

The Home Study Quarterly

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No. 4

A Call

Quit you like men, be strong ;
There's a burden to bear,
There's a grief to share
There's a heart that breaks 'neath a
load of care—
But fare ye forth with a song.

Quit you like men, be strong ;
There's a work to do
There's a world to make new,
There's a call for men who are brave
and true—

On ! on with a song !

—William Herbert Hudnut



The Way Out

A Swiss chamois hunter, wandering one day over the Alps, made a misstep, and fell more than a hundred feet to the very bottom of a terrible crevice in the ice. It was almost a miracle that he was not instantly killed ; but it was impossible for him to get out ; the sides were too slippery ; there were no means of climbing. No human ear could hear his cries. There seemed nothing but death by starvation before him. He followed a stream flowing along the bottom of the crevice until he reached a cave where the water boiled and gurgled and disappeared. He could not see the exit, but he threw himself bodily into the stream and disappeared. The next moment he was thrown out on the green grass of the valley of Chamounix, the sun shining over him, and the mountain flowers blooming about him.

Sometimes troubles come upon people from which there seems no way out. But always beside them is flowing the stream of God's unfailing love. And all who trust

themselves to the guidance and care of that love will, soon or late, be brought out into the sunlight of peace and joy.

The Orb Under the Cross

By Rev. Andrew Robertson, D.D.

King George was crowned the other month in London town. He received many things at the hands of the clergy in the Abbey. There was the Crown, of course. But there were also the Spurs and the Sword, the Ring and Sceptre and Rod of Equity, and more besides. Of them all there was hardly any more significant than the Orb and the Cross. The round orb stands for the wide realm over which its king bears sway, and over it is the Cross. When the king took it into his hand, the Archbishop said to him, " When you see this Orb thus set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer."

It is of this empire the Supplemental Hymn for this Quarter (Hymn 445, Book of Praise) sings. The man who wrote it is also the writer of the American National Anthem. All throughout the United States the citizens of the Republic sing that stirring song—the song of nearly a hundred millions. But in our hymn he has struck a higher note, has given to the world-wide church of Jesus Christ " the song of the city of God ", the song of an untold multitude " which no man can number ". It has been turned into a score of different languages. There is not a single quarter of the globe where it is not sung. The orb is under the Cross.

There are some obvious things to be said about it. For one thing it is *the song of the coming day*. It hails the dawn. The man who

sings this song sings it with his back to the dark; his eyes are full of the light of a day that can never end. When the missionaries first came to England it was this very thing that won their way for them. The shadow of death rested on the land. Men said they were like birds that flew into the hall out of the night, spent a few moments in the dim firelight, and then passed again into the dark. But "the morning light" came with the name of Jesus; the darkness disappeared, and they found themselves men "with all the day before them".

So it is also *the song of Zion's war*. We are not going to lose that word "war" out of the world's vocabulary. We will keep the word, but we will change its meaning. Instead of seeking the death of men, we will seek their life. There will be unceasing conflict against all things that wound men and slay them. We will fight drink, lust, ignorance, cruelty, greed, and all the evils that shame our King. The orb *must* come under the cross!

Therefore it is also *the song of salvation's river*. Some of the best songs in the world have been sung about rivers. "Sweet Afton", for instance. But when all other rivers run dry this will still flow on. "There is a river", sang the old singer, "the streams whereof shall make glad the city of God." A strange, mystic stream whose murmur can be heard all the world over. Once tasted, its waters quench every thirst, and renew the heart in lasting peace and power. Shiloh's waters run softly, but they are waters out of the rock nevertheless. "And that Rock is Christ."

Toronto

Pen Pictures of Great Prophets

By Rev. J. M. Duncan, D.D.

IV. EZEKIEL

"God Is Strong" or "God Strengthens", the name Ezekiel means; and in the life story of the prophet we see the wonderful might of Jehovah moving irresistibly on his heart and filling him with the spirit of dauntless courage in speaking the divine message to his people.

Ezekiel was an exile. He belonged to the company who were carried away from Judah to Babylon in B.C. 597,—the elite of the

nation. There these expatriated Jews dwelt in a colony by themselves, in fairly easy circumstances and enjoying a measure of liberty and self-government, forming a little world of their own, yet looking back to their native land with passionate longing and keeping up active intercourse with Jerusalem.

But before going, with so many of his countrymen, to Babylon, Ezekiel had lived through stirring incidents in his own land. He could recall the battle of Megiddo in B.C. 608, where the good king Josiah was slain, and Necho, king of Egypt, became the overlord of Judah. As a priest in Jerusalem, he had seen Jehoahaz placed on the throne by the choice of the people, only to be dethroned and imprisoned after three months by Necho, who replaced him by Jehoiakim, who became king as a vassal of Egypt. Then came the defeat of Egypt by Nebuchadnezzar in B.C. 604, when Jehoiakim became subject to Babylon; his rebellion three years later; Nebuchadnezzar's siege of Jerusalem during which Jehoiakim died, to be succeeded by his son Jehoiachin. The siege ended in the surrender of the city and the captivity of B.C. 597.

Ezekiel had come under the influence of Jeremiah. Like that great prophet, he was convinced that, for the sins of the people, Jerusalem would be destroyed and the temple laid waste.

The fall of Jerusalem in B.C. 586, under Zedekiah, cuts the ministry of Ezekiel in twain. Before that event, his prophecies deal largely with the coming and certain destruction of the city and temple. After it he encourages his people with the hope of their return to their own country and the restoration of their capital.

Ezekiel is the prophet of visions. His book opens with a wonderful picture of the glory of the Lord which he was permitted to behold. Later on an angel showed to him the temple as it should be restored, and he gives a minute description of it in chs. 40-48.

There is a gospel in Ezekiel. It is the glad message that God will give a new and clean heart to each one coming to Him in penitence and faith. And along with the gospel there is the warning, that each one who obstinately sins against God must bear the consequences of his rebellion.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

'Christ for the world' we sing ;
The world to Christ we bring
With loving zeal—
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.
—Hymn 439, Book of Praise

III. RESPONSIVE SENTENCES. Job 22 : 21, 22.

Superintendent. Acquaint now thyself with Him, and be at peace :

School. Thereby good shall come unto thee.

Superintendent. Receive, I pray thee, the law from His mouth,

School. And lay up His words in thine heart.

IV. SINGING.

Children of the heavenly King,
As ye journey sweetly sing :
Sing your Saviour's worthy praise,
Glorious in His works and ways.
—Hymn 272, Book of Praise

V. REPETITION OF THE LORD'S PRAYER IN CONCERT.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 445, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher 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 from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.
—Hymn 304, Book of Praise

II. PRAYER.

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

IV. RESPONSIVE SENTENCES. Gal. 6 : 2, 9, 10.

Superintendent. Bear ye one another's burdens,

School. And so fulfil the law of Christ.

Superintendent. Let us not be weary in well doing :

School. For in due season we shall reap, if we faint not.

All. As we have therefore opportunity, let us do good unto all men.

V. SINGING., Psalm or Hymn selected.

VI. BENECTION OR CLOSING PRAYER.

Lesson I. THE PROPHET EZEKIEL A WATCHMAN October 1, 1911

BETWEEN THE LESSONS—Ezekiel was a young priest, who accompanied the captives who, in B.C. 597, were carried away with King Jehoiachin to the neighborhood of Babylon (see 2 Kgs. 24 : 10-16). In that foreign land he became a prophet to his people. His prophecies fall into two parts, the first (chs. 1 to 24) referring to the coming destruction of his nation, the second (chs. 25 to 48) to its restoration.

GOLDEN TEXT—Hear the word at my mouth, and give them warning from me.—Ezekiel 3 : 17.

*Memorize vs. 17-19. **THE LESSON PASSAGE**—Ezekiel 3 : 12-21. Study Ezekiel ch. 3. Read Ezekiel, chs. 2, 3, 33.

12 Then the spirit ¹ took me up, and I heard behind me ² a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 ³ I heard also the noise of the wings of the living creatures ⁴ that touched one another, and the noise of the wheels ⁵ over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; ⁶ but the hand of the Lord was strong upon me.

15 Then I came to them of the captivity at Tel-a'abib, that dwelt by the river ⁷ of Che'bar, and ⁸ I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

Revised Version—¹ lifted me; ² the; ³ And I heard the; ⁴ as they touched; ⁵ beside them, even the noise; ⁶ and; ⁷ Omit of; ⁸ where they dwelt; and I sat there astonished among; ⁹ righteous deeds; ¹⁰ took warning; and thou.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The prophet Ezekiel a watchman, Ezek. 3 : 1-11. T.—The prophet Ezekiel a watchman, Ezek. 3 : 12-21. W.—The prophet Ezekiel a watchman, Ezek. 3 : 22-27. Th.—A solemn message, Ezek. 2 : 1-10. F.—Call to repentance, Ezek. 18 : 19-30. S.—Watchmen despised, Jer. 6 : 16-20. S.—Ambassadors for Christ, 2 Cor. 5 : 11-21.

THE LESSON EXPLAINED

The Lord, in a vision described in ch. 1 : 1 to 3 : 11, laid Ezekiel under command to speak His words to the people, ch. 2 : 7. He gave him a book in the form of a roll in which were written lamentations and mourning and woe. This book the Lord commanded him to eat, thus making, as it were, God's very words his own. These he was to speak to the people, who, the Lord told him, would oppose him and reject his message, but that the Lord would make him strong against them.

I. THE SPIRIT'S POWER.—12, 13. **Then**; when the vision just described was about to pass away. **The spirit**; God's Holy Spirit, whose irresistible might, the prophet, in vision, felt moving on his own spirit. (Compare Acts 8 : 39, 40.) **Lifted me up** (Rev. Ver.); as the wind might lift a leaf. **Heard behind me**; in the vision just fading. **Voice of a great rushing**; the sound made by the "wings" and "wheels" (see ch. 1), likened in ch. 1 : 24 to "the voice of the Almighty". The sound, therefore, was the voice of God, who had appeared in the vision. **Saying**. This word should be omitted, and probably the rest of the verse should read: "When the glory of the Lord rose from its place", that is, when the vision passed away. **Noise of the wings**; spread out for departure. **The wheels**; moving with a sound like thunder. So the Lord took His departure.

14, 15. **In bitterness**; indignant with Israel who had rebelled against the Lord. **Heat of my spirit**;

full of angry excitement. **Hand of the Lord . . . strong upon me**; making him strong to warn and rebuke. **Tel-abib**; perhaps, "Hill of Corn Ears" or "Corn Hill". **River of Che-bar**; likely one of the many canals about Babylon. **Astonished**; struck dumb and motionless by his sight of Israel's sin, the task before him and the vision he had seen. **Seven days**. The long period of motionless silence shows how deep were the prophet's feelings



EZEKIEL: From an Engraving

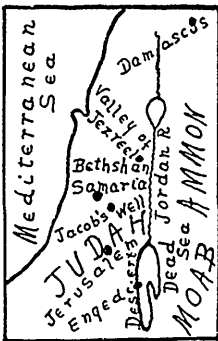
*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

II. THE PROPHET'S MISSION.—16-18. The word of the Lord; describing more closely the prophet's mission. **Son of man**; that is, child of man, a title used over ninety times in Ezekiel, expressing the contrast between God's majesty and the prophet's littleness, as one of mankind. **I have made thee**; appointed thee. **A watchman**; like a sentinel on the wall of a city or at the outposts of an army. **House of Israel**; God's chosen people. **When I say**. As the city watchman tells the people of the danger his eyes have seen approaching, so the prophet is to convey to the wicked the warning received by him from the Lord. **Givest him not warning**; like a treacherous or neglectful watchman. **Shall die 'a his iniquity**; to appear guilty before his Judge. **His blood (life) . . . at thine hand**. The wicked, for his transgression, must die, but the unfaithful watchman is his real murderer.

19-21. **If thou warn, etc.**; as a faithful watchman should. **Delivered thy soul**; from the guilt of murder. **I lay a stumblingblock**; test him by some sore temptation. **Righteous deeds** (Rev. Ver.) . . . **not be remembered**. These cannot make up for his evil-doing. **If thou warn the righteous man**; keep warning him so that he may remain righteous to the end.

Another vision of the glory of the Lord, and then the prophet is shut up in his house, dumb, till the people are ready to hear and heed his words. Vs. 22-27.

THE GEOGRAPHY LESSON



Near the bank over which the Valley of Jezreel, the eastward continuation of the Valley of Esdraelon, drops 300 feet into the Jordan Valley, rises a high, commanding mound, which was once the citadel of BETHSHAN, "almost the farthest-seeing, farthest fortress in Palestine". Such a fortress is suggested by the picture in Ezekiel of the "watchman" standing on his tower and eagerly scanning the surrounding country for any sign of the approach of friend or foe that he may warn his fellow citizens.

LESSON QUESTIONS

12, 13 What vision had Ezekiel seen? By whom was he lifted up? What did he hear behind him? What was meant by the sound? What noise indicated that the vision was passing away? Whose voice spoke to John on Patmos? (Rev. 1: 10-16.)

14, 15 Explain "bitterness" and "heat of my spirit". How was Ezekiel made strong? What does Tel-abib mean? Where was the river Chebar? How long did Ezekiel sit astonished? How long was Saul of Tarsus without sight?

16-18 By what title was Ezekiel addressed? What did it signify? What was he to be to his people? What was he to say to the wicked? What would become of the wicked if he should fail to warn them? What would his failure bring on himself?

19-21 What would result from the wicked man's neglecting the prophet's warnings? Explain stumblingblock.

FOR DISCUSSION

1. Our responsibility for the sins of others.
2. The peril of neglecting God's warnings.

A LESSON FOR LIFE

When the Emperor Charlemagne died, He was buried seated on a marble chair, wrapped in his imperial robes. A book of the gospel lay open on his lap; and sitting there, silent, cold and motionless, the finger of the dead man's hand was so placed that it pointed to the words of Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Prove from Scripture—That Christians should warn one another.

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—(CANADIAN PROBLEMS: October, Safeguarding the Sabbath.)—1. Why should the Sabbath be safeguarded? Because it is of great value as a day of rest, a day for worship, and an opportunity for helping others. It is in danger from greed of gain, love for pleasuring, unbelief, and moral and religious indifference.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 102; 148; 94 (Ps. Sel.); 83 (from PRIMARY QUARTERLY); 132.

FOR WRITTEN ANSWERS

1. Explain Ezekiel's astonishment?
2. To what was his work as a prophet likened?
3. What would be the result, (a) to himself, (b) to others, of a prophet's unfaithfulness?

Lesson II.

THE LIFE-GIVING STREAM

October 8, 1911

LESSON SETTING—The Lesson belongs to the second part of Ezekiel's prophecies (chs. 25 to 48), in which he points to the restoration of his people to their own land. In chs. 40 to 43 and parts of the following chapters, the new temple which would be built to replace that destroyed by Nebuchadnezzar was described to him in vision. In Ezekiel's temple the outer court for ordinary worshipers is a square of 500 cubits on each side (the cubit used by Ezekiel was 21 inches, while the ordinary cubit was 18 inches). The inner or priests' court was 200 by 350 cubits, while the temple itself stood in a square of 100 cubits on each side, with the altar of burnt offering in front of it to the east.

