

# SUNDAY SERMON

A Scholarly Discourse By  
Rev. C. L. Palmer.

Kingston, N. Y.—The following erudite and eloquent sermon on "Ancient Worship" was preached Sunday in the Reformed Church of the Comforter by the pastor, the Rev. C. L. Palmer, Dr. Palmer said:

History discloses that the worship of the New Testament is not the creation of the later dispensation, but is the result of a long and complex process of evolution. All we know respecting the time of its inception is that it is as old as the human family, which confirms the belief that religion and life are inseparable.

Three principal elements constitute religion, worship, doctrine and life. Worship is the attitude of the individual or nation toward its deity. Doctrine is the abstract formation of truth into definitions and conception. Life is the conduct that is presupposed to conform to one's belief. Which shall be more prominent, is determined by the spirit of the age.

Since religion is both natural and supernatural we must look beyond the former for the channels of revelation. All creation is one harmonious doxology to the Creator, but His works do not give us all the information required for the true worship of God. Accordingly God has appointed certain ones to communicate His will. The prophet was a class chosen to instruct the people in the law, the duties and requirements of God. Their teachings are called the "word" of God. Sages uttered proverbs, riddles and dialogues while priests gave instruction in the form of law, which recognized no distinction between civic and religious life.

Notwithstanding forms and habits have undergone many radical changes, there are certain features of worship that remain essentially the same. There has always been a certain place dedicated to the service of God. With us it is the church, but in many times it was the temple, synagogue, tabernacle, altar or grove.

A certain number of men are dedicated to the work of the Christian ministry, but in the earlier days there were priests and prophets who labored for the elevation of mankind. At still earlier time the father of a family or head one of a tribe or clan conducted the worship.

Sacrificial offerings have been discontinued among Christians, because the Lord Jesus Christ has been sacrificed once for all. It was not so in the distant past. It was then believed that the fellowship between God and His people was fostered by sacrifice. The occasion was not unlike a social meal in which the god of the clan or family partook of a banquet with its members. While the original idea of communion with the deity was paramount, sacrifice did not assume its full religious significance until perfected in the temple ritual. Other acts of worship, such as prayer and the vow, have ever occupied an important place, as well as music, and at times dreams, soecry and dancing.

Worship presupposes a time for the service of God. In the remote past when the people lived a wandering life, it was not possible to have a particular time and place, but when they settled down to agricultural life three feasts were instituted, one in the spring, another in the early summer and the third in the autumn, corresponding to our modern Easter, Pentecost and Thanksgiving.

Worship without hymns and songs is inconceivable. If we were deprived of some of our favorite hymns it would destroy one of the most potent motives of worship. The psalms were just as precious to the ancients as the modern hymns are to us, and exerted the same influence.

The most reliable scholars are of the conviction that the legal code of the Old Testament was not the result of a single authorship, but the work of a scribe who compiled existing traditions and documents. This is in harmony with the method God employs to accomplish His purpose, and is certainly explanatory of the way that our Bible took form.

It should be borne in mind that it is not our purpose to have an ideal worship of the New Testament, but to study the course of religious development that culminated in the service of the Christian church. In so doing we shall encounter many things that are very much like the Christian standard, but we may not on that account ignore them, since they are necessary to illustrate the progress in which we have no occasion to rejoice.

The evolution of worship is too vast a theme to cover in one discourse, we shall therefore confine our attention to its earliest phases.

I. The ancient Semitic worship. This antedates the religion of Israel, and contains practices that would not be endured by the church of Christ, though we must not forget that the now unchristian land of Arabia was the mother of religion. The Semitic family has given the world the two earliest known forms of civilization—Egyptian and Babylonian and the three highest faiths, Judaism, Christianity and Mohammedanism.

In the earliest period of life and life constituted a very insignificant part of worship. Then the emphasis was upon the forms. The amount of one's religion was estimated by his devotion to ceremony. It was not until a very much later time that doctrine and practice were given the attention they deserve.

