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The Home Study Quarterly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIII. Toronto, October, November, December, 1917 No. 4

The Law of a King

The law of a king is service,
And the kingliest serve the most.
Then, ye who are sons of promise
And would royal lineage boast,

Get under the common burden,
Go, brother the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.

For suffering is numberless,
The sorrowing are a host,
The law of a king is service,
And the kingliest serve the most.

—Stanley F. Davis



Women to be Envied

By Rev. R. Douglas Fraser, D.D.

They are of all ranks, and of varied sorts, but perhaps amongst these six every growing girl will find at least one whom she would dearly like to be like.

The first was but a little slave maid, but nevertheless a wonderful woman in the making. She served her mistress faithfully, so that master and mistress alike honored and trusted her ; and she had a big enough soul to be free of all envy and bitterness, and so came to her master's rescue with news of healing, when he was smitten with a deadly disease. The little slave girl in Captain Naaman's household won her place amongst the noblest of her sex.

And so did the beautiful Queen Esther, who took her life in her hand to save her people from death. It was far less than "even chances" when she went in before the proud king to ask the lives of her kindred and

her nation. But she fearlessly faced death to save those whom she loved. The nurse close to the firing line, the mother or sister or nurse in the plague stricken household is repeating Esther's courage and sacrifice of self. A noble sort of woman, these.

Martha had no risks to run in her quiet home at Bethany. Her's was the peaceful life of the daily round. "Martha served." Her task was with her hands. But, oh, how her heart went into it. The loving Lord had no reproach for her except that she took too much pains for his comfort and entertainment. All the while, he knew that it was just her overflowing kindness and hospitality that lay back of her overmuch busy-ness. The busy Martha is ever a comfort to the busy-handed, busy-footed girl.

And what of her gentle sister Mary ? Who, of all women, has shown, like Mary, where the heart's love can find its highest and holiest object ? She would say to all her sisters, the world over, "There is none who loves like he. There is none whom it is such a joy to love. There is none whose love so lifts up the soul." Happy is the maiden in whose heart of love the blessed Jesus has the deepest, most abiding place !

But perhaps the crown of love really belongs to women *workers*. In service for Christ and fellow men is the highest joy and safety. Life, as we live it now, is a very complicated affair. There are a thousand paths in which young people may lose their way, and thus miss the highest and best in life. Lydia and Phoebe are safe guides. To come, as Lydia did, to Jesus' feet as disciple and follower ; and to serve him, by serving those who needed help and succor, as did Phoebe ; is to have found the secret of secrets.

Our Mission Hospital at Rutlam

By Dr. C. M. Scott

The buildings of our Mission Hospital in Rutlam, Central India, are all of brick, made locally, plastered and whitewashed inside. The floors are made of Neemuch stone, and the roof of corrugated iron sheets, covered with tiles. This description applies to all the buildings, except the new operating room, where the roof is flat and of solid masonry. The furnishings in the wards are limited, partly because it is the custom of the people in India to carry their own bedding when they intend to remain away from home overnight. As for chairs—the common people are far more comfortable squatting

In the warm season the patients begin to gather before seven in the morning, while in the cold season these thinly clad people find it too cold to gather before eight. We open with a short service for all present, then those who come later take their places in the respective waiting rooms where the Indian pastor and the Bible woman are constantly giving Bible instruction, teaching scripture verses, singing and teaching hymns to the patients and their friends.

Alternately the men and the women and children are admitted from the waiting rooms to the consulting room where the doctor sees all the cases. Many of these have simply to have their progress noted, an order for the same treatment repeated or changed according to the progress of the case. New patients are examined and prescribed for. They then pass on to the dispensary if their case is medical, or to the dressing room if surgical, where they receive appropriate treatment from the compounders and dressers usually for one day at a time. If the case is serious, and it is deemed advisable, patients are advised to come into the hospital for medical or surgical treatment.

Thus we see daily from 60 to 150 patients according to the season, weather conditions, urgent work in the fields, etc. They all hear the gospel story, and while we long for more spiritual results from our work, for more conviction of sin, still we are reminded that it is our duty to sow the seed faithfully from day to day and leave the harvest to him whose

work it is and whom we serve. In the afternoon we have our operative work, except the minor surgery that is done in the forenoon, while the patients wait, as well as the pathological and bacteriological work.

I cannot close this sketch without presenting briefly our needs. We wish to develop the surgical work because that work means so much to these people, but our equipment is practically nil. We need a trained nurse from home, both to attend certain women who refuse to be seen by a man, and to have charge in the operating room. We need another trained Indian assistant. We need a sterilizer for the operating room, operating tables, instrument cases, endless instruments (one has to be a specialist in every branch), gauze, sheets, towels, blankets, etc. Until these are to be had we shall go on as best we can. It is a great work, a necessary work, and we rejoice to be your representatives in it.

Rutlam, Central India



In Training for Active Service

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and Young People's Societies

IV. TESTS OF EFFICIENCY AND AWARDS OF MERIT

The season's work was over and promotion day had come. The Standard Efficiency Diplomas and Bronze Awards were to be given out in connection with Promotion and Rally Day Service. There was an air of expectancy in the class of older boys who had been taking up the Canadian Course of Training during the past year. It was known through the School, that these boys had done well in their work and the younger boys especially kept looking in their direction with admiring glances.

After the opening worship and general promotion services were over, the superintendent called the Older Boys' Class to the platform to receive their Diplomas and Awards. There were ten boys in the class, about 16 to 18 years of age, together with Mr. McLeod the Mentor. Twelve boys had begun the Course, but one boy had removed to another place and one had been taken ill. All the ten boys

remaining received the Efficiency Diploma tied in a neat roll with ribbon as though it were from a college. Six received, in addition, the Bronze Medal and Bars, in recognition of having reached the Standard Line of Balance for Canadian Boys. Besides, the class, as a whole, received a beautiful Bronze Shield in recognition of having made 70 per cent. as a class out of the total credits obtainable for the year. Two of the boys had attained the high distinction of reaching the Honor Line of Balance with an average of 90 per cent. on all four Standards.

The superintendent pointed out to the whole School that the tests had dealt with each of the four sides of life, Intellectual, Physical, Religious and Service or Social, and that they had all been very carefully and impartially made. He himself, the minister, and several other men assisted the Mentor in judging the credits given on various subjects.

He showed also how that the tests accepted the records and standing made by the boys in school, home, church and Sunday School.

For example, in the Intellectual Standard the main theme was the boy's standing at school as certified by the school authorities and, in addition, tests on, sex education, public speaking, home reading, educational lectures and trips, craftsmanship and wood craft—all important factors in sound intellectual development.

In the Physical Standard there was not only the all important home tests of health habits, but also team and group games, camping out and other athletic events. He congratulated the boys and their Mentor on the splendid showing they had made in the football, baseball and hockey leagues, and while glad that they had won first place in two out of the three leagues, was gladder still that they had played a manly, clean game.

In the Religious Standard the attendance at the regular services of church and Sunday School was also included, but also examinations on the regular Sunday School lessons and the midweek Bible discussions. He spoke very earnestly about his delight at knowing how many of them were keeping the Morning Watch and above all that every boy in the class was now an out and out follower of

Jesus Christ and had united with his church.

The Service Standard, he said, was perhaps the most difficult on which to conduct tests, but he could say unreservedly that there was a great improvement in the boys' relationship to home, school, church and Sunday School since they had realized the place of Service in their lives.

He concluded by expressing the hope that the class would continue the Course of Training for the next two years, taking up the 6th and 7th Grades, as he was looking to them in two years' time to be qualified Mentors themselves—men who would be able to do for other groups of boys what their teacher had been able to do for them.



Fifty Teen Age Girls

By Ella A. McCabe

We are a Sunday School class of 50 teenage girls, a class belonging to the Secondary Division. We meet with the Sunday School every Sunday afternoon at three o'clock, in a class room of our own.

"Our own" means that, since our organization three years ago, by different plans and money making devices, we have raised \$50 towards making this room. Our next step is to get it furnished and made attractive. We have as yet only a library table and a map. The walls, floor and windows are dull and bare.

Our Sunday meetings have had twice the enthusiasm since the class room has been secured. We all like to have our homes, and the places wherein we spend our week day time, as comfortable and pleasant as possible, and there is surely no reason why we should neglect our Sunday room.

We try to conduct our meetings as properly as we can. The president takes charge of the opening and makes all announcements, the secretary of the roll call and minutes, and the treasurer of the collection. Our meetings always open with prayer by one of the girls. This has proved a most wonderful help to us, both individually and as a class. Any reader who has not yet felt the beauty of this in her own class should put it to the test and prove it. We usually have one of the girls give a short paper on the connecting links between

the lessons, or else give the lesson story in her own words.

It is a great thing to get every girl to do something. It binds the class together and creates the desired feeling that all are "officers," that is, that as a class we are working together, every one doing her bit, and the officers are merely to take charge and prevent confusion. The telling of the lesson story is a great help, for we girls of to-day will be the teachers of to-morrow, and to be a successful teacher one must be a good story teller.

We all love our Sunday School lessons, our teacher knows so well just what appeals to us girls. We try to find something in every lesson that will help us to be like Christ. We have a card printed for our room bearing the teen age Golden Text, "And Jesus increased in wisdom and stature, and in favour with God and man," and a square. Each side of the square bears one of the words, SOCIAL, PHYSICAL, MENTAL, MORAL, to illustrate the fourfold development of a truly Christlike life. We see this every Sunday, and not only on Sunday, but every day of the week, it reminds us to keep our life square.

We try to help our superintendent by appointing two girls every month to act as supply teachers for the Junior and Primary Departments.

We have a fee of ten cents per month. This provides the class expenses, with a good allowance on hand, but when we need extra, we resort to some other means of raising it.

The class, besides its Sunday session, has its midweek activities. We meet one Friday evening each month at one of the girls' homes, for a business and social time. This is so much more sociable and cosy than to meet in the church parlor. All last winter we were knitting socks and sewing surgical shirts for the Red Cross. At one meeting we packed boxes for our soldier boys. Every girl gave gladly, and we had five splendid boxes of seven pounds each, which went to friendless boys.

Another meeting took the form of a debate, which provided great amusement.

It may be said to classes who find it difficult to secure a good attendance and have a profitable midweek meeting, that there must be planning and arranging by the executive of

work or play which will attract the girls to come to the midweek meeting as well as on Sunday.

Stratford, Ont.



What a Boys' Club Did

By Frank Yeigh

This is the story of how a group of boys overcame difficulties. A delegation of three older boys was duly appointed by their fellows to represent their Sunday School and church, and, incidentally their town, in an Older Boys' Conference in a city 50 miles away.

The trio of lads went, and this is the story of the result.

"We decided we ought to organize our boys' club to take up the Canadian Standard Efficiency Test work, in the development of our fourfold and all-round life, because we heard other fellows tell at the Conference what it had done for them.

"We met with the men of the church to talk it over, but there was no place suitable for us to meet in as a club. However, we stayed with it, and finally convinced the trustees that our way of thinking was right. The day after Christmas, having had permission, we had 20 of the fellows meet in the basement of the church, with picks and shovels, when we excavated an addition to the cellar.

"Next, we called for volunteers among the farmers. Five responded, with five loads of stones, which they dumped into the new cellar. The boys lined up with axes and broke the big chunks of stone up into little bits. Soon we had a wall built in and a concrete floor laid so that now we have a room about 10 by 30 feet to meet in. It is not quite finished yet, as the windows have to be put in and some plastering has to be done.

"We went out amongst the men of the church and got \$100 in subscriptions, but when the bill came in for the work which could not be done by us boys and had to be paid for, it was \$130. We are going to put on an entertainment to clear it up, when we will have a meeting place of our own."

Toronto

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 90, Book of Praise.

All hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem,
To crown Him Lord of all.

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Proverbs 3: 13-17.

Superintendent. Happy is the man that findeth wisdom, and the man that getteth understanding.

School. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Superintendent. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her.

School. Length of days is in her right hand ; and in her left hand riches and honor.

Superintendent. Her ways are ways of pleasantness, and all her paths are peace.

IV. SINGING. Hymn 250, Book of Praise.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected.
(This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES.)

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES.)

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 464, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verse Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Romans 8 : 27, 28.

Superintendent. He that searcheth the hearts knoweth what is the mind of the Spirit.

School. Because he maketh intercession for the saints according to the will of God.

All. And we know that all things work together for good to them that love God.

IV. BENEDICTION.

V. NATIONAL ANTHEM.

Lesson I.

PSALMS OF DELIVERANCE

October 7, 1917

FOREWORD—Our lessons this Quarter deal mainly with the return of the Jews from captivity. This lesson takes a backward look at that great experience of God's care for his people.

GOLDEN TEXT—They that sow in tears shall reap in joy.—Psalm 126 : 5.

*Memorize Rom. 12 : 1, 2.

THE LESSON PASSAGE—Psalms 85 and 126.

1 LORD, thou hast been favourable unto thy land : thou hast brought back the captivity of Ja'cob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath : thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever ? wilt thou draw out thine anger to all generations ?

6 Wilt thou not revive us again : that thy people may rejoice in thee ?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him ; that glory may dwell in our land.