GOLDEN TEXT—Whosoever will, let him take the water of life freely.—Revelation 22 : 17.

Memorize v. 9. THE LESSON PASSAGE—Ezekiel 47 : 1-12. Read Revelation 22 : 1-5.

1 ¹ Afterward he brought me ² again unto the door of the house ; and, behold, waters issued out from under the threshold of the house eastward : for the forefront of the house ³ stood toward the east, and the waters came down from under from the right side of the house, ⁴ at the south ⁵ side of the altar.

2 Then brought he me out ⁶ of the way of the gate northward, and led me ⁷ about the way without unto the ⁸ utter gate by the way ⁹ that looketh eastward ; and, behold, there ran out waters on the right side.

3 ¹⁰ And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he ¹¹ brought me through the waters ; the waters were to the ¹² ankles.

4 Again he measured a thousand, and ¹¹ brought me through the waters ; the waters were to the knees. Again he measured a thousand, and ¹¹ brought me through ; the waters were to the loins.

5 Afterward he measured a thousand ; and it was a river that I could not pass ¹³ over : for the waters were risen, waters to swim in, a river that could not be passed ¹³ over.

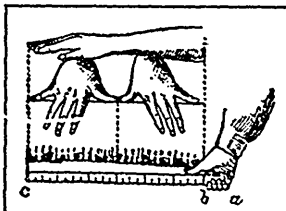
6 And he said unto me, Son of man, hast thou seen *this* ? Then he brought me, and caused me to return to the ¹⁴ brink of the river.

7 Now when I had returned, behold, ¹⁵ at the bank

Revised Version—¹ And he ; ² back unto ; ³ was toward ; ⁴ on the ; ⁵ Omit side ; ⁶ by the ; ⁷ round by the ; ⁸ outer gate ; ⁹ of the gate that looketh toward the east ; and behold ; ¹⁰ When the man went forth eastward with the line in his hand, he ; ¹¹ caused me to pass through the waters, waters that were ; ¹² ankles ; ¹³ through ; ¹⁴ bank ; ¹⁵ upon the ; ¹⁶ forth ; ¹⁷ eastern region, and shall go ; ¹⁸ Arbah ; ¹⁹ they shall go toward the sea ; into the sea shall the waters go which were made to issue forth ; and the ; ²⁰ living creature which swarmeth, in every place whither the rivers come ; ²¹ for these waters are come thither, and the waters of the sea shall ; ²² whithersoever ; ²³ Omit the ; ²⁴ by it ; ²⁵ Omit they ; ²⁶ for the spreading of nets ; ²⁷ after their ; ²⁸ up to ; ²⁹ every tree ; ³⁰ wither ; ³¹ fail ; ³² every month, because the waters thereof issue out ; ³³ healing.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The life-giving stream, Ezek. 47 : 1-12. T.—Beginning of the vision, Ezek. 40 : 1-5. W.—Bitter water sweetened, Ex. 15 : 20-27. Th.—Living waters, Zech. 14 : 4-11. F.—Water of life, John 4 : 5-15. S.—A free gift, Rev. 21 : 1-6. S.—“Whosoever will”, Rev. 22 : 1-17.

THE LESSON EXPLAINED



A CUBIT RULE: One-eighteenth Proper Size

a. Palm or Handbreadth— $\frac{2}{3}$ inch
bc. Cubit—2 spans or 18 inches

Ver.) ; from the outer court (see ch. 46 : 21). Door of the house ; the temple, which faced eastward, with a square court in front having four gates, north, east, south and west. Behold,

I. THE ABUNDANT STREAM.—1. And he (Rev. Ver.) ; the “man” of ch. 40 : 3, perhaps an angel, who had shown Ezekiel in a vision the pattern of the new temple (see the Lesson Setting). Brought me back (Rev.

waters. Water is a common symbol in the Bible of blessings which come from God to man. From under the threshold ; as if issuing from the very presence of God, who dwelt in the temple. South side of the altar ; the altar of burnt offering in the centre of the court in front of the temple door.

2-5. By . . . the gate northward (Rev. Ver.) ; the north gate leading to the outer court. The east gate of the inner court, which was the nearest, was kept shut on the six working days, because the Lord had entered by that gate, chs. 44 : 2 ; 46 : 1. Unto the utter (“outer”) gate . . . looketh eastward ; the eastern gate of the outer court. There ran out waters ; the waters he had seen issuing from beneath the temple threshold. The line ; used for larger measurements. For the smaller a “reed” was employed. (See ch. 40 : 3.) Measured a thousand cubits ; about a third of a mile. Waters . . . to the ankles . . . knees . . . loins . . . to swim in. Measured at a thousand cubit intervals, the waters

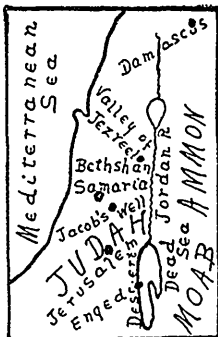
* This Lesson has been selected to be treated as a special missionary Lesson for the Quarter.

were found to be gradually deepening and widening, until they became a majestic river. So, six hundred years later, the risen Saviour sent forth the Holy Spirit on His life-giving mission, Acts 2 : 1-12.

II. THE TRANSFORMED DESERT.—6-8. **Son of man**; a title here, as in ch. 3 : 17 (last Lesson), bringing out the contrast between God's greatness and the prophet's littleness. **Hast thou seen this?** The issuing of the river from the temple and its constant increase in depth and volume, illustrating how eternal life comes from God and flows to the uttermost parts of the earth. **To the brink**; perhaps "along the brink". **River.** The Hebrew word means "wady", that is, a stream with its valley or gorge. **Very many trees, etc.** Compare "the tree of life" in John's vision of heaven (see Rev. 22 : 2). **Toward the east country**; literally, "circle" or "district". **The Arabah** (Rev. Ver.); the great depression extending from the Sea of Galilee to the Gulf of Akaba. **Into the sea**; the Dead Sea. **The waters shall be healed**; made healthful instead of hurtful.

9-12. **Everything . . . which swarmeth** (Rev. Ver.); a description of the smaller animals, especially the smaller water creatures. **Shall live**; even in the Dead Sea, in which there is no life. **Fishers . . . from En-gedi**; the modern 'Ain Jidy, "Kid's Well", halfway up the west shore of the Dead Sea. Desolation and death give place to eager life and varied activity. **Unto En-eglaim**; probably northward toward the mouth of the Jordan. **The great sea**; the Mediterranean. **Miry places . . . marshes** (marshes). These were to be left to provide a supply of salt. **New fruit every month** (Rev. Ver.); a continual and abundant supply. **Because . . . waters . . . out of the sanctuary**; the secret of the fertility, —it came from God. **Fruit . . . for meat**; for food. **Leaf . . . for medicine.** Compare Rev. 22 : 2. So in Jesus we find food and healing for body and soul.

THE GEOGRAPHY LESSON



Two outstanding features in the landscape of Central Palestine are Mounts Ebal and Gerizim. Almost opposite the entrance to the pass between the two hills, the road forks, one branch bending westward to Shechem and thence to Galilee by way of Samaria, the other going more directly north to Galilee. **JACOB'S WELL**, where Jesus, like Ezekiel, compared the blessings of sal-

vation to living water, is at the fork of the two roads.

LESSON QUESTIONS

1 Who had shown to Ezekiel the pattern of the new temple? Whither was the prophet now brought in vision? Which way did the temple face? Describe the court in front of it. Whence did Ezekiel see a stream issuing? Of what was isaiah a common symbol in the Bible? Where does isaiah speak of "the wells of salvation"? (Isa. 12 : 3.) Where does Jesus promise "living water"? (John 7 : 38.)

2-5 Why was Ezekiel not taken out of the inner court by the east gate? To which gate of the outer court was he taken? What did he see there? Describe the increase of the stream.

6-8 What grew on either side of the river? Into what sea did the rivers flow?

9-12 What effect had it on the waters of the sea? Find the story of Elisha's healing the waters. (2 Kgs. 2 : 19-22.)

FOR DISCUSSION

1. No salvation save from God.
2. Christ's kingdom to fill the whole world.

A LESSON FOR LIFE

The well-known legend tells of "the twelve labors of Hercules". Amongst these was the cleansing of the stables of Augens, the king of Elis in Greece, where 3,000 oxen had been kept for many years. The hero accomplished this task in one day by turning the rivers Alpheus and Peneus into the yard. So it is the mighty inflow of the power of the Holy Spirit that cleanses our hearts and lives from evil. As soon as the dykes of our opposition and rebellion are removed, that divine flood will come in.

Prove from Scripture—That Jesus gives the living water.

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 organized effort is made to safeguard the Sabbath? The Lord's Day Alliance, organized at Toronto in 1895 for Ontario, and at Hamilton for Canada in 1902, has secured the Lord's Day Act for Canada, and seeks to secure its observance so as to preserve the Sabbath rest.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 136; 138; 34 (Ps. Sel.); 138 (from PRIMARY QUARTERLY); 438.

FOR WRITTEN ANSWERS

1. What was the source of the stream in Ezekiel's vision?

.....

2. Describe its progress. Its effect.

.....

Lesson III. THE RETURN FROM THE CAPTIVITY October 15, 1911

BETWEEN THE LESSONS—Cyrus, the founder of the Persian empire, conquered Babylon in B.C. 539 or 538. This ruler adopted the policy of permitting the exiles from various countries to return to their own lands. Amongst those who received this permission were the Jewish captives in Babylon.

GOLDEN TEXT—He retaineth not his anger for ever, because he delighteth in mercy.—Micah 7 : 18.

Memorize vs. 3, 4. THE LESSON PASSAGE—Ezra 1 : 1-11. Study Ezra 1 : 1-11 ; 2 : 64-70. Read Ezra, chs. 1, 2.

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

2 Thus saith Cy'rus king of Per'sia, 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 at Jeru'salem, which is in Ju'dah.

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

4 And whosoever 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 that is in Jeru'salem.

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

Revised Version—accomplished ; 2 All the kingdoms of the earth hath the Lord, the God of heaven, given me ; 3 in Jerusalem ; 4 Whosoever there is among ; 5 the ; 6 Omit the ; 7 is left, in ; 8 which is ; 9 heads of fathers' houses of ; 10 even all whose ; 11 stirred ; 12 round about ; 13 bowls ; 14 when they of ; 15 Omit that.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The return from the captivity, Ezra 1 : 1-11. T.—The return from the captivity, Ezra 2 : 64-70. W.—My captive's tears, Ps. 137. Th.—Prayer for deliverance, Dan. 9 : 8-19. F.—Jeremiah's prophecy, Jer. 29 : 8-14. S.—Isaiah's prophecy of Cyrus, Isa. 44 : 21-28. S.—A song of deliverance, Ps. 126.

THE LESSON EXPLAINED



FIGURE OF CYRUS

I. A ROYAL DECREE.—1. In the first year ; the year in which Cyrus captured Babylon (B.C. 538), and became ruler of the Babylonian empire. King of Persia ; so called because Persia was the most important of his dominions, which included nearly the whole of Western Asia. Word of the Lord ; God's promise to bring His people

back to their own land. By . . . Jeremiah. See Jer. 29 : 10. The Lord stirred up the spirit ; moved the mind and will of Cyrus to carry out His purpose. Made a proclamation ; literally, "caused a voice to pass" : the proclamation was made by a herald. Throughout all his kingdom ; in which the Jews had been widely scattered. Also in writ-

ing ; so that it became one of the official state papers.

2-4. The Lord God of heaven ; the God who dwells beyond the visible sky. Cyrus included amongst the many gods whom he worshiped those of the peoples whom he conquered. Given me ; a humble acknowledgment that he owed his conquests to the favor of heaven. All the kingdom ; and therefore Cyrus claimed the right and authority to deal with the Jews who were included under his sway. Hath charged me. It is not improbable that, as Josephus says, Cyrus knew Isa. 44 : 28. Build him an house ; a temple. Jerusalem . . . in Judah ; a minute description, since Jerusalem would be little known by non-Jewish people in the distant parts of the Persian empire. Whosoever . . . among you (Rev. Ver.) ; throughout all Cyrus' wide dominions. Of all his people ; God's people, the Jews. Whosoever is left (Rev. Ver.) ; that is, of the Jewish captives. Sojourneth ; dwells as a stranger. Men of his place ; the Jews' neighbors, of whatever race. Help him ; with money for the journey (silver, and . . . gold), necessities for the new homes (goods), and means of transport (beasts). Beside the freewill offering ; voluntary gifts intended specially for the temple.

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

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

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

10 Thirty basons of gold, silver 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 Sheshbazzar bring up with them of the captivity that were brought up from Bab'ylon unto Jeru'salem.

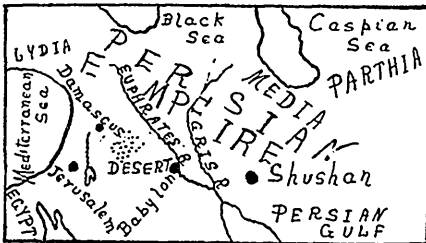
II. A READY RESPONSE.—5, 6. Rose up ; eagerly accepting the royal permission. Heads of fathers' houses (Rev. Ver.) ; the leaders amongst the Jews. Of Judah and Benjamin ; the people of the Southern kingdom. The captives of the Northern kingdom

were not likely included in Cyrus' proclamation; he probably did not know of that earlier captivity. **Whose spirit God had stirred** (Rev. Ver.). See v. 1. God who had moved the king to let His people go, also moved them to be willing to go. **To go up.** Jerusalem was "up" as being built amidst mountains and as the capital of Judah. **All... about them;** their heathen neighbors. **Strengthened their hands;** like one assisting a convalescent to walk.

III. A RIGHTEOUS RESTITUTION.—7-11. Vessels... Nebuchadnezzar... house (temple) of his gods (see 2 Kgs. 25 : 14, 15); little thinking that he was preserving these in a safe stronghold only till the Lord's time to restore His people should come. **Mithredath;** meaning, "Dedicated to Mithras", the Persian sun god. **Sheshbazzar;** Zerubbabel, chs. 3 : 8 ; 5 : 18. **The prince of Judah;** the representative of David's royal line. **Chargers;** vessels for receiving the blood of sacrifices. **Basons;** Rev. Ver., "bowls", vessels with covers or lids, almost like our tankards.

After a tedious journey of eight hundred miles, occupying perhaps four months (compare ch. 7 : 8, 9), the returning exiles reached Judah, and settled in Jerusalem and the towns round about the capital. Ch. 2 : 1-70.

THE GEOGRAPHY LESSON



Situated about 80 miles from the Mediterranean, in the midst of a beautiful oasis on the edge of a changeless desert, DAMASCUS lies on the great lines of travel, north and south, east and west. The exiles returning to Jerusalem from Babylon would likely go up the Euphrates valley and round the desert by way of Damascus, because, while the distance was nearly double that of the direct route, the traveling was easier.

