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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter, Lesson 10, Sept. 3, '99

REBUILDING THE TEMPLE. —Ezra 3 : 10 to 4 : 5.

Read Chapters 3 and 4.

Commit Verses 10, 11.

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

HISTORICAL SETTING.

Time.—Journey of return, spring, B. C. 536; temple planned, altar set up, October, 536; foundations of temple begun May, 535; building ceased, fifteen years; work on temple renewed, 520; temple completed, 516.

Place.—Jerusalem.

Rulers.—Cyrus king of Babylonia and the East till 529; Darius Hystaspes (522 485), at completion of temple; Tarquin the Proud, king of Rome.

THE REESTABLISHMENT OF RELIGIOUS SERVICES.—Chaps. 1-6

The Settlement. If the forty thousand returning exiles left Babylonia in March (B. C. 536), they could not well reach Jerusalem, after a journey of five hundred to seven hundred miles, before some time in July. They found the city in ruins. The first business of the returned exiles was to provide dwellings for themselves. They accordingly settled in the small cities surrounding Jerusalem.

Building the Altar. Two or three months after their arrival, they proceeded to renew the worship of God by rebuilding the altar on its old foundations. For fifty years all sacrifices had ceased. The altar was to Judaism what the cross is to Christianity.

The Great Religious Services. The feast of tabernacles, the great national thanksgiving day, was inaugurated again in the old religious capital of their nation. This was the festival of joy. It was celebrated with waving torches, with bands of music, with singing of hymns and songs of praise.

The Offerings for the Temple. Their next religious service was the offering of money and materials in preparations for the building of the temple. The leaders of the returned exiles and the people gave liberally and cheerfully,—sixty one thousand darics of gold (or over $300,000), and five thousand pounds of silver ($100,000) (Ezra. 2; 69 and Neh 7 : 71, 72).

Practical Applications. Build your new altars on the old foundations, your new forms on the old principles.

The family altar should be set up in every family, and the service of worship should be regular.

There is a place for these in every life and in every community.

THE FOUNDATIONS OF THE TEMPLE LAID.—Vs. 10-13. *The builders, i. e.*, Jeshua and Zerubbabel, who were at the head of affairs. *Priests in their apparel.* The elegant official robes used by the priests in their celebrations. *With trumpets.* Not for music; but for summoning assemblies. *The sons of Asaph* One of the great choir leader of David's time. These were his descendants or their successors in this choir. *After the ordinance* (order) *of David.* David first organized choirs and music for the temple services. *Sang together in course,* R. V., one to another, responsively. *Ancient men, that had seen the first house,* which was destroyed B. C. 586, fifty-one years before. They must have been sixty or seventy years old. *Wept with a loud voice.* The weeping was because the new temple, in magnificence of structure and adornment, promised little; the returning captives had but little to spend upon it; the ark of the covenant, the sacred fire on the altar, the Urim and Thummim, were absent; all the associations that gathered around the old temple were wanting in the new. *Many shouted.... for joy.* The younger were joyful that they had any temple. They looked forward to a temple and a nation infinitely better than their captive state.

Practical Suggestions &c. Wise builders of towns always build churches, school-houses, and libraries among the first things.

There is wonderful power in music, and it should be used in God's service. The church has scarcely begun to use this power in its fulness. These old saints used every kind of instrument, every method of singing,—solos, responses choruses, marching songs, refrains, everything that would give inspiration to the service of song.

OPPOSITION AND DELAY.—Vs. 1-5 *The adversaries of Judah.* The mixed race of the Samaritans. Those opposed in race, religion, and purpose. *Let us build with you.* Let us join in your work, and hence in the use and direction of the temple. *For we seek your God.... and do sacrifice unto him.* But they did it in a different way, combining their old idolatrous religion with that of the newly adopted indigenous divinity of Palestine. 'They feared the Lord, and served their own gods' (2 Kings 17 : 33). *Assur,* R. V., Assyria. *Which brought us up.* Three times Assyrian kings, after the destruction of Samaria, replaced the captives by colonists from the East. *Ye have nothing to do with us.* For the reasons given above. *Weakened the hands.* The refusal of the Jews to unite with the Samaritans made them enemies, and they did everything in their power to stop the progress of the temple building. (1) As in Nehemiah's time (Neh. 4 : 1-12), by sneers, slanders, and threatening attacks. (2) By writing slanderous letters to the government and hiring *counsellors against them.* Probably in Babylonia. This continued *all the days of Cyrus,* who died in 529, *until the reign of Darius,* who began to reign B. C. 522, and it took two years more to get the desired permission; so that for about fifteen years nothing was done on the temple.