10 Mercy and truth are met together ; righteous-

Revised Version—1 indignation ; 2 quicken ; 3 springeth ; 4 hath looked ; 5 make his footsteps a way to walk in ; 6 unto ; 7 nations ; 8 South (capital "S") ; 9 Though he goeth on his way weeping, bearing forth the seed ; he shall come again with joy, bringing.

† HOME DAILY BIBLE READINGS

M.—Psalms of deliverance, Ps. 85.

T.—Psalms of deliverance, Ps. 126.

W.—"We wept when we remembered," Ps. 137 : 1-6.

Th.—Sorrow turned to joy, Ps. 30.

F.—"To God all praise and glory," Ps. 124.

S.—Moses' song, Ex. 15 : 1-13.

S.—Deborah's song, Judg. 5 : 1-12.

THE LESSON EXPLAINED

I. A MEMORY OF THE PAST.—1-3. Thou hast been favourable. The psalmist has in mind a definite historical fact,—the return from exile. Unto thy

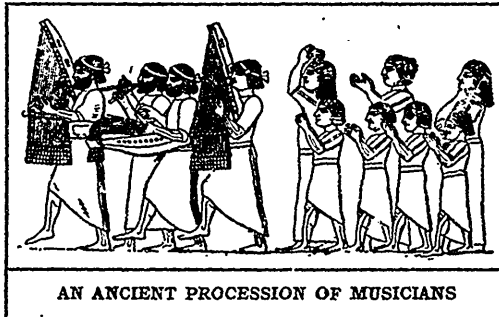
land. The land of Israel is God's chosen land, just as the Jews are God's chosen people. Brought back the captivity ; put an end to the exile. Of Jacob ; a favorite title for the Jewish people. Forgiven the iniquity. The Jews are restored not only to their land but to the favor of God,—return and reconciliation. "Iniquity,"—the Hebrew word means stubbornness, self-will.

Covered ; put out of sight and memory. Sin. The word used means that which raises the mark. Selah ; a word which calls for a musical interlude, or, as has been suggested, it may mean "Repeat." "To-day in a Jewish service, if any one calls out, 'Selah,' the last part is repeated." Thou hast taken away . . . turned ; an idea of the completeness of God's forgiving and forgetting of sin. Wrath ; anger overflowing ; God's anger thought of as an overflowing stream.

Fierceness of thine anger ; heat of anger ; God's anger thought of as a glowing fire.

II. A PRAYER FOR THE PRESENT.—4-7. Turn

us ; or, perhaps, "turn to us." Sin is still with them and mercy is still needed. God of our salvation ; God who brings salvation. God is still their only hope. Draw out ; prolong. Revive ; quicken or make alive. Sin is thought of as deadness. Rejoice. God's pardon brings not only new life, but new joy. The psalmist feels that there is no fulness of life apart from right relations with



AN ANCIENT PROCESSION OF MUSICIANS

God. God must turn to man and man to God.

III. A HOPE FOR THE FUTURE.—8-13. Saints ; does not describe character, but describes those set apart as the object of God's love. Them that fear him. This kind of fear is the condition of salvation, as it is the beginning of wisdom. Glory may dwell ; glory in contrast to the shame of sin. Mercy . . . truth . . . righteousness . . . peace. In God's pardon mercy is based on truth and peace is based on righteousness.

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

They all meet at one and in one. Truth . . . out of the earth . . . righteousness . . . from heaven. Earth and heaven are reconciled.

IV. THE HARVEST OF TEARS.—Ps. 126 : 1-6. Like them that dream. The deliverance seemed too good to be true. Laughter . . . singing; expression of joy. Said they among the heathen. The heathen saw the deliverance as an act of Israel's God. Turn again our captivity. The present circumstances have something of the sorrow of captivity. As streams in the south. Their present life is like a dry river bed that needs showers from above. They that sow. Notice the contrast in the following: (1) going forth—coming again; (2) bearing precious seed—bringing abundant sheaves; (3) weeping—rejoicing. Tears are the seed we sow in the fields of life: joy is the rich harvest we reap.

does it mean to cover sin? What does the word "fierceness" suggest God's anger to be like? Show that God hates sin. (Zech. 8 : 17.)

4-7 What does "turn" mean in a spiritual sense? What does "revive" mean?

8-13 What are we to understand by the word "saints?" What does the meeting together of mercy and truth mean? What does the kissing of righteousness mean? What is to spring out of the earth? What is to look down from heaven? In whom did God come to dwell amongst men? (John 1 : 14.)

Ps. 126 : 1-6 Why were the people of God like them that dream? How did they show their joy? What did the heathen say? What prayer does the psalmist make for the present? What does the psalmist say is the harvest of tears?

FOR DISCUSSION

1. Can a nation be great without being righteous?
2. Is sorrow necessary for the making of a noble life?

A PRAYER

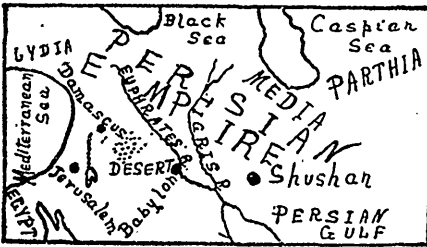
O thou who art our refuge and strength, we praise thee for deliverance, and hope and peace and joy. We praise thee that thou art our God and that thou art ever with us. Keep us in the hollow of thy hand; put underneath us thine everlasting arms. And use us for thy glory, through Christ. Amen.

Prove from Scripture—That God's people are happy.

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—(October, Our Mission Hospital at Rutlam, Central India)—1. How do the natives of India try to keep away sickness? Many of them wear charms round the neck,—an image of a Hindu god, the claw of a wild animal or a small box of silver or tin containing a quotation from the Koran or a verse written by a priest. Braids of knotted horsehair or peacock feathers are worn round the wrist or ankle. Five white hands painted on the wall of a house beside the front door are supposed to be a protection against smallpox.

THE GEOGRAPHY LESSON



BABYLON was built on both sides of the Euphrates. It came to its glory after the fall of Nineveh. It was a city of vast area, great walls and noble buildings. Nebucadnezzar was its king when the Jews were taken captive. The Jews in Babylon lived in houses of sun-baked clay. Although treated at first as slaves, they were afterwards allowed to acquire land and settle in little colonies through the land. Here they maintained with great tenacity their religious customs and their love of their land.

LESSON QUESTIONS

1-3 What great event has the psalmist in mind when he begins this Psalm? Where were the Jews captive? What do we understand by "Jacob?" What does the word for "iniquity" mean? What

FOR WRITTEN ANSWERS

1. What happens to him who goes forth, weeping, bearing precious seed?
2. Where was Babylon situated?
3. How did the exiles live there?

SIGN NAME HERE.

Lesson II.

RETURNING FROM CAPTIVITY

October 14, 1917

BETWEEN THE LESSONS—We now study a new epoch in the history of God's people. Cyrus became the deliverer of the Jews. He captured Babylon and reversed its policy of transporting conquered peoples from their lands. Thus the Captivity was ended.

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

*Memorize Rom. 12 : 3.

THE LESSON PASSAGE—Ezra : 1-11.

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 ¹ 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, ² The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house ³ at Jeru'salem, which is in Ju'dah.

3 ⁴ Who 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 ⁵ God of Is'rael, (he is ⁶ the God,) which is in Jeru'salem.

4 And whosoever ⁷ remaineth 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 ⁸ that is in Jeru'salem.

5 Then rose up the ⁹ chief of the fathers of Ju'dah and Benjamin, and the priests, and the Le'vites, ¹⁰ with all them whose spirit God had ¹¹ raised, to go

Revised Version—accomplished ; ² All the kingdoms of the earth hath the Lord, the God of heaven, given me ; ³ in ; ⁴ Whosoever there is among ; ⁵ the God ; ⁶ Omitt the ; ⁷ is left ; ⁸ which ; ⁹ heads of fathers' houses of Judah ; ¹⁰ even all whose ; ¹¹ stirred ; ¹² round about ; ¹³ bowls ; ¹⁴ when they of the captivity were brought.

† HOME DAILY BIBLE READINGS

M.—Returning from captivity, Ezra, ch. 1.

T.—A stranger's aid required, 1 Kgs. 5 : 1-6.

W.—A stranger's aid given, 1 Kgs. 5 : 7-12.

S.—Cause of the captivity, Ezek. 39 : 22-28.

up to build the house of the Lord which is in Jeru'salem

6 And all they that were ¹² about 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 Nebuchadne'zar had brought forth out of Jeru'salem, and had put them in the house of his gods ;

8 Even these did Cy'rus king of Per'sia bring forth by the hand of Mith'redath the treasurer, and numbered them unto Sheshbar'zar, 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 ¹³ basons of gold, silver ¹⁴ basons 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 Sheshbar'zar bring up ¹⁴ with them of the captivity that were brought up from Babyl'oon unto Jeru'salem.

Th.—Cyrus, God's instrument, Isa. 45 : 1-8.

F.—Ruin and restoration, 2 Chron. 36 : 14-23.

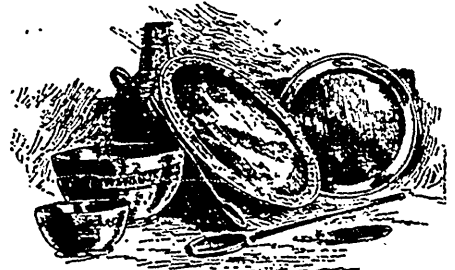
S.—God's promise to the captives, Jer. 29 : 8-14.

THE LESSON EXPLAINED

I. THE DECREE OF CYRUS.—1. First year ; of his reign in Babylon. Babylon was captured B.C. 538. For two years Darius was king of Babylon under Cyrus. In B.C. 536, Cyrus became direct sovereign. This was the date of the decree. King of Persia. Cyrus was of Persian descent and Persia was the chief part of his empire. Word of the Lord ; God's will revealed to a human soul. By the mouth of Jeremi'ah. See the words of Jeremiah in Jer. 29 : 10. Jeremiah was one of God's prophets. A prophet speaks for God to man. Fulfilled ; realized in fact. Stirred up the spirit ; moved to action. Made a proclamation ; literally, "made a voice," by heralds. Also in writing ; sent probably to the chief officials of the kingdom.

2. Lord God of heaven ; the usual title of the supreme being among the Persians. Hath given me ; a common acknowledgment on the part of Persian kings. His recognition of the God of the Jews was a policy of conciliation. In an inscription he says that Martuk, the chief god of Babylon, gave him Babylon. All the kingdoms ; an exaggeration characteristic of Oriental monarchs. Hath charged me. See Isa. 44 : 28, where Cyrus is spoken of as God's shepherd, as the performer of God's pleasure, a builder of the temple and of Jerusalem.

3. 4. Who is there ; whoever of the Jews. Let him go up ; Jerusalem on higher level. The decree gives permission rather than commands. It is a voluntary return. Whosoever remaineth. The decree



GOLD AND SILVER VESSELS

now provides for funds for the journey. Those who remain are to help. Many, because of intermarriage, business, or fear of hardship were unwilling to go. Men of his place. Babylonian neighbors were to help those who remain in raising funds.

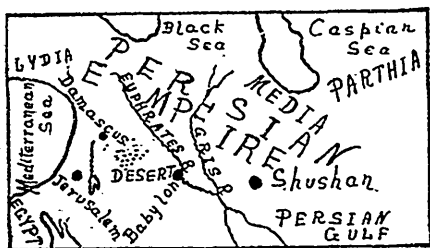
II. GIFTS FOR THE TEMPLE.—5-11. Then

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diplomas in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

rose up; three classes mentioned as responding. Chief of the fathers; heads of the two returning tribes. All whose spirit God raised. God moved the hearts of the people as he stirred Cyrus. They that were about; neighbors, as v. 4. Strengthened their hands; literally, "put strength in their hands." Vessels which Nebuchadnezzar. He plundered the temple when he captured Jerusalem (see 2 Kgs. 24:13). House of his gods; as trophies of victory. Numbered them unto Sheshbazzar; Persian name given to Zerubbabel. He was a prince of the royal line and heir of the throne of David. He was probably in the king of Babylon's service. This is the number of them. The writer gives the number of them not simply because of material value, but because of the memories they awakened and the hope they kindled. They are symbols of God's strange providence towards his people.

THE GEOGRAPHY LESSON



BABYLON was about five hundred miles from Jerusalem, but the caravan route lay around the desert and involved a journey of at least nine hundred miles. The route would in all probability follow the Euphrates as far as Haran. Then it would take a turn to the south west to the Jordan. Then it would follow the valley of the Jordan, till the ford of the Jabbok was reached, thence up to JERUSALEM. The journey on foot lasted about four months. There was constant danger from robbers on the way.

LESSON QUESTIONS

1, 2 What king captured Babylon? In what year did this take place? What was the policy of Babylon to her conquered peoples? What was the policy of Cyrus? What prophet is mentioned in this lesson? What is a prophet? How long did he say the Cap-

tivity would last? When did Cyrus make his decree? Who stirred up his heart? What was he stirred up to do? Where is the Lord said to turn "the king's heart?" (Prov. 21:1.) From whom does Cyrus say he received his kingdom? Find a passage in the Psalms which says that God "putteth down one, and setteth up another." (Ps. 75:7.)

3, 4 Who were to go to Jerusalem? What were they to do? Give reasons why some remained behind. What was the duty of those who remained? Who else were called upon to assist?

5-11 What two tribes are mentioned as returning? What other classes are mentioned as going? How did King Cyrus himself help? How did these vessels come to be in Babylon? How many were there?

