women and children must go slowly and their household goods must be carried, made about nine miles a day, taking four months to reach Jerusalem (ch. 7 : 9), the whole distance by the route chosen being about 900 miles. Ezra's great work in Jerusalem was to establish the authority of Moses' law, and restore the temple service.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The king's letter, Ezra 7 : 6-20. T.—Royal gifts, Ezra 7 : 21-23. W.—Ezra's journey to Jerusalem, Ezra 8 : 21-32. Th.—Mourning for sin, Ezra 8 : 33 to 9 : 4. F.—Confession, Ezra 9 : 5-15. S.—God's leading, Ex. 15 : 11-18. S.—Trust in God, Psalm 20.

Prove from Scripture—*That we should give ourselves to God.*

Shorter Catechism—*Ques. 10 What do we pray for in the second petition? A. In the second petition (which is, Thy kingdom come) we pray, That Satan's kingdom may be destroyed; that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.*

The Question on Missions—43. How are the primary schools conducted in India? They are sometimes held under the shade of a tree. When in a schoolroom, the children sit on mats. They sometimes learn to make figures and letters with the finger in sand sprinkled on bits of board. Besides the ordinary subjects, they learn hymns and scripture verses.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 262; 297; 96 (Ps. Sci.); 306 (from PRIMARY QUARTERLY); 293.

FOR FURTHER STUDY

Juniors—Name the leader of the Jews who first returned from Babylon to their own land. Who led those who now returned?

21 Where did Ezra gather his people? Whither were they going? Whom did they ask to guide them?

22, 23 Who had Ezra said would protect him and his followers? What enemies had they to fear? From whom did they ask help? Did God hear their prayer?

24-30 What treasure did the Jews take with them? Who had charge of it?

31-32 How long did the journey to Jerusalem take? What was Ezra's great work there?

Seniors and the Home Department—How was the building of the temple stopped? When was it resumed? Completed? What interval between the completion of the temple and the return under Ezra?

21-23 What was the purpose of the fast at Ahava? What is required of us if we would have true success? (Josh. 1 : 7.)

24-30 What was the value of the treasure mentioned in these verses? Describe the freewill offering. What offering should we make? (Rom. 12 : 1.)

31, 32 To whom is the safety of the returning exiles ascribed? On whom does our well-being depend? (Ps. 127 : 1, 2.)

THE LESSON IN LIFE

*J. W. A. Nicholas
Class seven
London*

1. "I'll trust you to see me through." Say that to a man of honor, and he will consider himself disgraced if he should fail you. With how much more confidence can we depend upon God.

2. Everyone respects the man who is perfectly "straight" in his dealings. Like a well built wall that stands the test of plumb line and spirit level, his life, measured by the laws of God and man, is upright and true.

3. It is never safe or wise to boast of our own powers. We may fail to "make good," and so bring ridicule upon ourselves. But there is no danger in boasting of God. His power and goodness have stood the severest tests. Upon them we can venture our all.

4. Money is a minister to be used in the service of God, not a master to be put in the place of God.

5. The hand of God can bring to us nothing but good; for it moves at the bidding of His loving heart.

6. It was a long and weary march for the Jews from Babylon to Jerusalem. But they were going home, and that cheered them. We, too, are on a journey. And if our faces are towards heaven, how joyful is the prospect!

FOR WRITTEN ANSWERS

1. How did Ezra prepare his people for meeting danger?
-
-
2. What arrangements did he make regarding the treasure?
-
-
3. Describe the journey of the exiles to Jerusalem.
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Lesson VIII.

NEHEMIAH'S PRAYER

November 19, 1905

Nehemiah 1 : 1-11. Commit to memory vs. 8, 9. Read ch. 2.

GOLDEN TEXT—The effectual fervent prayer of a righteous man availeth much.—James 5 : 16.

1 The words of Nehemiah the son of ¹ Hachaliah. ² And it came to pass in the month ³ Chisleu, in the twentieth year, as I was in Shushan the palace.

2 That Hanani, one of my brethren, came, he and certain men ⁴ of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

5 And said, I beseech thee, O Lord ⁵ God of heaven, the great and terrible God, that keepeth covenant and mercy ⁶ for them that love him and ⁷ observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest ⁸ hear the prayer of thy servant, which I pray before thee ⁹ now, day and night, for the children of Israel thy servants, ¹⁰ and confess the sins of the children of Israel, which we have

Revised Version—¹Hachaliah; ²Now it; ³Chisleu; ⁴out of; ⁵the; ⁶with; ⁷keep; ⁸hearken unto; ⁹at this time; ¹⁰while I confess; ¹¹yea; ¹²trespass; ¹³peoples; ¹⁴return; ¹⁵your outcasts were in; ¹⁶cause my name to dwell there; ¹⁷delight; ¹⁸(Now I was cupbearer to the king.)

THE LESSON EXPLAINED

Time and Place—445, B.C.; Shushan.

Connection—About thirteen years after Lesson VII. Nehemiah heard of the desolate condition of Jerusalem.



Persian Guardsman

I. GOD'S PEOPLE IN DISTRESS.—1-3. The words of Nehemiah; a Jew, probably born and brought up at Shushan, cupbearer to King Artaxerxes (v. 11), a court office of great power and influence. In the month Chisleu; the ninth month of the Jewish year, the end of our November or the beginning of December. Shushan the palace (or "the castle," probably a title denoting a fortified place); the chief of the three capitals of the Persian empire, about two hundred and fifty miles east of Babylon. Hanani; probably an actual brother of Nehemiah. I asked them concerning the Jews; as one in the old land might ask a visitor from Canada about countrymen on this side of the Atlantic. The Jews that

had escaped. This means the Jews in the land of Judaea ("Judah"), as distinguished from those in Babylon and other countries. In the province; of Judaea, then part of the Persian empire. Are in great affliction and reproach. They were heavily

sinned against thee: ¹¹ both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember; I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye ¹² trespass, I will scatter you abroad among the ¹³ nations:

9 But if ye ¹¹ turn unto me, and keep my commandments, and do them; and though ¹⁴ there were of you cast out unto the uttermost part of the heaven, yet will I gather them from hence and will bring them unto the place that I have chosen to ¹⁶ set my name there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who ¹⁷ desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. ¹⁸ For I was the king's cupbearer.

taxed, were oppressed by Persian officials, and forced to serve in the Persian armies. Robbery and murder were daily occurrences. (Geikie.) Wall . . . broken down . . . gates . . . burned. Nebuchadnezzar had broken down the wall, 2 Kgs. 25 : 10. The rebuilding of it had been stopped (Ezra 4 : 12-16), and it was still in ruins.

II. THE PRAYER OF GOD'S SERVANT.—4-7. . . wept, and mourned certain days; for four months (v. 1 and ch. 2 : 1), while he sought help from God and thought out the wise thing to do. Fasted. So much in earnest was he, that he often abstained from food. Prayed; not once, but constantly. God is very strong (great and terrible) and faithful (keepeth covenant, "agreement," "promises") and full of mercy. This was Nehemiah's plea, and it is ours in coming to God in prayer. For them that love him and observe his commandments. God's blessings had been promised only on condition of obedience (see Deut. 28 : 1, 2). I confess the sins (Rev. Ver.). Nehemiah goes right to the root of the sufferings of his people—their sin—and wants this taken away. Have not kept the commandments (what God had told them to do) . . . statutes (the written laws given to them) . . . judgments (God's decisions as to right and wrong).

8, 9. Remember. How sad if God should forget us! But He never will, any more than a loving father and mother would forget their child. Outcasts . . . in the uttermost part of the heaven (Rev. Ver.); scattered in fulfillment of God's word against their sin, Deut. 28 : 25. Will bring them unto the place that I have chosen; Jerusalem, where the house of God was, 1 Kgs. 11 : 36.