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

APPLICATIONS &c.

The temple was the symbol and type of God's spiritual temple, both the individual Christian and the whole people of God (1 Cor. 3 : 10-16). (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the rock that can never be moved. (3) He has prophets with messages from God to aid and encourage in the building—the Bible, the Holy Spirit, with teachers, pastors, and friends to bring the message. (4) It is possible for us to build a poor temple on this foundation of "wood, hay, stubble, or a most beautiful and costly temple of "gold, silver, precious stones." (5) The true Christian character when complete is beautiful and costly. (6) The Christian is made for the worship of God, by prayer, by sacrifice, by the commandments, by praise. (7) His soul is the Holy of Holies in which God dwells and manifests himself.

The Teacher and the Home.

BY MARGARET E. SANGSTER.

The relation between the teacher and home is akin to that which exists between the pastor and the home, differing mainly in one particular. The pastor has a hundred households to care for in Christian love and watchfulness, while the Sunday-school teacher has five or six, or perhaps ten, to visit and think of and remember in prayer. A greater familiarity may very naturally result from this closer opportunity for service and friendship, and the teacher, in the hearts of the young who gather in the class, is regarded as next to the parents, is quoted as an authority, and is taken as an example.

How may the teacher strengthen the links in the love chain which binds him or her to the scholars? In two or three practical ways One is the way of regular or occasional visiting during the week. This, if the teacher is a person of leisure, is an excellent way of becoming intimate with the class in its individual parts, of ascertaining the home environment, and of finding out when and how to say the personal word which will attract the scholar to Christ. But if teacher and scholars, as is frequently the case in the classes of the older young people, are engaged in business during the week, having evenings only at their disposal, the matter is less simple. Visiting cannot be done in the daytime, and open evenings are comparatively few. Still, the earnest teacher will secure an evening now and then to devote to calling upon scholars.

A class reunion at intervals at the home of the teacher promotes a strong class feeling of loyalty and esprit de corps, and does much to attach class and teacher. Such reunions should be very informal and social, and where it can be managed, there should be some breaking of bread in the way of light refreshments, such as may be provided at little expense and slight trouble. The ice is broken best between the timid and the reserved when they share loaf and cup. Our Lord knew, as he always knew with divine intuition, that no common rite of life so binds people together as the sitting down to a meal, and so broke the bread and poured the wine, and bade his disciples, "This do in remembrance of me," till he come. In lesser and lower degree, those who love Jesus and make a sacrament of every meal, and not only at the Lord's table, but at every table where they meet, may enter into some communion with him.

Often, at the informal luncheon, or the cup of tea following some little service or friendly meeting, there is the blessed door set open to some waiting heart, and Christ's dear ones may then and there remind one another of him.

Another obvious and easy way of cementing the friendly relations of teacher and scholar is by the writing of letters in absence. And one or two teachers who do not readily write have adopted the plan of dropping into the mail, from week to week, small addressed envelopes, in which are enclosed slips of paper with promises from the Word plainly written on them. Thus the home and teacher are all the week brought into vital touch with the Bible.

Certainly, no teacher who lives near to God will ever forget that daily prayer, more than all else, brings a blessing to the class. If ye abide in me, and my words abide in you, says the Master, ye may ask what ye will, and it shall be done unto you. What more can ye want? That word stands everlastingly for assurance and encouragement. Accepting it literally, we shall not fail of daily joy, of daily peace, and the love life between the teacher and the home will be a foretaste of the life above.—S. S. Times.

Neglected Heart-Chanches.

A young man was sitting in the hotel office, looking dreamingly and drearily out of the window. The clerk, who had nothing else to do just then, came and sat down by him, to cheer him up a little, for it is part of a good hotel man's business to keep his guests happy and contented, so they will stay longer.

Thinking up some new scheme to make money, I'll be bound, Roberts, he ventured, looking quizzically at the youth. Or about some new best girl. Or—

Or on what a caricature on home even a first-class hotel like this one is, interrupted the young man.

The clerk looked thoughtful. He knew by experience that the other was right.

You see, continued the guest, I'd give five hundred dollars to go home and spend the night. I say five hundred dollars, because that's all I'm worth as yet. If it was ten thousand dollars, I'd give it all the same.