FOR DISCUSSION

1. Ought the church to accept help from those who are not Christians?
2. Do we learn more of God in history than in nature?

A PRAYER

We are lost in wonder, love and praise, our Father, as we think that thou art waiting to give thyself to us in such boundless measure. Cleanse our hearts of the defilement of sin that we may be ready to see thee with unclouded vision, and keep us further from sin that we may abide with thee always. For Jesus' sake. Amen.

Prove from Scripture—That God delivers the captive.

Shorter Catechism—Ques. 102. 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; and 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—2. What is being accomplished by the work of Rutlam Hospital? Nearly 5,000 patients are treated in the Rutlam Hospital every year, and all these hear the gospel story. They learn many Bible stories and Christian hymns, which some of them sing in their own homes. The people are learning to bring their sick to the hospital instead of treating them according to their own cruel practices, such as branding with redhot irons.

FOR WRITTEN ANSWERS

1. Tell what you know about Cyrus?.....
 2. How long did the Captivity last?.....
 3. To whom were the sacred vessels entrusted?.....
- SIGN NAME HERE.....

Lesson III. THE TEMPLE REBUILT AND DEDICATED October 21, 1917

BETWEEN THE LESSONS—Under the leadership of Zerubbabel the exiles made their journey to Judah. We learn from ch. 2 that there were 42,369 persons in the expedition besides servants. The journey occupied four months.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100 : 4.

*Memorize Rom. 12 : 1-3.

THE LESSON PASSAGE—Ezra 3 : 8-13 ; 6 : 14-18.

8 Now in the second year of their coming unto the house of God at Jeru'salem, in the second month, began Zerub'babel the son of Sheal'tiel, and Jesh'u'a the son of Jo'zadak, and the remnant of their brethren the priests and the Le'vites, and all they that were come out of the captivity unto Jeru'salem ; and appointed the Le'vites, from twenty years old and upward, to set forward the work of the house of the Lord.

9 Then stood Jesh'u'a with his sons and his brethren, Kad'miel and his sons, the sons of Ju'dah, together, to set forward the workmen in the house of God : the sons of Hena'dad, with their sons and their brethren the Le'vites.

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

Revised Version—rest ; * have the oversight of the work ; * have the oversight of ; * order ; * one to another ; * saying, For he ; * heads of fathers' houses, the old men, that ; * Omitt they ; * decree ; * they.

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.

Ch. 6 : 14 And the elders of the Jews builded, and they prospered through the prophesying of Hag'gai the prophet and Zechari'ah the son of I'd'o. And they builded, and finished it, according to the commandment of the God of Is'rael, and according to the commandment of Cy'rus, and Dari'us, and Artaxerxes king of Per'sia.

15 And this house was finished on the third day of the month A'dar, which was in the sixth year of the reign of Dari'us the king.

16 And the children of Is'rael, the priests, and the Le'vites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs ; and for a sin offering for all Is'rael, twelve he goats, according to the number of the tribes of Is'rael.

18 And they set the priests in their divisions, and the Le'vites in their courses, for the service of God, which is at Jeru'salem ; as it is written in the book of Mo'ses.

† HOME DAILY BIBLE READINGS

M.—The temple rebuilt and dedicated, Ezra 3 : 8-13.

T.—The temple rebuilt and dedicated, Ezra 6 : 14-18.

W.—Preparing to build, Ezra 5 : 12-17.

S.—Thanksgiving in God's house, Ps. 136 : 13-26.

Th.—The first dedication, 1 Kgs. 8 : 10-21.

F.—The temple of the body, 1 Cor. 3 : 10-23.

S.—Glory and peace in God's house, Hag'gai 2 : 1-9.

THE LESSON EXPLAINED

I. ORGANIZING FOR BUILDING.—8, 9. The second year. In the meantime they had been gathering materials even from Lebanon and Joppa. In the second month ; Zif, the month of blossom, same month that Solomon laid the foundation of his temple ; our May. Zerubbabel. He was appointed by the Persian king as governor of Judah ; mentioned in last lesson as Sheshbazzar. Joshua ; same as Joshua. He was the high priest. Jozadak ; one of the captives taken away by Nebuchadnezzar,



A HIGH PRIEST

1 Chron. 6 : 15. Remnant ; rest. And all ; the people as well as the priests. The house of the Lord. The temple is to be built before the city walls. Jesh'ua ; not the same as in last verse, but a Levite men-

tioned in ch. 2 : 40. The head of one of the two Levitical families, as Kad'miel was of the other. Together ; as one man in a single purpose.

II. THE LAYING OF THE FOUNDATIONS.—10-13. The builders ; Zerubbabel and Jesh'ua. Foundation ; like our ceremony of laying the corner stone. Set ; appointed. Their apparel ; their priestly robes. Sons of A'saph ; descendants of A'saph, one of the three great leaders of David's choir. Ordinance of David. David first organized the musical service. Sang together by course ; choir in two divisions sang responsively. The people shouted. They had their part. Ancient men ; aged. First house ; Solomon's temple. Wept ; because of past memories. Shouted . . . for joy ; because their thoughts were all of the present joyous occasion. Discern ; distinguish between. Shout . . . noise. Eastern people express both joy and sorrow in loud fashion.

III. THE COMPLETION OF THE TEMPLE.—Ch. 6 : 14. Elders ; leaders. Builded. A delay had come building the temple. Discouraged by the opposition of the Samaritans who had succeeded in getting an order from the Persian court stopping the

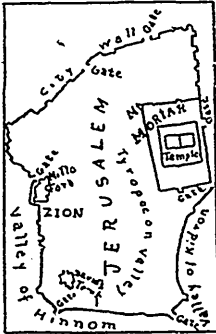
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building, the people abandoned the undertaking and built comfortable buildings for themselves. **Prophecy**; giving God's message to the people. **Haggai**; nothing known as to tribe or parentage. He was an old man, having seen the first temple. He rebuked the indifference of his countryman in scathing terms, asserting it to be a greater obstacle to finishing the temple than the outside opposition, **Zechariah**; a younger man than Haggai. Encouraged by these prophets, work was resumed in the reign of Darius Hystaspes. Opposition began anew. Matters came to the notice of Darius. He investigated the decree of Cyrus (see vs. 1-12) and confirmed the decree, ordering all opposition to cease and giving financial aid.

15-18. This house was finished; spring of B.C. 515, seventy years after the destruction of the first temple. **Month Adar**; the last month of the Jewish year. **Offered at the dedication**; as an offering at the consecrating of the building to the glory of God. The offering was small compared with what Solomon offered at the dedication of the first temple (2 Chron. 7:5), but larger considering number and resources. **Sin offering.** It signified that God's covenant, broken by man's sin, is renewed once more by the shedding of blood which is the symbol of life.

THE GEOGRAPHY LESSON



The Tyropoean Valley running practically through Jerusalem divides the city in two. The hill west of the valley is called Mount Zion. On the east side, the southern portion is called Mount Moriah. Here the temple stood. The Mosque of Omar now crowns the summit of Mount Zion. 2 Chron. 3:1 identifies this mount with the place where God appeared to David in the threshing floor of Ornan the Jebusite, and a tradition commonly accepted, identifies this place with the spot where Abraham prepared to offer up his son Isaac.

LESSON QUESTIONS

8, 9 When did the work of building the temple begin? Who were the two leaders in this work? What office did Zerubbabel hold? What position did

Jeshua occupy? Who were Jeshua (v. 9) and Kadmiel? Where does the psalmist say that he longs for God's house? (Ps. 84:2.)

10-13 Who was Asaph? What king organized the musical service of Israel? How did the choir sing? Why did they sing unto the Lord? What part had the people in the service? Who wept during the ceremony? Why did they weep? Where is it said that those who "sow in tears shall reap in joy?"

Ch. 6:14 Why had the building of the temple ceased? What had the people done meantime? What two prophets had given them new hope? What did Haggai say was the chief difficulty in building? In whose reign did building begin anew? What decree was appealed to? What did Darius do?

15-18 In what year of Darius' reign was the temple finished? How was the dedication of the temple kept? What sin offering was made?

FOR DISCUSSION

1. Which is the greater barrier to the church's success—opposition without or indifference within?
2. What should decide the amount of our gifts to God?

A PRAYER

O thou who dost enable us to sing, "Joy to the world, the Lord is come," make us so completely thine own that we may not only know for ourselves the full measure of joy, but that we may make known to others their need of the joy of the Lord, and the satisfaction that waits for the need of all who come to thee through Christ Jesus our Lord. Amen.

Prove from Scripture—That our worship should be joyful.

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—3. What is being done for the children in Rutlam Hospital? One little Mohammedan girl, Gafuran, has earned many picture cards, a hymn book, a New Testament, a Pilgrim's Progress and a large doll, as prizes for memorizing scripture passages and hymns. But, better still, she has learned to trust in Jesus as her own personal Saviour. Boys and girls in Canada may share in this work by saving up their picture cards and sending them to us.

FOR WRITTEN ANSWERS

1. What prophet had seen the first temple?
2. What is a sin offering?
3. Where was the site of the temple?

SIGN NAME HERE

Lesson IV.

EZRA'S RETURN FROM BABYLON

October 28, 1917

BETWEEN THE LESSONS—Fifty-eight years lie between this lesson and last. This lesson comes in the seventh year of King Artaxerxes Longimanus. We now study a second expedition from Babylon to Jerusalem.

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

*Memorize Rom. 12 : 4, 5.

THE LESSON PASSAGE—Ezra 8 : 21-32. Study Ezra 8 : 15-36.

21 Then I proclaimed a fast there, at the river ¹ of Aha'va, that we might ² afflict ourselves before our God, to seek of him a ³ right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to ⁴ 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 ⁵ 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 ⁶ chief of the priests, ⁷ Sherebi'ah, Hashabi'ah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even the offering* ⁸ of the house of our God, which the king, and his counsellors, and his ⁹ lords, and all Israel *there present*, had offered :

26 I even weighed ¹⁰ unto their hands six hundred and fifty talents of silver, and silver vessels an hundred talents, ¹¹ and of gold an hundred talents ;

Revised Version—¹ Omit of ; ² humble ; ³ straight way ; ⁴ ask ; ⁵ that seek him, for good ; ⁶ chiefs ; ⁷ even ; ⁸ for ; ⁹ princes ; ¹⁰ into ; ¹¹ Omit and ; ¹² and twenty bowls ; ¹³ daries ; ¹⁴ bright brass ; ¹⁵ and ; ¹⁶ Omit also ; ¹⁷ the ; ¹⁸ the princes of the fathers' houses of Israel ; ¹⁹ Omit took ; ²⁰ received ; ²¹ the lie in 'wait.

† HOME DAILY BIBLE READINGS

M.—Ezra's return from Babylon, Ezra 8 : 15-23.

T.—Ezra's return from Babylon, Ezra 8 : 24-30.

W.—Ezra's return from Babylon, Ezra 8 : 31-36.

Th.—Ezra's good resolve, Ezra 7 : 1, 6-10.

F.—Ezra's reliance on God, Ezra 7 : 21-28.

S.—Submission, James 4 : 8-17.

E.—Gratitude, Pa. 66 : 8-20.

THE LESSON EXPLAINED

I. EZRA'S FAST AND PRAYER.—21. I ; Ezra, described in ch. 7 : 6 as "a ready scribe in the law of Moses." His design in going to Jerusalem was to revive religion and restore the law, to teach Israel statutes and ordinances. In these fifty-eight years there had been a decline in religion and a neglect of the temple. Ezra was a scribe and a priest. Fast ; because of spiritual conditions and for spiritual ends. Aha'va ; probably one of the many canals of the Euphrates near Babylon, the starting point of the expedition. Afflict ourselves ; humble themselves, a fitting preparation for their journey. "Ourselves ;" those who had volunteered to go with Ezra when Artaxerxes, like Cyrus, made a decree permitting all who wished, to go, ch. 7 : 12, 13. A right way ; a straight way, a prosperous journey. For . . . our substance. Ch. 7 : 15, 16 toll of the treasures Ezra took with him. Artaxerxes, like Cyrus, gave gifts.



A DESERT TRAVELER

22, 23. Ashamed to require ; ashamed to ask. To ask for a guard seemed, to Ezra, a distrust of God's power. Enemy ; robbers. Caravans were exposed to attack from the Bedouins of the desert. Hand of . . . God . . . upon all. When Nehemiah went up from Shushan he asked letters of safe conduct for the governors of the different provinces through which he passed, but the king added a guard of soldiers. For some good reason Ezra was led, depending entirely upon God for protection, to refuse the offer and had told the king so. For this ; for protection Ezra has a definite object for prayer. Was intreated ; answered the prayer and justified Ezra's faith.