LESSON QUESTIONS

1 Why was Cyrus called king of Persia? What purpose of God is here referred to? What prophet

had declared this purpose? Who and what influenced Cyrus? Where did the king cause a proclamation to be made? Where is the Lord said to turn the king's hearts? (Prov. 21 : 1.)

2-4 What title is here given to God? To whom did Cyrus acknowledge that his conquests were due? What permission did he give to the Jewish captives? What did he command his other subjects to do? Which Psalm says of God, "He putteth down one, and setteth up another"? (Ps. 75 : 7.)

5, 6 What response did (a) the Jews, (b) their neighbors, make to Cyrus' decree?

7-11 What vessels were restored to the Jews by Cyrus?

What was the distance from Babylon to Jerusalem? How long would the journey take?

FOR DISCUSSION

1. Does God's control interfere with man's freedom?
2. How to be freed from this bondage.

A LESSON FOR LIFE

Imagine a game of chess in which the pieces are playing the game themselves, moving each as it pleases. No one could tell what the outcome of such a game would be. Now the happenings of life often seem to us like those moves of the chessmen; we are puzzled to know how they will all turn out. But God's hand, though unseen, is upon them all, and if we are on the right side we are sure to be on the winning side.

Prove from Scripture—That God's mercy is abundant.

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 the aim and method of the Lord's Day Alliance? It aims to obtain the right of Sabbath rest, with the privilege of worship, for all the people of Canada. It works to give the public a true view of the Sabbath law, and to prevent violation of it, if possible, by friendly remonstrance and persuasion without appeal to the courts.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 304; 306; 101 (Ps. Sel.); 583 (from PRIMARY QUARTERLY); 320.

FOR WRITTEN ANSWERS

1. How did Cyrus become ruler of Babylon?
2. What permission did he give to the Jews?
3. What did he restore to them?

Lesson IV. THE FOUNDATION OF THE SECOND TEMPLE LAID October 22, 1911

BETWEEN THE LESSONS—The Lesson follows closely on that for last Sabbath.

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

Memorize v. 11. THE LESSON PASSAGE—Ezra 3 : 8 to 4 : 5. Study Ezra 3 : 1 to 4 : 5. Read Ezra 4 : 24 to 6 : 22.

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'ua 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'ua 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

Revised Version—1 rest ; 2 have the oversight of the heads of father's houses ; 3 the old men that ; 4 a ; 5 the ; 6 drew near to ; 7 Assyria.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The foundation of the second temple laid, Ezra 3 : 1-9. T.—The foundation of the second temple laid, Ezra 3 : 10 to 4 : 5. W.—Opposed by enemies, Ezra 4 : 6, 11-16. Th.—The building stopped, Ezra 4 : 17-24. F.—Building recommenced, Ezra 5 : 1-17. S.—The temple finished, Ezra 6 : 1-15. S.—Promise of joy, Jer. 33 : 7-14.

THE LESSON EXPLAINED

In the seventh month (September-October) of the first year of their return to their own land, all the Jews gathered together at Jerusalem, and an altar was built for the worship of God. Afterwards the people celebrated, with great rejoicing, the Feast of Tabernacles (see Lev. 23 : 34-42 ; Deut. 16 : 13-15). The first steps were also taken towards the rebuilding of the temple. Vs. 1-7.

I. BUILDING COMMENCED.—8-10. In the second year; B.C. 536. The house of God; the site on the summit of Mount Moriah, the Eastern Hill of Jerusalem, where the old temple had been and the new one was to be. Second month; our April-May. Began; made a beginning. Zerubbabel; the ruler of the state, also known by the Babylonian name Sheshbazzar (see ch. 1 : 11, Lesson III.). Jeshua; the high priest, the religious ruler. These two rulers united in laying the foundation of the temple. Remnant; Rev. Ver., "rest". The priests; descendants of Jacob's third son, Levi, who had charge of the temple services. The Levites; other descendants of Levi, Jacob's third son, who took care of the temple building and furniture, Num. 1 : 50. All they, etc.; the whole company of returned Jews. Appointed the Levites; to whom the work of restoring the temple would naturally fall. To set forward; Rev. Ver., "to have the oversight of". V. 9 probably names three groups of the Levites, "Kadmiel and his sons (descendants),

the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy :

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

Ch. 4 : 1 Now when the adversaries of Ju'dah and Ben'jamin heard that the children of the captivity buildeth the temple unto the Lord God of Is'rael,

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

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

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

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

Revised Version—1 rest ; 2 one to another in ; 3 saying, For he ; 4 the ; 5 drew near to ; 6 Assyria.

the sons of Judah", likely denoting a special branch of Kadmiel's family. Priests in their apparel ; their vestments of white linen, 2 Chron. 5 : 12. With trumpets ; the sacred silver trumpets, straight, with a bell mouth, used for calling religious assemblies. (See Num. 10 : 8.) Sons of Asaph ; to whom David had assigned the cymbals when he organized the temple music, 1 Chron. 16 : 5.

II. JOY EXPRESSED.—11. Sing one to another (Rev. Ver.) ; choir answering to choir. Praising; declaring God's greatness and goodness. Giving thanks ; out of the fulness of grateful hearts. He is good, etc. The same words are found at the close of David's psalm when he was bringing the ark to Jerusalem (see 1 Chron. 16 : 34 and compare Psalms 106, 107, 108). Shouted, etc.; expressing their joy with the utmost intensity.

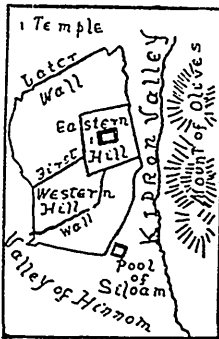
12, 13. Many, etc.; the leaders of the people who would be most noticeable,—priests, Levites, and heads of father's houses (Rev. Ver.), that is, heads of families. Ancient men ; Rev. Ver., "old men". Seen the first house (temple) ; destroyed by Nebuchadnezzar in B.C. 587 : it was now B.C. 536, fifty-one years later. Wept ; as they thought of the desolation of their temple and city and all the sufferings that had followed. Many shouted, etc.; the younger people. There were sad memories, but also joyful hopes. The people could not discern. The weeping was as loud as the shouting, and the

confused sound was heard afar off.

III. OPPOSITION ENCOUNTERED.—Ch. 4 : 1-3. **Adversaries.** These were the Samaritan settlers who had taken the place of those carried away captive from the Northern kingdom, 2 Kgs. 17 : 24. **Judah and Benjamin** ; the two tribes of the Southern kingdom. To these most of the returned exiles, except the priests and Levites, belonged. **Children of the captivity** ; a title given to the Jews. It recalls their past calamities. **Build with you** ; the Lord's temple. **We seek (worship) your god** ; but it was after the manner of the Northern kingdom, with its calves at Bethel and Dan, 1 Kgs. 12 : 28, 29. V. 3 records the Jews' refusal to unite with the Samaritans.

4, 5. **The people of the land** ; the Samaritans. The title soon became one of contempt,—“ the ignorant”, “ the vulgar”. **Weakened the hands** ; kept trying to bribe (see Neh. 6 : 12, 13) or terrify them from their task. **Hired counsellors** ; paid money to the Assyrian officials in Palestine. **Frustrate** ; hinder. **All the days of Cyrus** ; who died B.C. 529. **Until . . . Darius** ; who became king of Persia in B.C. 522. The intervening kings between Cyrus and Darius were Cambyses and Gomates.

THE GEOGRAPHY LESSON



The MOUNT OF OLIVES was called the mountain of Three Lights, because of . (1) the fire from the temple altar on the Mount Moriah across the deep ravine of Kidron lighting it up at night ; (2) the lighting up of its summit by the first beams of the rising sun seen from the temple which it produced for lighting the lamps of the temple.

LESSON QUESTIONS

8-10 Explain “ second year ” and “ second month”, Where was the new temple to be built? Who was Zerubbabel? Who was Jeshua? Who were appointed to have oversight of the building? Indicate the three groups of these Levites in v. 9. What

part did the priests take in the foundation ceremonies? What family of the Levites are mentioned? What did they do? Where does the psalmist say that his soul longs for God's house? (Ps. 84 : 2.).

11 Describe the singing spoken of in this verse. In which Psalms are some of the words found that are here used?

12, 13 Who wept when they saw the temple foundations laid? Why? How did others show their joy? Where is it said that those who “ sow in tears shall reap in joy ”? (Ps. 126 : 5.)

Ch. 4 : 1-3 Who wished to join with the Jews in building the temple? How was their offer received?

4, 5 How did the Jew's enemies try to hinder them?

FOR DISCUSSION

1. Why our religious services should be joyful.
2. Should the church accept the help of worldly people?

A LESSON FOR LIFE

In the Letter of the Translators to the Reader, printed in the earlier editions of the Authorized Version of the Bible, and in some modern editions, the Bible is compared to the Eiresione or harvest wreath carried by a boy to the temple at a Greek harvest festival. The wreath was hung with “ many sweet and goodly things ”,—autumn fruits, pastry, pots of honey, wine and oil. The religion taught in the Bible is one of joy. No one has so good a right to be continually glad as those who have received that religion into their hearts.

Prove from Scripture—That thanksgiving is a duty.

Shorter Gatechism—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—4. What has been done thus far? More than 10,000 seven-day-in-the-week toilers have been set free to rest on the Lord's Day. The distribution and sale of American Sunday newspapers has been greatly reduced, and hundreds of instances of law violation have been stopped.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 357; 391; 35 (Ps. Sel.); 573 (from PRIMARY QUARTERLY); 358.

FOR WRITTEN ANSWERS

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

.....

2. Whose offered help did the Jews reject, and why?.....

.....

3. How were the Jews hindered in their work?.....

.....

Lesson V.

A PSALM OF DELIVERANCE

October 29, 1911

LESSON SETTING—The Lesson Psalm is generally believed to have been composed for public recitation, shortly after the Jews had returned from captivity in Babylon. It gives expression to their gratitude for deliverance, to the discouragements and sufferings which still surrounded them, and to their sure hope that God's loving purposes for them would yet be accomplished.

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

Memorize vs. 10, 11. THE LESSON PASSAGE—Psalm 85. Read Psalms 121, 122, 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. ¹ 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 Shew us thy mercy, O Lord, and grant us thy salvation.

Revised Version—¹ Omī Selah; ² indignation; ³ quicken; ⁴ springeth; ⁵ hath looked down; ⁶ make his footsteps a way to walk in.

Daily Readings—(Courtesy, I.B.R.A.)—M.—A psalm of deliverance, Ps. 85. T.—Mercy and thanksgiving, Jer. 30 : 18-22. W.—God's deliverance, Ps. 124. Th.—Punishment and forgiveness, Ezek. 39 : 22-29. F.—Blessing of forgiveness, Ps. 32. S.—"Turn us!" Ps. 80. S.—God's great love, Eph. 2 : 1-10.

THE LESSON EXPLAINED

I. PRAISE.—1. Lord; "Jehovah", the covenant-keeping God of Israel. Thou hast been favourable; hast shown Thyself kind and gracious. Unto thy land; that is, His people to whom He had given the land of Canaan. Brought back the captivity. Probably the translation should be, "turned the fortune". The

reference is to deliverance from the exile in Babylon, which involved three wonders: (1) the capture of Babylon by the Medes and Persians (Dan. 5 : 30, 31); (2) the permission for the Jews to return to their own land (Ezr. 1 : 1-4); (3) the escape of the Jews from the perils of their homeward journey (see Ezr. 8 : 22). Of Jacob; a name given to the Jews collectively from their great ancestor.

2, 3. Hast forgiven; hast removed as a heavy crushing load. Iniquity; the twist in the inner nature shown in outward wrong-doing. Covered; hid as by a mantle, so that the people were in God's sight as though they had not sinned. All. The pardon is complete. Their sin; their wandering from the ways of God's commands, or their missing the mark He had set before them. Selah; probably a direction to the musicians to strike up either with a louder accompaniment or with an interlude while the singing ceased. Taken away; literally "drawn in", as one draws in his breath. All thy wrath; let loose against Israel for their sin. Turned thyself from; turned away from. The fierceness of thine anger; the glowing heat of Thy



AN ANCIENT PROCESSION OF MUSICIANS

wrath, the hate which the holy God must always feel and express against sin, while He loves the sinner and is eager to forgive him.

II. PRAYER.—4-7. Turn us; restore us. The restoration of God's people was incomplete, both because many were still in exile and because those who had returned were surrounded by difficulties and discouragements.

O God of our salvation; the God who has saved us thus far, and is able and willing to save us completely. Cause thine anger . . . to cease. The sufferings of the returned exiles indicated to the psalmist that God's anger had not been altogether removed, though it had been lessened. Angry . . . for ever? The psalmist's whole heart goes into this pleading question. Draw out; prolong, continue. To all generations; to one generation after another. Revive us again; restore our national life according to the promises of the prophets (see Ezek. 37 : 3, etc.; Hos. 6 : 2; Hab. 2 : 4). Shew us thy mercy; thy lovingkindness, the fountain of all blessing. Grant us thy salvation; with all that it includes.—pardon, peace, prosperity.

III. PROMISE.—8, 9. I will hear; wait patiently and listen attentively for the answer to prayer which is sure to come. God the Lord; the mighty God, whose word will come to pass. Will speak peace; first, peace with Himself, and then peace from outward foes. His people; those whom He has chosen. His saints; those whom He loves, and who, therefore, become loving and pure. Not turn . . . to

folly; the folly of self-confidence, leading to unbelief and disobedience, Israel's old sin and the cause of their misfortunes. **Salvation is nigh**; because of God's word of peace. **Glorify in our land**; the manifest presence of God.

10-13. These verses find their complete fulfillment only in the person and work of Christ. **Mercy and truth**; God's love which moved Him to enter into covenant with Israel, and the faithfulness which binds Him to keep His covenant. **Are met together**; unite for the salvation of His people. **Righteousness and peace**; in God's people. **Have kissed**; as if in joyful welcome. Righteousness and peace go together; there can be no peace without righteousness. **Truth**; faithfulness. **Shall spring out of the earth**; shall be produced among men, who thus reflect the character of God (see v. 10). **Righteousness . . . from heaven**; God's righteousness shown in the salvation of men. Vs. 12, 13 picture outward prosperity going hand in hand with obedience to God.

2, 3 Explain each of the words used in v. 2 for Israel's sin and God's pardon respectively. What is meant by "Selah"? Show that God hates sin. (Zech. 8 : 17.)

4-7 In what two respects was the restoration of the Jews incomplete? Why did the psalmist think that God's anger against His people had not altogether ceased? What did he mean by the prayer for revival? What is included in "salvation"?

8,9 For what did the psalmist say he would wait and listen? What makes it certain that God's word will come to pass? Why are God's people called "saints"? Against what are they warned? What is meant by "glory"? In what Person were God's promises to dwell among men completely fulfilled? (John 1 : 14.)