And I'm wondering why it was that I didn't stay there more when I could do it for nothing Father and mother always used to say, You're going to stay home to night, aren't you? and I'd answer Oh, no! I've got to go to—this, that or the other. And then I'd be out maybe till midnight, or later, and act a little cross at breakfast in the morning.

But of course no one can expect a young fellow to be tied at home all through the merriest time of life, answered the clerk.

That's what father used to say, rejoined the guest. When mother's eyes would moisten a little because I was going out, he would say laughingly, but I thought a little regretfully, We can't put old heads on young shoulders, wife. And that was true. But the trouble is I did not realize that my head was going to get older so soon.

Well you say you'd give five hundred dollars to drop in there again, ventured the hotel clerk, who began to pity the young man to a degree entirely inconsistent with the hotel's interest. It won't cost you anywhere near that sum to go there. Why not pay the old folks a visit?

Alas! replied the young man, there are now no old folks and no home to visit. All are gone. And hundreds of times I could have done so easily what I would now give half of my life to do just once. And he rose and went out of the room.

We must live and learn, thought the hotel clerk, as he went back to his desk, but the trouble is, we don't always learn soon enough.—[Will Carleton, in Everywhere.

The Power of Forgiveness.

A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had often been punished. Here he is again, said the officer, on his name being mentioned, flogging, disgrace, solitary confinment, everything has been tried on him. Whereupon the sergeant stepped forward, and, apologizing for the liberty, said: There is one thing that has never been done with him yet, sir.

What is that? said the officer.

Well, sir, said the sergeant, he has never been forgiven.

Forgiven! exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge.

Nothing, sir was the reply, only I am sorry for what I have done

Turning a kind and pitful look on the man, who expected nothing else than that his punishment would be increased with the repetition of the offense, the colone addressed him, saying, Well, we have tried everything with you, and now we have resolved to—forgive you

The soldier was struck dumb with amazement; the tears started in his eyes, and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired—to be the old refractory, incorrigible man? No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.—The Standard.

Pride as a Hindrance to Success.

There is a quality of pride of which every young man should have a generous portion, but there is another sort that is a delusion and a snare, and is always a hindrance to the largest success in life. This story, told in The New York Sun, will illustrate the point:

A young man who is now well up the lists of high salaried officers of a big manufacturing company said several days ago that he owed his first opportunity to show his ability to the fact that he was not afraid to soil his clothes. He was one of half a dozen young men just graduated from scientific schools who entered the shops of this company as students. They were expected to show that they were practical workmen, but most of them preferred theory to practice. The manager of the company was a self-taught man, and he didn't take much stock in scientific schools. The young man who has succeeded took his measure accurately, and, putting on old clothes, went to work in the shops. Whether by accident or design, he was noticed by the manager one day stretched out on his back under a heavy casting, with a hammer and cold chisel in his hand working away as if he had no higher ambition. A week later the manager summoned him to the office.

Didn't I see you under the casting several days ago? he asked.

Yes.

Well, I find that we have a vacancy on our staff now, and you may fill it if you choose.

The young man did choose, and his progress has been rapid. He does not have to soil his clothes now to prove his ability.

Beyond Price.

Lessons are done. The old room in the college boarding-house is full of books, pencil whittlings, papers and tired boys.

John, I tell you I can't stand this. I'm going downtown, or over to the club, or hunt up some fellows. It's always lively down at Mack's lunch-room in the evening.

But, said Stephen, it's too far and too late: besides, I don't like Mack's crowd. Suppose we go over to the Pratts? They always invite us and, somehow, they do make a fellow feel so much at home.

Now, that was a long story told in a few golden words.

The Pratts were typical home makers—no better than thousands. They had moderate means — a Christian father and mother, in middle life, but young in spirit and the joys of doing good daily.

They had boys and girls of their own. They all sang beautifully. Father, mother and children joined around the piano, ever widening the circle with boys and girls whose homes were less inviting or far away.

A very little thing? Ah! yes; but John and Stephen found it better, sunnier, merrier and more beautiful than Mack's.

A little mothering, a little comradeship, and the home ease and comfort going on with simple hospitality. Somehow the homeless get into the way of sitting in the Pratts' pew at church. They dine with them; and in the sunny parlors, with the boys and girls, join in the songs and hymns of mothers and sisters in far off praying homes, where every strain is a song of precious memory.

A very little thing—but beyond price.—Young People's Weekly.

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I also know of two similar cases which your Ointment has cured, one of which was pronounced incurable by doctors in the States. My own cure is permanent as it is several years since it was effected.

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