II. EZRA'S CARE.—24-30. Separated ; set apart for special work of guarding the treasures. Ezra's dependence on God does not make human carefulness unnecessary. He makes a careful selection of men. Sherebi'ah, Hashabi'ah. Neh. 12 : 24 tells us that

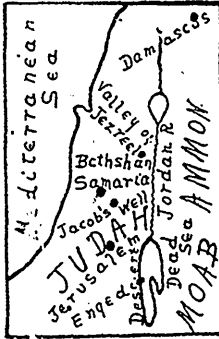
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these men were Levites, so this verse should read "also Shorebiah," that is, there were twelve Levites chosen. **Weighed unto.** Ezra also exercises care regarding the treasures. **King . . . counsellors . . . lords.** There had been a general contribution to help Ezra. **Six hundred and fifty talents**; equal to one million and a quarter dollars. A talent equalled \$1,875. **Silver vessels**; worth a hundred talents, or \$187,500. **Gold an hundred talents**; \$3,375,000; gold talent worth \$33,750. **Basons**; sacred vessels that held the blood sprinkled for purification. **Drams**; darics, a gold coin of Persia worth about \$5. **The vessels are holy**; set apart for religious use and therefore the care of them is a religious duty. **The chambers**; storerooms around the outer court of the temple, 1 Kgs. 6 : 5. Ezra believes that while religion is not business, it must be businesslike.

III. EZRA'S ARRIVAL.—31, 32. **First month**; Nisan, April. **Hand of . . . God . . . upon us**; protection given. Such as lay in wait. There was need of divine protection. **We came to Jerusalem**; the first day of the fifth month.

THE GEOGRAPHY LESSON



JERUSALEM is a city of remarkable elevation not because it is built on a mountain, but rather because it is built on the very edge of one of the highest table lands in the country. On the west, south and east, there are deep ravines edging the city. On the north, the city is practically level with the rest of the country. To the traveler approaching from the east or west, the appearance of the city is unequalled.

The Jealmit describes it well,—“beautiful for situation.” Jerusalem was the national and religious centre of the land.

LESSON QUESTIONS

21. How many years have passed since last lesson? Who was now the king of Persia? Who is the chief

figure in this lesson? What had the king given him permission to do? Why did Ezra wish to go to Jerusalem? In what condition were the people of Jerusalem? What did Ezra proclaim? Where was the expedition at the time? What did they ask of God?

22, 23 What was Ezra ashamed to ask from the king? Why was he ashamed? Was Ezra's faith justified? Find the words, “It is better to trust in the Lord than to put confidence in man.” (Ps. 118 : 8.)

24-30 For what did Ezra select priest and Levites? How many did he choose in all? Name two of the Levites. Who had contributed the treasures? What was a talent of gold worth? What was the value of a talent of silver? Where is it said that those must be clean who bear the vessels of the Lord? (Isa. 52 : 11.) What was the duty of the priests and Levites regarding the treasures? Was this duty discharged?

31, 32 When did they leave the Ahava?

FOR DISCUSSION

1. Is there any antagonism between strong faith and good business methods?
2. Does prayer for protection ward off accidents?

A PRAYER

We thank thee, Father, for the record of thy dealings with Ezra and his people, and for the knowledge that thou art ever the same. Hear us as we confess our sins, strengthen us to do thy will, let thy good hand be upon us, and make us thine own devoted servants, through Christ. Amen.

Prove from Scripture—That freewill gifts please God. **Shorter Catechism**—Review Questions 101-103.

The Question on Missions—4. How are the people taught who come to the Rutlam Hospital? We have separate rooms for the men and women who come to the hospital as outdoor patients. A Bible woman teaches the women and girls, who are encouraged to memorize hymns, scripture passages, the Ten Commandments in brief form and the Lord's Prayer. The Indian pastor preaches to the men. The indoor patients are taught in the wards along with the numerous relatives who usually stay with them in the hospital.

FOR WRITTEN ANSWERS

1. Mention some of the treasures spoken of in this lesson.....
2. Where were the treasures to be laid?.....
3. Tell something of the situation of Jerusalem.....

SIGN NAME HERE.....

Lesson V.

DEFEAT THROUGH DRUNKENNESS— November 4, 1917 WORLD'S TEMPERANCE SUNDAY

BETWEEN THE LESSONS—This Temperance Lesson takes us a long way back to the reign of Ahab, king of Israel. Benhadad was king of Syria with his capital at Damascus. He was the most powerful monarch of the East. In B.C. 856 he invaded Israel and laid siege to Samaria, the capital of Israel.

GOLDEN TEXT—Let not him that girdeth on his armour boast himself as he that putteth it off.—1 Kings 20 : 11 (Rev. Ver.).

*Memorize Rom. 12 : 3-5.

THE LESSON PASSAGE—1 Kings 20 : 12-21. Study 1 Kings 20 : 1-21.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two; and after them he numbered all the people, even all the children of Israel, being seven thousand.

Revised Version—¹A prophet came near unto Ahab; ²By the; ³begin; ⁴mustered; ⁵from; ⁶went out of the city, the young; ⁷Omit five words; ⁸Omit the.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man; and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

† HOME DAILY BIBLE READINGS

M.—Defeat through drunkenness, 1 Kgs. 20 : 1-12.

T.—Defeat through drunkenness, 1 Kgs. 20 : 13-21.

W.—Woe to the drunkard, Isa. 5 : 11-23.

Th.—Proud and drunken, Isa. 28 : 1-7.

F.—Drunkenness and ruin, Dan. 5 : 1-9.

S.—Punishment of pride, Dan. 5 : 18-23, 30.

S.—"Be not deceived," Gal. 6 : 1-8.

THE LESSON EXPLAINED

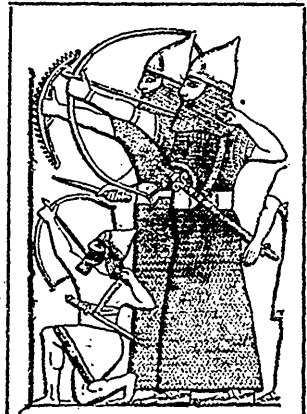
I. A DRUNKEN KING.—12. Ben-hadad; king of Syria, son of Benhadad I. Long wars with Israel characterized his reign. Heard this message. Benhadad had sent messengers to Ahab claiming that the gold and silver, the wives and children of Ahab belonged to him. Ahab's abject answer was, "I am thine, and all that I have." Then Benhadad made a second demand to the same effect, except that his servants were to come and loot the palace. This demand Ahab, by advice of elders and people, refused. Benhadad then threatened to reduce Samaria to a dust heap. Ahab's retort was the message mentioned in our lesson, "Let not him that girdeth on his armour boast himself as he that taketh it off" (v. 11, Rev. Ver.). He was drinking; a banquet in anticipation of certain and easy victory. Kings; rulers of his cities—thirty-two of them. Pavilions; royal tents. Set themselves in array; place the engines in order to make ready for the attack.

II. AN ENCOURAGING PROPHET.—13-15. A prophet; no further information regarding him. He delivers a message from God. All this great multitude; an army of over a hundred thousand. Thou shalt know that I am the Lord. This remark is significant in view of Ahab's worship of Baal. And Ahab said, By whom? Through whom is this to be done? Young men of the princes of the pro-

vinces; armor-bearers of the military chiefs of Israel now in Samaria owing to Benhadad's invasion. Who shall order the battle? begin the battle. Numbered the young men; mustered or arrayed them. Seven thousand; a small army compared with Benhadad's host, but the victory is God's.

III. A MIGHTY VICTORY.—16-21.

Went out at noon; to battle. This was a suitable time, as the enemy would be resting during the time of intense heat. Was drinking himself drunk; a drunk-



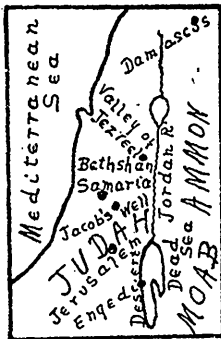
ASSYRIAN COATS OF MAIL

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

en debauch. And the kings . . . that helped him ; helped him to drink instead of helping him to fight. "Drinking makes thinking impossible; some day thinking will make drinking impossible." We see here one of the great evils of intemperance. It incapacitates in times of peril when clear thinking and prompt action are needed. Ben-hadad sent out. The coming of the army from Samaria had been noted. Whether . . . for peace . . . whether . . . for war, take them alive. Benhadad had completely failed to grasp the situation, thinking they could easily be taken prisoner. The Syrians fled ; seemingly at the first onslaught of the young men. Thus the word of the prophet and the power of Jehovah were strikingly vindicated.

THE GEOGRAPHY LESSON



SAMARIA stood on an isolated hill set in the midst of a circle of hills. This site was chosen by Omri as the site of the capital of Israel. He bought the site from Shemer for two talents of silver, calling the city Samaria after Shemer. Samaria had great military strength. It is called in Isaiah, "the crown of pride . . . of Ephraim," "the flower of his glorious beauty" (Rev. Ver.). King Ahab built a temple to

Baal there. In B.C. 721 it was taken after a three years' siege by Shalmaneser, King of Assyria. This ended the Northern Kingdom.

LESSON QUESTIONS

- 12 What country was Benhadad king of ? What was the capital of his country ? Before what city was he encamped ? What was the first demand he made on Ahab ? What was Ahab's answer ? What was the second demand ? What was Ahab's answer to it ? What proud boast did Benhadad make then ? What was Ahab's answer ? What was Benhadad doing when the last answer came ? Who was with him ? How many of these were there ? What was the effect of the

answer ? Where is it taught that princes should not drink strong drink ? (Prov. 31 : 4.)

13-15 Who came with a message to Ahab ? What was the message ? What was Ahab to learn ? Who were to win this battle ? Who was to order them ? How large was Ahab's army in all ? What king of Judah had vanquished an army twice the size of his own ? (2 Chron. 14 : 9-12.)

16-21 When did Ahab's army attack ? Why was this a good time ? What was Benhadad still doing ? Who were helping him ? What was the result of the battle ? What happened to Benhadad ?

FOR DISCUSSION

- 1. Is it safe for any one to use strong drink ?
- 2. Can one use drink and be efficient ?

A PRAYER

We rejoice, our Father, in thy purity and in the knowledge that thou wilt purify us from all defilement of flesh and spirit. We praise thee that to us is given the joyful service of carrying to others the message that thou art waiting to forgive and cleanse and bless all who come to thee, through Jesus Christ. Amen.

Prove from Scripture—That drink leads to error.

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—(November, OUR MISSION HOSPITAL AT CHANGTE, HONAN, CHINA)—5. Describe our mission hospital at Changte. The Erskine Hospital at Changte (Jangdeh) was built by the people of Erskine Church, Montreal, who also support Dr. Leslie. It is a fine new hospital situated in an important place between the railway station and Changte city. There are several large buildings, one story high, built of brick with iron roofs, all surrounded by a high wall. They have cement floors, iron beds and modern conveniences.

FOR WRITTEN ANSWERS

- 1. What was the message of Ahab to Benhadad in our lesson ?
 - 2. Of what kingdom was Samaria the capital ?
 - 3. How many young men of the provinces were there ?
- SIGN NAME HERE

BETWEEN THE LESSONS—Thirteen years have passed since Ezra led the second expedition from Babylon. The same king, Artaxerxes, is on the Persian throne. In the meantime matters have gone badly in Jerusalem.

GOLDEN TEXT—Whatever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight.—1 John 3 : 22 (Rev. Ver.).

*Memorize Rom. 12 : 6, 7.

THE LESSON PASSAGE—Nehemiah 1 : 1-11.

1 The words of Nehemiah the son of ¹ Hachali'ah. ² And it came to pass in the month ³ Chis'leu, in the twentieth year, as I was in Shu'shan the palace,

² That Hana'ni, one of my brethren, came, he and certain men ⁴ of Ju'dah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jeru'salem.

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 Jeru'salem 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 ⁵ fasted, and prayed before the God of heaven,

⁵ And said, I beseech thee, O Lord ⁶ God of heaven, the great and terrible God, that keepeth covenant and mercy ⁷ for them that love him and ⁸ observe his commandments:

⁶ Let thine ear now be attentive, and thine eyes open, that thou mayest ⁹ hear the prayer of thy servant, which I pray before thee ¹⁰ now, day and night, for the children of Is'rael thy servants, ¹¹ and confess the sins of the children of Is'rael, which we have sinned

Revised Version—Hachaliah; ² Now it; ³ Chisleu; ⁴ out of; ⁵ I fasted; ⁶ the; ⁷ with; ⁸ keep; ⁹ hearken unto; ¹⁰ at this time, day and night; ¹¹ while I confess; ¹² yea, I; ¹³ judgements; ¹⁴ trespass; ¹⁵ peoples; ¹⁶ return; ¹⁷ your outcasts were in the uttermost; ¹⁸ cause my name to dwell there; ¹⁹ delight; ²⁰ (Now I was cup-bearer to the king.)

against thee: ¹² 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 ¹³ judgments, which thou commandedst thy servant Mo'ses.

⁸ Remember, I beseech thee, the word that thou commandedst thy servant Mo'ses, saying, If ye ¹⁴ transgress, I will scatter you abroad among the ¹⁵ nations:

⁹ But if ye ¹⁶ turn unto me, and keep my commandments, and do them; though ¹⁷ there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to ¹⁸ 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 ¹⁹ desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. ²⁰ For I was the king's cupbearer.

† HOME DAILY BIBLE READINGS

M.—Nehemiah's prayer, Neh. 1 : 1-11.

T.—Solomon's prayer, 1 Kgs. 8 : 44-53.

W.—The model prayer, Matt. 6 : 5-15.

Th.—"Ask in faith," James 1 : 1-7.

F.—"Ask and ye shall receive," John 16 : 23-30.

S.—"Trust. Delight. Commit. Rest. Wait." Ps. 37 : 1-9.

S.—"We receive of him," 1 John 3 : 18-24.