10-13 Explain "mercy" and "truth". Amongst whom are "righteousness and peace" to be found? What is pictured in vs. 12, 13?

FOR DISCUSSION

1. How hymns help us in worship.
2. Water as an emblem of the Holy Spirit.

A LESSON FOR LIFE

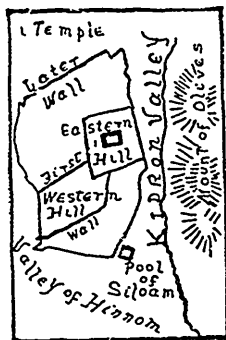
Clothes freshly washed and hung out on the line may seem perfectly white. But let the snowflakes fall upon them, and, by comparison, the clothes look almost yellow. As a washerwoman once said, "What can stand against God Almighty's white?" Yet our words and deeds must be brought up against God's standard and judged by it. Then it will be seen how full of sin and imperfection everything about us is. But God is able, and as willing as He is able, to make us right. All He asks is that we shall give ourselves to Him, that He may do His blessed work in us.

Prove from Scripture—*That salvation is near us.*
Shorter Catechism—Review Questions 101-104.

The Question on Missions—5 What remains to be done? * Much misunderstanding of the Lord's Day Act must be removed, the people led to see the benefits of its operation, and those who come from other lands guided to its fair and reasonable observance. The purpose of some to repeal the Act and so break down the Christian Sabbath, must be defeated.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 133; 138; 38 (Ps. Sel.); 17 (from PRIMARY QUARTERLY); 152.

THE GEOGRAPHY LESSON



Zion is the name commonly given to the Western Hill of Jerusalem. It was once the most splendid and fashionable quarter of the city. Here is the traditional Cenaculum or Upper Room in which the Last Supper was held, and the traditional house of Caiaphas. These, however, now stand almost in the open, and are surrounded by fields and gardens and cemeteries. The block of buildings containing the Cenaculum is in the hands of the Mohammedans.

LESSON QUESTIONS

For what purpose was the Lesson Psalm composed?

1 What does the title "Lord" indicate as to God's character? Explain "favorable". What wonders were involved in the Jewish return from captivity? What does "Jacob" here signify? What sentence had God removed from His people? (Jer. 14 : 10, 12.)

FOR WRITTEN ANSWERS

1. For what does the Lesson Psalm offer praise?

.....

2. For what does it pray?

.....

3. What does it promise?

.....

Lesson VI. ESTHER PLEADING FOR HER PEOPLE November 5, 1911

LESSON SETTING—The Book of Esther relates how Esther became the queen of Ahasuerus or Xerxes, and, advised and urged by Mordecai, her older cousin and guardian, secured the deliverance of the Jews in the Persian dominions from a massacre planned by Haman, the king's grand vizier, who was then degraded from his high office to be replaced by Mordecai. The Feast of Purim, observed in February-March, one month before the Passover (our Easter time), was established in memory of this deliverance.

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

Memorize vs. 13, 14. **THE LESSON PASSAGE**—Esther 4 : 10 to 5 : 3. Study Esther 4 : 1 to 5 : 3. Read the Book of Esther.

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

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law* ⁴ of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live ; but I have not been called to come in unto the king these thirty days.

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

13 Then Mordecai ⁵ commanded to answer Es'ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

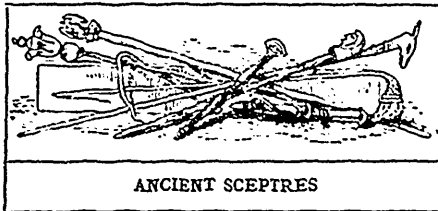
14 For if thou altogether holdest thy peace at this time, *then shall* ⁶ there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall ⁷ be destroyed ; and who knoweth whether thou art ⁸ come to the kingdom for *such* a time as this ?

15 Then Es'ther bade them return ⁹ Mordecai this answer,

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

Daily Readings—(Courtesy, I. B. R. A.)—M.—Haman's pride, Esth. 3 : 1-7. T.—The wicked device, Esth. 3 : 8-15. W.—Esther pleading for her people, Esth. 4 : 1-9. Th.—Esther pleading for her people, Esth. 4 : 10 to 5 : 3. F.—Haman humbled, Esth. 6 : 1-11. S.—The plotter punished, Esth. 7 : 1-10. S.—The request granted, Esth. 8 : 1-8.

THE LESSON EXPLAINED



ANCIENT SCEPTRES

Mordecai, having learned of the king's decree just issued, through Haman's influence, for the massacre of the Jews, clothed himself in sackcloth, with ashes on his head, as a sign of grief, and sat before the gate of the royal palace. Through Hatach, one of Esther's attendants, sent to learn the cause of his mourning, he sent a message urging her to supplicate the king for the lives of her people. Vs. 1-9.

I. OPPORTUNITY.—10, 11. Again Esther spake ; in reply to Mordecai's message. Unto Hatach ; the go-between who had taken her former message to her cousin. Gave him commandment ; bade him say. All the king's servants ; the officers and attendants in the royal palace. King's provinces. Ahasuerus' dominions comprised 127 provinces, ch. 1 : 1. Inner court ; in which was situated the entrance into the pillared throne room. Not called ; unbidden of the monarch. One law

16 Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day : I also and my maidens will fast ¹⁰ likewise ; and so will I go in unto the king, which is not according to the law : and if I perish, I perish.

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

Ch. 5 : 1 Now it came to pass on the third day, that Es'ther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house : and the king sat upon his royal throne in the royal house, over against the ¹¹ gate of the house.

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

3 Then said the king unto her, What wilt thou, queen Es'ther ? and what is thy request ? it shall be ¹² even given thee to the half of the kingdom.

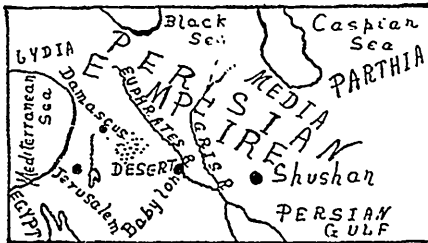
.. death ; so that Mordecai was asking Esther to risk her life. Golden sceptre ; resembling a long tapering rod, with a headlike ornament at one end and a loop at the other. May live ; through the uncertain whim of the capricious tyrant. I..not been called..thirty days. This long neglect made it seem very doubtful that the king would receive her with favor.

12-14. They (or perhaps "he", Hatach) told to Mordecai ; what Esther had said. Mordecai commanded to answer. Esther had been as his own daughter (ch. 2 : 7), accustomed to obey him. Think not with thyself ; literally, "imagine not in thy soul". Thou shalt escape. Esther would share the fate of her people. She might as well, therefore, perish in seeking to save them. If thou .. holdest thy peace ; refusing to use her opportunity. Enlargement ; literally, "breadth", "spaciousness",—so the Jews and Persians alike pictured a condition of peace and safety. From another place. God would save His people in some other way. Thou and thy father's house (thy family and kindred) .. destroyed ; as a punishment for refusing the call of duty. Who knoweth whether, etc.? The great reason why Esther should undertake the deliverance of her people,—God had brought her to the kingdom (given her the position of queen and the love of Ahasuerus) for this very purpose.

II. PREPARATION.—15-17. Esther . . this answer ; with beautiful simplicity obeying her guardian, though now a queen, as when she was a lowly Jewish maiden. Gather . . all the Jews . . in Shushan. These were not a few, since they could afterwards slay 300 men (see ch. 9 : 15). Fast . . three days ; seeking by earnest prayer God's protection and favor for her in her perilous undertaking. I . . and my maidens . . likewise. Esther felt that her success depended wholly on God. If I perish, I perish. Conscience and her intense love for her people urged her on even more powerfully than the bidding of Mordecai.

III. SUCCESS.—Ch. 5 : 1-3. On the third day ; from the commencement of the fast. Put on her royal apparel ; with the good sense of a practical woman, making the most of her beauty to win the king's favor. Stood in the inner court. See on ch. 4 : 11. Over against the king's house ; his private apartments, including the throne room. King sat upon his royal throne ; at the end of the throne room opposite to the entrance from the "inner court". The gate of the house ; the fortified gate in full view from the throne. Esther . . obtained favour. The king was won by the beauty that shone with a new radiance because of the noble, unselfish purpose in the soul behind it. Touched . . the sceptre ; "kissed" it, the Vulgate (Latin Version) says. What wilt thou, queen Esther ? The royal power was now in the hands of this brave and beautiful woman. To the half of the kingdom.

THE GEOGRAPHY LESSON



SHUSHAN, now Sus or Shush in southwest Persia, was one of the capitals of the ancient Persian kings. It was a city of great splendor. The ruins occupy a circumference of 7 miles, and consist of four distinct platforms, on one of which must have stood the citadel. There was a great palace built on a mound 1,000 feet square.

LESSON QUESTIONS

What did Mordecai do when he heard of the decree

for the massacre of the Jews ? Who sent to inquire the cause of his mourning ? What did Mordecai urge Esther to do ?

10, 11 How did Esther reply ? By whom was her reply sent ? Describe the royal sceptre. How long was it since Esther had been called into the king's presence ? What did this make doubtful ?

12-14 What did Mordecai tell Esther not to imagine ? Whence would help come to the Jews, if not from Esther ? What, in that case, would happen to her and her kindred ? What did Mordecai give as the main reason why Esther should undertake the deliverance of her people ? What reason did Joseph give for his being sold into Egypt ? (Gen. 50 : 20.)

15-17 What was Esther's final answer to Mordecai ? For what was Paul willing to sacrifice his life ? (Acts 20 : 24.)

FOR DISCUSSION

1. Things that are worth more than life.
2. The certain failure of wicked plans.

A LESSON FOR LIFE

One of Browning's poems relates the legend of Alkestis, the wife of Admetos, an ancient king of Thessaly, who, to save her husband's life, consented to die herself. But the hero Hercules, coming to the house of grief just when its mistress had been snatched away from it, brought her back from the grave. So, even if our doing the will of God should involve the risking of life itself, He will either save us from the danger or, through the gates of death, bring us into a nobler and happier life.

Prove from Scripture—That each Christian has his own work.

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

The Question on Missions—(CANADIAN PROBLEMS : November, Canada and the Bible Society.)—6. Who received from the Bible Society the first translation of the scriptures into their own language ? The Mohawk Indians, who lived in various parts of what are now the Provinces of Ontario and Quebec. The first grant of funds by the Society was for an edition of 2,000 copies of the Gospel of John translated by Captain Norton, a chief of the Six Nation Indians in Upper Canada.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 262 ; 260 ; 2 (Ps. Sel.) ; 255 (from PRIMARY QUARTERLY) ; 250 .

FOR WRITTEN ANSWERS

1. Why did Esther hesitate to do Mordecai's bidding ?

.....

2. What did she at last resolve to do, and with what result ?

.....

Lesson VII.

BELSHAZZAR'S FEAST AND FATE— November 12, 1911
WORLD'S TEMPERANCE SUNDAY

LESSON SETTING—To-day's Lesson returns to Babylon immediately before its capture by the Medes and Persians, two powerful nations, to the northeast and east of Babylon respectively, united under the great King Cyrus.

GOLDEN TEXT—God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecclesiastes 12 : 14.

Memorize vs. 25-28. **THE LESSON PASSAGE**—Daniel 5 : 17-30. Study Daniel, ch. 5. Read Daniel, chs. 2-5.

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

18 O thou king, the ² most high God gave Nebuchadnezzar thy father ³ a kingdom, and ⁴ majesty, and glory, and ⁵ honour :

19 And ⁶ for the majesty that he gave him, all ⁷ people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he ⁸ set up ; and whom he would he put down.

20 But when his heart was lifted up, and his ⁹ mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

21 And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : ¹⁰ they fed him with grass like oxen, and his body was wet with the dew of heaven ; ¹¹ till he knew that the ² most high God ¹² ruled in the kingdom of men, and that he ¹³ appointeth over it whomsoever he will.

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

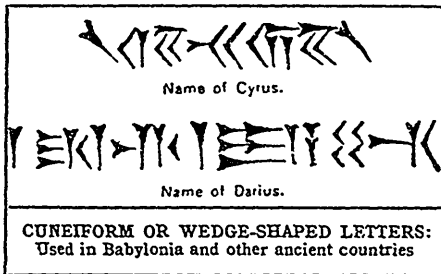
Revised Version— nevertheless I ; ² Most High God ; ³ the ; ⁴ greatness ; ⁵ majesty ; ⁶ because of the greatness that ; ⁷ the peoples ; ⁸ raised up ; ⁹ spirit was hardened that he dealt proudly, he ; ¹⁰ he was fed with ; ¹¹ until he ; ¹² ruleth ; ¹³ setteth up over ; ¹⁴ before him ; ¹⁵ inscribed ; ¹⁶ brought it to an end ; ¹⁷ purple ; ¹⁸ Omit a ; ¹⁹ Belshazzar the Chaldean king was slain.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Belshazzar's feast and fate, Dan. 5 : 1-12. T.—Belshazzar's feast and fate, Dan. 5 : 13-21. W.—Belshazzar's feast and fate, Dan. 5 : 22-31. Th.—The way to poverty. Prov. 23 : 15-23. F.—Source of woe, Prov. 23 : 29-35. S.—Take heed ! Luke 21 : 29-36. S.—Sowing and reaping, Gal. 6 : 1-8.

THE LESSON EXPLAINED

Belshazzar made a splendid banquet to encourage his generals and princes against the Medo-Persian invaders, who had already taken part of the city of Babylon, while Belshazzar and his army had taken their last stand in the citadel. In the midst of the carousal the king saw the fingers of a man's hand writing strange words on the wall. When the "king's wise men" had failed to interpret the writing, on the queen's advice, Daniel, now at least eighty years of age, was sent for to make known its meaning. Vs. 1-16.

I. BELSHAZZAR'S WARNING.—17, 18. Daniel answered ; to Belshazzar's offer of riches and honors (v. 16) if he should interpret the writing on the wall. Let thy gifts be to thyself. Daniel needed no gifts to persuade him to tell the truth, and no fear of the king could prevent his doing so. O thou king. In the tablets recording the history of Babylon, Belshazzar is not called king, but "crown prince". He was apparently acting king, and real ruler in the absence from the capital of Nabonidus



his father. The most high God ; the ruler of earth's sovereigns and subjects alike, upon whom both depend for every gift. Gave Nebuchadnezzar thy father. "Father" here signifies predecessor as king. Nabonidus, a usurper, was quite unconnected with Nebuchadnezzar's family.

19-21. Whom he would, etc. He acted as if he possessed the authority of God, and was responsible to no superior. His heart was lifted up ; in pride because of his vast dominions and immense power. Deposed ; by the hand of God, mightier than that of any earthly monarch. Made like the beasts. See v. 21 and compare ch. 4.

II. BELSHAZZAR'S WICKEDNESS.—22-24. Hast not humbled thine heart ; but, heedless of Nebuchadnezzar's punishment, hast gone stubbornly on in thy wicked way. Against the Lord of heaven ; the Ruler high over all, from whose goodness and power all blessing comes. The vessels of his house ; brought from the temple at Jerusalem, 2

Chron. 36 : 7. Belshazzar, in his drunken daring, had insulted God by using those sacred vessels that his generals and princes might be heartened by the sight of these trophies of the conquests won by their ancestors.

