

the World's  
Sport Tells  
Truths

## MODERN

which have  
gained the free-  
dom are not  
sure that their  
women do not  
enjoy activity,  
about 1960 that  
came into their

use were  
allowed  
hours activities.  
have a little  
the women of  
mainly because  
as women were  
athletes along  
in order to de-

The Spartans  
men desired strong

years women  
of sports and  
Then came  
the modern  
the exercise was

Women had  
it is true  
but, in a  
was both  
from driving  
riding  
activity that  
turned their  
skins. As no  
play tennis in  
these worn,  
modest and less  
important ad-  
of women who  
uppers could  
measured in which  
measured and

gained favor-  
able article writ-  
congregations  
unwilling, and  
offends all  
dignity and  
way about

to note that  
gradually  
the every day  
become the  
time to get  
them. A few  
them to their  
and were  
called for a  
a long time  
upon the  
or damped  
precautions  
secured  
time. "After  
the dress would  
tight cor-  
and if we  
wafts.  
other day  
clothes was  
easily  
one of two

class there  
now, go  
at the  
discreetly  
not now, a  
in terms  
comedy, and  
little pick-  
he is very  
com, and  
ter. Two  
could have  
lockings in  
a few  
long un-  
will be un-

Angry Customer—See here, these  
eggs you just sold me aren't fresh.  
Grover—But the boy just brought  
them from the country this morning.  
Customer—What country?

In some Pacific Islands fish is still  
used as currency. It must be a  
long distance to get a packet of cigar-  
ettes from a slot machine.—Glasgow  
Eastern Standard."

Sheshatha is a Persian word and is  
here the title of the governor. The  
statement made in some commentaries  
that this reference to Nehemiah is an  
interpolation and does not properly belong  
to the story seems to be quite without foundation.

All the people wept, realizing how  
ignorant and negligent they had been  
of these important matters (compare  
2 Kings 22: 10-11). Weeping and  
laughing are often closely joined, and these simple folk, when comforted by  
their leaders and bidden make the day a  
holiday, soon turned their weeping into great mirth. Their mirth, we may be  
sure, was not lessened by the dis-

Sunday School  
Lesson

**September 15, Lesson XI—Teaching  
the Law of God—Nehemiah 8: 1-3;  
5, 6, 8-12. Golden Text—The entrance  
of thy words giveth light—  
Psalm 119: 130.**

**ANALYSIS.**  
**I. THE READING OF THE LAW, vs. 1-12.**

**II. THE FEAST OF THE SEVENTH MONTH, vs. 13-18.**

**INTRODUCTION.** Ezra seems to have  
brought with him from Babylon a few  
additions to the ancient law; the origin  
of which was described by Moses. It is  
difficult for us to understand why the  
priests and the people of Judah should  
have been ignorant of the law of the  
covenant (24: 7) which contained  
the laws in chs. 20-23, as part of the testimony  
of the two tables of stone, written with the finger  
of God, "tables of this covenant,"  
which were put in the ark and pro-  
served by Moses (Exod. 24: 42; 31: 18;  
Deut. 31: 26; 32: 1-5). We are  
told also, in Deuteronomy, that the king  
had written a copy of the law in a book  
and kept it in his tent, "that he might  
read it all the days of his life." In this case the  
law referred to may be the code contained in chs. 20-23, and may be the  
lost or forgotten book King Josiah (2  
Kings 22: 8-10), whose report, based  
on the requirements of Deuteronomy.  
There is also the statement of Samuel, in  
the days of Joshua (Joshua), they had  
not done so, must have been made by a  
writer unacquainted with 2 Kings 7:  
18-22; 2 Kings 22: 8-10; 2 Kings 23: 4  
and 1 Kings 8: 2, 65, etc. Or, it is pos-  
sible that he means to say that the  
feast had not been kept at that time  
strictly according to the law.

The statement in v. 17 that since the  
days of Joshua (Joshua), they had  
not done so, must have been made by a  
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Ezra seems to have been  
a man of great energy and  
ability, and he did much good  
in his work. He showed under divine  
direction, the first letters of united  
Israel, and who "told the people the  
manners of the kingdom, and wrote it  
in a book, and laid it up before the  
Lord." (2 Kings 25: 25; compare 8:  
10-23.) During the long period of  
exile in Babylon there may have been  
great need that these earlier books  
would be lost, and seems to have  
been due to gain of time. Ezra's  
mind of Ezra, who had both history  
and law of the early times were recovered  
and copied and made available for the  
restored community.

**THE READING OF THE LAW, vs. 1-12.**  
In this chapter Ezra, the priest and  
Nehemiah, the governor, appear  
together in a great religious service con-  
tinuing eight days, in which the people  
are instructed in the ancient law, and  
the custom of celebrating the feast of  
tabernacles, long neglected, is renew-  
ed. Ezra had come to Jerusalem on  
his mission of teaching and reforming  
the customs of the people, and, as far as  
possible, had the same measurements  
as Ezra, his mission does not seem to  
have prospered. He may have lacked  
power to enforce the law which he pro-  
claimed, and when at first he per-  
suaded some of the people to accept  
it, there may have been a determined  
and well-organized opposition to its  
enforcement.