10, 11. Thy servants . . . thy people . . . redeemed (delivered from bondage, as in Egypt). These suffering Jews are God's very own. By thy great

power; such as had been shown in the scattering of Sennacherib's army (Lesson I., Third Quarter, 2 Chron. 32 : 9-23). **Thy servants, who delight to fear thy name** (Rev. Ver.). God's "name" just means all that He is, wise, loving, tender, true. Those who serve Him with the "fear" that is loving and reverent need "fear" no evil or danger. **Mercy in the sight of this man**; King Artaxerxes, with whom he was going to plead on behalf of his countrymen. The favor of Eastern kings was capricious and uncertain. Nehemiah prays God to influence his sovereign's heart, so that he may win his suit. At the end of four months (see ch. 2) he asked the royal permission to go to Jerusalem, and rebuild its walls. This request was granted, and Lesson X. will tell us how he carried out his plans.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Nehemiah's prayer, Neh. ch. 1. T.—Request granted, Neh. 2 : 1-8. W.—Resolve to build, Neh. 2 : 9-20. Th.—The promise, Lev. 26 : 40-46. F.—Far-reaching deliverance, Deut. 30 : 1-10. S.—Daniel's prayer, Dan. 9 : 3-15. S.—Prayer in adversity, Psalm 80.

Prove from Scripture—That Jesus can forgive sin.

Shorter Catechism—Ques. 103. What do we pray for in the third petition? A. In the third petition (which is, Thy will be done in earth, as it is in heaven) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

The Question on Missions—44. What are industrial schools? They are schools in which the children are taught some handicraft by which they can earn their own living. These schools increased greatly in number when so many children were gathered in during the famine.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 263; 295; 35 (Ps. Sel.); 401 (from PRIMARY QUARTERLY); 313.

FOR FURTHER STUDY

Juniors—In what condition was Jerusalem? Who heard of this? What did he do?

1, 2 Where was Nehemiah? Whence did some persons come? About whom did Nehemiah ask?

3, 4 What is said of the Jews in Judæa? Who had broken down the walls of Jerusalem? How

did Nehemiah feel? From whom did he ask help?

5-9 What words describe God's strength? His faithfulness? What other quality is mentioned? What had caused the troubles of God's people?

10, 11 To whom did the Jews belong? Would He let them be destroyed? With whom was Nehemiah planning to intercede for them?

Seniors and the Home Department—How long after Ezra's return is the Lesson?

1-4 The cause of Nehemiah's grief? What was Moses willing to suffer for his countrymen? (Ex. 32 : 32.) Paul? (Rom. 9 : 3.) How did Jesus regard doomed Jerusalem? (Luke 19 : 41, 42.)

5-9 What attributes of God gave Nehemiah encouragement? What parables of our Lord's teach perseverance in prayer? (Luke 11 : 5-10; 18 : 1-8.) With what had God threatened the rebellious? What promise had He made to the repentant?

10, 11 To what past deliverance does Nehemiah refer? What is the surest pledge that God will hear our prayer? (Rom. 8 : 32.)

THE LESSON IN LIFE

- 1. "He prayeth well who loveth well Both man, and bird and beast. He prayeth best who loveth best All things both great and small; For the dear God who loveth us He made and loveth all."

2. In a Boys' Missionary Club, the exercises were conducted by the members. One day one of them said to the leader, "We don't know what to pray about?" We must know what others need, before we can ask it for them. Facts about the heathen, for example, will give wings to our prayers for the heathen.

3. It was one of the passionate prayers of John Knox four hundred years ago, "Give me Scotland, or I die." Patriots have willingly shed their blood for an earthly king and country. Shame be to us if we are not ready to do and dare for the kingdom of God.

4. It was asked of an old woman who had long trusted in the Saviour, "But what if God should permit you to perish, after all?" "Then," she answered, "He would lose more than I." She was right. The word of God is pledged for the salvation of all who trust Him. That pledge He cannot break. If He did He would dishonor Himself.

FOR WRITTEN ANSWERS

- 1. Describe the sufferings of the Jews in Judæa.....
2. How did Nehemiah learn of these sufferings?.....
3. What reasons did he urge in his prayer for help?.....

Lesson IX. ABSTINENCE FOR THE SAKE OF OTHERS November 26, 1905
World's Temperance Sunday

1 Corinthians 10 : 23-33. Commit to memory vs. 31-33. Read chs. 8 : 1-12 and 9 : 19-27.

GOLDEN TEXT—Let him that thinketh he standeth take heed lest he fail.—1 Corinthians 10 : 12.

23 All things are lawful ¹ for me, but all things are not expedient : all things are lawful ¹ for me, but all things edify not.

24 Let no man seek his own, but ²every man another's *wealth*.

25 Whatsoever is sold in the shambles, ³that eat, asking no question for conscience sake :

26 For the earth is the Lord's, and the fulness thereof.

27 If ⁴any of them that believe not ⁵bid you to a feast, and ye ⁶be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This ⁷is offered in sacrifice ⁸unto idols, eat not for his sake that

Revised Version—¹Omit for me ; ²each his care ; ³hath been ; ⁴Omit unto idols ; ⁵Omit for the others ; ⁶by another conscience ; ⁷If I by grace or to Greeks, or to the church of God ; ⁸also ; ⁹the.

hewed it, and for conscience sake ; ⁹for the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but ¹⁰of the other ; for why is my liberty judged ¹¹of another man's conscience ?

30 ¹²For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks ?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give ¹³none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

33 Even as I ¹⁴please all men in all things, not seeking mine own profit, but the *profit* of ¹⁵many, that they may be saved.

neighbour's good ; ¹⁶Omit that ; ¹⁷one ; ¹⁸biddeth ; ¹⁹the earth is the Lord's, and the fulness thereof ; ²⁰the partake ; ²¹no occasion of stumbling, either to Jews,

THE LESSON EXPLAINED

Time and Place—56 or 57 A.D.; Corinth, a city in Greece on the isthmus between the Ionian and Egean Seas.

Connection—On this Sabbath, the whole Christian world is asked to study the question of temperance. This is the reason for our turning from the Old Testament Lessons to a passage in one of Paul's Epistles. The Christians of Corinth had written to Paul, then at Ephesus, whether they might lawfully eat food that had been offered to idols, a common custom in heathen cities like Corinth. In chs. 8 to 10 we have Paul's answer.

I. A GREAT PRINCIPLE.—23, 24. All things are lawful for me; not, of course, things that are wrong, but the common enjoyments of life, such as eating and drinking and social pleasures. The Christian is free to join in all these. All things are not expedient; do not help on the cause of Christ. Some things which our conscience approves, the conscience of others condemns. By doing these things we might encourage them to disobey conscience. Thus we would not be helpful to others, as we ought to be. Edify not; "do not build up." If our example encourages others to disobey conscience, we are not helping to build up their Christian character. No man . . . his own . . . each his neighbor's good (Rev. Ver.). If we are followers of Christ, we shall deny ourselves for the sake of others (see Rom. 15 : 3).

II. A PRACTICAL PROBLEM.—25-27. Whatsoever is sold in the shambles (meat market), eat. Before being offered for sale, the meat might have been part of a sacrifice offered to an idol. Some Corinthian Christians feared that, if this was the case, they would be encouraging idolatry by using it. Paul tells them that such fears are groundless. For the earth is the Lord's. The heathen may think that they owe their food to idols, but Christians know that it is the gift of God. Whatsoever is set before you eat. Christians in Corinth were sometimes invited to feasts in the homes of heathen ("them that believe not"). Asking no ques-

tion for conscience' sake; the conscience of others. The food on the table might have been part of an idol sacrifice. But, if nothing were said about this, the Christian was at liberty to partake, for he would not then be doing anything that the conscience of another judged to be wrong.

28-30. But if any man say, etc. Suppose three Christians are invited to a feast in a heathen home. One of them tells the others that the food has been offered to idols. He thinks it wrong to partake. The other two see nothing wrong in their doing so, knowing that "an idol is nothing." Eat not for his sake; lest he should be tempted to disobey his conscience, or lest the heathen around might regard it as approving of idolatry. Vs. 29, 30 teach that Christians are free to eat food, whether offered to idols or not, but that they should not use this liberty, if in so doing they will injure others. This does not mean that we are never to do anything which others do not like, or at which they take offence. Even Jesus could not live so as to offend to one. Nor could Paul. A plain duty we must do whether others like it or not. But as far as we can we should be ready to yield to others.