THE LESSON EXPLAINED

I. THE REPORT FROM JUDAH.—1, 2. The words; the story of Nehemiah written by himself. Nehemiah the son of Hachaliah; thus distinguished from the Nehemiah mentioned in Ezra 2 : 2. The name means "comfort of Jehovah." Month Chisleu; ninth month of the Jewish year, corresponds to last part of November and first part of December. Twentieth year; of Artaxerxes, called Longimanus, —longhanded. Shushan; chief city of Persian empire, 1,000 miles from Jerusalem. Hanani; one of Nehemiah's own brothers. See ch. 7 : 2, where he is given charge of the gates of Jerusalem. Came; from Jerusalem. Jews that had escaped; and the Jews who had left Babylon for Jerusalem. This leaving is spoken of as an escape. Nehemiah shows his love for his people and Jerusalem despite his high position in a foreign land.

3. In the province; of Judah, now a province of the Persian empire. Affliction and reproach. The report is evil. Wall . . broken . . gates . . burned. Nebuchadnezzar, 140 years before, had destroyed the city, but this refers to the work of later enemies. These enemies were the surrounding peoples. Zerubbabel's refusal of their help (Ezra 4 : 1-4) and Ezra's policy of



ASSYRIAN KING AND CUP-BEARER

sending away all the wives of the non-Jewish race from Judah and Jerusalem had incensed them.

II. NEHEMIAH'S DEEP SORROW AND PRAYER.—4-7. Sat down and wept; showing the unexpected nature of the report. Mourned certain days; gave himself up to

his grief from month Chisleu to month Nisan, three months. Fasted; a way of expressing deep grief. Lord God of heaven; words which express Nehemiah's sense of the greatness of God, a fitting beginning for prayer. Keepeth covenant; not only great but faithful. Confess the sins; confession another element of prayer. He sees that the sorrows of Jerusalem rise from the sins of his people.

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I...my father's house; a personal confession, his own sins as well as those of his people. **Commandments**; divine will directly spoken. **Statutes**; divine will expressed in written law. **Judgments**; divine will revealed in providence.

8-11. Remember; an appeal to the promises of God. **transgress**; disobey. **If ye turn**; spiritually in the sense of repenting. **Cast out**; as the children of Israel were in the Captivity. **I will gather**; return to God is always possible. **Whom thou hast redeemed**; refers to the great deliverance from Egypt. **Power...strong hand**; a favorite way of describing God's deliverance, Deut. 9:29. **Prosper...thy servant**. Here we have the true result of prayer. Nehemiah's faith in God is strong, but he feels there is something for him to do besides mourning, fasting and praying. **This man**; King Artaxerxes. **Cupbearer**; a position of high honor and great trust, and he determines to use this position for his people's sake.

harm to Jerusalem? How had Zerubbabel and Esra angered them?

4-7 What effect did the report from Jerusalem have on Nehemiah? How long did his mourning last? In what other way did he show his grief? In what two ways does Nehemiah describe God in his prayer? Whose sins does he confess? Where does Jesus teach that obedience is the proof of love? (John 14:15.)

8-11 What promise does he recall in his prayer? What was the great deliverance he refers to? What was the name of the king of Persia? Does Nehemiah leave God everything to do? What important position did Nehemiah hold at court?

FOR DISCUSSION

1. Does religion make people truer patriots?
2. Is faith a help or a hindrance to active effort?

A PRAYER

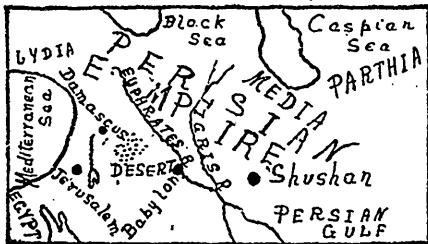
O thou who numberest the hairs of our heads, who holdest us in the hollow of thy hand, smile upon us as we bow before thee. We are poor and needy, yet thou dost think upon us. We are sinners, but thou canst purify us. Bless us and make us a blessing to others. Through us may thy name be glorified. And may every approach to thee make the love of thy Son seem more real to us. Amen.

Prove from Scripture—That prayer should be constant.

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. 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—6. How is the day's work in the hospital begun? As the hospital is for the healing of the sick and the preaching of the gospel, the day's work is begun by worship. When the bell rings at 8 o'clock, the hospital assistants and the patients who are well enough, meet in the chapel. There is singing and prayer and the doctor reads and explains a passage of scripture. After worship the regular work of the hospital begins.

THE GEOGRAPHY LESSON



The name SHUSHAN means a lily. It was a very ancient city and became the capital of the Persian empire soon after the capture of Babylon by King Cyrus. It was situated 250 miles east of Babylon on one of the branches of the Tigris. According to the Talmud the east gate of the temple had a representation of Shushan and the palace. From Dan. 8:2, we learn that Daniel spent some time here. It was also the scene of the story of the Book of Esther.

LESSON QUESTIONS

1-3 Who tells the story of our lesson? What does his name mean? Where is he, at the time of our lesson? What was his brother's name? Why does he ask about conditions at Jerusalem? What report does his brother give? What position did his brother afterwards hold in Jerusalem? Who had done such

FOR WRITTEN ANSWERS

1. Tell what you know about Shushan.....
2. Mention two things that should be found in every prayer.....
3. Name three persons who lived in Shushan.....

SIGN NAME HERE.....

Lesson VII.

NEHEMIAH'S PRAYER ANSWERED November 18, 1917

BETWEEN THE LESSONS—This lesson carries us on for a space of three months. God answers Nehemiah's prayer.

GOLDEN TEXT—Ask, and it shall be given you.—Matthew 7 : 7.

*Memorize Rom. 12 : 8, 9.

THE LESSON PASSAGE—Nehemiah 2 : 1-11.

1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, ¹that wine was before ²him : and I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence.

2 ³Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, ⁴

3 And said unto the king, Let the king live for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? ⁵So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto A'saph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 ¹⁰When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

Revised Version—¹ when; ² him, that I; ³ And tho; ⁴ let me pass through till; ⁵ unto; ⁶ castle; ⁷ appertaineth; ⁸ with me; ⁹ Omit with me; ¹⁰ And when; ¹¹ for that.

† HOME DAILY BIBLE READINGS

M.—Nehemiah's prayer answered, Neh. 2 : 1-11.

T.—Elijah's prayer answered, 1 Kgs. 18 : 30-39.

W.—Effectual prayer, James 5 : 11-18.

S.—Returning to the Lord, Hosea 6 : 1-7.

Th.—A covenant-keeping God, Lev. 26 : 39-46.

F.—The Lord heareth, Ps. 34 : 8-17.

S.—A joyous return, Isa. 51 : 9-16.

THE LESSON EXPLAINED

I. NEHEMIAH'S SADNESS—1. Nisan; first month of the Hebrew religious year; about our April. Artaxerxes; same king as in last lesson, son of the famous Xerxes who invaded Greece. I took up the wine. The cupbearer had usually great influence with the king. He was really a court favorite acceptable to the king because of gifts of body and mind. Gave it. The cupbearer washed the wine cup, poured some of



ANCIENT WRITING MATERIALS

the wine into the hollow of his hand and drank it before the king. Thus assured that the wine was not poisoned, the cup was handed to the king. Had not been . . . sad. Sadness was forbidden in the presence of the king. Nehemiah had been waiting his opportunity to speak to the king, but grief and the

effect of fasting could no longer be hid.

2. Why is thy countenance sad . . . ? The same question was put by Joseph to Pharaoh's butler and

baker (see Gen. 40 : 7). This is . . . sorrow of heart. The king's remark is penetrating and accurate. Sore afraid; greatly frightened. The crisis had come in an unexpected way. Eastern kings were very uncertain in their dealings with court favorites. For less offences than looking sad at court, favorites had been banished.

II. NEHEMIAH'S CONFESSION AND REQUEST.—3, 4. Let the king live for ever; the words of formal address to a king. Why should not my countenance be sad . . . ? Nehemiah makes use of the opportunity thrust upon him by making a frank statement of the case. Place of my fathers' sepulchres. These words are taken to indicate that Nehemiah was probably of Davidic descent, for Jerusalem was particularly the burying place of kings. Nehemiah does not speak of the broken walls or burned gates of Jerusalem first, but mentions one feature of the destruction which would naturally appeal to any one. For what . . . make request? The great moment has arrived. So I prayed. This was a short, swift, silent prayer made to God for wisdom to say the right thing in the right way.

5-8. That I may build it. Nehemiah is willing to leave his high position to become the champion of a weak cause. The queen . . . sitting; not common on public state occasions. How long . . . when . . . ? The king does not intend to let Nehemiah go for an indefinite time. Nehemiah seems to have spent twelve

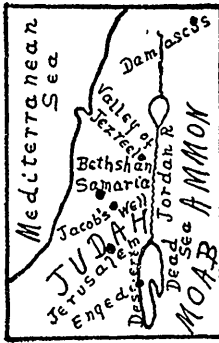
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years in all in Jerusalem. Let letters be given. Nehemiah follows up his success. Letters from the supreme authority were absolutely necessary for safe passage through the different provinces. May convey me ; not only free passage but all necessary assistance on the journey. Keeper . . king's forest ; provision for the building as well as the journey. The Persians carefully guarded the timber lands of Judah. Palace which appertained ; word for palace means "fortress." House that I shall enter ; Nehemiah's own residence.

III. NEHEMIAH'S SUCCESS AND DIFFICULTIES.—9-11. King had sent captains. The king exceeded the request of Nehemiah. A guard was what Ezra was ashamed to ask. Sanballat ; probably governor of Samaria. Horonite ; of the town of Horon. Tohiah the servant ; probably a renegade Jew. Nehemiah has bitter enemies at the very gates of Jerusalem.

THE GEOGRAPHY LESSON



The Persian province of JUDAH corresponded practically in extent to the kingdom of Judah before the captivity. Roughly speaking, its size would be about forty miles square. It comprises the southern part of Palestine with its centre in Jerusalem. Judah in the time of our lesson was much more fertile than at present for it still had its forests, but at its best was a rocky province, broken here and there by fertile stretches. The great

events of the Old Testament time occurred here, and here Christ was born, was crucified and rose again from the dead.

LESSON QUESTIONS

- 1, 2 In what month did our lesson take place? How long did Nehemiah wait for his opportunity? Who was king of Persia at the time? What was taking place when Nehemiah's opportunity came? For what reasons did a king choose his cupbearer? Why had

FOR WRITTEN ANSWERS

1. Tell about the duties of a cupbearer.....
 2. What provision was made for the protection of Nehemiah?.....
 3. Name the enemies who were grieved at Nehemiah's coming.....
- SIGN NAME HERE.....**

Nehemiah concealed his sadness up to this time? What did the king say when he noticed his sadness? Why was Nehemiah sore afraid?

3, 4 What explanation did he give for his sadness of countenance? What reason is there for thinking that Nehemiah was of Davidic descent? What did Nehemiah do before making his request?

5-11 What was the chief request made by him? What question did Artaxerxes put to him before granting this? How long was Nehemiah absent from court? What was the second thing Nehemiah asked for? Why was this necessary? What was the third thing Nehemiah asked?

FOR DISCUSSION

1. Is a high position to be sought after?
2. Does faith remove difficulties or enable us to surmount them?

A PRAYER

Lord, give us the unselfish faith that will enable us to cry to thee for others as well as for ourselves ; that desires thee with thy gifts, instead of being content with the petty things for which we are continually pleading. Having thee, may we show others the way to thee and so may they learn the greatest joy of life. Amen.

Prove from Scripture—that the needy's prayer is heard.

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—7 What is done at the hospital for Chinese soldiers? There are three military camps at Changte, containing about 1,500 soldiers in all. As they have no good doctors, their commanding officer has asked Dr. Leslie to treat them in his hospital. A large number of the soldiers have been treated for disease, while many others have been treated for wounds received in battle with rebels and brigands.

Lesson VIII.

A PSALM OF THANKSGIVING

November 25, 1917

LESSON SETTING—Our day of Thanksgiving is conducted in a practical way with the ingathering of the harvest. This psalm deals with the larger and deeper reasons for thanksgiving. It glories in the mercy and pity of God that, like seed time and harvest, never fail.

GOLDEN TEXT—Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103 : 2.

*Memorize Rom. 12 : 6-9.

THE LESSON PASSAGE—Psalm 103.

1 Bless the Lord, O my soul : and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits :

3 Who forgiveth all thine iniquities ; who healeth all thy diseases ;

4 Who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies ;

5 Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide : neither will he keep his anger for ever.

10 He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he

removed our transgressions from us.

removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame ; he remembereth that we are dust.

15 As for man, his days are as grass : as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure.

22 Bless the Lord, all his works in all places of his dominion : bless the Lord, O my soul.

Revised Version—eagle ; 2 righteous acts, and judgements ; 3 doings ; 4 full of compassion ; 5 after our ; 6 precepts ; 7 established ; 8 angels of his : Ye mighty in strength, that fulfil his word ; 9 Omit ye ; 10 ye his.

† HOME DAILY BIBLE READINGS

M.—A psalm of thanksgiving, Ps. 103 : 1-12.

T.—A psalm of thanksgiving, Ps. 103 : 13-22.

W.—God's tenderness praised, Deut. 32 : 1-12.

S.—God rules over all, Ps. 47.