At this time there were no states or nations. The people were joined together in families, tribes or clans. They had no abiding place, but journeyed from place to place to furnish their cattle with pasturage. The god of the tribe was supposed to be an ancestor who determined their prosperity or adversity.

Each tribe had its god, who could be worshipped only in the temple of the clan. If one united with another tribe he was obliged to do homage to the deity of it. Nor could the deity of one clan bless outside of its own territory.

According to the most primitive conception but little importance was attached to the doctrine of the immortality of the soul. Future life has been a tenet of every religious system, but it was emphasized less than the present life, since it was held that no service could be rendered the deity beyond the grave. This explains the reason for embalming the dead.

Sacrifice occupied a most important place among the Semites. And there are traces of human sacrifices which have been offered only by heathen. The Semites living in tribes or clans had a local deity to whom they offered sacrifice. He sat at the table and partook of the slain animals.

the preceding. They were just emerging from the ancient darkness into the later day. God had assigned them a task, and their work was to lead them into the truth, but they were slow to follow.

Being nomads they appointed worship wherever they were. There was no temple, tabernacle or ark. Altars were erected out of the stones of the ground was their temple. In Jacob's family were found teraphim or household gods.

Sacrifice still retained the social aspect so that it meant little more than a family gathering, which the local deity was present. However, by this time Jehovah was recognized as the God of the Hebrews. Other acts of worship, such as prayer, vows and dreams were observed.

There were many law if any laws at this time. The law had not been fully compiled, and a limited literature.

III. This division introduces us to the Canaanite state. Great changes took place during this epoch, because the people of Israel discontinued their nomadic life and settled down in the promised land among tribes of foreign faith. We naturally find that the chosen people suffered no little contamination of which subsequent history is evidence.

Sacred places increased in numbers and the worship of Baal flourished. It seems to be a time of degeneration, for the worship of Jehovah was corrupted. The ark containing the two tables of stone was transported from one place to another. Images were erected to represent the deity and Urim and Thummim were employed to ascertain the will of God.

Sacrifice was regarded as communion with the deity. The burnt offering seems to have been used more than any other. Prayer, vows, visions were observed, while soecry was losing its hold.

Having discontinued their wandering life they observed the Sabbath, the feasts of the moon and of harvest. It appears, however, that they were not free from corruption.

Music and dancing had its place, and it is said of David as a later time that he danced. There were hymns, such as the exodus song, the song of Deborah and the song of Hannah. Laws were assuming form as the outgrowth of custom. They were not written by Moses, but compiled or formulated by him.

IV. The prophetic stage. This period is so called because of the number of prophets who exercised a most wholesome influence on the life of the people. This was done by teaching a more enlightened conception of God. Samuel, David, Elijah, Elisha, Isaiah and Jonah were among those who raised the standard of living.

The high places were still used for the worship of Baal, and at one time the worship of Baal and Jehovah was consolidated. At the time of David the ark of the covenant was taken to Jerusalem, and the temple was completed in the days of Solomon, which produced a more orderly system of worship. Idolatrous practices were not, however, completely suppressed. We read of golden calves at Bethel and Gilgal.

The completion of the temple made the most perfect organization and development of the priesthood imperative. To this time no distinction was known between church and state, but the division of the monarchy in 975 produced a complete separation.

The acts of worship continued about the same as in the preceding period, except that certain restrictions were imposed. Sacrifices were offered to establish communion with God. There was some human sacrifice. Praying to God was becoming a pleasure, and vows were made by Nazirites. Oracles and dreams were regarded as channels through which Jehovah communicated His will. Soecry was practiced against the protests of the prophets. A hymn book was in process of compilation and the priests were compiling law.

The attitude of the prophets toward existing conditions will help us to appreciate our theme and make its application.

The prophets considered the high places as detrimental to the religious life of the nation. They maintained that the temple was all they required for the worship of the true God.

The prophets insisted upon the unity of life among the people of God, especially the priests. It appears from the records that the sacred office was not entirely free from corruption.