III. A NOBLE PRACTICE.—31-33. All to the glory of God. See Shorter Catechism, Ques. 1. If the question is about using strong drink, let us ask whether using it will honor Him. Give no occasion



A House in Modern Corinth

of stumbling (Rev. Ver.). We are to act so that others may follow our example safely. To the Jews (Jews still unconverted to Christ) . . . Gentiles (heathen) . . . church of God (Christians). These three classes included all men. Even as I. What Paul asks others to do he actually does himself. Seeking . . . the profit of many. Rom. 9:3 shows how great a sacrifice Paul was willing to make for others. That they may be saved. How amply any self-denial is repaid, if it shall help to save another. There is no joy like that of walking in the footsteps of Jesus who for our sake denied Himself so much.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Abstinence for the sake of others, 1 Cor. 10 : 23-33. T.—A stumbling block, 1 Cor. ch. 8. W.—For the gospel's sake, 1 Cor. 9 : 19-27. Th.—Considering others, Phil. 2 : 1-11. F.—For the good of others, Rom. 15 : 1-7. S.—A cause of stumbling, Rom. 14 : 10-21. S.—Be sober ! 1 Thess. 5 : 4-11.

Prove from Scripture—That we ought to help the weak.

Shorter Catechism—Ques. 104. What do we pray for in the fourth petition ? A. In the fourth petition (which is, Give us this day our daily bread) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

The Question on Missions—45. How is the school for blind children conducted ? They are in school about four hours a day, during three and a half hours of which they are engaged in weaving. The wool spun in the Widows' Home at Indore is woven into blankets by the blind children at Ujjain.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson;) 216; 50; 7 (Ps. Sel.); 247 (from PRIMARY QUARTERLY); 217.

FOR FURTHER STUDY

Juniors—Where is Corinth ? Where did Paul write to the Corinthian Christians ?

23, 24 Is it right to enjoy ourselves ? What is there within us that we should obey ? How is there danger of our leading others to disobey their conscience ?

25-27 To what did the heathen in Corinth offer their food before using it ? Who gives us our food ?

28-30 Did any Christians in Corinth think it wrong to eat food offered to idols ? What was their duty ? How could others help them ?

31-33 In what are we to seek God's glory ? What did Paul say of himself ?

Seniors and the Home Department—About what had the Corinthian Christians asked Paul ? Where do we find his answer ?

23, 24 What is the liberty of Christians called ? (Rom. 8 : 21.) How should this freedom be used ? (1 Cor. 9 : 19.) Who is our great Example of self-denial ?

25, 30 Under what circumstances was it lawful for Christians to eat food offered to idols ? When was it not lawful ? What rule did Paul lay down for himself ? (1 Cor. 8 : 13.)

31-33 How are we to bring glory to God ? (Matt. 5 : 16.) What does Jesus say of them who make others stumble ? (Matt. 18 : 6, Rev. Ver.)

THE LESSON IN LIFE

1. "Expedient" is from *ex pes*, "foot-free." There are entanglements of temptation, like the barbed wire meshes of modern warfare. From these it is only neighborly in us to save others if we can.

2. "I am free to take a glass if I like," is often boastfully said. Yes, but we are equally free not to do so. And there is not much question about the nobler way to use our freedom.

3. Conscience is like the booming cannon that gives the time to a great city. It tells us our duty. But the cannon must be regulated by the sun, and conscience must get its instruction from God's Word.

4. This is God's world, every foot of it. To use its fruits as He would have us, and make it as sweet and pure as He intended it to be—that is what we are here for.

5. Nearly six gallons of liquor consumed in Canada for every man, woman and child in the country last year, and this an increase on previous years, and strong drink the cause of three-fourths of Canada's crime and poverty—these facts are fuel for the fires of righteous indignation that will burn up the hateful traffic in drink.

6. A few good strong, positive, "Don't's" are capital ammunition for life's battle. Fired straight at the head of temptation they are sure to kill. Among our "Don't's" should by all means be this, "DON'T DRINK."

FOR WRITTEN ANSWERS

1. What question was troubling the Corinthian Christians ?

2. Draw a reason from the Lesson for abstaining from strong drink.

3. What should be our chief aim in all that we do ?

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

Nehemiah 4 : 7-20. Study the chapter. Commit to memory vs. 19, 20.

GOLDEN TEXT—Watch and pray.—Matthew 26 : 41.

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish ; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord, which

Revised Version—¹repairing of the walls of Jerusalem went forward ; ²they ; ³and fight ; ⁴cause confusion therein ; ⁵But we ; ⁶into the midst of them ; ⁷Ye must return ; ⁸Omit they will be upon you ; ⁹lowest parts of the space behind the wall, in the open places ; ¹⁰Omit the ; ¹¹Omit the other ; ¹²Omit both ; ¹³coats of mail ; ¹⁴Omit on ; ¹⁵laded themselves, every one ; ¹⁶held his weapon ; ¹⁷and ; ¹⁸soever ye hear

is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

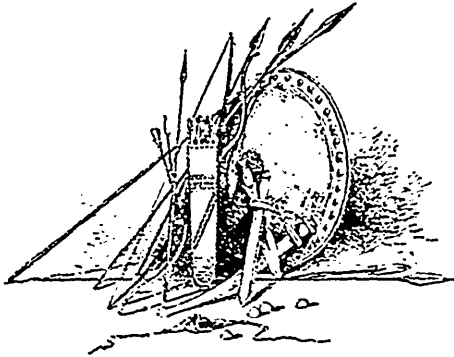
19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

THE LESSON EXPLAINED

Time and Place—444 B.C.; Jerusalem.

Connection—We return to Nehemiah. He went to Jerusalem with a large army (ch. 2 : 9, 10). Ch.



Ancient Arms

2 : 12-15 pictures him viewing the broken down walls by night. At once he summons his people to begin the rebuilding, and the walls are completed in fifty-two days (ch 6 : 15). The Lesson tells us of enemies who opposed the work.

I. THE FOES.—7-9. Sanballat, and Tobiah; the one a Moabite, the other an Ammonite, chief. They had laughed the Jews to scorn, when they began to build the city walls (vs. 1-3). But these kept steadily on, until the wall was finished all the way round the city in half its height (v. 6). Ammonites;

a small tribe east of the Jordan. Ashdodites; dwellers in Ashdod, a city of the Philistines, those old foes of Israel. Were . . . wroth. Their contempt was changed to anger at the success of the brave builders. Conspired. The plan of these enemies was by secret treachery to capture and slay the workers on the walls. But (Rev. Ver.) . . . prayer . . . and . . . watch; two ways of meeting the foe. A third way was by preparations for defence, vs. 13, 14.

10-12. Judah (that is, the people of Judah, now a province of the Persian empire) said, etc. They were weakened by having both to "watch" and work; there was much rubbish from the ruined walls to be cleared away, and they were ready to give it all up. Our adversaries said, etc. They would keep their plans secret till they could make a sudden attack and overwhelm the Jews. The Jews (in outlying towns) which dwelt by them (that is, the enemies), . . . said; that those who had gone from them to help on the walls must return (Rev. Ver.) to protect their own homes.

II. THE LEADER.—13, 14. Therefore set I in the lower places; where the wall had reached its lowest height, the places most exposed to attack, and from which they could watch the enemies approaching. And I . . . said . . . Be not ye afraid. From the flame of his own courage the heroic commander kindles that of his followers, reminding them that God is on their side, and that they are fighting for their dear ones.

III. THE WORKERS.—15-16. When our enemies heard, etc. Nehemiah's wise and prompt preparation defeated their plans to take the Jews by

surprise. God had brought their counsel to nought. Nehemiah had done his part, but he gives all the glory of his success to God. **Half of my servants; his personal retainers, trained men.** They were divided into two companies, who took turns in working and acting as guard. **They which builded . . . they that bare burdens;** two classes of workmen; (1) the actual builders, and (2) those who carried the materials. The bearers of burdens did their work with one hand, holding a weapon in the other. The builders, who needed both hands for their work, kept their swords girded by their sides. **He that sounded the trumpet was by me;** ready to summon help from all parts of the wall, if any one point was attacked.