Th.—The unwearied God, Isa. 40 : 25-31.

F.—Man's life, Ps. 90 : 1-12.

S.—God, our refuge, Ps. 46.

THE LESSON EXPLAINED

I. THE PSALMIST'S CALL TO HIS SOUL.—1, 2. Bless the Lord. This is the keynote of the Psalm. The Psalm begins and closes with the same words. O my soul. The fountain of praise rises in the soul before it flows through the lips. The first tribute of praise is personal. All that is within me. Praise, like love, must be with soul, heart, strength and mind. His holy name. "Name" means "person"—him who is holy. Forget not. The psalmist bases his praise on past experiences. He takes the backward

the soul. God brings the soul into the throne-room and crowns it. Who satisfieth thy mouth. Sin is hunger and leanness of soul. God brings the soul into the banquet chamber and satisfies it. Thy youth is renewed. Sin ages the soul. Love makes it young. Like the eagle's. Sin drags the soul down in the dust. God lifts it up on wings. Thus the psalmist sees his soul meeting God in the hall of justice, the lazar house, the slave market, the throne-room, the banquetting chamber, and everywhere blessed by God, so that

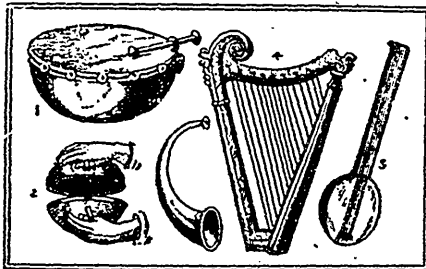
3-5. Who forgiveth.

The soul condemned for sin by justice is pardoned. Iniquities. Sin is inequality or crookedness. Who healeth . . . diseases. Sin is disease of the soul. God bestows health of soul. Redeemeth . . . destruction. Sin is slavery that destroys the soul. God redeems, buys back the soul. Crowneth thee. Sin dethrones

life, eagle-like, becomes a new thing. The eagle was believed by the ancients to attain a great age by renewing its youth.

II. THE PSALMIST'S PICTURE OF GOD.—6-12.

Judgment for . . . oppressed. He is the God of the weak, the foe of the oppressor. Made known his ways unto Moses. He is the God of the fathers, revealing himself to Moses and the people of Israel. Slow to anger. He is a



MUSICAL INSTRUMENTS USED BY THE JEWS

1. Timbrel ; 2. Cymbals ; 3. Cornet ; 4. Harp ; 5. Psaltery.

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

NEHEMIAH REBUILDS THE WALL OF JERUSALEM

December 2, 1917

BETWEEN THE LESSONS—Nehemiah's journey to Jerusalem took about four months. His first action was to learn the extent of the work by a midnight survey of the walls. Then he summoned the leaders and made known his plans and authority. Their response was hearty.

GOLDEN TEXT—The Lord is my helper; I will not fear: what shall man do unto me?—Hebrews 13 : 6 (Rev. Ver.).

*Memorize Rom. 12 : 1-5.

THE LESSON PASSAGE—Nehemiah 4 : 7-21. Study Nehemiah, ch. 4.

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 is great and terrible, and fight for your brethren, your

Revised Version—¹repairing of the walls; ²went forward; ³they; ⁴Omit to; ⁵cause confusion therein; ⁶But we; ⁷into; ⁸of them; ⁹times from all places, Ye must return unto us; ¹⁰lowest parts of the space; ¹¹in the open places; ¹²Omit the other; ¹³Omit both; ¹⁴coats of mail; ¹⁵that; ¹⁶Omit on; ¹⁷burdens laded themselves; ¹⁸Omit hand; ¹⁹his; ²⁰and the; ²¹soever ye; ²²wrought.

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.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

† HOME DAILY BIBLE READINGS

M.—Nehemiah rebuilds the wall of Jerusalem, Neh. 4 : 1-14.

Th.—Safety of God's people, Ps. 125.

T.—Nehemiah rebuilds the wall of Jerusalem, Neh. 14 : 15-23.

F.—Repairing the breach, Isa. 58 : 8-12.

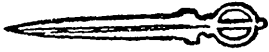
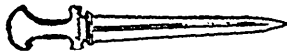
W.—The Lord my helper, Ps. 121.

S.—The building of character, 1 Cor. 3 : 9-16.

S.—The right foundation, Eph. 2 : 13-22.

THE LESSON EXPLAINED

I. THE PLANS OF THE ENEMY.—7, 8. Sanballat, and Tobiah; mentioned in Lesson VII. Arabians; dwelling in the desert to the south.



EGYPTIAN SWORDS

The Samaritans in the north complete the circle of enemies. Ridicule was the first weapon of the enemy. Tobiah said that the walls were so frail that a fox going up on them would break them down, v. 3. Enthusiasm overcame the ridicule of foes, "for the people had a mind to work," v. 6. Walls . . . made up; words mean, "healing went up upon the walls"

(see Rev. Ver. Margin). The walls were half their height by this time. Very wroth. They thought that a city in their midst fortified with walls would menace them. Conspired; "breathed together;" our expression, "putting heads together." The successful building demanded more active measures than ridicule.

II. THE COUNTER PLANS OF NEHEMIAH.—9-11. Made our prayer. Like a true leader, Nehemiah knew the movements of the enemy and met them promptly. As in last lesson, he uses divine resources and human action,—prays and watches. Because of them; rather, "over against them where they encamped." Judah said; the people of Judah. Strength . . . is decayed; first note of discontent. The fear of the enemy magnified the real difficulty of the work. Bearers of burdens; who cleared away the ruins. Adversaries; the Samaritans. Shall

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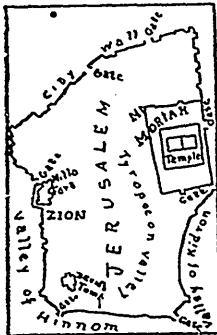
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not know, neither see. Sanballat's plan was a surprise attack.

12-15. Jews which dwelt by them; Jews who dwelt outside of Jerusalem beside the Samaritan enemies and who came in to help. Ten times; repeatedly. From all places. These difficult words mean, "from all places where we live, the enemy is coming up." Lower places; places where the wall was lowest. Higher places; word for "higher" means "exposed;" the lower place, that is, the exposed place. After their families; by families or companies. Remember the Lord; remember and fight. Brethren.. houses; appeals to love of country, home, possessions. When.. it was known; the plans for sudden attack. We returned.. unto his work. The danger delayed building for a time.

III. WATCHING AND WORKING.—16-21. Half of my servants; Nehemiah's bodyguard. Habergeons; coats of mail. Rulers were behind. The chiefs stood behind directing and encouraging. They which builded; masons. They that bare burdens, with those that laded; only one class,—the burden bearers while they carried." With the other.. a weapon; ready for work or war. He that sounded the trumpet; in case of alarm. Resort ye thither; a rallying place in case of attack. Half.. held the spears. A repetition of v. 16. Rising of the morning till the stars. They worked as long as it was possible.

THE GEOGRAPHY LESSON



In thinking of the walls of Jerusalem we should remember that the city is bounded by valleys south, east and west. The eastern valley is the Kidron, sometimes called the Valley of Jehoshaphat. It separates Jerusalem from the Mount of Olives. The western valley is the VALLEY OF HINNOM. It joins the Kidron on the south side of the city. Hinnom was the receptacle for the refuse of the city. Fires to consume the debris were kept continually burning. Hence the name (Gehenna) was used to describe the place of torment.

FOR WRITTEN ANSWERS

1. Tell about the enemies of Nehemiah.....
 2. Why were the Jews not to fear their foes?.....
 3. Describe the valleys round Jerusalem.....
- SIGN NAME HERE.....

LESSON QUESTIONS

How long did a journey from Shushan to Jerusalem occupy? How did Nehemiah learn the extent of the work to be done?

7, 8 Why were the neighboring peoples determined that the walls of the city should not be built? Where is Ashdod? Who were the Arabians? What had Tobiah said about the new walls? What did the enemies of Jerusalem now determine to do? Where does Paul enjoin heart service? (Eph. 6:5, 6.)

9-11 What two things did the Jews dwelling outside the city bring? Whom did Nehemiah command the people to remember? How did the plans of the enemy succeed?

12-15 What word did the Jews dwelling outside the city bring? Whom did Nehemiah command the people to remember? How did the plans of the enemy succeed?

16-21 What use did Nehemiah make of his bodyguard? How were the builders equipped? What was to be done when the trumpet sounded? Where was the trumpeter placed? When did the workers begin their labors? When did they cease?

FOR DISCUSSION

1. Is enthusiasm or knowledge the more important qualification for success in life?
2. Does trust in God increase courage?

A PRAYER

Father, we thank thee for the courage of Nehemiah. Teach us to be true to our trust and brave in the face of enemies, because we know thy power; to help and strengthen and save. Lead us not into temptation, deliver us from evil, and make us valiant soldiers for thee. Amen.

Prove from Scripture—That Christ is the Christian's only foundation.

Shorter Catechism—Review Questions 1-19.

The Question on Missions—(December, Our MISSION HOSPITAL AT GRANDE PRAIRIE, ALBERTA)—
9. Why was hospital work begun on Grande Prairie by our church? The country was new, the natives had no medical attendance. There was promise of a large immigration of white people. Our missionary, sent to preach and build churches, soon found that he had to do his best for the sick people.

Lesson X. **EZRA AND NEHEMIAH TEACH THE LAW** December 9, 1917

BETWEEN THE LESSONS—After fifty-two days' labor, the walls of Jerusalem were finished. The fortification of the city was followed by organization of government and registration. Then followed the re-establishment of the law of God.

GOLDEN TEXT—Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119 : 105.

*Memorize Rom. 12 : 10, 11. **THE LESSON PASSAGE**—Nehemiah 8 : 1-4a, 5, 6, 8-12. Study Nehemiah, ch. 8.

1 And all the people gathered themselves together as one man into the ¹street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Mo'ses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both ²of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the ¹street that was before the water gate from ³the morning until midday, ⁴before the men and the women, and ⁵those that could understand; and the ears of all the people were attentive unto the hook of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the Lord, the great God. And all the people answered, A'men, A'men, with ⁸lifting up ⁹their hands: and they bowed their heads, and

7 And they; ⁸they; ⁹so that they understood; ¹⁰was; ¹¹him; ¹²grieved.

M.—Ezra and Nehemiah teach the law, Neh. 8 : 1-8.

T.—Ezra and Nehemiah teach the law, Neh. 8 : 9-18.

W.—Joshua teaches the law, Josh. 8 : 30-35.

S.—To be treasured in the heart, Deut. 11 : 13-23.

Th.—To be read publicly, Deut. 31 : 9-14.

F.—To be read daily, Josh. 1 : 1-8.

S.—To be taught to children, Ps. 78 : 1-8.

† HOME DAILY BIBLE READINGS

THE LESSON EXPLAINED

I. THE READING OF THE LAW.—1. All the people gathered; at the time of the celebration of the feast of the seventh month. Every month began with a festival, but the festival of the seventh month was kept with special honor as the Feast of Trumpets. The Day of Atonement and the Feast of Tabernacles also came in this month. "Gathered;" from the surrounding country as well as the city. Into the street; rather, into the square called Ophel. Water gate; south of the temple near the east wall. They spake. The request comes from the people. Ezra; the first mention of him in this book. He had come to Jerusalem thirteen years before Nehemiah (Lesson IV.), had carried out certain reforms, and probably returned to Persia. In his absence the Jews had lapsed into former practices. The scribe; a teacher of the law. Ezra was also a priest. Book of the law; a roll, not a book; the Pentateuch or first five books of the Bible. Had commanded. These books contain God's revealed will.

2-4a, 5, 6. Could hear with understanding; children also. First day of the seventh month. This day was the New Year's day of the civil year. Read. The public reading of the Word was required by law every seven years. From the morning; "from the light." Until midday; probably six

worshipped the Lord with their faces to the ground.

8 ⁷So they read in the book in the law of God distinctly, and ⁸gave the sense, ⁹and caused them to understand the reading.

9 And Nehemiah, which ¹⁰is 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 ¹¹them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye ¹²sorry; 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.

4 in the presence of the men; ⁵of; ⁶the; ⁷him; ⁸grieved.



ROLLS OF THE LAW

hours. Pulpit; Hebrew word means tower. All the people stood up; as an expression of their reverence for the Word of God. Blessed the Lord; in words of thanksgiving prayer. Answered, Amen; word means, "so let it be;" the people express their assent. Lifting up . . . hands; towards God. Bowd

8. So they read; the thirteen Levites mentioned in second part of v. 4 as being on the platform with

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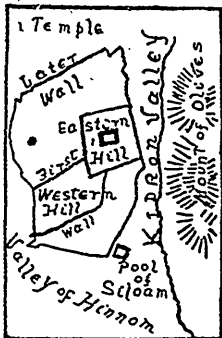
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Ezra. They possibly took part reading by turns. **Distinctly**; necessary so that the multitude could hear. **Gave the sense.** Possibly Ezra read the law in Hebrew while the Levites translated it into Chaldee, which was the language spoken by the exiles.

II. THE EFFECT OF THE READING.—9. Nehemiah . . . the Tirshatha; word used in Neh. 5:14 is a less honorable title than this; both mean "governor." **This day is holy**; set apart. **Mourn not.** Repentance for sin must give place to joy in God's mercy. **People wept.** They saw the sin of their lives and their guilt as the law was read. We read in 2 Chron. 34:19 of the effect that the reading of the law had on King Josiah.