They further insisted upon the true worship of the heart. While maintaining the place of forms, they contended that the forms must be spiritualized.

The Reward of Earnestness. Christ met multitudes of men in Jericho. But so far as we know He picked out only two for special blessing. The reason was that these two were the most in earnest. Bartimeus would be heard, though others tried to hush his voice; Zaccheus would see, though the crowd overtopped him. So these two won the rewards of earnestness. A vague desire will never bring us close to Christ; we must be in earnest.—Presbyterian.

How George Fox Learned Patience. I found something within me that would not be sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will He came into my heart, and took out all that would not be patient, and then He shut the door.—George Fox.

God's trials, which come in obedience to His righteous will, are the paths to victorious triumph.—S. A. Brooke.

# War Chiefs in Peace

THE death of Rain-in-the-Face in South Dakota removed one of the few remaining Sioux leaders who were associated with Sitting Bull in the historic campaign that culminated in the massacre of the Little Big Horn in 1876, and who helped to make Indian warfare terrible. When Geronimo, the old Apache, who is spending his last days as a paroled prisoner in Oklahoma, is gone, it will be possible to close up the account between the frontiersman and "unlucky" Indian. The chiefs who are left have long ago "come in," and even the memories of Custer and Crook and Miles are dim in their minds. Quannah Parker, the Comanche; Red Cloud, the Sioux; Pook-eh-to-nek, of the Sacs and Foxes; Chief Godfrey, of the Miami, and others great in their day as warriors, are feeble echoes merely of their old selves. Chief White Cliff, of the Blackfeet, died early in 1903, and Chief Joseph, the great Nez Percé leader, died on the Washington reservation last year. Sitting Bull, who was killed in 1890, is almost as historic as Red Jacket. The fact that Rain-in-the-Face in his later years wore the uniform of the Indian police, and that Geronimo turned many an honest pen last summer at the St. Louis Fair selling beadwork and pictures of himself with his autograph, illustrates the dramatic anti-climax that must be recorded in writing the history of the last of the "war chiefs."

The complaint that history is too much taken up with wars and conquests is as valid concerning the American Indians as it is of the Macedonians or the Goths. Rain-in-the-Face will be longest remembered because of the unverified report that he personally killed General Custer and cut his heart out. But he has lived quietly on the Standing Rock reservation since he returned from Canada and surrendered to General Miles in 1881, and these twenty-four years of submission to agency rule, with his services in the Indian police, must be considered in making up his record. In the same way, Comanche history will deal with the early settlers of Texas rather than with the long rule of Quannah Parker, who has inspired among his people a zeal for education and industry in the manner of the late Bishop Whipple.

This old man, now past sixty, distinctly remembers the time he first saw a wagon and picked up a limited knowledge of English from the pack-train men who drifted into the Southwest when the Indians still held it securely. In his lifetime he has developed from the typical plains leader described by Catlin to the earnest advocate of the white man's civilization. The Washington correspondent of the Evening Post, writing of Parker early in 1904, told of his popularity at Fort Sill and with the cattlemen who leased the reservation pastures. As a mark of their esteem the cattlemen built a house for the chief. One of them, proposing to help furnish the house, asked what special article the old man most wanted. Parker said that a big roll-top desk would please him, and explained: "You see, I open desk, and I sit down in my chair, and I put my feet up on desk, and I light my cigar, and I hoo! my newspaper up in front of me like this. Then white man come in, and I he knock at door, and he say, 'Quannah, I want talk to you a minutes.' An' I turn round in my chair, and I puff a lot of smoke in his face, and I say, 'Go away! I busy to-day.'"