19, 20. Nehemiah carefully explains his plan to the chief men among the people. They must be ready for any danger, and each must do his part. At the same time he points to God as the One who will protect them. They may have to fight, but if they do, they will not fight alone. The God of battles will be with them.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Nehemiah rebuilds the walls of Jerusalem, Neh. 4: 1-12. T.—Nehemiah rebuilds the walls of Jerusalem, Neh. 4: 13-23. W.—Crafty enemies, Neh. 6: 1-9. Th.—Nehemiah's courage, Neh. 6: 10-16. F.—Dedication of the walls, Neh. 12: 27-30. 43-47. S.—Our help and shield, Psalm 33: 10-22. S.—Our armor, Eph. 6: 10-20.

Prove from Scripture—*That our trust should be in God.*

Shorter Catechism—*Ques. 105. What do we pray for in the fifth petition? A. In the fifth petition (which is, And forgive us our debts, as we forgive our debtors) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.*

The Question on Missions—46. What is meant by bazaar preaching? It means preaching in the market or street to people who cannot be got into the churches. Our missionaries do much of this work.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson), 250; 262; 100 (Ps. Sel.), 260 (from PRIMARY QUARTERLY); 251.

FOR FURTHER STUDY

Juniors—Whither did Nehemiah go? Wherefore? Who gave him permission?

7-9 Who were the leaders of Nehemiah's foes? What plan did they make? What two things did Nehemiah do?

10-12 Why had the workers become weak? What was the enemies' plan? What people were afraid? What did they ask?

13, 14 Where did Nehemiah place his soldiers? Who did he say was on their side?

15-20 What part of the people now worked on the walls? What did the others do? What is said of the work? Who would protect the workers?

Seniors and the Home Department—When did Nehemiah obtain permission to go to Jerusalem? When were the walls completed?

7-12 Name Nehemiah's enemies. What causes of discouragement in vs. 10-12? What prophet was greatly discouraged? (1 Kgs. 19: 4.) What Helper is greater than our foes? (Rom. 8: 31.)

13, 14 Who is our great Leader? (Heb. 2: 10.) How do we gain the victory? (1 John 5: 4.)

15-18 What great work lies before the church today? Our duty in view of this work? (Matt. 9: 37, 38.)

THE LESSON IN LIFE

1. Many a time Sanballats and Tobiah's have tried to hinder the kingdom of God. The pathway of history is strewn thick with their ruined plans. But God's kingdom is moving on to victory. If we want to have a part in work that is bound to win, we must place ourselves on the side of that kingdom. They cannot fail who fight for the right.

2. Each of us has his weak spots. It is there that temptations are likely to overcome us. It is just there, then, common sense tells us, we should be most on our guard. And by constant watchfulness we can make our point of weakness the strongest in our whole character.

3. Most of us have to work "with folks." If things are to move smoothly, we must have this spirit of give and take, a temper that trifles will not ruffle, and a constant thought for the convenience and comfort of our companions.

4. We have all "a great and large work" to do. For we have each some part in God's great purpose. And no task can be trifling that helps to round out His plan.

FOR WRITTEN ANSWERS

1. From whom did Nehemiah meet with opposition?

2. In what two ways did he overcome it?

3. Describe the arrangements for completing the walls

Lesson XI.

READING AND OBEYING THE LAW December 10, 1905

Nehemiah 8 : 8-18. Study the chapter. Commit to memory vs. 17, 18.

GOLDEN TEXT—Blessed are they that hear the word of God, and keep it.—Luke 11 : 28.

8 ¹ So they read in the law of God distinctly, and ² gave the sense, ³ and caused them to understand the reading.

9 And Nehemi'ah, which ⁴ is the Tir'shatha, and Ezra the priest, the scribe, and the Le'vites that taught the people, said unto all the people, This day is holy unto the Lord your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto ⁶ them for whom nothing is prepared : for *this* day is holy unto our Lord : neither be ye sorry ; for the joy of the Lord is your strength.

11 So the Le'vites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Le'vites, unto Ezra the scribe, even to understand the words of the law.

Revised Version—¹ And they ; ² they ; ³ so that they understood ; ⁴ was ; ⁵ him ; ⁶ grieved ; ⁷ heads of fathers' houses ; ⁸ give attention to ; ⁹ how that the Lord ; ¹⁰ branches of wild olive ; ¹¹ broad place ; ¹² dwelt in ; ¹³ ordinance.

THE LESSON EXPLAINED

Time and Place—October 244 B.C.; Jerusalem. **Connection**—Nehemiah (called "Tirshatha" or "Governor" in v. 9) now sought, aided by Ezra, to re-establish the written law of God as the rule of life for His people.

I. REPENTING.—8, 9. Picture an audience of men, women and children (v. 2) in a public square in Jerusalem, and Ezra standing on a pulpit reading the law of Moses to them (v. 3), having six of the chief men of Judah on his right hand and seven on his left (v. 4). They read. Probably some of the "Levites" relieved Ezra after he had read for some time. Caused them to understand the reading; by explaining the passages as they were read. Mourn not, etc. It was a time for joy, Israel's New Year's Day, the first of the glad seventh month (see vs. 2, 14), when the harvest-home festival, the Feast of Tabernacles, was held, Lev. 23 : 39-43. On this day itself the Feast of Trumpets fell, Lev. 23 : 23-25. All the people wept; filled with sorrow because they had broken the law now being read to them.

II. REJOICING.—10-12. Eat the fat, and drink the sweet; "expressions of joy, and aids to joy." Send portions, etc. It was a time of love as well as joy, love showing itself in sending gifts to the poor, as we do at Christmas. This day is holy; (see v. 9 and v. 11). The day belongs to God, a sign that He is among them with His forgiving love. For the joy of the Lord is your strength. Sure that God loved them and was caring for them—how strong and brave this should make them; and us! Great mirth, because they had understood. They knew now, not only the awful curses against them, but the precious promises in God's words.

III. FEASTING.—13-15. On the second day of the seventh month (v. 2), our October. The heads of fathers' houses (Rev. Ver.); the chief

14 And they found written in the law ⁷ which the Lord had commanded by Mo'ses, that the children of Is'rael should dwell in booths in the feast of the seventh month ;

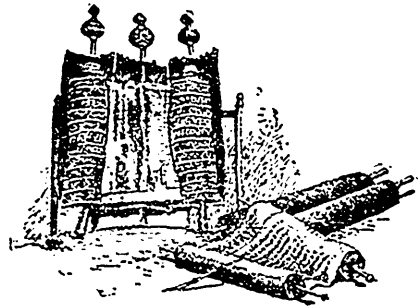
15 And that they should publish and proclaim in all their cities, and in Jeru'salem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of E'phraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths for since the days of Jesh'ua the son of Nun unto that day had not the children of Is'rael done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days ; and on the eighth day was a solemn assembly, according unto the manner.

men of the nation. They were rulers in the state. The priests, and the Levites, etc.; those who held authority in the church. To give attention to (Rev. Ver.) . . . the law. Like the psalmist (Ps. 19 : 10), they found it sweet. And they found written in the law. During the Captivity, so far from the



Rolls of the Law

temple, it had not been possible to observe all that the law required. The feasts were thus like a new discovery. Dwell in booths; temporary huts of branches, to remind them how their fathers lived in tents in the wilderness. In these huts the people lived during the Feast of Tabernacles (see v. 9). Go forth unto the mount; the Mount of Olives, near Jerusalem, and other hilly districts in Judah.

16-18. Booths . . . upon the roof; which were flat. In their courts; the square about which Eastern houses were commonly built. Of the house of God; in the temple area. In the street (Rev. Ver., "broad place") of the water gate, . . . and . . . gate of Ephraim; two public squares in the city. Since the

days of Jeshua (Joshua), etc. The feast had often been observed since that time, but never before so joyfully as now. Also day by day . . . he read, etc. The people were thus daily reminded that their gladness came from God. **A solemn assembly;** at which the people bound themselves to keep God's law henceforth, to pay their tithes for the support of the temple services, and to keep the Sabbath holy (see ch. 9 : 38. and ch. 10).

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Reading and obeying the law, Neh. 8 : 1-8. T.—Reading and obeying the law, Neh. 8 : 9-18. W.—Importance of God's law, Deut. 11 : 13-21. Th.—The law to be read, Deut. 31 : 7-13. F.—Observe, and do! Josh. 1 : 1-9. S.—Hear, and remember! Psalm 78 : 1-11. S.—Making wise, 2 Tim. 3 : 10-17.