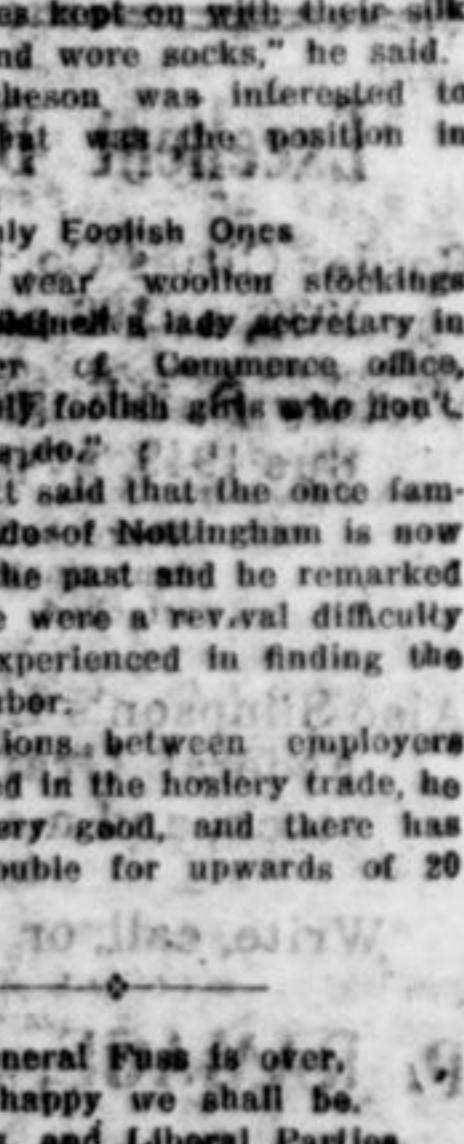
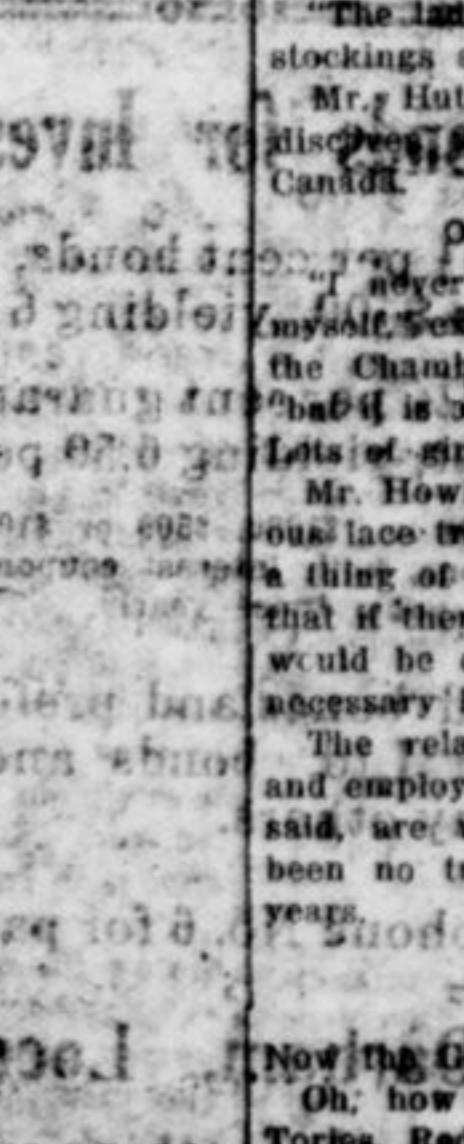
The writer, like (v. 1), goes on the  
eastern side of the city, overlooking  
the Virgin's Spring. The book of the  
laws of Moses, which Ezra brought,  
probably contained most, if not all, the  
laws of the Pentateuch, and represents  
the first collection of canonical  
Scripture. It is interesting to note  
that the Samaritans adopted the same  
book of the law (the Pentateuch) and  
the custom of celebrating the feast of  
tabernacles, as their only sacred  
and national festival. The Greek  
"First Book of Ezra" (ch. 1 in Exod.) says  
of him, "Ezra had taught the skill  
so that he omitted nothing of the  
law and commandments of the Lord,  
but taught all Israel the ordinances  
and judgments."

Ezra stood upon a pulpit of wood,  
or rather a wooden platform, upon  
which others also were standing. At  
the beginning, Ezra blessed the Lord,  
the God of Israel, and then understood  
just how the reading and understanding  
of the law was done. Most probably Ezra read  
first for all who could understand and  
follow his reading, and then chosen  
men (v. 6) gathered the people in  
groups and caused them to understand  
the reading. It must have required  
some such organized plan to convey  
instruction to some thousands of people.  
However, it was done, Ezra and  
his helpers were able to make clear  
to the people of their law and  
religion, and to make them realize  
that this was the most important  
thing in their lives.

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## MUTT AND JEFF—



position to send portions to those who  
were in need. For, they learned, the  
joy of the Lord is your strength, that  
is, no doubt, the joy experienced in  
doing the Lord's will.

**II. THE FEAST OF THE SEVENTH MONTH,**  
vs. 13-18.

For the law governing the time and  
order of this festival see Lev. 23: 22-  
36 and 39-43; Exod. 23: 16 ("the  
feast of ingathering"); and Deut. 16:  
12-15. The feast is set forth in detail  
in Num. 29: 12-35. This festival  
seems to have had, like the Passover,  
a double meaning. It celebrated the  
ingathering of the fruit harvest and  
so the end of the old economic year, and  
it also commemorated the dwelling in  
tents during the long period of their  
life in the wilderness before the con-  
quest and settlement of Palestine. The  
going out of Jehovah's tabernacle, crowded  
with the tribes of the villages and towns into  
the fields, was a picture of the exodus.  
Where they lived in booths made of  
olive branches, pine, myrtle and palm  
must have been both healthful and  
delightful.

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days of Joshua (Joshua), they had  
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