Townsend, with his fine speeches and his dream of an all-powerful federation of Indians that should sweep the white invaders into the sea, is succeeded by St. Gabriel Godfrey, head of the remnant of the Miami left in the Wabash Valley in Indiana. His fight has been to save the homes of his tribesmen from being sold to pay taxes. Early this year Godfrey, seventy-three years old and broken in health, appeared before the Circuit Court of Miami County to urge the claim of his people to exemption from taxation. His plea was in striking contrast to the speech preserved in the school readers and credited to his predecessor. "When this case was commenced years ago," he said, "I was a rich man. I owned a fine farm and was worth \$50,000. Now I am so poor that my credit is not good for a dollar. Politics ruined me. Because I voted, the Commissioners thought I should pay taxes. I never wanted to vote, because I thought I had no right to the polls. My people should have remained away. But we were urged, first by one party and then the other. My friends elected me road supervisor, I did not want the office, but I took it. The 'tipping times of peace' are all very well for the home builders on the border, and even the young Carlisle and Hampton graduates endure the industrial struggle passably. But for the trained warriors to submit to the dull routine of reservation life without sinking into hopeless degeneracy, is an achievement more difficult than it seems to the men bred to civilization."

As Quannah Parker represents the reformed "blanket Indian," striving to pass from the prairie to the school-room without friction, Pleasant Porter, chief of the Creek tribe, may stand for the political evolution of the Indian leader who has never been a warrior. With the others of the Five Tribes, the Creeks long ago "buried the hatchet" and retired to live peacefully as a little isolated nation in the Indian Territory. Had that been possible, a chief's lot would have been in direct contrast to that of Gilbert's policeman. But with the pressing in of the whites and the coming of the "Davess Commission," Chief Porter had new problems to solve. Questions of land allotments, town-site locations, the provision for a school system, the leasing and selling privileges to be given white settlers and merchants, and the tribe's attitude toward Statehood—these are some of the more serious matters that this Creek Indian, scarcely more than a boy removed from the leaders who fought General Jackson, has had to consider. It was Porter who called the separate Statehood convention which met at Muskogee recently and proposed to make a State independent of Oklahoma and call it Sequoyia, in honor of the "Cherokee Cadmus," an Indian who had perfected a syllabic alphabet and taught his people to read before Mrs. Trollope arrived in Cincinnati. The peace chief is less picturesque than the war chief of the Rain-in-the-Face type, but he has managed the business of adaptation surprisingly well, on the whole.—New York Post.

# CHRISTIAN ENDEAVOR NOTES

NOVEMBER NINETEENTH.

Medical Missions (at Home and Abroad).—Mark 1:29-34. First the synagogue (v. 29), and then the healing. Evangelistic and medical missions must go hand in hand. There is no need to tell Carle of any sick person in any part of the world; He is always the first by the sickbed (v. 30).

Christ's is no distant command, but He takes men and women "by the hand" (v. 31). One of His outstretched hands is in medical missionary.

While the medical missionary is healing the body, he is also driving the devils out of the soul (v. 32).

Medical Missions. It was said of Dr. John G. Kerr of China that two of the difficult operations he was constantly performing would, if performed and paid for at home, have more than paid his year's salary as a missionary.

Dr. Chamberlain of India, when two New York Physicians told him it was impossible that he could have a percentage of recovery, answered that on the mission field belief does not hinder the workings of God's power as it does in the United States.

It is said that the great medical missionary Dr. Ashbel Grant of Persia, had twenty times more interest in the Mohammedans than the missionaries who was sent out expressly to labor among them but was not a physician.

The medical missionary must be far more skillful than the average physician or surgeon at home, because he has to work usually without competent nurses or assistants, and perform all operations alone.

The Johns Hopkins Hospital the cost of each patient is \$2.33 a day; in the hospital of Urumia, Persia, it is less than seven cents a day.

There are more physicians and medical workers in Chicago than in all of India and China together.

In the United States we have one physician to every six or seven hundred persons. We send out one medical missionary to every two million of the heathen.

Christian work cannot be carried on in the best way without some money, and though our society work need cost but little, and though Endeavors everywhere give most of their money to the church, yet some money is needed to pay for toplecure, hymn-books, a little social entertainment now and then, and literature useful in carrying on the work.

This money is best raised by the system of annual pledges, and a certain part of what is pledged should be definitely set aside for the society, the rest to be used for the church expenses and for missions.