Prove from Scripture—*That we should study God's word.*

Shorter Catechism—Ques. 106. *What do we pray for in the sixth petition? A. In the sixth petition (which is, And lead us not into temptation, but deliver us from evil) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.*

The Question on Missions—47. What is meant by "itinerating" in missions? Most of the people of India live in villages of about 400 inhabitants each. The missionary takes an ox-cart loaded with his tent, medicines, books to sell, etc., and with one or more native helpers visits as many of the villages as possible.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 559; 357; 91 (Ps. Sel.); 577 (from PRIMARY QUARTERLY); 389.

FOR FURTHER STUDY

Juniors—Whose law did Nehemiah wish his people to obey? Who helped him to bring this about?

8, 9 What did Ezra read to the people? Who stood beside him as he read? How did the reading affect the people?

10-12 How does God feel towards sin? What good thing is He always ready to do for us? How should this make us feel? What does joy do for us?

13-15 To whom did the rulers of the people come? Wherefore? What feast did they find commanded?

16-18 When did the Feast of Tabernacles begin? Where did the people build booths? What was read each day of the Feast? What pledge did the people take?

Seniors and the Home Department—What did Nehemiah do after the walls of Jerusalem were rebuilt? With what did his religious reformation begin?

8, 9 What produced repentance among the people? Define "repentance unto life." (Shorter Catechism. Ques. 87.) What does godly sorrow work? (2 Cor. 7 : 10.)

10-12 Should Christians be joyful? (John 15 : 11.) What command does Paul give concerning joy? (Phil. 4 : 4.)

13-18 What will God's word do for us? (2 Tim. 3 : 15.) What feeling should we have towards it? (Ps. 119 : 97.)

THE LESSON IN LIFE

1. It is quaint old Izaak Walton who says of the Bible :

"Every hour
I read you, kills a sin,
Or lets a virtue in
To fight against it."

2. We all want each day to be joyful. Here is a sure recipe : Let the day be "holy unto the Lord." Nothing can ever rob us of real joy, so long as we are just doing His will.

3. Mirth and mercy go well together. The gladdest people in the world are the people who do most good to others. Why, God is called "the blessed God," which just means the "happy" God. And He is always spending Himself for men.

4. A song in the heart puts strength into the arm. Smiles always win more victories than scowls in our daily conflicts.

5. They have a fashion in the Yukon of numbering the claims on the creeks from the one first discovered. Thus we have Numbers 1, 2, etc., above and below Discovery. We shall date all the events of our life from the time when we really found in God's Word a Father's message to us.

6. The blue sea, it is said, is Britain's realm. With truth it may be said that the Bible is the source of Britain's power. Where this book is honored and read and obeyed we find pure, upright, honest men. And it is in men of this stamp that the might of a nation lies.

FOR WRITTEN ANSWERS

1. What caused the people to be sorry?

2. How was their sorrow turned into joy?

3. Describe the Feast which they observed.....

Lesson XII.

PREPARATION FOR THE MESSIAH

December 17, 1905

Malachi 3 : 1-12. Study chs. 3, 4. Commit to memory vs. 8-10. Read the Book of Malachi.

GOLDEN TEXT—I will send my messenger, and he shall prepare the way before me.—Malachi 3 : 1.

1 Behold, I ¹ will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, ² even the messenger of the covenant, whom ye delight in : behold, he ³ shall come, saith the Lord of hosts.

2 But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fuller's ⁴ soap ;

3 And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Le'vi, and purge them as gold and silver, ⁵ that they may offer unto the Lord ⁶ an offering in righteousness.

4 Then shall the offering of Ju'dah and Jeru'salem be pleasant unto the Lord, as in the days of old, and as in ⁷ former years.

5 And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts.

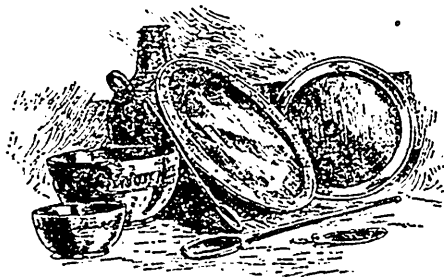
6 For I ⁸ am the Lord, I change not ; therefore

Revised Version—¹ Omit will ; ² and the ; ³ cometh ; ⁴ soap ; ⁵ and they shall ; ⁶ offerings ; ⁷ ancient ; ⁸ the Lord change not ; ⁹ Omit Even ; ¹⁰ have turned aside ; ¹¹ say ; ¹² rob ; ¹³ the ; ¹⁴ the whole tithe ; ¹⁵ happy.

THE LESSON EXPLAINED

Time and Place—About 425 B.C.; Jerusalem.

Connection—During the absence of Nehemiah, Governor of Judah, on a visit to Babylon (Neh. 13 : 6), the people began many evil practices (see Neh. 13 :



Gold and Silver Vessels

7-31). The governor, on his return, set about stopping these evils. Even before he came back, the prophet Malachi had been speaking against the wrong-doers. The Lesson is from his prophecies.

I. THE LORD'S COMING.—1. Behold, I will send my messenger. This promise points to John the Baptist (compare Matt. 3 : 3). Before me. It was God Himself who was to come in the person of His own Son. The Lord . . . even the messenger (or angel) of the covenant; the Angel who brought God's promises to men. He is mentioned in Ex. 14 : 19; 23 : 20; Zech. 1 : 11. This Angel is just Christ Himself. Whom ye (the Jews) delight in, thinking that at His coming, their affairs would surely prosper. Shall come. His coming is certain, but it will be in such a way as to surprise men.

2-5. But who may abide . . . his coming? They were longing for the Lord to come, as people desire

ye sons of Ja'cob are not consumed.

7 ⁹ Even from the days of your fathers ye ¹⁰ are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye ¹¹ said, Wherein shall we return?

8 Will a man rob God? Yet ye ¹² have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with ¹³ a curse: for ye ¹² have robbed me, *even* this whole nation.

10 Bring ye ¹⁴ all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you ¹⁵ blessed: for ye shall be a delightful land, saith the Lord of hosts.

heaven. But were they thinking of the change He would require them to make in their lives? Like . . . fire; burning out the dross and leaving only the pure metal, or fullers' soap (Rev. Ver.), "soap of the washers," eating out with its lye all impurities, and whitening the cloth, He would single out the wicked for punishment and the righteous for reward. He shall purify the sons of Levi. These had charge of the temple, and so represented the holy God. They must first be cleansed, if the people are to be made pure. (Compare John 2 : 14-16.) When sin had been put away, the offering of His people would be pleasant unto the Lord, as in the days of old; when the Lord was pleased with the offering of Abel (Gen. 4 : 4) and the faith of Abraham, Gen. 15 : 6. V. 5 shows how the Lord hates evil, and will destroy it. I will come near. Instead of "he" it is now "I," so completely, one are the Lord who speaks and He of whom He speaks (compare John 10 : 30).

II. THE LORD'S REBUKE.—6, 7. I . . . the Lord . . . change not. His people had often forsaken Him; He had never ceased to love them. Therefore, etc. In His changeless love the Lord will purify His people, but not destroy them. Ye are gone away; as the prodigal left his father's home to go into the far country, Luke 15 : 11-24. From mine ordinances; the services of the temple which He had commanded. Return unto me; the yearning cry of a loving Father. I will return unto you; with open arms and a glad welcome.

Vs. 8, 9 show how the people had sinned against God. They had kept back the tithes (the tenth of their possessions) which they should have given to keep up God's service in the temple, Lev. 27 : 30-33; Deut. 14 : 28, 29.