III. BELSHAZZAR'S OVERTHROW.—25-28. This is the writing. The words written, or rather stamped or printed on the wall, were the names of three weights. **The interpretation.** The fearless spokesman for God declares the meaning of the fateful message. **Mene.** Besides being the name of a weight ("mina", nearly a pound) this word signifies **numbered.** **Tekel**; or "shekel", one-sixtieth of a mina : closely resembles the word for **weighed.** **Peres** (a half mina); the singular of "Pharsin", the "U" signifying "and". The word also means "divided". **Medes and Persians.** See Lesson Setting.

29, 30. Clothed Daniel with purple (Rev. Ver.); the royal color. **A chain of gold**; an emblem of office as well as of honor (compare Joseph, Gen. 41 : 42). **Third ruler in the kingdom**; likely next to Belshazzar himself under Nabonidus. Thus the promise of v. 16 was fulfilled. **In that night was Belshazzar . . . slain**; by the soldiers of the invading army.

HOSPITAL OR WALL

An old fable tells of a long road between two cities which ran for part of the way through a mountainous country. At a sharp turn in the road there was a dangerous precipice, over which many travelers fell and were badly hurt on the rocks below. So many accidents happened that a hospital was built near by to provide care for the injured. This went on for a long time until some one thought of building a wall at the top of the precipice. This was done, and the hospital soon fell into ruin through lack of use. Immense sums of money are spent in Canada every year on jails and asylums in which the victims of drink may be taken care of. It is more than time that the drink traffic were abolished, and the evils that flow from it thus banished forever.

LESSON QUESTIONS

17, 18 What had Belshazzar asked of Daniel? What had he offered by way of reward? What was Daniel's reply? To whom did Joseph ascribe his power to interpret Pharaoh's dream? (Gen. 41 : 16.) Give Peter's reply to one who wished to purchase the power of the Holy Spirit with money. (Acts 8 : 20.)

19-21 What effect had prosperity on Nebuchadnezzar? How was he punished for his pride? Show that God has all power in heaven and on earth. (Dan. 4 : 35.)

22-24 What effect should Nebuchadnezzar's punishment have had on Belshazzar? How had he insulted God?

25-28 What words were written on the wall at Belshazzar's feast? Give the literal meaning of each word, and Daniel's interpretation. Who were now to have possession of Babylon?

29, 30 How was Daniel treated? Explain "third ruler in the kingdom". What happened to Belshazzar?

FOR DISCUSSION

1. The right attitude toward the drink evil.
2. The progress of temperance in Canada.

A LESSON FOR LIFE

Once, when the Duke of Wellington was marching his forces through Spain, he halted his whole army. He had learned that an immense store of Spanish wine lay directly in the line of march. The general would not permit his soldiers to advance until every barrel of the wine had been blown to pieces. The army had been victorious in battle after battle during a long campaign, but their leader was afraid that they would be overcome by strong drink. Alcohol is one of the most dangerous foes we have to face, and there is need of our being continually on guard.

Prove from Scripture—That drink causes downfall.

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

The Question on Missions—7. What is the special work of the Bible Society? To give to all nations the Word of God. The Society circulates the Bible by itself, and in the native language of each people. In this way the Bible is like a letter from home to one far away.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 111 ; 251 ; 71 (Ps. Sel.) ; 121 (from PRIMARY QUARTERLY), 530.

FOR WRITTEN ANSWERS

1. What strange thing happened at Belshazzar's feast?

2. Why was Daniel sent for to interpret the writing?

3. What interpretation did he give?

Lesson VIII. EZRA'S JOURNEY TO JERUSALEM November 19, 1911

BETWEEN THE LESSONS—The foundations of the second temple were laid in B.C. 536, by Zerubbabel and Jeshua, ch. 3 : 8-10, (Lesson IV., October 22), but the building was not completed, until B.C. 516. Fifty eight years later, in B.C. 458, the sixth year of Artaxerxes, the successor of Xerxes or Ahasuerus (see Esth. 4 : 10 to 5 : 3 ; Lesson VI., Nov. 5) as king of Persia, Ezra, under the king's authority, led an expedition of Jewish exiles from Babylon to Jerusalem.

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

Memorize vs. 21, 23. **THE LESSON PASSAGE**—Ezra 8 : 21-32. Study Ezra 8 : 15-36. Read Ezra, chs. 7-10.

21 Then I proclaimed a fast the . . . 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 hand 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 of ; ⁵ that seek him, for good ; ⁶ chiefs ; ⁷ even ; ⁸ for the ; ⁹ princes ; ¹⁰ into ; ¹¹ Omit and ; ¹² and twenty bowls of ; ¹³ daries ; ¹⁴ bright brass ; ¹⁵ and the ; ¹⁶ Omit also ; ¹⁷ the ; ¹⁸ the princes of the fathers' houses of ; ¹⁹ Omit took ; ²⁰ received the ; ²¹ the her in wait.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The king's decree, Ezra 7 : 6-20. T.—The king's gift, Ezra 7 : 21-23. W.—Ezra's journey to Jerusalem, Ezra 8 : 1, 15-23. Th.—Ezra's journey to Jerusalem, Ezra 8 : 24-36. F.—Trust in God, Ps. 33 : 12-22. S.—Promise of restoration, Jer. 31 : 1-9. S.—Returning to God, Zech. 8 : 1-8.

THE LESSON EXPLAINED

Ezra collected his company of some 1,500 men, and a caravan, including women and children, of likely 7,000 or 8,000 persons, on the banks of a canal near Babylon, where they encamped for three days, completing arrangements for their journey. Vs. 15-20.

I. THE PRAYERS.—21. I ; Ezra, the leader of the expedition. **Proclaimed a fast** ; ordered his followers to abstain from food : (1) as a sign of repentance from all sin ; (2) that they might give themselves more earnestly to prayer ; (3) as a testimony that their life depended not on outward means, but on the living God. **Afflict ourselves**, Rev. Ver., "humble ourselves". **To seek** ; in earnest, believing prayer. **A straight way** (Rev. Ver.) ; a direct road, that they might not be turned aside by robbers or other foes, and a level road, without hindering obstacles. **Little ones** ; children (see on vs. 15-20). **Goods** ; household movables.

22, 23. **Ashamed to ask of the king** (Rev. Ver.) ; Artaxerxes, whose decree authorizing Ezra's expedition included everything he might need (see ch. 7:26). **A band** ; such as Nehemiah had, Neh. 2 : 9. It was not wrong in itself to use such a precaution, but Ezra felt that for him to ask a guard of soldiers would seem to the king a contradiction of his words about God's being with His people and against their foes. **The hand of our God . . . for good** ; the merciful favor of God : from His hand come bounty and blessing. **Power and . . . wrath** ; the might

27 ¹² Also twenty basons of gold, of a thousand ¹³ drams ; and two vessels of fine ¹⁴ copper, precious as gold.

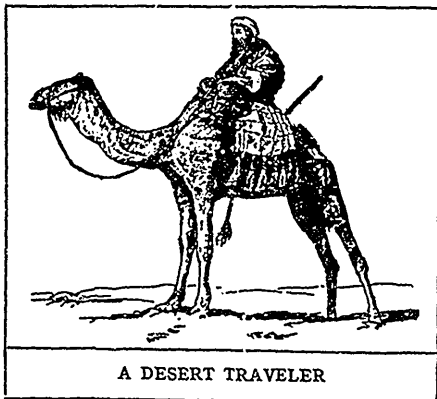
28 And I said unto them, **Ye are holy unto the Lord** ; ¹⁵ the vessels are holy ¹⁶ also ; and the silver and the gold are a freewill offering unto the **Lord** ¹⁷ God of your fathers.

29 **Watch ye, and keep them, until ye weigh them** before the ¹⁸ chief of the priests and the Le'vites, and ¹⁹ chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the **Lord**.

30 So ¹⁹ took the priests and the Le'vites ²⁰ the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Aha'va on the twelfth day of the first month, to go unto Jerusalem ; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and ²¹ of such as lay in wait by the way.

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



A DESERT TRAVELER

of His anger. **Forsake him** ; as Ezra and his followers would have seemed to forsake Him, had they trusted in an escort of soldiers instead of in God. **Was intreated**. Ezra was assured that his own prayers and the people's would be answered.

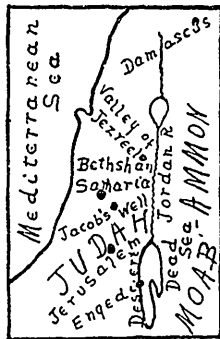
II. THE PLANS.—24-27. **Separated** ; set apart for a special duty. **Twelve . . . chief . . . priests, besides** (Rev. Ver., Margin) Sherebiah, Hashabiah, and ten . . . brethren (these seem to have been

Levites). Thus there were twenty-four men set apart, twelve priests and twelve Levites. Two of the Levites are named, perhaps because they were the best known of them all. **Weighed unto them.** Money values were, in Ezra's time, commonly reckoned by weight, though the Persians also used coins. **Silver, and . . . gold.** See ch. 7 : 15-18. **Vessels.** See ch. 7 : 19, 27. **Talents of silver**; each worth nearly \$1,000. **Gold an hundred talents**; each worth nearly \$34,000. **Twenty bowls** (Rev. Ver.) of gold, of a thousand darics (Rev. Ver.). The daric was a Persian coin worth about \$5.00. The total values were nearly \$5,000,000 of our money. **Fine copper**; Rev. Ver., "fine bright brass".

28-30. **Ye are holy**; set apart for God's service. **Vessels . . . holy also**; as belonging to God. **Free-will offering**; of the Persian king and others. **Watch ye**; with wakeful vigilance. **Weigh them**; as Ezra had weighed them. Thus the guardians would free themselves from suspicion, if their weight tallied with Ezra's.

III. THE JOURNEY.—31, 32. **Departed . . . twelfth day . . . first month**; our March-April. **The hand of our God**; the hand that guards and guides and gives. **Enemy . . . such as lay in wait**; ambushed foes,—a hint of the dangers of the journey. **Came to Jerusalem**; on the first day of the fifth month (ch. 7 : 9), about the middle of our July, a journey of 800 or 900 miles, reckoning a detour to avoid the desert, and occupying four months. **Three days**; for rest and for making plans.

THE GEOGRAPHY LESSON



MOAB was the high tableland east of the Dead Sea and the southernmost section of the Jordan. "In spring the rounded, shapless hills are covered with grass and wild flowers, and parts of the plateau are now sown with corn; but the number of trees in Moab might be counted on the fingers of one hand." It was from the Moab side of Jordan that Ezra first caught sight of the Judean heights on which Jerusalem was built.

LESSON QUESTIONS

21 Where did Ezra collect his followers? What proclamation did he issue? What did the fast signify? For what did they pray? Where is it prom-

ised that the Lord will direct our paths? (Prov. 3 : 6.)

22, 23 Why was Ezra ashamed to ask for a guard of soldiers? "It is better to trust in the Lord than to put confidence in man." Where are these words? (Ps. 118 : 8.)

24-27 In whose care did Ezra place the treasure being taken to Jerusalem? What was the value of this treasure?

28-30 Where is it said that those who bear the vessels of the Lord must be clean? (Isa. 52 : 11.) What were the guardians of the treasure to do on reaching Jerusalem? From what would this free them?

31, 32 When did Ezra and his company leave Babylon? When did they reach Jerusalem? How long was the journey?

FOR DISCUSSION

1. Was Ezra right in refusing a guard?
2. Rules for those in charge of public money.

A LESSON FOR LIFE

"The man sprang to his feet,
 Stood erect, caught at God's skirts, and
 prayed!
 —So I was afraid."

In these lines Browning describes, in his *Instans Tyrannus*, a poor man pursued by a revengeful tyrant. Just when the vengeance of the persecutor seems complete, the victim grasps God's power and is safe. No real harm can come to those whom God protects. Even their misfortunes become their good fortune.

Prove from Scripture—That Jesus is our Leader.
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—8. Who are first amongst the helpers of the Bible Society? The missionaries, both at home and abroad. Many of the translations have been made by missionaries. They know how necessary it is for their people to have the scriptures printed in their own tongue, if they are really to understand the gospel message.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 426; 424; 79 (Ps. Sel.); 16 (from PRIMARY QUARTERLY); 427.

FOR WRITTEN ANSWERS

1. What preparation did Ezra make for departure from Babylon?

2. Why would he not ask for a guard of soldiers?

Lesson IX.

NEHEMIAH'S PRAYER

November 26, 1911

BETWEEN THE LESSONS—There is an interval of thirteen years (B.C. 458 to B.C. 445) between Ezra's journey to Jerusalem (see Lesson VIII., Ezr. 8 : 21-32) and the events of to-day's Lesson.

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

Memorize v. 9. **THE LESSON PASSAGE**—Nehemiah, ch. 1.

1 The words of Nehem'ah 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, ⁴ That Hanani, one of my brethren, came, he and certain men ⁵ 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 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

Revised Version—¹ Hachaliah ; ² Now it ; ³ Chislew ; ⁴ out of ; ⁵ I fasted ; ⁶ the ; ⁷ with them ; ⁸ keep ; ⁹ hearken unto the ; ¹⁰ at this time ; ¹¹ while I confess ; ¹² yea, I ; ¹³ judgments ; ¹⁴ trespass ; ¹⁵ peoples ; ¹⁶ return ; ¹⁷ your outcasts were in the ; ¹⁸ cause my name to dwell there ; ¹⁹ delight ; ²⁰ (Now I was cupbearer to the king).

Daily Readings—(Courtesy, I.B.R.A.)—M.—Nehemiah's prayer, Neh. 1. T.—The prayer answered, Neh. 2 : 1-11. W.—Resolve to build, Neh. 2 : 12-20. Th.—Confession and forgiveness, Lev. 26 : 40-46. F.—Remembrance of mercy, Ps. 106 : 1-7, 40-48. S.—Solomon's prayers, 1 Kgs. 8 : 44-53. S.—Prayer for restoration, Ps. 79.

THE LESSON EXPLAINED



ASSYRIAN KING AND
CUPBEARER

I. EAGER INQUIRY.—1, 2. The words of Nehemiah, which originally formed one book with those of Ezra. **Chisleu** ; our November-December. **Twentieth year** ; of Artaxerxes, the same king of Persia in whose reign Ezra journeyed to Jerusalem. **Shu-shan**. The palace.

The Hebrew word denotes a fortified place, and likely refers to the fortress of Susa or Shushan as distinguished from the city. **Hanani**, etc.; an actual brother (see ch. 7 : 2). **Certain men out of Judah** ; who had just arrived from that country. **I asked them** ; with eager interest. **Concerning the Jews**. Nehemiah's first concern was about the people. **That had escaped** ; the descendants of those who had not been carried into captivity, or of those who had returned under Zerubbabel 91 years previously (Ezr., ch. 1) and others who had escaped from Babylonia. **Concerning Jerusalem**. Nehemiah's second inquiry is about the city.

have sinned 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 ¹⁹ 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 ²⁰ 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.