# THE KEYSTONE STATE

The Latest Pennsylvania News Told in Short Order.

The Lehigh Valley Railroad has commenced re-entrainment on the Delaware, Susquehanna & Schuylkill Railroad. The office of purchasing agent and the car account bureau, formerly located at Drifton, has been merged with the Lehigh Valley system in the Bethlehem office.

The charge of bribery against William Smith, for securing, it was alleged, for School Director Harry Connor of Hanover Township, Luzerne County, \$45 from J. T. Tremedick to obtain for the latter the position of janitor, was dropped.

The arrests of several election boards of Luzerne County, charged with fraud, is not improbable. Republicans are investigating the vote of several districts to ascertain if the returns were padded.

Mrs. Eliza Coates, of Easton, died from the effects of a fall. She was walking from a door opening on the roof and stepping backward went through the skylight and fell into a store room. Mrs. Coates was 62 years old, the widow of Thomas Coates, who was a prominent leader and composer of music twenty years and more ago.

William Koepfer, one of five men burned by an explosion of coal dust at the Nazareth Cement Plant, Easton, has since died at the Easton Hospital, aged 27 years.

Dr. S. L. McCarty, a member of the School Board, caused a sensation at last meeting by declaring that four of the members of the board ought to be discharged, with \$33,333 for losing the district a month's interest on \$100,000 because they had agreed to accept the latter sum, realized from the sale of bonds a month before it was due. He made a motion that the directors be charged with the sum, but no one seconded it.

The East Stroudsburg Council passed the Stroud Township annexation ordinance over Burgess Stemple's veto, when he returned the ordinance to the burgess, saying: "If an injury to a family living in the district who have received help from a poor district from time to time for a period of 15 years, if the annexation is made the family would be chargeable to the borough if they had a legal residence to said district."

Frank Zerle, aged 18 years, who resides in Edinburg borough, was accidentally shot while hunting, and died almost instantly. His companion says Zerle was standing in the woods with the gun stock on his toe and the end of the barrel leaning against his breast. The gun slipped off his foot, and was discharged.

Seven persons were injured, three seriously, when an electric car on the Sheridan branch of the Pittsburgh Railways Company, jumped the track and ran over a twenty-foot embankment at Chambers Street, West End, a suburb of Pittsburgh.

James Patterson, deputy State factory inspector, of the Nineteenth District, entered suit against Harry P. Suter, owner of the Family Theater Building, Pottsville, because he refused to place fire escapes. The State officer has threatened to close the playhouse unless the law is promptly complied with. He has a store of other suits to bring.

In the Criminal Court, at Carlisle, Judge Sadler sentenced Mary Davis to two years in the Eastern Penitentiary and Edna Harris, to one year. The girls were convicted at the September term of court of highway robbery.

Playing Halloween pranks cost twenty-three young men of Trexler town and East Texas a fine of 125 cents each. The charge before Squire Croll was that they entered the Agricultural Implement Works in town and carried away castings which they distributed in front of raising town, the Spring being dry and warm. Dealers report the birds in fine condition and large flocks of twenty to forty common. Many owners are taking orders for delivery Thanksgiving Day at 16 to 18 cents per pound.

The School Principals' Club of Chester County met in an annual session at West Chester, and after transacting business, elected the following officers: President, Prof. J. L. Lary, of Phoenixville; vice-president, A. A. McCrone, West Grove; secretary, Miss Bertha Miller, West Chester; treasurer, George Helver, Kennett Square.

R. S. Summers, Pure Food Commissioner, brought suit at Pottsville against a half dozen local merchants for selling adulterated preserves, jellies and jams. Several weeks ago samples were bought and then analyzed by the State chemist. Gross impurities were found, it is charged. The merchants referred to will have the opportunity of paying fines or going to trial.

Rev. Martin Rutt, a bishop of the Memorial Church, Mt. Joy, fell dead while stepping into his carriage at his home several miles west of Mt. Joy. He was going to administer the rite of baptism to Samuel Gingrich, a Florin baker, who is ill.