III. THE LORD'S PROMISE.—10-12. Bring ye all the tithes into the storehouse ; a "great

chamber" (Neh. 13 : 5), or "Jean-to," surrounding the temple on three sides, used for receiving tithes and offerings. **Meat** (foqd) in mine house; for those who had charge of the temple services. **Prove me**, etc. A great downpouring of blessing would follow their obedience. **I will rebuke**; warn off, keep from coming. **The devourer**; "any insect, especially the locust, which might devour the fruits of the earth." **All nations shall call you blessed**. As the fame of Solomon's great kingdom reached to distant Sheba (1 Kgs. 10 : 7), so the surrounding peoples shall hear of Israel's prosperity.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Preparation for the Messiah, Mal. 3 : 1-12. T.—The Sun of righteousness, Mal. 3 : 13 to 4 : 6. W.—Good tidings, Isa. 40 : 1-10. Th.—Turn ye! Zech. 1 : 1-6. F.—The messenger, Luke 3 : 1-9. S.—The purifier, Matt. 3 : 7-12. S.—A pure offering, Mal. 1 : 6-11.

Prove from Scripture—That the Lord requires purity.

Shorter Catechism—Ques. 107. *What doth the conclusion of the Lord's Prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, *Amen*.

The Question on Missions—48. Is medical work important in missions? Yes, through it, in many cases, the missionary is enabled to gain access to the people with the gospel. Medical work is done at all our stations in either dispensary or hospital, or both.

Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 125; 122; 23 (Ps. Sel.); 35 (from PRIMARY QUARTERLY); 151.

FOR FURTHER STUDY

Juniors—Who was governor of Judah at this time? From whose words is the Lesson taken?

1. Whom did the people wish to come? Would He come? Whom would He send before Him? What messenger came before Christ?

2-5. What would Christ's coming bring to the wicked? To the good? To what two things is

He likened? How does the Lord feel toward evil?

6-8. Does God ever cease to love us? Why then do we sometimes suffer? What had the Jews kept back from God?

10-12. What were the people required to do? What does God promise that He will do?

Seniors and the Home Department—What evils prevailed among the Jews? What prophet spoke against them? Who sought to set things right?

1-5. What question had the Jews been asking? Why? How were they to prepare for the Lord's coming? (Matt. 3 : 2.) Describe the twofold result of the Lord's coming. What great separation will be made at the last judgment? (Matt. 25 : 32, 33.)

6-8. What is God's invitation to sinners? Mention a psalm that describes the blessedness of forgiveness. (Psalm 32.)

10-12. What were the Jews required to give for God's service? What sort of giving pleases God? (2 Cor. 9 : 7.) Should our giving be methodical? (1 Cor. 16 : 2.)

THE LESSON IN LIFE

1. Just as in a railway tunnel all is darkness, and it is as if the sun were blotted out, so sometimes all signs of God's presence seem to vanish. But we come to the end of the tunnel and find the sun still shining. And we shall see plainly some day that God is guiding our lives and ruling the world.

2. Heat melts wax and hardens clay. And the coming of the same holy Saviour will affect very differently the wicked and the righteous. The one class He will fill with terror, the other with joy.

3. Imagine that some day one of nature's laws was changed; for instance, that water should suddenly begin to flow up instead of down, hill. This would cause confusion and distress enough, but it would be a trifle compared with discovering that God had become an unjust and cruel Judge, instead of a wise and loving Father. No, He is ever the same.

4. Like a light kept burning in the window to welcome a wandering child, the heavenly Father's loving invitation shines down the ages, and beckons us to Himself and the joys of His presence.

5. There is a difference between earthly and heavenly arithmetic. The first says that we add to our riches by getting, the second by giving.

FOR WRITTEN ANSWERS

1. What mistakes were the Jews making as to the Lord's coming?

.....

2. Describe God's feelings towards the sinner.....

.....

3. What does the Lesson teach about giving to God?

.....

Lesson XIII. THE CHARACTER OF THE MESSIAH December 24, 1905

Isaiah 9 : 1-7. Commit to memory v. 6. Read Isaiah 11 : 1-10.

GOLDEN TEXT—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matthew 1 : 21.

1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebu'lun and the land of Naph'tali, and afterward did more grievously afflict her by the way of the sea, beyond Jor'dan in Gal'ilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'ian.

Revised Version—1 But there shall be no gloom brought into contempt the land; 2 but in the latter time hath he made it glorious by the way of the sea; 3 Omit in; 4 dwelt; 5 thou hast increased their joy; 6 Omit and; 7 Put "thou hast broken" after "oppressor"; 8 all the armour of the armed man in the tumult, and the garments; 9 Omit but this; 10 even be for burning, for; 11 Mighty God, Everlasting Father, Prince of Peace; 12 of; 13 establish; 14 uphold; 15 righteousness; 16 shall.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

to her that was in anguish. In the former time he had made it glorious by the way of the sea; 3 Omit and; 7 Put "thou hast broken" after "oppressor"; 8 all the armour of the armed man in the tumult, and the garments; 9 Omit but this; 10 even be for burning, for; 11 Mighty God, Everlasting Father, Prince of Peace; 12 of; 13 establish; 14 uphold; 15 righteousness; 16 shall.

THE LESSON EXPLAINED

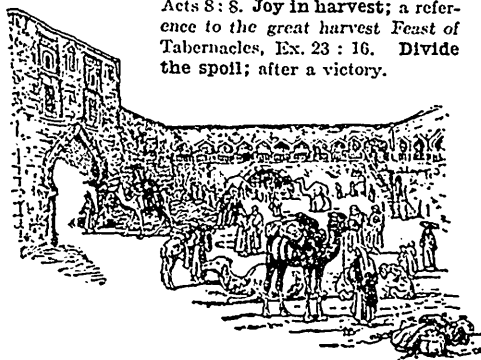
Time and Place—734 to 732 B.C.; Jerusalem, the home of Isaiah.

Connection—For our Christmas Lesson we go back to Isaiah's beautiful prophecy of the coming Saviour. Verses 21, 22 of ch. 8 picture a time of great distress in the northernmost regions of Israel, owing to an Assyrian invasion. The Lesson points to a deliverance of the whole land from her enemies, in which these distant parts will share.

I. A VISION OF JOY.—1. There shall be no gloom (Rev. Ver.). The dark clouds of misery overshadowing God's people are lifted and a bright day suddenly dawns. To her that was in anguish, (Rev. Ver.); that is, to Palestine, where the Israelites had been hard pressed by the cruel Assyrians. In the former time he (God) brought into contempt (Rev. Ver.). A little while before this, Tiglath-pileser, king of Assyria (2 Kgs. 15 : 29), had carried into captivity the people of Zebulun and . . . Naphtali, that is, "Lower and Upper Galilee." In the latter time hath he made it glorious (Rev. Ver.). Because these parts have suffered more than the rest of Israel, they will rejoice most when deliverance comes. The way of the sea; towards the Mediterranean, west of the Sea of Galilee. Beyond Jordan; east of the Jordan—the land of Gilead, which had also been overrun by the Assyrians, 2 Kgs. 15 : 29. Galilee of the nations; here the northernmost corner of Upper Galilee, called "Galilee of the nations" because it was inhabited by a mixed population of Jews and Gentiles. These three regions, which had suffered most from the Assyrians, would have the greatest gladness. This prophecy was completely fulfilled when the Messiah came and dwelt there, Matt. 4 : 13-15.

2, 3. The people . . . in darkness; a picture of the whole world when Christ came, but especially of the people of this northern region, who were despised among the Jews, John 1 : 46; 7 : 52. The land of the shadow of death; a darkness like that of the lower world. Have seen a great light. How natural that the Saviour, who was to be a "Light to lighten the Gentiles" as well as the "Glory of . .

Israel," should begin His work on the border of the Gentile world. Thou hast multiplied the nation. God's kingdom, once confined to the Jews, has now spread over the whole world. Thou hast increased their joy (Rev. Ver.). What joy those have who receive the Saviour into their hearts and homes, Acts 8 : 8. Joy in harvest; a reference to the great harvest Feast of Tabernacles, Ex. 23 : 16. Divide the spoil; after a victory.



Courtyard of an Eastern Inn

II. A VISION OF PEACE.—4, 5. Thou hast broken; the power of the Assyrian, but better even than this—the power of sin. From this Jesus sets us free, Rom. 6 : 17, 18. The yoke of his burden; the yoke that burdened him (Israel). The staff of his shoulder; the staff with which he was beaten. The rod of his oppressor ("driver"). We are reminded of the task-masters in Egypt, Ex. 5 : 14. So sin is a hard and cruel tyrant. As in the day of Mid'ian; when Gideon routed his foes, Judges 7 : 1-23. Read v. 5 as in the Rev. Ver. All the accoutrements of the warrior are to be burned in the fire. War itself will be burned up and a kingdom of peace established (see ch. 11 : 1-10).