10-12. Go your way; return home. **Eat the fat**; enjoy the good gifts of God. **Drink the sweet.** On entering an Eastern guest chamber, as a token of hospitality, you are presented with some sweetened water. This symbolizes the thoughts of host for guest. **Send portions.** The poor were to be remembered, Deut. 28:12. There was also a custom of sending portions of a feast to those who were prevented from coming. **Joy of the Lord . . . your strength.** The word translated "strength" means "fortress."

THE GEOGRAPHY LESSON



Water is not an abundant thing in Jerusalem. The one famous spring now known as the Virgin's Fountain is to be found at the base of the eastern hill called Ophel. At the back of the fountain is a subterranean passage through which the water flows to Siloam. It was to Siloam the Levite came with the golden pitcher on the last and great day of the Feast of Tabernacles and brought water to pour on the sacrifice in memory of the water from the rock of Rophidim. Here also Jesus sent the blind man to wash, John 9:7. Siloam means "sent."

of the water from the rock of Rophidim. Here also Jesus sent the blind man to wash, John 9:7. Siloam means "sent."

LESSON QUESTIONS

1 Name the two important men who figure in this lesson. Where did the people gather? What was this place called? Who was asked by the people to bring the book of the Law? What is Ezra called?

2-6 What was he besides? What was the book of the Law of Moses? Who made up the congregation to which Ezra read? How long did he read the book of the Law? What part did the people take in the service? What does "Amen" mean? How should we read and hear God's Word? (Shorter Catechism, Ques. 90.)

8, 9 What did the Levites do? What is Nehemiah called? What does this mean? What did he say to the people? What effect did the reading of the Law have? How do you explain their weeping?

10-12 What does the word "holy" mean? What did Nehemiah say was the strength of God's people? In what joyful way was the day to be spent? Show that Christians should be joyful. (Phil. 4:4.)

FOR DISCUSSION

1. Can we be Christians without attending church?
2. Is true religion a help or a hindrance to joy?

A PRAYER

O thou hearer of prayer, we come to thee for the strength thou hast promised to those who love thy name. Make a plain path before us. Keep us in the way of truth. May we never turn our backs on thee, but may we be valiant in the conflict with evil, becoming ever more like thee and inspiring others to follow thee. Forgive the sins that separate us from thee and abide with us, through Christ. Amen.

Prove from Scripture—That our true life is in Christ.

Shorter Catechism—Review Questions 20-38.

The Question on Missions—10. How did Miss Baird come to be sent out? There was need of a regular nurse who could devote all her time to attend the sick. First Church, Edmonton, had sent the missionary. Naturally, therefore, the ladies of that city, felt interested in the medical work, so they sent Miss Baird.

FOR WRITTEN ANSWERS

1. What took place the first day of the seventh month?

.....

2. Tell what you know about Siloam?

.....

3. How were the Jews to remember others in their joy?

.....

SIGN NAME HERE

NEHEMIAH ENFORCES THE LAW OF THE SABBATH

December 16, 1917

BETWEEN THE LESSONS—About twenty years have passed since the last lesson. In the thirty-second year of King Artaxerxes Longimanus, Nehemiah returned to the Persian court. During his absence the law had not been faithfully observed. When Nehemiah returned he took active steps to remedy the situation.

GOLDEN TEXT—Remember the sabbath day, to keep it holy.—Exodus 20 : 8.

*Memorize Rom. 12 : 12, 13. **THE LESSON PASSAGE**—Nehemiah 13 : 15-22.

15 In those days saw I in Ju'dah *some* treading¹ wine presses on the sabbath, and bringing in sheaves, and lading asses²; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jeru'salem on the sabbath day : and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought³ fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Jeru'salem.

17 Then I contended with the nobles of Ju'dah, and said unto them, What evil thing is this that ye do, and profane the sabbath day ?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Is'rael by profaning the sabbath.

19 And it came to pass, that when the gates of Jeru-

Revised Version—¹winepresses; ²therewith; ³in; ⁴doors; ⁵commanded; ⁶over the; ⁷purify; ⁸unto me; ⁹Omit concerning.

salem began to be dark before the sabbath, I commanded⁴ that the ⁵gates should be shut, and ⁶charged that they should not be opened till after the sabbath : and some of my servants set I ⁷at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jeru'salem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Le'vites that they should ⁷cleanse themselves, and *that* they should come and keep the gates, to sanctify the sabbath day. Remember ⁸me, O my God, ⁹concerning this also, and spare me according to the greatness of thy mercy.

† HOME DAILY BIBLE READINGS

M.—Nehemiah enforces the law of the Sabbath, Neh. 13 : 15-22.

Th.—Polluting the Sabbath, Ezek. 20 : 12-21.

T.—The law of the Sabbath, Ex. 20 : 1-11.

F.—"It is holy unto you," Ex. 31 : 12-17.

W.—Sabbath burdens forbidden, Jer. 17 : 19-27.

S.—"As his custom was," Luke 4 : 16-22.

S.—A song for the Sabbath, Ps. 92.

THE LESSON EXPLAINED

I. THE SABBATH PROFANED.—15. In those days; after his return to Jerusalem from Shushan. In Judah; not only in the city but in the surrounding districts. Treading wine presses on the sabbath. The wine press was usually two troughs, one higher than the other, cut out of the solid rock. The grapes were trodden in the upper trough, the juice collected in the lower. This was being done on the Sabbath in violation of the law's strict prohibition. Sheaves; rather, "heaps of grain." Lading asses. The Commandment makes provision for the rest of the beast of burden as well as for man. All this was during harvest time, the busy time of the year, but the divine command was explicit for this very time: "in caring time and in harvest thou shalt rest," Ex. 34 : 21. I testified against them; protested against the practice. In the day; rather, concerning the day.

16-18. There dwelt men of Tyre. Tyre was a city of Phœnicia on the coast of the Mediterranean near the northern limit of Palestine. There had long been trade relations between Jerusalem and Tyre, but

now there was actually a colony of the people of Tyre practising their heathen customs. The Sabbath therefore was being profaned both by labor and trading. Then I contended with the nobles; with the higher classes. The profanation of the Sabbath was only one of the evils that Nehemiah grappled with. V. 11 tells how he contended with the nobles regarding the forsaking of God's house. Did not your fathers thus. Nehemiah appeals to history and reminds them

that their present condition was a result of God's anger. Jer. 17 : 27 contains a prophecy of Jeremiah of doom for Israel if it did not hallow the Sabbath.

II. THE SABBATH DEFENDED.—19-21. Nehemiah is not satisfied with mere words of protest. He shows his zeal and energy of character by taking definite measures to enforce the Sabbath laws. Began to be dark before the Sabbath; at sunset. The Sabbath began and ended at the setting of the sun. That the gates . . . be shut; thus preventing any communication with the outside districts. Some of my servants; a double precaution. The matter is to be looked after



AT THE GATE OF AN EASTERN CITY

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personally. Nehemiah believes that laws will not enforce themselves. Lodged without Jerusalem; an attempt to evade Nehemiah's law. Their idea was to trade outside the city limits. I will lay hands on you. The traders had not realized the resolution of the law maker. Moral suasion had its own place, but not in dealing with certain forms of lawlessness. Came they no more. They had learned their lesson.

22. I commanded the Levites. Nehemiah's use of his own servants to guard the gates on the Sabbath was only a temporary measure. Now that the law was established he provides that the Levites shall discharge this duty. That they should cleanse themselves; purify themselves. The duty of guarding the gates is a distinctly religious one and the Levites are to prepare themselves accordingly. Remember me, O my God. Nehemiah is conscious that he has done something that was absolutely right. Spare me according to thy mercy; conscious also of his need of mercy.

AN EASTERN CITY GATE

The gates of an Eastern city are an important and interesting feature. Primarily they were for defensive purposes, but they played an important part in the life of the community. They were places of public resort like a public square. It was at the gate of Sodom that the two angels found Lot, Gen. 19 : 1. The first word of victory or defeat on the field of battle would naturally be heard there. Meetings for public deliberation and discussion were held there. Justice was regularly administered, kings welcomed, ambassadors received there. Eli, ninety and eight years old, was sitting at the gate when he hears that his sons, Hophni and Phineas, were slain and the ark of God taken. It was at the gate that Boaz announces to witnesses his intention to take Ruth as his wife. Very often the gates had chambers over the gateway. It was here David's watchman looked for those who might bring word of Absalom.

LESSON QUESTIONS

15 How many years have passed since last lesson? What condition of things did Nehemiah find on his return from Persia? What two kinds of violation of

the Sabbath did he find? What provision did the law make for animals on the Sabbath?

16-18 What alien people did Nehemiah find in Jerusalem? What kind of influence did they have? Where is Tyre? Did the Jewish law make any provision for Sabbath work during harvest? Who were the nobles of Judah? What had Nehemiah to say to them? What prophet pronounces national misfortune for Sabbath violation?

19-22 What measures did Nehemiah take to enforce Sabbath observance? When were the gates of the city closed? Whom did he set to guard the gates during the Sabbath? What did the merchants and sellers do once or twice? What threat did Nehemiah make? What effect did it have?

FOR DISCUSSION

1. Is the Sabbath necessary to human welfare?
2. Should the keeping of the Sabbath be enforced by law?

A PRAYER

We praise thee, O God, because of the bountiful provision thou dost make for all our needs. Teach us to dwell with thee that we may have thy good hand upon us always. Show us how to take advantage of thy gifts, and how to use these gifts for others. Fill our hearts full of love to neighbors and friends and to those whom thou hast given us in the home. Every day in the week may our love reveal the spirit of those who honor thee on the Sabbath. And to thy name shall be all the praise. Amen.

Prove from Scripture—That the Sabbath is for worship.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—11. What was the hospital like? The hospital grew from a tent, through the stages of a caboose and a log shack, up to the present building. A caboose is a little wooden house, 5 feet by 12 feet. It has stove, bedding and food,—everything that one needs in traveling. The missionary and his wife traveled hundreds of miles in it with the temperature at 50 and 60 below zero.

FOR WRITTEN ANSWERS

1. Tell some things Nehemiah saw in Judah on his return.....
2. Who were to guard the gates regularly?.....
3. What was Nehemiah's prayer?.....

SIGN NAME HERE.....

Lesson XII. CHRISTMAS LESSON—PREPARATION December 23, 1917 FOR THE MESSIAH: ADVENT OF THE MESSIAH

LESSON SETTING—Our lesson this week deals with the Messiah. Malachi, who lived in the times of Ezra and Nehemiah, points to the coming of the Messiah. Matthew tells of his coming.

GOLDEN TEXTS—Repent ye: for the kingdom of heaven is at hand.—Matthew 3: 2. There is born to you this day in the city of David a Saviour, which is Christ the Lord.—Luke 2: 11 (Rev. Ver.).

*Memorize Rom. 12: 10-13. **THE LESSON PASSAGES**—Malachi 3: 1-12; Matthew 2: 1-12.

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

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

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in 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 am the Lord, I change not; and therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye 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 said, Wherein shall we return?

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

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

10 Bring ye 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

Revised Version—1 Omit will; 2 and the; 3 cometh; 4 and they shall offer; 5 offerings; 6 ancient; 7 judgment; 8 the Lord change not; 9 O sons; 10 Omit Even; 11 have turned aside from; 12 say; 13 rob me; 14 the; 15 the whole tithe; 16 happy. (Matt. 2: 1-12)—1 Omit there came; 2 came; 3 saw; 4 And when; 5 heard it; 6 gathering together all; 7 Omit together; 8 inquired; 9 the; 10 Omit in the; 11 Judah; 12 in no wise least; 13 forth a governor, which shall be shepherd of my people Israel; 14 Omit when he had; 15 and learned; 16 carefully; 17 out carefully concerning the; 18 Omit again; 19 also; 20 Omit also; 21 And they, having heard; 22 went their way; and lo; 23 they came into the house and saw; 24 they; 25 opening; 26 offered unto.

in the field, saith the Lord of hosts.

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

Matthew 2: 1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

† HOME DAILY BIBLE READINGS

M.—Advent of the Messiah, Matt. 2: 1-12.

T.—Preparing the way, Isa. 40: 1-9.

W.—The Prince of Peace, Isa. 9: 1-7.

Th.—The triumph of peace, Isa. 11: 1-10.

F.—Christ's advent, Luke 2: 8-19.

S.—Simeon's thanksgiving, Luke 2: 25-33.

8.—We behold his glory, John 1: 1-14.

THE LESSON EXPLAINED

I. THE KING HERALDED.—1. Behold, I; that is, God; a message of hope. Send my messenger. The word "Malachi" means "my messenger;" perhaps the title was taken from this. The messenger of the Messiah was John the Baptist, Luke 7: 27. Prepare the way. Messengers were sent

before Eastern kings to prepare for his coming. The Lord; God himself. Shall suddenly come. The actual coming, however long expected, was to find them unprepared. To his temple. Zechariah had prophesied to this effect, Zech. 8: 3. Messenger of the covenant. The Messiah was so called because he

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

fulfilled all the ancient promises given to Israel. In Heb. 8 : 6 he is called "the mediator of a better covenant."