II. SAD TIDINGS.—3. The remnant ; literally, "what is left over". **Of the captivity** ; the condition of bondage in which the Jews had been held in Babylon. **In the province** ; Judah with its capital Jerusalem, now a province of the Persian empire. **In great affliction and reproach** ; heavily taxed, oppressed by Persian officials and forced to serve in Persian armies. **The wall . . . broken down**. These had been broken down by Nebuchadnezzar (2 Kgs. 25 : 10), the rebuilding under Ezra had been stopped (Ezr. 4 : 12-24), and they were, therefore, still in ruins. **Gates . . . burned with fire** ; the fortified gateways. The enemies of the Jews had demolished the walls so far as they had been rebuilt, and had destroyed the gates.

III. EARNEST PRAYER.—4, 5. **I . . . wept, and mourned** ; grieving over the sad condition of his people. **Fasted, and prayed** ; offered continual prayer, with such earnestness that he often abstained from food. **Before** ; "in the presence of", as of a mighty king. **I beseech thee** ; earnestly pray thee. **God of heaven** ; a title frequently found in Persian inscriptions, indicating that the Almighty dwells in the "heaven of heavens", beyond the visible sky, and rules over the whole universe. **Great and terrible** ; the mighty God, whose strength brings confidence to His friends and terror to His and their foes. **Keepeth covenant and mercy** ; keeps His promises by showing mercy. **For them that love him**. True service of God must be from the heart. **Keep his commandments** (Rev. Ver.) ;

BETWEEN THE LESSONS—Nehemiah, as the outcome of his application to King Artaxerxes, set out for Jerusalem. On his arrival, after three days' rest, he made a survey by night of the walls, and then, calling the Jews together, arranged his plans for the rebuilding of the ruined walls.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16 : 13.

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Nehemiah 4 : 6-18. Study Nehemiah, ch. 4. Read Nehemiah, chs. 2-5.

6 So ¹ built we the wall ; and all the wall was joined together unto ² the half thereof : for the people had a mind to work.

7 But it came to pass, that when Sanballat, and Tobiah, and the Ara'bians, and the Am'monites, and the Ash'dodites, heard that the ³ walls of Jeru'salem ⁴ were made up, and that the breaches began to be stopp'd, then they were very wroth.

8 And ⁵ conspired all of them together to come and ⁶ to fight against Jeru'salem, and to ⁷ hinder it.

9 ⁸ Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Ju'dah 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 ⁹ in the midst ¹⁰ 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, ¹¹ From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the ¹² lower places behind the wall, and on the higher places, I even set the people

Revised Version—¹ we built ; ² half the height thereof ; ³ repairing of the walls ; ⁴ went forward ; ⁵ they conspired ; ⁶ Omit to ; ⁷ cause confusion therein ; ⁸ But we ; ⁹ into the ; ¹⁰ of them ; ¹¹ from all places, Ye must return unto us ; ¹² lowest parts of the space behind the wall, in the open places ; ¹³ Omit the ; ¹⁴ Omit the other ; ¹⁵ Omit both ; ¹⁶ coats of mail ; ¹⁷ that builded the wall ; ¹⁸ laded themselves every one ; ¹⁹ Omit hand ; ²⁰ his weapon ; ²¹ and the.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Rebuilding of Jerusalem, Neh. 4 : 1-14. T.—Rebuilding the walls of Jerusalem, Neh. 4 : 15-23. W.—Fear of man, Isa. 51 : 7-15. Th.—Evil designs prevented, Ps. 64. F.—Prayer for help, Ps. 35 : 18-28. S.—Strength from God, Josh. 23 : 1-11. S.—Able to stand, Eph. 6 : 10-18.

THE LESSON EXPLAINED

Vs. 1-5 tell of the ridicule heaped upon the Jews by their enemies, and of Nehemiah's prayer to God.

I. OPPOSITION THREATENED.—6. So built we the wall ; with resolute confidence in God and brave defiance of the sneers and gibes of the enemies. All the wall . . . joined together unto the half. The wall had been raised to half its height all the way round the city. The people had a mind (literally, "heart") to work. Because the people were dead in earnest, the work was quickly done.

7. Sanballat ; meaning " Sin (the Assyrian moon god) give life " , the governor of the Persian province of Samaria. Tobiah ; called " the servant " (ch. 3 : 19), probably because he held some position under the Persian government. Arabians ; wandering tribes of the desert south of Judah. Geshem (ch. 2 : 19) was their leader. Ammonites ; the countrymen of Tobiah, dwelling east of the Jordan. Ashdodites ; people of Ashdod in the Philistine country three miles from the sea. Heard ; doubtless from the reports of spies. Repairing . . . went forward (Rev. Ver.) ; literally, " healing went up upon the walls " , the breaches being likened to an open wound or cut requiring to be stopped by a bandage. Very wroth. The Samaritans were the ancient foes of the Jews referred to in Ezr. 4 : 1-6.

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 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 ¹³ the half of my servants wrought in the work, and ¹⁴ the other half of them held ¹⁵ both the spears, the shields, and the bows, and the ¹⁶ habergeons ; and the rulers were behind all the house of Ju'dah.

17 They ¹⁷ which builded on the wall, and they that bare burdens ¹⁸, with those that laded, every one with one of his hands wrought in the work, and with the other ¹⁹ hand held ²⁰ a weapon.

18 ²¹ For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

8, 9. Conspired ; a word denoting secret treachery. The Samaritans to the north, the Ammonites to the east, the Arabians to the south and the Philistines to the west, all united against Judah. To cause confusion (Rev. Ver.) ; to bring about a panic, by encouraging to open rebellion those of the Jews who were already discontented. But (Rev. Ver.). Over against the plot of the enemy is placed the Jewish measures for defence. Prayer unto our God ; ever the chief Source of aid. Set a watch ; posted sentinels not neglecting human means, while depending on divine power.

10-12. Judah said ; the people speaking to Nehemiah through their leaders. Strength . . . decayed. Besides the danger of attack from without, the workers within the walls began to complain of fatigue. Much rubbish ; the removal of which would be a wearisome task. The higher the walls grew, also, the harder it would be for " the bearers of burdens " to carry the stones up to the builders. Our adversaries said. The plan of the enemies is given as if in their own words. They shall not know, etc. ; a surprise attack. The Jews which dwelt by them ; those who dwell in towns and villages near the Samaritans, Ammonites, Arabians and Philistines, and who had sent contingents to help in the rebuild-

ing of the walls (see ch. 3 : 2, 5, 7, 13). **Said . . . ten times** ; said again and again. **Ye must return unto us** (Rev. Ver.). They were needed for the defence of their own homes.

II. OPPOSITION MET.—13, 14. In the . . . space behind the wall, in the open places (Rev. Ver.) ; where they would be sheltered, and where houses and other buildings would not hinder their free movement. **After their families** ; probably so that the soldiers would defend the portion of the wall on which their own families were at work. **I . . . said . . . Be not ye afraid.** Nehemiah urges leaders and people to fight bravely, first, because the **Lord . . . great and terrible** is with them and will give them the victory, and second, because the safety of their homes and families is at stake.

III. OPPOSITION OVERCOME.—15-18. Our enemies heard, etc. ; and knew that they had been outwitted. **We returned . . . work** ; since an immediate attack was no longer threatened. **My servants** ; Nehemiah's bodyguard. **Rulers were behind, etc.** ; ready, at the sounding of an alarm, to give orders for repelling an attack. **They which builded . . . they that bare burdens** ; two classes of workmen : (1) the actual builders, (2) those who carried the materials. The bearers of burdens did their work with one hand, holding a weapon in the other. The builders, who needed both hands for their work, kept their swords girded by their sides.

So the work of rebuilding the city walls went on, Nehemiah and his followers working night and day, and holding themselves ready, at the same time, to repel any attack by their enemies.

and later, of Manasseh, 2 Chron. 33 : 6. Afterward it became the receptacle of the city's offal and a symbol of the place of future punishment.

LESSON QUESTIONS

6, 7 In whom did Nehemiah and his followers trust ? Whom did they defy ? Explain the rapidity of the building. Where does Paul enjoin heart service ? (Eph. 6 : 5, 6.) Who were the leaders of the Jews' enemies ?

8, 9 To what regions did the enemies of the Jews belong ? What plan did they lay ? To whom did the Jews look for help ? What did they do for themselves ? What does James say as to the power of prayer ? (James 5 : 16.)

10-12 Of what did Nehemiah's workers begin to complain ? From what places outside Jerusalem had helpers come to the work of rebuilding the walls ? What did the people of these places now say ?

13, 14 What reasons did Nehemiah give to leaders and people why they should fight bravely ?

15-18 What was the result of Nehemiah's preparations to meet his enemies ?

FOR DISCUSSION

1. What enthusiasm can do.
2. How trust in God gives courage.

A LESSON FOR LIFE

It is said that a certain shrub of the cactus family, found in South America, bears a flower that appears only when the wind blows. In calm weather the stem is covered with warty-looking lumps. A slight breeze, however, causes these lumps to unfold into large flowers of creamy white, which close up again when the wind goes down. So times of trial and danger but furnish the opportunity for the exercises of the most confident trust and the finest courage.

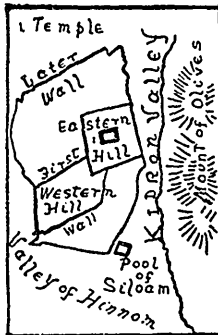
Prove from Scripture—That our lives should be built on Christ.

Shorter Catechism—Review Questions 1-19.

The Question on Missions—(CANADIAN PROBLEMS : December, The Women's Portion—Home Mission Hospitals.)—10. When and where was the Women's Home Mission Society organized ? In June 1903 ; to aid the General Assembly's Home Mission Committee by undertaking hospital, nursing and other missionary work, and by helping to raise funds for general Home Mission work.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 262 ; 260 ; 34 (Ps. Sel.) ; 293 (from PRIMARY QUARTERLY) ; 254.

THE GEOGRAPHY LESSON



THE VALLEY OF HINNOM lay west and south of Jerusalem. It is a "deep and yawning gorge" and never contains water. At the lower extremity are found numerous rock tombs. Here seems to have been the potter's field for the burial of pilgrims, purchased with the "thirty pieces of silver", which Judas returned to the priests, and known as *Aceldama* or "The Field of Blood" (see Matt. 27 : 3-8 ; Acts 1 : 18, 19). It is the traditional site of the Molech worship, first of Ahab (2 Chron. 28 : 3)

FOR WRITTEN ANSWERS

1. Briefly describe Nehemiah's difficulties.....

.....

2. How did he meet them ?

.....

Lesson XI.

NEHEMIAH AND HIS ENEMIES

December 10, 1911

BETWEEN THE LESSONS—Ch. 5 tells how Nehemiah put a stop to the oppression of the poorer Jews by their rich neighbors.

GOLDEN TEXT—The Lord is the strength of my life ; of whom shall I be afraid ?—Psalm 27 : 1.

Memorize v. 11. **THE LESSON PASSAGE**—Nehemiah 6 : 1-12. Study Nehemiah, ch. 6.

1 Now it came to pass, when ¹Sanballat, and Tobiah, and ²Geshem the Arabian, and ³the rest of our enemies, ⁴heard that I had builded the wall, and *that* there was no breach left therein ; (though ⁵at that time I had not set up the doors ⁶upon the gates.)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in ⁷some one of the villages in the plain of O'no. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ?

4 ⁸Yet they sent unto me four times after this sort ; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand ;

6 Wherein was written, It is reported among the ⁹heathen, and Gashmu saith it, *that* thou and the Jews think to rebel : for which cause thou buildest the wall, ¹⁰that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach

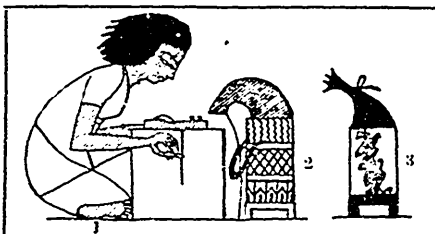
Revised Version—1 it was reported to Sanballat and ; 2 to Geshem ; 3 unto the ; 4 Omit heard ; 5 even unto that ; 6 in the ; 7 Omit some ; 8 And they ; 9 nations ; 10 and thou wouldst be ; 11 would have made, 12 But now, O God ; 13 thou ; 14 And I went unto ; 15 Mehetabel ; 16 being such as I ; 17 And I discerned, and, lo, God ; 18 Omit that ; 19 and.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Nehemiah and his enemies, Neh. 6 : 1-9. T.—Nehemiah and his enemies, Neh. 6 : 10-19. W.—Confidence in God, Ps. 37 : 7-17. Th.—Prayer for deliverance, Ps. 140 : 1-8. F.—False prophets, Matt. 7 : 15-23. S.—Courage in danger, Acts 21 : 7-14. S.—Safety in God, Ps. 27.

THE LESSON EXPLAINED

I. A CRAFTY INVITATION.—1, 2. Sanballat and Tobiah, and Geshem (Rev. Ver.) ; the three leaders of Nehemiah's enemies. Geshem was at the head of the Arabians. (See ch. 4 : 7, last Lesson.) Heard ; likely from their spies who would keep a close watch on the Jews. No breach left ; no broken place in the walls which had not been repaired. Not set up the doors. In the hurry of rebuilding the walls, the delicate operation of swinging the heavy metal-covered doors in the roofed gateways had been postponed. Sanballat and Geshem ; probably delegated as the two most crafty of Nehemiah's enemies. Let us meet together. They pretended to desire a friendly conference. Plain of Ono ; the level district about Ono, a town 26 miles northwest of Jerusalem. To do me mischief ; literally, "evil", a hint that the purpose of the enemies was to assassinate him.

3, 4. Doing a great work ; work for God and His people : this was so important in Nehemiah's eyes that nothing could turn him aside from it. I cannot come. Duty held him fast. Why . . . work cease . . . ? This would have been the result



1. Egyptian Scribe Writing on Tablet ;
2, 3. Cases for Writing Materials

of Nehemiah's absence, since he was the heart and soul of the work. Yet ; in spite of Nehemiah's rebuff. Four times ; hoping to succeed through persistence. I answered them, etc. ; standing by his decision, firm as a rock.

II. A SLANDEROUS LETTER.—5, 6. His servant ; literally, "his young man", perhaps like the squire of a medieval knight. The fifth time ;

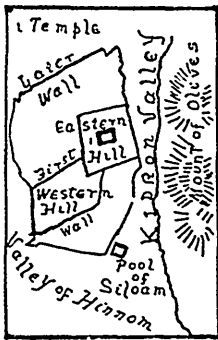
after four refusals. With an open letter ; unsealed, so that the Jews generally might know the charges made against Nehemiah. Sanballat hoped that Nehemiah would find himself compelled to meet his enemies in order to rebut these charges, and would then be in their power. Reported among the heathen ; Rev. Ver., "nations", namely those in league with Sanballat. Gashmu saith it ; that is, Geshem (see on v. 1), a forerunner of those, still far too numerous, who do untold mischief by spreading slander and gossip. Rebel ; against the Persian king. Buildest the wall. Sanballat knew full well that the wall was for protection against the surrounding nations ; but he falsely represented it as meant to defy the Persian king. Thou . . . their king ; the authority of Persia having been thrown off.