III. A VISION OF CHRIST.—6, 7. For unto us a child is born. Like a finger-post these words point to Bethlehem, Luke 2 : 11. What follows is true of only one child, even Jesus. A son is given,

Jesus was Son of God and Son of man. **The government . . . upon his shoulder.** The great Ruler is pictured as one bearing a burden, the burden of rule. **His name;** all that is included in His character. **Wonderful;** in His teaching (Matt. 7 : 28), His doings (Matt. 8 : 27), His birth, death, resurrection, ascension. **Counsellor;** having all wisdom, Col. 2 : 3. **The mighty God.** See Ps. 45 : 6; Heb. 1 : 8. **The everlasting Father;** ruling like a father, that is, with tenderness and pity. **The Prince of Peace.** See the song of the angels, Luke 2 : 14. V. 7 describes the Messiah's kingdom, and shows that it must be strong and enduring because God establishes it. **The zeal of the Lord of hosts.** Before the burning eagerness of God to do man good all hindrances must be consumed.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The character of the Messiah, Isa. 9 : 1-7.
 T.—The Branch, Isa. 11 : 1-10. W.—The Deliverer, Isa. 42 : 1-8. Th.—The Comforter, Isa. 61 : 1-6.
 F.—The King, Psalm 72 : 1-17. S.—The Redeemer, Isa. 59 : 16-21. S.—The Saviour, John 3 : 5-16.

Prove from Scripture—That Christ's Kingdom will endure.

Shorter Catechism—Review Questions 96-102.

The Question on Missions—49. What is a zenana? A zenana is a private portion of the home, in which the women and children live. Our lady missionaries, both doctors and teachers, visit the zenanas, ministering to the sick and teaching gospel truth.

Lesson Hymns—Book of Praise, 520; 438 (Supplemental Lesson); 26; 30; 32 (Ps. Sel.); 34 (from PRIMARY QUARTERLY).

FOR FURTHER STUDY

Juniors—Who were Israel's great enemies? What part of Palestine suffered most from them?

1 To whom was joy promised? What had afflicted God's people? In what part of the land would the gladness be greatest? Who was to dwell here?

2, 3 What was the world like when Christ came? To whom was He to be the Light? How can we have true joy? What feast is here referred to?

4, 5 From whom was Israel to be freed? From whom do we need deliverance? Who can give it?

6, 7 Repeat the names here given to the Saviour. **Seniors and the Home Department—**By what

foreign foe had Israel been invaded? What promise does Isaiah bring?

1-3 Where are the places mentioned in v. 1? Why had they suffered most? How is their future condition described? Where is this passage quoted in the New Testament? (Matt. 4 : 15, 16.)

4, 5 How is the Assyrian bondage described? What former bondage of Israel is referred to? From what bondage does Christ free us? (Rom. 6 : 17, 18.) Show that peace is a mark of Christ's kingdom. (Ps. 72 : 7.)

6, 7 Explain each name here given to Christ. How great is to be His kingdom? (Ps. 72 : 8.)

THE LESSON IN LIFE

1. The Messiah is a Saviour. And Jesus spelled out that lovely name in the golden letters of His loving words and deeds, all the way from the cradle at Bethlehem to the cross on Calvary.

2. In the first streak of dawn there is the promise of the noon-day. And as surely as the Light of the world rose on the hills and valleys of Palestine, will it flood the darkest places on earth.

3. "Joy . . . joy . . . joy . . . rejoice"—how the gladness of the prophet bubbles over as he thinks of the coming Messiah. That joy multiplied many times may be ours. For the Saviour has now come and will dwell in our hearts.

4. The mighty hopes that make us men," said Tennyson. There is nothing that brings out all the strength and enthusiasm of hearts young or old like having a part in making the world better.

5. Eight hundred from America, four hundred from England, three hundred from other lands; four hundred and fifty from Palestine, representatives of twenty-six nations, attending last year the World's Sunday School Convention at Jerusalem, and behind them the millions of the vast Sunday School army;—what volumes this speaks of the growth of Christ's kingdom, and how full of promise for the future!

6. "Down the dark future with 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 Peace arise."

FOR WRITTEN ANSWERS

1. Describe the condition of Israel at the time of the Lesson.
2. What great changes will the future bring?
3. Give the titles of the Messiah.

Read the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT—Psalm 65: 11. Thou crownest the year with thy goodness.

DAILY READINGS

(By courtesy of I. B. R. Association)

- M.—The character of the Messiah, Isa. 9: 1-7.
- T.—Daniel and Belshazzar, Dan. 5: 17-30.
- W.—Daniel in the lions' den, Dan. 6: 10-23.
- Th.—Returning from captivity, Ezra 1: 1-11.
- F.—Power through God's spirit, Zech. 4: 1-10.
- S.—Nehemiah's prayer, Neh. 1: 1-11.
- S.—Reading and obeying the law, Neh. 8: 8-18.

- Prove from Scripture—*That God is good*
- Catechism—Review Questions 103-107.
- The Question on Missions—Review Questions 37-40.
- Lesson Hymns—Book of Praise, 438 (Supplemental Lesson); 197; 313; 76 (Ps. Sel.); 17 (from PRIMARY QUARTERLY); 474.

REVIEW CHART—Fourth Quarter

FROM ISAIAH TO MALACHI.	LESSON TITLE.	GOLDEN TEXT.	LESSON PLAN.
I.—Dan. 5: 17-30.	Daniel and Belshazzar.	The face of the Lord is against them.—Ps. 34: 16.	1. Warnings. 2. Doom.
II.—Dan. 6: 10-23.	Daniel in the Lions' Den.	The angel of the Lord encampeth round about.—Ps. 34: 7.	1. Accused. 2. Sentenced. 3. Delivered.
III.—Ezra 1: 1-11.	Returning from Captivity.	The Lord hath done great things.—Ps. 126: 3.	1. A divine purpose. 2. A royal command. 3. A willing response. 4. A just restitution.
IV.—Ezra 3: 10 to 4: 5.	Rebuilding the Temple.	The temple of God is holy.—1 Cor. 3: 17.	1. The work commenced. 2. The work hindered.
V.—Zech. 4: 1-10.	Power Through God's Spirit.	Not by might nor by power.—Zech. 4: 6.	1. The vision. 2. The explanation. 3. The promise.
VI.—Esther 4: 10 to 5: 3.	Esther Pleading for Her People.	The Lord preserveth.—Ps. 145: 20.	1. The queen's responsibility. 2. The queen's resolve.
VII.—Ezra 8: 21-32.	Ezra's Journey to Jerusalem.	The hand of our God is upon all them.—Ezra 8: 22.	1. Seeking protection. 2. Providing offerings. 3. Making the journey.
VIII.—Neh. 1: 1-11.	Nehemiah's Prayer.	The effectual fervent prayer.—James 5: 16.	1. God's people in distress. 2. The prayer of God's servant.
IX.—1 Cor. 10: 23-33.	Abstinence for the Sake of Others. (World's Temperance Sunday)	Let him that thinketh he standeth.—1 Cor. 10: 12.	1. A great principle. 2. A practical problem. 3. A noble practice.
X.—Neh. 4: 7-20.	Nehemiah Rebuilds the Walls of Jerusalem.	Watch and pray.—Matt. 26: 41.	1. The foes. 2. The leader. 3. The workers.
XI.—Neh. 8: 8-18.	Reading and Obeying the Law.	Blessed are they that hear.—Luke 11: 28.	1. Repenting. 2. Rejoicing. 3. Resting.
XII.—Mal. 3: 1-12.	Preparation for the Messiah.	I will send my messenger.—Mal. 3: 1.	1. The Lord's coming. 2. The Lord's rebuke. 3. The Lord's promise.
XIII.—Isa. 9: 1-7.	The Character of the Messiah.	Thou shalt call his name Jesus.—Matt. 1: 21.	1. A vision of joy. 2. A vision of peace. 3. A vision of Christ.

