# Sunday School Lesson --- Young Do You Open Your Mouth Peoples Topic

### Edited by Wm. T. Ellis

A KING, SOME EXILES

spectacle.

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The International Sunday School Lesson for Oct. 15 is "The Return From was heard in missionary meetings. Captivity." Ezra 1: 11; 2: 64-70.

One Persian monarch has been fig-

made possible by the few who go AND A HOMECOMING. abroad and the many who stay behind 'If you cannot go, send," was a cry raised in Babylonia by Ezra and his lieutenants nearly 2,500 years before it

The Restored Treasures.

uring in the newspapers of late, and As the buried libraries of Babylonia he has presented rather an ignoble Now a more interested constituency-the twenty-eight mil-lion members of the Sunday schools tion, and as the tombs of Egypt are of the world-will this week study about another Persian ruler, known in the treasures of the Jewish temple literature as "the Great King." Cyrus were restored to the returning exiles the Great was one of the half dozen by Cyrus. world rulers of all history. The

"God moves in a mysterious way, known earth was then in vassalage to Persia.What a descent to the His wonders to perform."

weakness, anarchy and misery of the Persia of today! The other nation that figures in bondage in Egypt; now He had cured the story is the Jewish people; then, them of idolatry by the exile in Baby-as now, a nation despite their lack of lon. So He had strangely preserved king, capital and organized govern- for them, in the hands of their ene They were exiles in Babylonia mies, the utensils for temple use. and Persia. An interesting analogy is They could not have kept these themthe present-day fact that while many selves; so Jehovah provided a Ba y nations are even more eager than lonian storage vault for them. We Cyrus to get rid of the Jews, they are may yet learn that He has likewise steadily increasing in importance, kept the Ark of the Covenant in the power, solidarity and national con-secret depths of Mount Moriah, to be

unto this day-and they number hun- will enable us to study more in detail dreds of thousands-are beginning to -was in sharp contrast to the journey lift up their heads in newness of hope from Jerusalem to Babylon. Then the and self-confidence.

was almost over. The promised re- torn from their homes. Now they turn had been permitted by Cyrus, were a well-organized company, num who had various reasons of policy for bering above forty-two thousand, with wishing to possess the loyalty of the more than seven thousand servants. Jews. and also to establish them once They had the royal favor of the king more in the strategic outpost of his of the known world. They were prop "Great King," of course, and moving both for their own use and for the remysteriously upon his will, was the building of the temple. The ywere earth is only a servant to do the will wise company than they had been half

of the Most Hizh. God shapes history a century before. Their sojourn at for His own sovereign purpose in the the seat of the world's finest civiliza-promotion of His kingdom. that would tinge all their future ex-

"Behind the dim unknown, Standeth God within the shadow, Keeping watch above his own."

### Taught by Trouble.

to approve of the Jews who stayed in Experience is a schoolmaster who Babylon, rather than of those who always carries a rod. The Jews, un-went back to the ruined city of Mount willing to learn their lessons in any Zion. The contrast was complete. softer school, had been sent into ex-ile. The sole and avowed purpose of the exile was to teach a vagrant-minded and instable-hearted people the lesson of loyality to God. They had continually wandered after the heathen gods of their neighbors. heathen gods of their neighbors. Now the great question was, had they learned the lesson designed for them in this severe school? To miss the meaning of adversity is like re-fusing a precious letter because one does not like the postman's looks. God sends no meaningless trials. "But it has made a preacher out of you," said a close friend to a clergyman, re-inging a desense of the sounded there. On the other hand Jerusalem was said a close friend to a clergyman, re-viewing a deep sorrow through which the latter had passed. One of the vital books of Marcus Dods," which reveal the life o fthe great scholar-preacher-author during the six long years when he was an unsuccessful candidate for a first charge. A lesser soul would

are today being dug up to shed new light upon the beginnings of civilizayielding up their well-kept records, so

He had made Israel a nation by the

sciousness. Even the Jews who have restored in His own good time. remained in Babylonia and Persia The return-which a later lesson

Jews were captives in tears and mis-The prophesied exile of the Jews ery, spoiled of all their possessions,

Kings. The mightiest of a broader-minded and more wordly-

tion had taught them many lessons

perience.

Back Home. "Hard-headed" men would be likely

THE CHARLOTTE NEW, OCIOBER 13, 1211

Like a young bird and guip down whatever food or medicine may be offered you? Or, do you want to know something of the com-position and character of that which you take into your stomach whether as food or medicine?

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I believe in the Bible because it witnessed the work of the wondrous | When my ill-schooled spirit is aflame is attested by wiser men than I, and mysterious Spirit of whom its men in whose scholarship, mental acu- pages tell, and who breathes through men and intellectual integrity I have its words a life-giving power. One confidence. The ablest minds of the can not carefully and reverently study Christian era have worked upon the history without seeing above and be subject of the authenticity and credi hind the movements of nations the in bility of the Bible, and, with a very telligent purpose of an overruling Befew exceptions, they have stood spon- ing. That Spirit is understandable sor for it, and have acepted it as the only to one who knows the Bible. rule of their lives. No one mind is History, life and human nature are equal to thorough research in all de- inexplicable apart from the workings partments of Bible study, so wonder- of this Spirit whose mind is revealed ful is this book, and all of us are in the pages which He has inspired. bound to defer to specialists; and I believe in a Book which delivers upon their testimony we pin our faith. men in temptation. 'Wherewithal 'L'ast eve I stood before a black- shal a young man cleanse his way? By taking heed thereto acording to Thy Word." smith's door And heard the anvil ring its vesper chime: I believe in the Bible as the book of Then looking in I saw upon the floor Then looking in I saw upon the noor Old hammers worn with beating wears of time. If is the Gospel which redeems men. Given to nations, it has made them over; transformed heathendom is a vindication of the Book of Good 'How many anvils have you had,' News. The difference between such said I. a nation as Great Britain or America 'To wear and batter all these hamand, say, Russia or Japan, is at basis mers so?' Just one,' he answered, then with an open Bible.

twinkling eye,

you know.'

word.

My own experience is that the Bible from within and from without, who is dull when I am dull:-Horace Bush-bears the heaviest burdens cheerfully, The anvil wears the hammer out, And so the Bible, anvil of God's

No wonder people can not speak in tue, on God, is most unfaltering.-W. prayer-meetin

Some nobler, ampler life to win, I'll stop and say. "The aids to noble life are al within."

Matthew Arnold. A true life is at once interpreter and proof of the Gospel.-Whittier.

No honor, no reward, however great, can be equal to the subtle satis faction that a man feels when he can point to his work and say, "The task I promised to perform with all loyalty and honesty to the utmost of my abili-ty is finished."—Henry M. Stanley.

The wonderful thing about a man is his power to become.-E. I. Bosworth.

The past and the future are shadows, The present is ours for aye. To us it is given to build our heaven In the kingdom of today.

-Anon.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations and whose reliance on truth, on vir-



See a Few of the

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