2-4. Who may abide . . . his coming. His coming is to be a test. Like a refiner's fire ; as searching as the fire that separates gold from dross. Fullers' soap ; soap of the washers. There will be cleansing as well as separation. Sit as a refiner ; who closely watches the process; a vivid picture of God's certain searching. The sons of Levi. The purifying begins in the temple. In the opening chapters Malachi rebukes the sins of the priests.



THE WELL OF THE WISE MEN

5-9. Against the sorcerers ; users of witchcraft. Turn aside the stranger ; deny him justice. The Jewish law recognized the stranger. I change not. God's unchangeableness is as true of his hatred of sin as of his love. Return unto me. But his anger is always ready to change into pardon. In tithes and offerings. The withholding of these was due to a religious cause. It showed a clear lack of faith in God.

10-12. Storehouse ; place where temple dues were placed. Rebuke the devourer ; the locusts that had devoured the crops.

II. THE KING'S COMING.—Matt. 2 : 1, 2. Herod the king ; called Herod the Great, king of Judea under the Romans, great in energy, magnificence and wickedness. Wise men ; who studied the stars. To Jerusalem ; the natural place for strangers to come first. Seen his star ; some unusual sign in the heavens used by God to guide these men.

3-8. Herod . . . was troubled. He feared a rival. He had the fears of a guilty conscience. All the chief priests and scribes. Herod was not a Jew, so he must consult those who would know about this king. And thou Bethlehem. These words are from Micah 5 : 2. Least among the princes. Micah reads "among the thousands." Privily ; secretly. Herod lays his plans very stealthily.

9-12. And, lo, the star. God is still guiding them. Where the young child was. The seekers became finders. Fell down, and worshipped. Discovery becomes worship. Presented . . . gifts. Worship becomes sacrifice. Gold ; as to a king. Frank-

incense ; as to a God. Myrrh ; as to one who is to die. And being warned of God. God is still guiding them. In a dream. All Herod's plans were spoiled by a dream.

LESSON QUESTIONS

1-4 What does the word "Malachi" mean? Who is to come before the Messiah? Who was the forerunner of Christ? How is the Messiah to come? Where is he to come? To what two things does Malachi liken him?

5-12 How had the people robbed God? What does God command them to bring? What promise does he make if they obey?

Matt. 2 : 1-12 Where was Christ born? Who came from the East? Why did they come? Where did they come first? Who was afraid? Whom did he consult? What did he ask them? What was their reply? Why were the Magi to bring Herod word if they found Jesus?

A PRAYER

With joy we approach the Christmas time that tells us of Christ who came to earth to bring life to men. Open our hearts, our Father, that we may receive him, and may have the abundant life he imparts to those who will give him entrance. Cleanse us from all sin, we pray thee, our master, and abide with us. Amen.

Prove from Scripture—That we should be ready for Christ's coming.

Shorter Catechism—Review Questions 82-107.

The Question on Missions—12. How did the present hospital come to be built? The work practically had to be done in the missionary's home, the missionary's wife do'ing the cooking for the patients, and Miss Baird attending to them, so there was need of a separate building equipped as a hospital. The Women's Missionary Society, therefore, built the present hospital, opened in June 1915, called the Katherine Prittie Hospital after a young girl who died in Toronto, whose parents donated the money. There are two nurses and a housekeeper.

FOR WRITTEN ANSWERS

1. What did the wise men present to Jesus?

.....

2. Why did they not return to Herod?

.....

SIGN NAME HERE.

Lesson XIII. REVIEW—GOD'S REDEEMING LOVE December 30, 1917

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Scripture Memory Passage (Rom. 12 : 1-13), Shorter Catechism (Questions 1-107), and the Question on Missions for the Quarter.

GOLDEN TEXT—With the Lord there is mercy, and with him is plenteous redemption.—Psalm 130 : 7.

Read Psalms 123 and 124.

* HOME DAILY BIBLE READINGS

- M.—A psalm of deliverance, Ps. 85. Th.—The temple rebuilt and dedicated, Ezra 3 : 8-13; 6 : 14-18.
- T.—The advent of the Messiah, Matt. 2 : 1-12. F.—Ezra and Nehemiah teach the law, Neh., ch. 8.
- W.—Returning from captivity, Ezra 1 : 1-11. S.—Nehemiah enforces the law of the Sabbath, Neh. 13 : 15-22.
- S.—A psalm of thanksgiving, Ps. 103.

A PRAYER

Father, we bring to thee the record of the year. We are not proud of it. There has been so much of evil, so little that has been worth while. Do thou forgive us our debts as we forgive our debtors. Blot out our sins; remember them no more against us. And give us grace for the new year to be true to thee, through Christ. Amen.

Prove from Scripture—That *Christ's blood redeems us*.

REVIEW CHART—FOURTH QUARTER

2 KINGS, EZRA AND NEHEMIAH (WITH THE PROPHETS)	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Psalms 85 and 126.	Psalms of Deliverance.	They that sow in tears.—Ps. 126 : 5.	1. A memory of the past. 2. A prayer for the present. 3. A hope for the future. 4. The harvest of tears.
II.—Ezra, ch. 1.	Returning from Captivity.	The Lord hath done great things.—Ps. 126 : 3.	1. The decree of Cyrus. 2. Gifts for the temple.
III.—Ezra 3 : 8-13; 6 : 14-18.	The Temple Rebuilt and Dedicated.	Enter into his gates.—Ps. 100 : 4.	1. Organizing for building. 2. The laying of the foundations.
IV.—Ezra 8 : 21-32.	Ezra's Return from Babylon.	The hand of our God.—Ezra 8 : 22.	1. Ezra's fast and prayer. 2. Ezra's care. 3. Ezra's arrival.
V.—1 Kgs. 20 : 12-21.	Defeat through Drunkenness.—(World's Temperance Sunday.)	Let not him that girdeth.—1 Kgs. 20 : 11.	1. A drunken king. 2. An encouraging prophet. 3. A mighty victory.
VI.—Neh. 1 : 1-11.	Nehemiah's Prayer.	whatsoever we ask.—John 3 : 22.	1. The report from Judah. 2. Nehemiah's deep sorrow and prayer.
VII.—Neh. 2 : 1-11.	Nehemiah's Prayer Answered.	Ask, and it shall.—Matt. 7 : 7.	1. Nehemiah's sadness. 2. Nehemiah's confession and request. 3. Nehemiah's success and difficulties.
VIII.—Ps. 103.	A Psalm of Thanksgiving.	Bless the Lord, O my soul.—Ps. 103 : 2.	1. The psalmist's call to his soul. 2. The psalmist's picture of God. 3. The psalmist's call to the whole universe.
IX.—Neh. 4 : 7-21.	Nehemiah Rebuilds the Wall of Jerusalem.	The Lord is my helper.—Heb. 13 : 6.	1. The plans of the enemy. 2. The counter plans of Nehemiah. 3. Watching and Working.
X.—Neh. 8 : 1-4a, 5, 6, 8-12.	Ezra and Nehemiah Teach the Law.	Thy word is a lamp.—Ps. 119 : 105.	1. The reading of the law. 2. The effect of the reading.
XI.—Neh. 13 : 15-22.	Nehemiah Enforces the Law of the Sabbath.	Remember the sabbath day.—Ex. 20 : 8.	1. The Sabbath profaned. 2. The Sabbath defended.
XII.—Mal. 3 : 1-12; Matt. 2 : 1-12.	Christmas Lesson—Preparation for the Messiah; Advent of the Messiah.	Repent ye.—Matt. 3 : 2. There is born to you.—Luke 2 : 11.	1. The king heralded. 2. The king's coming.

The Lesson Plans

Read over the Lesson Plans, and answer the following questions :

- Lesson I. What does the psalmist ask for the present ?
- Lesson II. How did Cyrus help the returning Jews ?
- Lesson III. Who was the leader in building the temple ?
- Lesson IV. What did Ezra fast and pray for ?
- Lesson V. What was the cause of Benhadad's defeat ?
- Lesson VI. What was the cause of Nehemiah's sorrow ?
- Lesson VII. What request did Nehemiah make of Artaxerxes ?
- Lesson VIII. Why did the psalmist bless God ?
- Lesson IX. How did Nehemiah meet the plans of Sanballat ?
- Lesson X. Who read the law to the assembled people ?
- Lesson XI. Why did Nehemiah enforce the Sabbath ?
- Lesson XII. What guidance did the wise men have ?

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. What was the Captivity of Jacob ?

Lesson II. What king brought the Captivity to an end ?

Lesson III. What prophets encouraged the building of the temple ?

Lesson IV. For what purpose did Ezra go to Jerusalem ?

Lesson V. What was the cause of Benhadad's defeat ?

Lesson VI. What was the cause of Nehemiah's prayer ?

Lesson VII. What position did Nehemiah hold at court ?

Lesson VIII. What benefits did the psalmist remember ?

Lesson IX. What difficulties had Nehemiah in building the walls of Jerusalem ?

Lesson X. What effect had the reading of the Law upon the people ?

Lesson XI. How did Nehemiah enforce the Sabbath Law ?

Lesson XII. Why did the wise men follow the star ?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1917

[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. Att'dance	Mem. Veres	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1917									
October 7.....									
October 14.....									
October 21.....									
October 28.....									
November 4....									
November 11....									
November 18....									
November 25....									
December 2....									
December 9....									
December 16....									
December 23....									
December 30....									
Totals.....									

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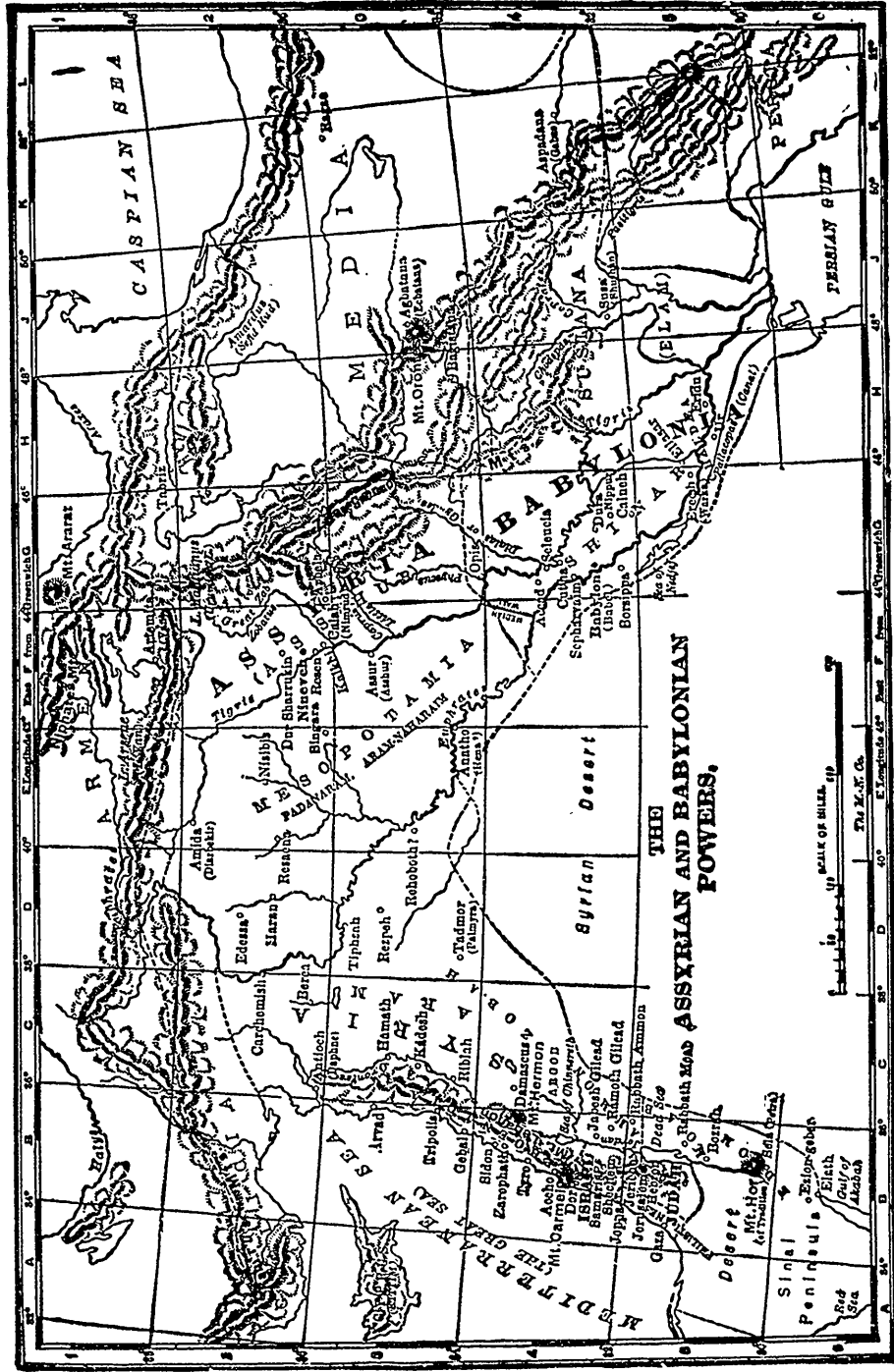
THOROUGH INSTRUCTION

CAREFUL OVERSIGHT

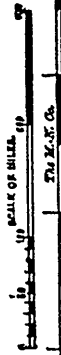
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