Edward Frothingham, brother of Arthur Frothingham, was killed on the Laurel Line, third rail system. He stepped on a down train at Rocky Glen, a pleasure resort owned by the Frothinghams, and was struck by an up train. Death was instantaneous. He was a young man and unmarried.

Mrs. Elvira Wright, for many years a resident of Parkersburg, died Wednesday morning. She was the wife of J. Wilson Wright, formerly proprietor of the Right House. She was 70 years of age, and is survived by her husband, one son and two daughters.

The John Mack Vitriol Brick plant in Pinegrove shut down for an indefinite period. About thirty men and boys are affected.

The following fourth-class postmaster were appointed: Cove Forge, Isaac B. Norris; Lance's Mills, Robert Humphrey.

# THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 19.

Subject Nehemiah's Prayer, Neh. 1: 1-11. Golden Text, James v. 16—Memory Verse, 8. 9—Commentary on the Day's Lesson.

1. Nehemiah hears of the distress in Jerusalem (vs. 1-3). 1. "The words of Nehemiah." Rather the narrative on record. "Son of Huchallah." Probably the tribe of Judah and of the royal family of David. He was cupbearer to King Artaxerxes at Shushan, the capital. This title implied that Nehemiah was a councillor, statesman, courier and favorite. For twelve years he was Governor of Judea, leading a great religious revival and rebuilding the walls of Jerusalem. At the end of two years he went back to Persia, but after a time he again returned to Jerusalem and effected some reforms there. "Monti Chislen." Ninth month, corresponding to the end of November and the beginning of December. The Hebrews had the varied year of 354 or 355 days, and the month of the moon. "Twenty-third day" of the reign of Artaxerxes Longimanus, who reigned from B. C. 465 to 423. It was upon this king that Ezra was granted letters to go to Jerusalem. 2. "Hanani, my own brother, to whom he attended as a secretary, the gatekeeper of Jerusalem (chapter 7: 2). From Jerusalem to Shushan, "I asked them." Respecting Jerusalem and its people. "That had escaped." From captivity. "Which were left." The word "left" implies the specifications to such as survived the persecutions of which the community at Jerusalem had been exposed.

3. "In the province." Of Judea, now a province of the Persian empire. "Great affliction and reproach." Their subjection to strictly imposed on the Jews at every turn. The tribute imposed on them was a heavy burden to a poor people. Jewish recruits had doubtless been forced into the Persian armies. The country was pillaged in open day, and many Jews were carried into slavery. "An every day" of the corpses of murdered men and women ten found on the road. "Wall-down." The wall and houses had been destroyed by Nebuchadnezzar more than 140 years before (2 Kings 25: 10), and their rubbish still lay in sight. They were partially rebuilt at one time (Ezra 4: 12). The neighboring races, infuriated at the rejection of their friendly offers of assistance by Zerubbabel, years before, and still more so by Ezra's recent act in sending back to their homes all the wives of non-Jewish races found in Jerusalem, and who had attacked Jerusalem, and after fierce struggles had broken down the newly built walls and burned the gates.

4. "Nehemiah prays for help (vs. 4-11). 4. "Wept." Perhaps now for the first time a direct expression of his people's woes came over his soul. "Mourned." Over the condition of his people, the desolation of the holy city, the reproach upon the name of God, and the sins which had brought them to this low estate, which had not yet been put away. "Fasted." Nehemiah Chisbeu to Nisan, four months, until the king noticed his grief. "Fasted." A token of the genuineness of his sorrow. "Prayed." In earnest, protracted prayer that God would favor the purpose which he seems to have secretly formed of asking the royal permission to go to Jerusalem.

