

that, on the sixth day after the birth of Jesus, the Holy Family had left the stable and found lodgings in Bethlehem. *The young child with Mary*; a humble woman of the laboring class with nothing royal about her, and yet they had faith to believe that this babe was to be the long looked for king. *Fell down . . . worshipped*; gave him royal homage. *Opened their treasures*; for they were men of great wealth, and were able to give very different expression to their worship than that of the poor shepherds. *Offered* (Rev. Ver.); a reverent act. Orientals never approached a king without presents. *Gold . . . frankincense* (a fragrant resin from the bark of an India tree) . . . *myrrh* (an aromatic gum used in perfumes); offerings which were commonly made to princes. "The gold," says an early Christian writer, "is a symbol of kingship, for subjects pay tribute of gold to their kings; and the frankincense of deity, for frankincense was burned unto God; and the myrrh of mortification, for herewith the ancients anointed their dead." They tell nothing about the home of the Magi. *Warned in a dream*. The Magi acted under divine guidance, and this guidance is represented as being given by means of a dream.

IV. The Sudden Flight, 13-15.

The angel; (Rev. Ver.); "an angel," a divine messenger. *To Joseph in a dream*. Compare ch. 1: 20. *Take the young child*; mentioned first, as the most exposed to danger. *Flee into Egypt*; "at all times the readiest place of refuge for the Israelite, whether from famine or from political oppression." Matthew had a double interest in giving prominence to the flight into Egypt: (1) he sees in it a fulfilment of prophecy; (2) it suggests to him the parallel between the king of the Jews and the Jewish nation itself; both left Palestine and took refuge in Egypt and returned to Palestine again. *Until the death of Herod*; a period of a few months only, since Jesus was born in B.C. 5 and Herod died in B.C. 4. *Fulfilled . . . spoken . . . by*

the prophet. See Hbs. 11: 1. The prophet spoke of the Israelitish nation and the exodus (going out) from Egypt. Matthew applies the words to the bringing back of the holy child from Egypt.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"GOLD, AND FRANKINCENSE, AND MYRRH" (v. 11)—Two thousand years ago there were two spheres of travel and trade, the Mediterranean world and the great world of Asia to the East. The men of Tyre were the traders of the Mediterranean world; it was trade by water. Tyre was the London of those days,—the greatest seaport of the world and the chief emporium of international trade. The men of Tyre navigated all the waters as far as the Atlantic and handled most of the merchandise. Ezekiel (ch. 27) describes the trade of Tyre in eloquent detail. You see the full ships unloading their treasures from Egypt and Morocco, from Spain and Gaul and Italy and Greece and the coasts of Asia Minor—silver and iron, tin and lead, cloth and ebony and ivory. Armenia sends in her horses and mules; the far East sends car-buncles, purple, embroidery, fine linen, pearls and jasper; Damascus sends across the Lebanon's her wine and her wool; Israel, the fruits of nature, wheat and honey and oil; and Arabia, cassia and spices, precious stones and gold. What the remoter parts of Asia contribute to the wealth of this proud "merchant of the peoples" is what can be easily transported great distances on land—not grain nor iron; these are too heavy and bulky to be carried on the backs of camels across the waterless deserts. The land trade of Asia consisted of the precious metals, precious stones, precious spices, and rich linen laces and rugs,—what was very valuable per pound or per cubic foot. These men from the far East bought their gifts, "gold, and frankincense, and myrrh," what they had.

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

V. 1. Why was Jesus born in Bethlehem? In order that he might be born again in each

one of us as the hope of eternal life here and hereafter. If we have not in us the spirit of