7-9. **Appointed prophets, etc.** Sanballat's suggestion was that Nehemiah had bribed prophets to support him in treasonable schemes. **Reported to the king**; of Persia, who, it was implied, would take speedy vengeance on a governor like Nehemiah, who should aspire to be king. **Come now therefore, etc.**; to defend yourself against these charges. **No such things.** Nehemiah was no rebel: he had royal support in his work. **Feignest them, etc.** The rumors of which Sanballat spoke were his own inventions. **Now therefore, O God.** Nehemiah now, as always, turns to God for strength.

III. **A BASE APPEAL.—10-12.** Went unto . . . Shemaiah (Rev. Ver.); apparently a priest and a prophet. **Shut up**; perhaps temporarily "unclean" according to the ceremonial law, and therefore not permitted to mix with others or to approach the temple. **Let us meet together, etc.** This course would be a twofold breach of the temple law, since Nehemiah, not being a priest, could not lawfully enter it, and Shemaiah was for the time disqualified. But Nehemiah was too brave a man to desert the post of duty, and too loyal to God to break one of His laws. Besides, he saw that Shemaiah had been bribed by Sanballat.

Vs. 15-19 tell of the completion of the wall-building and of a conspiracy of Jewish nobles with Tobiah.

THE GEOGRAPHY LESSON



A recent writer thus describes the view of MOUNT MORIAH, across the Tyropæon Valley, which separates it from Mount Zion: "There is a majestic beauty in the broad expanse of those level courts on the plateau of Moriah . . . that makes one fairly see the courts of old thronging with worshipers, clouds of smoke and fire ascending from sacrifices of burnt offering, while above all

one can picture the glories of the temple itself."

LESSON QUESTIONS

1, 2 Who were the leaders of Nehemiah's enemies? What did they hear? Why had the placing of the

doors in the gateways been delayed? What proposal did Nehemiah's enemies make to him? What was their purpose? Where is Satan said to be "transformed into an angel of light"? (2 Cor. 11: 14.)

3, 4 What reason did Nehemiah give for refusing the invitation of his enemies? What would have been the result had he left Jerusalem? How often was the invitation renewed? How did Nehemiah show his firmness? Find the description of a plot against Paul's life. (Acts 23: 12-15.)

5-9 Why was an unsealed letter sent to Nehemiah? Who had spread an evil report against him? What was the report? Which Psalm condemns "backbiting"? (Ps. 15: 3.)

10-12 What proposal did Shemaiah make? Why did Nehemiah reject it?

How long did the building of the wall take? With whom did some Jewish nobles make a conspiracy?

FOR DISCUSSION

1. Service a safeguard against sin.
2. The harm of evil speaking.

A LESSON FOR LIFE

"If you are tempted to reveal
A tale some one to you has told
About another, let it pass,
Before you speak, three gates of gold.

"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the next
Is last and narrowest, 'Is it kind?'"

Prove from Scripture—That God works with His people.

Shorter Catechism—Review Questions 20-38.

The Question on Missions—11. What are the different branches of the work? There are four—evangelical, educational, medical and benevolent. The evangelical includes: the support of nine mission fields; the Childerhose Memorial Fund for emergency work in Northern Ontario; an institutional church in Winnipeg located amongst the foreigners; and deaconess work.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 245; 246; 89 (Ps. Sel.); 254 (from PRIMARY QUARTERLY); 240.

FOR WRITTEN ANSWERS

1. What proposal was made to Nehemiah by his enemies? What was their purpose?

.....

2. How often did Nehemiah refuse, and on what grounds?

.....

3. Why did Nehemiah reject the counsel of Shemaiah?

.....

BETWEEN THE LESSONS—Ch. 7 describes Nehemiah's arrangements for the protection of Jerusalem, and contains, also, a register of the names of the Jews who returned from Babylon under Zerubbabel (see Ezra 2 : 1-70).

GOLDEN TEXT—The law of the Lord is perfect, converting the soul.—Psalm 19 : 7.

Memorize vs. 2, 3. THE LESSON PASSAGE—Nehemiah 8: 1-12. Study Nehemiah, ch. 8.

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

2 And Ez'ra the priest brought the law before the congregation both ² of 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 ¹ street that was before the water gate from ² the morning until mid-day, ⁴ before the men and the women, and ⁵ those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ez'ra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattith'ah, and She'ma, and Anai'ah, and ⁶ Uri'jah, and Hiki'ah, and Maasei'ah, on his right hand; and on his left hand, Pedaf'ah, and Mishael, and ⁷ Malchi'ah, and Hash'u'm, and ⁸ Hashbada'na, Zechari'ah, and Meshul'am.

5 And Ez'ra 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 Ez'ra blessed the Lord, the great God. And all the people answered, Amen, Amen, with ⁹ lifting up ¹⁰ their hands: and they bowed their heads, and

worshipped the Lord with their faces to the ground.
7 Also Jesh'ua, and Ba'ni, and Sherebi'ah, Ja'min, Ak'kub, Shab'bethai, ¹¹ Hodi'jah, Maasei'ah, Keli'ta, Azari'ah, Jo'zabad, Ha'nan, Pelai'ah, and the Le'vites, caused the people to understand the law: and the people stood in their place.

8 ¹² So they read in the book in the law of God distinctly, and ¹³ gave the sense, ¹⁴ and caused them to understand the reading.

9 And Nehemi'ah, which ¹⁵ is the Tir'shatha, and Ez'ra 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 ¹⁶ them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye ¹⁷ sorry; for the joy of the Lord is your strength.

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

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

Revised Version—¹ broad place; ² Omit of; ³ early morning; ⁴ in the presence of the; ⁵ of those; ⁶ Uriah; ⁷ Malchijah; ⁸ Hashbaddanah; ⁹ the; ¹⁰ of their; ¹¹ Hodiah; ¹² And they; ¹³ they gave; ¹⁴ so that they understood the; ¹⁵ was; ¹⁶ him; ¹⁷ grieved.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Ezra teaches the law, Neh. 8 : 1-8. T.—Ezra teaches the law, Neh. 8 : 9-18. W.—Joshua reads the law, Josh. 8 : 30-35. Th.—God's law in the heart, Deut. 11 : 13-21. F.—Sin of forgetting, Ps. 78 : 1-11. S.—The perfect law, Ps. 19 : 7-14. S.—Hearing and doing, Matt. 7 : 21-29.

THE LESSON EXPLAINED

I. THE PEOPLE INSTRUCTED.—1. All the people; both the inhabitants of Jerusalem and those dwelling in other places throughout Judah. Gathered themselves together; summoned, perhaps, by the blowing of the sacred trumpets, which gave its name to the Feast of Trumpets observed on this day (see Lev. 23 : 24, 25; Num. 29 : 1-6). Into the broad place (Rev. Ver.); an open space between the southeast corner of the temple area and the eastern city wall. Before the water gate; the city gate leading to the spring of Gihon, now called "The Virgin's Fountain", in the Kidron valley. Ezra the scribe; "the priest" in v. 2 (compare Ezr. 7 : 11). But because his chief work was the study and teaching of the law he is more commonly called a "scribe". The law of Moses; a book practically corresponding to our Pentateuch. The Lord had commanded. The book was the Word of God.

2-5. Law of Moses; written on skins fastened together, so as to form a roll, with sticks at either end. Congregation; Israel, the company of God's chosen people. All... with understanding; all except very young children. First day... seventh month; that is, Tishri, our October, the month of the Feast of Tabernacles, or Hebrew harvest home. Read therein; in the manner described in vs. 4-8. From early morning (Rev. Ver.) until midday; six or seven hours. Were (Omit "attentive") unto the book; fixed upon it, listening to nothing else.

Pulpit; literally, "what is high", here a platform large enough for at least the fourteen men of v. 4. **Opened the book**; unrolled it (compare Luke 4 : 17). **Stood up**; rose to their feet, a sign of reverence for the holy Book.

6-8. Ezra blessed the Lord. So, in the modern Jewish synagogue, prayers are offered when the law is taken from its keeping-place and when it is returned. Amen; literally "firm", "established", then "certainly", "assuredly", the people's response, making Ezra's words their own. **Lifting up their hands**; open and palm upward as if to receive the blessings asked for. **Faces to the ground**; in lowly adoration. **They read... distinctly... and gave the sense.** Perhaps Ezra read a section of the Book, the Levites (v. 7) reading a prepared



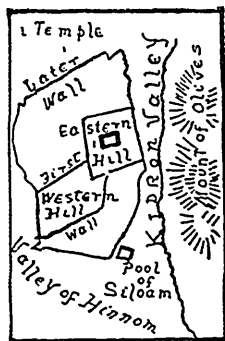
explanation, and so on. So that they understood the reading. They not only heard, but grasped the meaning of the scriptures.

II. THE PEOPLE REJOICING.—9, 10. Tirshatha; a Persian word meaning "His Excellency": this title was given to governors under the Persian king, such as Nehemiah. This day is holy; set apart for the Lord. Mourn not, nor weep. Whatever has to do with the Lord should give joy. People wept; because they saw in how many ways they had broken the law. Eat the fat, and drink the sweet; eat and drink of the best, a proverbial expression signifying that the occasion was one of gladness. Send portions; share your feast, according to Eastern custom, with the sojourner, the orphan, the widow, etc. The joy of the Lord; the joy that flows from trust in God. Is your strength; literally, "your refuge", from which no foe can drive you.

11, 12. Hold your peace; do not weep aloud (see v. 9). Great mirth, because they had understood. They no longer thought that the law was all threatenings and curses; they saw in it God's love to them, showering down upon them the richest blessings.

Vs. 13-18 contain an account of the observance of the Feast of Tabernacles prescribed in the law just read to the people.

THE GEOGRAPHY LESSON



Some 350 yards south of the southeast angle of the temple area, in the Kidron Valley, is the spring anciently known by the name Gihon, but now called the Virgin's Fountain. A rock-hewn tunnel, 600 yards long was constructed, probably by King Hezekiah, to bring the waters of the spring to the Pool of Siloam. On the last day of the Feast of Tabernacles water from this pool

was poured upon the temple altar (see John 8 : 37). A flight of rock-hewn steps led down to it from the city, and it could be emptied by a sluice gate at its southern end.

LESSON QUESTIONS

1 Where did the people assemble? What book did they ask Ezra to bring? Where does the psalmist say, "Thy law is within my heart"? (Ps. 40 : 8.)

2-5 Describe the book from which Ezra read. To whom was it read? For how long? How did the people listen? How should we read and hear God's Word? (Shorter Catechism, Ques. 90.)

6-8 What did Ezra do before the reading was begun? How did the people respond? Of what was the lifting of the hands a symbol? Of what the falling on the face? Describe the manner of the reading.

9, 10 What title is here given to Nehemiah? Explain "This day is holy". Why did the people weep? What command was given to them? Show, from one of Paul's Epistles, that Christians should be joyful. (Phil. 4 : 4.)

11, 12 Why did the people so greatly rejoice?

FOR DISCUSSION

1. How to get the greatest benefit from church services.
2. Reasons for the Christian's joy.

A LESSON FOR LIFE

Where we say, "Good morning", the Greeks say, in their language, "Rejoice", "Cheer up", and the Iclander, in his speech, says, "Be happy". But we can put into our "Good morning", so cordial a tone, and accompany it with so cheerful a smile, that it will bear gladness on its wings. Our morning greetings may make the day brighter for all about us. And the joy we thus scatter will come back to us in overflowing measure.

Prove from Scripture—That we should read the scriptures daily.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—12. What is meant by educational and medical work? A few children in the hospitals and mission houses and attending public schools are supported by the Society; and a class of Galician students at Manitoba College, Winnipeg, are partially supported. The medical work includes the upkeep of five hospitals and two mission houses.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson); 116; 559; 1 (Ps. Sel.); 555 (from PRIMARY QUARTERLY); 264.

FOR WRITTEN ANSWERS

1. Describe the place in which the people were gathered.....

.....

2. Explain how the law was read to them.....

.....

3. In what way did the people express their joy?.....

.....

Lesson XIII. MALACHI REBUKING AND ENCOUR- December, 24, 1911
AGING JUDAH

LESSON SETTING—Malachi prophesied in the days of Ezra and Nehemiah, and rebuked the people of Judah and Jerusalem for their many evil practices.

GOLDEN TEXT—Return unto me, and I will return unto you, saith the Lord of hosts.—Malachi 3 : 7.
Memorize vs. 10, 17. THE LESSON PASSAGE—Malachi 3 : 7-18. Study Malachi 3 : 1 to 4 : 3. Read Malachi ; Nehemiah, ch. 13.

7 ¹ Even from the days of your fathers ye ² 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 ³ said, Wherein shall we return ?

8 Will a man rob God ? Yet ye ⁴ have robbed me. But ye say, wherein have we robbed thee ? In tithes and offerings.

9 Ye are cursed with ⁵ a curse . for ye ⁴ have robbed me, even this whole nation.

10 Bring ye ⁶ all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

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

12 And all nations shall call you ⁷ blessed : for ye shall be a delightful land, saith the Lord of hosts.

Revised Version—¹ Omit Even ; ² have turned aside from ; ³ say ; ⁴ rob me ; ⁵ the curse ; ⁶ the whole tithes ; ⁷ happy ; ⁸ Wherein ; ⁹ Omit so much ; ¹⁰ charge ; ¹¹ built up ; ¹² they tempt God, and are delivered ; ¹³ one with another ; ¹⁴ Omit it ; ¹⁵ the day that I do make, even a peculiar treasure.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Malachi rebuking and encouraging Judah, Mal. 3 : 1-12. T.—Malachi rebuking and encouraging Judah, Mal. 3 : 13 to 4 : 3. W.—Invitation and promise, Isa. 1 : 10-20. Th.—Judgment on the rebellious, Isa. 1 : 21-31. F.—Honoring God, Prov. 3 : 1-10. S.—The Lord knoweth—2 Tim. 2 : 19-26. S.—Returning to God, Isa. 58 : 3-12.

THE LESSON EXPLAINED

The Lord declares, through His prophet, that He will send to the Jews a messenger, a promise pointing to John the Baptist (see Matt. 3 : 3). But the messenger will come in a way that will surprise men. His mission will be to cleanse the nation from wickedness, and so prepare for the coming of the Messiah or Christ. Vs. 1-6.

I. THE LORD'S CHARGE.—7. From the days of your fathers (ancestors) ; one generation after another. Turned aside (Rev. Ver.) ; from the straight path of obedience. From mine ordinances ; the worship of God and other religious duties. Israel had been as unchangeable in disobedience, as God had been in mercy and goodness, v. 6. Return unto me ; in love and worship and obedience. I will return unto you ; in favor and blessing. Wherein . . . return ? The people were so blinded by their sin that they did not see how sinful they were.