5. "Beseech Thee." The prayer of Nehemiah deserves critical study as a model of blended adoration, invocation, confession, supplication and confident appeal. "Covenant of mercy." Covenant refers to God's definite promises. Mercy refers to His loving character, which gives more than is pledged. 6. "Ear-attentive—ears open." Let Thine ear hear our confession and mercifully pardon. Let Thine eye behold our suffering and send us passages, such as "day and night." His grief was doubtless increased at the thought that all this evil existed in spite of Ezra's work. He withdrew from his court duties and spent a time in retirement in most sincere sorrow. "And my father's house." Nehemiah's personal association of his identification with his people in sin as in misery. 7. "Dealt very corruptly." Some of these sins are mentioned in Neh. 5: 1-7, 10, 11; 13: 15; Ezra 9: 1; 2 Chron. 36: 14-17. "Commandments." The moral precepts by which our lives should be regulated. "Statutes." What refers to the rites and ceremonies of thy religion. "Judgments." The precepts of justice relative to our conduct to each other.

8. "If ye transgress." This is not a quotation, but a reference to the general sense of various passages, such as Lev. 26: 30; Deut. 28: 45-52, etc. The fact that God had fulfilled His word of threatening was a proof that He would fulfill His word of promise. 9. "Turn unto Me." When we turn to sin God turns to discipline; when we turn to righteousness, He turns to mercy. "Gather them." God had a place devoted to His people; this promise had already been partially fulfilled.

10. "Thy servants." Who will devote themselves to do Thy will. And Thy people." With whom Thou hast made covenant. They are the descendants of those whom Thou hast delivered from Egypt. 11. "Who desire." True desires are: 1. Constant and unflinching. 2. Hearty, strong and growing. 3. Including the favor of God and spiritual grace. 4. Regard the means of salvation. "Prosper—Thy servant." He had in mind to ask of King Artaxerxes that he might go to Jerusalem and help his people. He asked definitely for exactly what he wanted. "Grant him mercy." Nehemiah felt that he might have favor in the sight of the king. "King's cupbearer." An important office, having charge of the wines of the royal household, standing by the king's side at meals, and sipping from the cup to prove that it was not poisoned.

Measuring Eye Jumps. We know that an eye, at ordinary reading distance, takes in about one inch of a line at a time, and that in reading a line of an ordinary book the eyes make five or six distinct jumps. But as the movements are so very minute and rapid how have they been studied?

A beam of light is thrown upon the corner of the eye, and this beam is reflected by the corner on a photographic plate, says the Jeweler's Weekly. As the eye moves in reading, the reflected beam also moves, and upon developing the plate, which is also kept moving, a zigzag line is found. A study of such photographic tracings shows that the eyes in turning back to pick up the next line have some difficulty in so doing. The longer the line of print the greater the effort, and for this reason we may conclude that a narrow line is better for an eye than a long one, and if the line be much wider than the ordinary average paper column there is greater effort involved.

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3. "In the province." Of Judea, now a province of the Persian empire. "Great affliction and reproach." Their subjection to strictly imposed on the Jews at every turn. The tribute imposed on them was a heavy burden to a poor people. Jewish recruits had doubtless been forced into the Persian armies. The country was pillaged in open day, and many Jews were carried into slavery. "An every day" of the corpses of murdered men and women ten found on the road. "Wall-down." The wall and houses had been destroyed by Nebuchadnezzar more than 140 years before (2 Kings 25: 10), and their rubbish still lay in sight. They were partially rebuilt at one time (Ezra 4: 12). The neighboring races, infuriated at the rejection of their friendly offers of assistance by Zerubbabel, years before, and still more so by Ezra's recent act in sending back to their homes all the wives of non-Jewish races found in Jerusalem, and who had attacked Jerusalem, and after fierce struggles had broken down the newly built walls and burned the gates.

4. "Nehemiah prays for help (vs. 4-11). 4. "Wept." Perhaps now for the first time a direct expression of his people's woes came over his soul. "Mourned." Over the condition of his people, the desolation of the holy city, the reproach upon the name of God, and the sins which had brought them to this low estate, which had not yet been put away. "Fasted." Nehemiah Chisbeu to Nisan, four months, until the king noticed his grief. "Fasted." A token of the genuineness of his sorrow. "Prayed." In earnest, protracted prayer that God would favor the purpose which he seems to have secretly formed of asking the royal permission to go to Jerusalem.