The Goodness of God

The very last day of another year! From its beginning to its end we have been under God's loving care, and He has been showing down upon us countless blessings. The Golden Text for the Quarter will surely go singing through our hearts to-day as we look back on the year just closing. Each of this Quarter's Lessons, too, shows in its own way THE GOODNESS OF GOD.

Take Lessons I. and II., which we may link with the name of DANIEL. Here we see God showing His goodness, first by setting on the throne of Babylon King Cyrus, who was to set His people free, and then by protecting His servant in the den of lions.

Lessons III., IV. and V. are connected with the name of ZERUBBABEL, the Jewish prince who led God's people back to their own land from Babylon. Protection during the journey, the commencement of the temple building, the encouraging words of Zechariah—how God's goodness shines out in them all!

In Lesson VI. the chief figure is ESTHER. Her bold intercession, through the goodness of God to her and her people, was crowned with complete success.

Next, Lessons VIII., X. and XI. have to do with NEHEMIAH. With the good hand of God upon him, he journeyed from Shushan to Jerusalem, rebuilt the walls of the holy city, and established the authority of God's law.

Lesson IX., from the writings of PAUL, shows how we may imitate the goodness of God in our dealings with others.

Lessons XII. and XIII. point to the future. They speak of the coming MESSIAH. He is God's best and greatest gift to us. No better proof of His goodness could God show us than He has shown in sending His Son to save us.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. The words written on the wall ? Belshazzar's doom ?
- Lesson II. Which was more truly honored, the king, Daniel, or his enemies ? Show why.
- Lesson III. What divine purpose did Cyrus carry out; and how ?
- Lesson IV. Why did some rejoice and others weep, when the temple foundations were laid ?
- Lesson V. What is the true secret of power, as proclaimed to Zerubbabel ?
- Lesson VI. Show, that in risking her life, Esther was but doing her duty.
- Lesson VII. What gain was prayer to Ezra's enterprise ?
- Lesson VIII. What plea did Nehemiah urge with God to show him favor before the king ?
- Lesson IX. How does Paul's teaching regarding food offered to idols, favor total abstinence ?
- Lesson X. What lessons from Nehemiah's wall-building as to how to meet opposition in a good work ?
- Lesson XI. Why did the reading of God's law cause sadness ? How was the sadness turned to joy ?
- Lesson XII. In what spirit should we give to God's service ? After what method ?
- Lesson XIII. Describe the character of the Messiah and of His kingdom.

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1905

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name		Address					Class	
DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1905								
Oct. 1								
Oct. 8								
Oct. 15								
Oct. 22								
Oct. 29								
Nov. 5								
Nov. 12								
Nov. 19								
Nov. 26								
Dec. 3								
Dec. 10								
Dec. 17								
Dec. 24								
Dec. 31								
Totals								

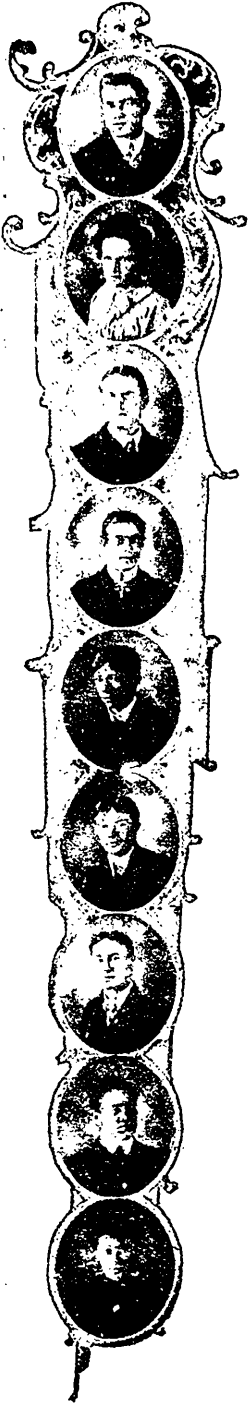
True to the Faith

In the early days of the Indian mutiny, during the Allahabad massacre, seven cadets just out from England were murdered before they could join their regiments. The eighth, a lad of sixteen, was left for dead, but survived in spite of horrible wounds. For four days he succeeded in hiding himself in a ravine, living for most of that time without food and with little water. On the fifth day he was discovered, dragged to the native lines and thrust into a hut as a prisoner.

He found there another prisoner, a Christian catechist, who had formerly been a Mohammedan, and who was undergoing torture at the hands of the sepoys to make him renounce his faith. His strength and courage had left him, and he was giving way, when the English boy, forgetful of his own wounds and the further penalty of suffering that he might be provoking for himself, gallantly cried: "Don't deny Christ! Never deny Christ!"

Something of his spirit was infused into his companion. He refused to recant, and in spite of further tortures, he kept the faith for which he had already suffered so much.

Both catechist and cadet were rescued, but the cadet died of his wounds four days after.



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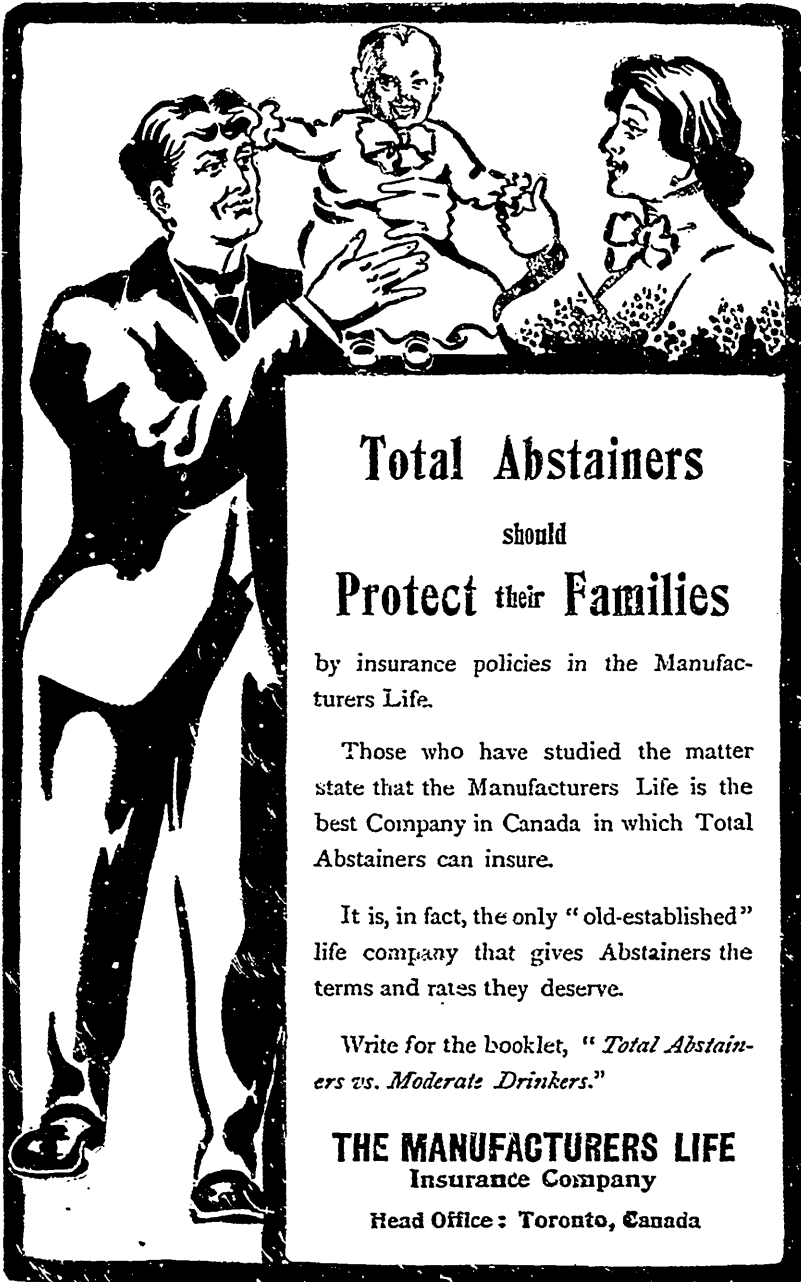
**Fall Term PUNS from
September 5th.**

The 1905-6 Catalogue is an interesting Book. It is mailed free on request. Correspondence solicited.



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