8, 9. Rob God ? An unbelievable offence. Ye have robbed me ; God's charge against the Jews. Wherein . . . robbed thee ? Dull of conscience, they do not yet see their sin. In tithes ; the tenth part of all produce, as well as of flocks and cattle, required by God's law (Lev. 27 : 30, 32) for the support of priests and Levites and the temple services. Offerings ; freewill offerings, over and above the required tithes. Cursed with a curse ; of drought, locusts and bad crops (see vs. 10, 11), the penalty of robbing God.

II. THE LORD'S PROMISE.—10-12. Bring ye the whole tithes (Rev. Ver.) ; keeping back no part,

13 Your words have been stout against me, saith the Lord. Yet ye say, ⁸ What have we spoken ⁹ so much against thee ?

14 Ye have said, It is vain to serve God : and what profit is it that we have kept his ¹⁰ ordinance, and that we have walked mournfully before the Lord of hosts ?

15 And now we call the proud happy ; yea, they that work wickedness are ¹¹ set up ; yea, ¹² they that tempt God are even delivered.

16 Then they that feared the Lord spake ¹³ often one to another ; and the Lord hearkened, and heard ¹⁴ *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in ¹⁵ that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

as was often done. (Compare Acts 5 : 1-11.) Into the storehouse ; the chamber in the temple for receiving tithes and offerings. Meat (food) ; for the priests and Levites engaged in the temple services. Prove me ; test whether My way for you to prosper, through giving, will not succeed, since your own, through withholding, has failed. Open you the windows of heaven ; as when a copious rain falls : the source of the blessing and its abundance are thus pictured. Pour you out ; as if God would empty His vast reservoir of blessing. Not . . . room enough. Some think the meaning is, until God's supply is exhausted, that is, forever. In any case an overflowing abundance is promised. Rebuke ; drive away. The devourer ; literally, "the eater", the locust, a common and greatly dreaded plague in Palestine (see Joel 1 : 4), standing here for all forms of destruction. Neither . . . vine cast her fruit ; fail to ripen it. Happy . . . a delightful land (Rev. Ver.) ; prosperous because obedient.

III. THE LORD'S CHALLENGERS.—13-15. Your words . . . stout ; violent and provoking. Wherein . . . spoken . . . against thee (Rev. Ver.) ? A denial of the charge. The murmurers against God now speak out their unbelief. Vain to serve God ; because such service, they say, did not bring prosperity. Walked mournfully ; wearing the outward signs of mourning for sin. We call the proud happy ; the haughty rebels against God,—these seem to be the prosperous ones, not those who serve God. Work wickedness . . . built up (Rev. Ver.) ;

are successful. **Tempt God . . delivered.** Those who challenge God's judgment by their wickedness, nevertheless, say the complainers, escape.

IV. THE LORD'S SERVANTS.—16-18. Then ; when they heard the accusations against God. **They that feared the Lord ;** His true worshipers who looked to Him, not with slavish terror, but with loving and trusting reverence. **Spake, etc. ;** for God, as others spake against Him. **Book of remembrance ;** like the books in which Persian kings had the names recorded of public benefactors that they might be rewarded (see Esth. 6 : 1). **Mine ;** belonging to God and under His fatherly protection. **In the day that I do make** (Rev. Ver.) ; the day of judgment on the wicked. **Even a peculiar treasure** (Rev. Ver.) ; a treasure specially valued and cared for,—thus God will regard His true and loyal worshipers. **Spare them, etc.** The Lord will treat His true servants as obedient and dutiful sons. **Then shall ye return.** The Lord speaks to the unbelievers ; they will give up their unbelief when they see Him making a difference between the righteous and the wicked. (Compare Matt. 25 : 31-46.)

Ch. 4 : 1-3 gives a vivid picture of the destruction of the wicked, likening it to the burning of stubble in the fierce flames, while to the righteous, " the Sun of righteousness ", the coming Messiah or Christ, shall bring joy and peace.

LESSON QUESTIONS

7 From what had Israel turned aside ? How persistent had their disobedience been ? What was

it for them to return to God ? What for Him to return to them ? How did they show that sin had blinded them ?

8, 9 With what offence did God charge the Jews ? What did their answer show ? What were tithes ? What other gifts were withheld ? What had been the result ?

10-12 What did the Lord bid His people do ? What two ways of reaching prosperity did he ask them to test ? What did He promise to give ? What to drive away ? What would those who obeyed Him he called ? What their land ?

13-15 What did the Lord's challengers say against Him ?

16-18 What are God's true worshipers called ? Explain " book of remembrance ". What day is here referred to ? How would the righteous then be treated ? How would this affect the unbelievers ?

Prove from Scripture—That giving should be proportionate.

Shorter Catechism—Review Questions 82-107.

The Question on Missions—13. What is meant by the benevolent work ? Supplying furnishings for hospitals, such as cots, bedding, general household provisions, surgical instruments, etc., and clothing for the poor,—sweaters, toques, shoes and stockings, especially all sorts of good warm garments for the children.

Lesson Hymns—Book of Praise, 445 (Supplemental Lesson) ; 34 ; 25 ; 32 (Ps. Sel.) ; 591 (from PRIMARY QUARTERLY) ; 30.

FOR WRITTEN ANSWERS

1. How had the Jews sinned against God ?
-
-
2. What promises were made to them, and on what condition ?
-
-

Memorize vs. 11, 12. **CHRISTMAS LESSON**—Matthew 2 : 1-12.

AN ALTERNATIVE LESSON •

GOLDEN TEXT—Unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2 : 11.

I. SEEKING.—1-6. When Jesus was born ; likely in B.C. 5, the common reckoning being in error. **In Bethlehem ;** " House of Bread ", a village about 6 miles southwest of Jerusalem. **Of Judæa.** There was another Bethlehem in Zebulun (part of Galilee), Josh. 18 : 15. **In the days of Herod ;** called " the Great ", not a Jew, but an Edomite, appointed king of Judea by the Romans. **Behold ;** introducing something wonderful. **Wise men ;** or " Magi ", members of a learned priestly class, who professed to be able to tell the fortunes of individuals and nations from the stars. **To Jerusalem ;** the capital of Judea. **Where . . born King of the Jews.** Such a king has been born, they assert ; and they wish to know where. **Have seen his star ;** a star which indicated to them a royal birth : following its course they had been led to Judea. **Herod . . troubled ;** fearful lest this new king should deprive him of his throne. **All Jerusalem ;** probably

dreading some new cruelty from Herod. **The chief priests, etc. ;** the religious leaders of the Jews. Vs. 5, 6 give the answer to Herod's question from Mic. 5 : 2.

II. FINDING.—7-10. Herod . . privily . . enquired. V. 16 explains his wicked purpose. **Worship him also ;** a hypocritical pretence. **Star . . stood, etc. ;** and now they were at the goal of their journey. **Rejoiced ;** and with good reason (see Luke 2 : 10).

III. WORSHIPING.—11, 12. Come into the house. Jesus and His parents were no longer in the stable (see Luke 2 : 7), but in the house of some friend. **Fell down . . worshipped ;** in lowly reverence before the King of kings. **Gold ;** as to a King receiving tribute. **Frankincense ;** as to God (Ex. 30 : 6, 7), whose Son Jesus was. **Myrrh ;** as to One who was to die, since myrrh was used in embalming dead bodies. V. 12 tells how Herod's trick was frustrated.

Lesson XIV.

REVIEW

December 31, 1911

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. Revise your Supplemental Bible Work, Scripture Memory Passages, S. Catechism (Questions 1 to 107), and the Question on Missions for the Quarter. **GOLDEN TEXT**—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1 : 9.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus born in Bethlehem, Matt. 2 : 1-12. T.—Daniel in the lion's den, Dan. 6 : 16-23. W.—Ezekiel a watchman, Ezek. 3 : 15-21. Th.—The foundation of the temple laid, Ezra 3 : 8-13. F.—Ezra's journey to Jerusalem, Ezra 8 : 15-23. S.—Rebuilding the walls of Jerusalem, Neh. 4 : 6-18. S.—Ezra teaches the law, Neh. 8 : 1-12.

Prove from Scripture—*That God gives a new heart.*

Lesson Hymns—Book of Praise, 445 (Sup. Lesson) ; 116 ; 111 (Ps. Sel.) ; 587 (PRIMARY QUARTERLY) ; 200.

REVIEW CHART—FOURTH QUARTER

THE EXILE AND RESTORATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
LAST QUARTER			
XI.—Dan. 1 : 8-20.	Daniel and His Companions.	It is good neither to eat flesh.—Rom. 14 : 21.	1. A resolute purpose. 2. A fair test. 3. A remarkable result.
XII.—Dan. 3 : 13-28.	Daniel's Companions in the Fiery Furnace.	The Lord is my helper.—Heb. 13 : 6.	1. A cruel threat. 2. A heroic reply. 3. A great deliverance.
XIII.—Dan. 6 : 10-23.	Daniel in the Lions' Den.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. Accused. 2. Sentenced. 3. Delivered.
PRESENT QUARTER			
I.—Ezek. 3 : 12-21.	The Prophet Ezekiel a Watchman.	Hear the word at my mouth.—Ezek. 3 : 17.	1. The Spirit's power. 2. The prophet's mission.
II.—Ezek. 47 : 1-12.	The Life-Giving Stream.	Whoever will, let him take.—Rev. 22 : 17.	1. The abundant stream. 2. The transformed desert.
III.—Ezr. 1 : 1-11.	The Return from the Captivity.	He retaineth not his anger.—Mic. 7 : 18.	1. A royal decree. 2. A ready response. 3. A righteous restitution.
IV.—Ezr. 3 : 8 to 4 : 5.	The Foundation of the Second Temple Laid.	Enter into his gates.—Ps. 100 : 4.	1. Building commenced. 2. Joy expressed. 3. Opposition encountered.
V.—Ps. 85.	A Psalm of Deliverance.	The Lord hath done great things.—Ps. 126 : 3.	1. Praise. 2. Prayer. 3. Promise.
VI.—Esth. 4 : 10 to 5 : 3.	Esther Pleading for Her People.	The Lord preserveth all them.—Ps. 145 : 20.	1. Opportunity. 2. Preparation. 3. Success.
VII.—Dan. 5 : 17-30.	Belshazzar's Feast and Fate—World's Temperance Sunday.	God shall bring every work into judgment. Eccl. 12 : 14.	1. Belshazzar's warning. 2. Belshazzar's wickedness. 3. Belshazzar's overthrow.
VIII.—Ezr. 8 : 21-32.	Ezra's Journey to Jerusalem.	The hand of our God is upon.—Ezr. 8 : 22.	1. The prayers. 2. The plans. 3. The journey.
IX.—Neh., ch. 1.	Nehemiah's Prayer.	The effectual fervent prayer.—James 5 : 16.	1. Eager inquiry. 2. Sad tidings. 3. Earnest prayer.
X.—Neh. 4 : 6-18.	Nehemiah Rebuilds the Wall of Jerusalem.	Watch ye, stand fast.—1 Cor. 16 : 13.	1. Opposition threatened. 2. Opposition met. 3. Opposition overcome.
XI.—Neh. 6 : 1-12.	Nehemiah and His Enemies.	The Lord is the strength of my life.—Ps. 27 : 1.	1. A crafty invitation. 2. A slanderous letter. 3. A base appeal.
XII.—Neh. 8 : 1-12.	Ezra Teaches the Law.	The law of the Lord is perfect.—Ps. 19 : 7.	1. The people instructed. 2. The people rejoicing.
XIII.—Mal. 3 : 7-18.	Malachi Rebuking and Encouraging Judah.	Return unto me, and I will return.—Mal. 3 : 7.	1. The Lord's charge. 2. The Lord's promise. 3. The Lord's challengers. 4. The Lord's servants.

A Review by Books

DANIEL.—Lesson XI. (Last Quarter). How did Daniel and his companions prove their loyalty to God? Lesson XII. How were these Hebrews delivered from the fiery furnace? Lesson XIII. Wherefore was Daniel thrown to the lions? Lesson VII. (Present Quarter). What service did Daniel render to Belshazzar?

EZEKIEL.—Lesson I. By whose power was Ezekiel carried away? To what was his work likened? Lesson II. Trace the course of the stream which Ezekiel saw. For what did it stand?

EZRA.—Lesson III. Who were the leaders in the first return of the Jews from Babylon to Jerusalem? Lesson IV. What did they begin to rebuild? Lesson VIII. Describe Ezra's journey to Jerusalem.

PSALMS.—Lesson V. For what deliverance does Psalm 85 give praise to God?

ESTHER.—Lesson VI. What risk did Esther run? For what purpose?

NEHEMIAH.—Lesson IX. What did Nehemiah do on learning of the desolation of Jerusalem? Lesson X. With what opposition did Nehemiah meet in rebuilding the walls of Jerusalem? Lesson XI. What plot was laid against Nehemiah's life, and how did he defeat it? Lesson XII. Tell of Ezra's reading of the law.

MALACHI.—Lesson XIII. What did God promise His people on condition of their bringing tithes?

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.]

LAST QUARTER

- Lesson XI. Why did Daniel and his companions refuse food from the king's table ?
- Lesson XII. Why were the three Hebrews cast into the fiery furnace ?
- Lesson XIII. What plot led to Daniel's being thrown into the den of lions ?

PRESENT QUARTER

- Lesson I. What was Ezekiel told would be the result if a prophet should neglect to warn the wicked ?
- Lesson II. Describe the increase in the river which Ezekiel saw.
- Lesson III. How was Cyrus led to provide for the rebuilding of the temple ?
- Lesson IV. What assistance in rebuilding the temple did the Jews decline ?
- Lesson V. How, according to Ps. 85, did God show that He had forgiven His people ?
- Lesson VI. How did Esther save her nation ?
- Lesson VII. What writing did Belshazzar see, and what was Daniel's interpretation of it ?
- Lesson VIII. Why would Ezra not ask for a guard of soldiers on his journey to Jerusalem ?
- Lesson IX. How did Nehemiah learn of the desolation of Jerusalem ?
- Lesson X. In what two ways did Nehemiah meet the conspiracy of his enemies ?
- Lesson XI. What reason did Nehemiah give for refusing the invitation of his enemies ?
- Lesson XII. Briefly describe Ezra's reading of the law to the people.
- Lesson XIII. What did God, through Malachi, promise to His people, on condition of their bringing tithes ?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1911

[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 1911	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
Oct. 1.....								
Oct. 8.....								
Oct. 15.....								
Oct. 22.....								
Oct. 29.....								
Nov. 5.....								
Nov. 12.....								
Nov. 19.....								
Nov. 26.....								
Dec. 3.....								
Dec. 10.....								
Dec. 17.....								
Dec. 24.....								
Dec. 31.....								
Totals.....								



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Calendar sent on Application. Autumn Term commenced **Sept. 13th, 1911**

REV. D. BRUCE MACDONALD, M.A., LL.D. :: :: Headmaster