5. "Beseech Thee." The prayer of Nehemiah deserves critical study as a model of blended adoration, invocation, confession, supplication and confident appeal. "Covenant of mercy." Covenant refers to God's definite promises. Mercy refers to His loving character, which gives more than is pledged. 6. "Ear-attentive—ears open." Let Thine ear hear our confession and mercifully pardon. Let Thine eye behold our suffering and send us passages, such as "day and night." His grief was doubtless increased at the thought that all this evil existed in spite of Ezra's work. He withdrew from his court duties and spent a time in retirement in most sincere sorrow. "And my father's house." Nehemiah's personal association of his identification with his people in sin as in misery. 7. "Dealt very corruptly." Some of these sins are mentioned in Neh. 5: 1-7, 10, 11; 13: 15; Ezra 9: 1; 2 Chron. 36: 14-17. "Commandments." The moral precepts by which our lives should be regulated. "Statutes." What refers to the rites and ceremonies of thy religion. "Judgments." The precepts of justice relative to our conduct to each other.

8. "If ye transgress." This is not a quotation, but a reference to the general sense of various passages, such as Lev. 26: 30; Deut. 28: 45-52, etc. The fact that God had fulfilled His word of threatening was a proof that He would fulfill His word of promise. 9. "Turn unto Me." When we turn to sin God turns to discipline; when we turn to righteousness, He turns to mercy. "Gather them." God had a place devoted to His people; this promise had already been partially fulfilled.

10. "Thy servants." Who will devote themselves to do Thy will. And Thy people." With whom Thou hast made covenant. They are the descendants of those whom Thou hast delivered from Egypt. 11. "Who desire." True desires are: 1. Constant and unflinching. 2. Hearty, strong and growing. 3. Including the favor of God and spiritual grace. 4. Regard the means of salvation. "Prosper—Thy servant." He had in mind to ask of King Artaxerxes that he might go to Jerusalem and help his people. He asked definitely for exactly what he wanted. "Grant him mercy." Nehemiah felt that he might have favor in the sight of the king. "King's cupbearer." An important office, having charge of the wines of the royal household, standing by the king's side at meals, and sipping from the cup to prove that it was not poisoned.

Measuring Eye Jumps. We know that an eye, at ordinary reading distance, takes in about one inch of a line at a time, and that in reading a line of an ordinary book the eyes make five or six distinct jumps. But as the movements are so very minute and rapid how have they been studied?

A beam of light is thrown upon the corner of the eye, and this beam is reflected by the corner on a photographic plate, says the Jeweler's Weekly. As the eye moves in reading, the reflected beam also moves, and upon developing the plate, which is also kept moving, a zigzag line is found. A study of such photographic tracings shows that the eyes in turning back to pick up the next line have some difficulty in so doing. The longer the line of print the greater the effort, and for this reason we may conclude that a narrow line is better for an eye than a long one, and if the line be much wider than the ordinary average paper column there is greater effort involved.

Immense Loaf of Bread. Probably the largest loaf of bread ever baked has been on exhibition at the Minnesota state fair. It was fourteen feet long, two and a half feet through, and weighed 200 pounds.

Reverend Things. They had just finished breakfast, and the woman of the future was about to start downtown, when her husband arose from the table, placed his arms about her neck and kissed her.

"Dearest," he murmured softly, "I love you more than words can tell."

"Oh, you do, eh?" she rejoined, suspiciously. "What is it now—a new silk hat or a pair of trousers?"—Chicago News.

What Becomes of Hairpins. The question, "What becomes of hairpins?" is often asked, but it might as fittingly be asked of hairpins, and it is one which no one is able to solve. More than five billions of hairpins are made and sold annually in the British Isles, and as they are not things that wear out, where do they go? They have been scattered broadcast all over the world, and they leave no trace behind, but as they are so cheap nobody begrudges a fresh packet when the supply runs low, says Home Notes.

A wealthy manufacturer once remarked: "It isn't the