

tender and low, for the child, who, Samuel like, rests in His temple. No middle wall of partition divides from a Saviour's love; and God's fatherhood extends wide as the human race, and therefore, be you pious or sinner, come, come boldly back to your Father's home wherein is bread enough and to spare.

There is a deep pathos in the adoration of the infant Jesus by the Magi—eastern sages bowing before the babe in swaddling clothes—the wise men worshipping at the shrine of a child! How many, warned by life's bitter experiences, long for the return of childhood's trustful spirit. Childhood gazes upon the world with reverent trust and wonder, manhood has lost trust and love in hard grappling with the facts of life, becomes bewildered with the speculations thereof, until jaded, bruised, the heart takes refuge in the child again, and finds adoration to be greater than reason, trust sweeter than logic, and love nearer heaven than cold abstractions, thus realizing one of the deepest utterances of the once Bethlehem babe, "Except ye become as little children ye can in no wise enter into the kingdom of heaven." Childhood looks out upon life trustfully resting on the mother's arm, the childhood of the kingdom, from death's last sleep gazes first upon the other life from the embrace of the elder brother

"Safe in the arms of Jesus."

The inquiry "Where is He?" suggests the thought that these strangers without doubt, expected all Jerusalem to be astir with joy at the advent, and would wonder that they should be the first to raise inquiry upon the subject. Israel's apathy was inexorable, for the Scribes—to Herod's question—had a ready answer, yet the children of the kingdom by privileges are often further removed therefrom than the publicans and sinners they despise.

Endeavouring to realize what must have been the feelings of these strangers, who, searching in Judea's capital for Israel's king, found no trace of joy or even interest, we can measure understand the joy with which they greeted the second appearance of the star (v. 10)

It may be there are hearts here who can interpret this; who have felt the trusting, loving, peaceful spirit of childhood quenched in cares and anxious toil—lost in the bustle of life's rare-show—who have followed many lights which, like to those gleaming over marshes and stagnant pools, the will of the wisp, have only led deeper into entanglements and vanished, leaving the heart that trusted them in the chill damp of disappointment, who "having inquired of wise men, and found nothing, of religious men and discovered little," have seen at length a glimmering star, leading to the place where the young child lay. Whether your experience has been thus traced or not, believe me, traveller through this world of care and sin, the Christ of that village inn you need, we all need, turn to this light.

"Be it thy guide, thy light, thine all,
It bids all dark forebodings cease;
And through the storm, dark danger's thrall,
It leads thee to the port of peace:
Then safely moored, all perils o'er
Sing, first in night's bright diadem,
For ever, and for evermore
The star—the star of Bethlehem."

A RICH MAN ON RICHES.

* The following story, says the "Way side," is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars. "Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any gentleman I know."
"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."
"What, sir!" exclaimed the young man in astonishment.
"Why, are you not a millionaire? Think of the thousands your income brings you every month!"
"Well, what of that?" replied Mr. Ridgeway. "All that I get out of it is my victuals and clothes and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"
"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"
"What better am I off for that?" replied the rich man.
"I can only live in one house at a time; as for the money I receive for rents, why, I can't eat or wear it, I can only use it to buy other houses for other people to live in, they are beneficiaries, not I."
"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact anything you desire."
"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the power of death; and then what will avail, when, in a few years at most, I lie down in the grave and leave it all forever?"

The Sunday School.

INTERNATIONAL LESSONS

LESSON II

Jan 11 } THE LIGHT IN DARKNESS } Mar 11 }
1890 } } } 1891 }

GOLDEN TEXT. "Flee into Egypt, and be thou there until I bring thee word" MAT. II. 13

HOME STUDIES

M. John 1:14	The Word made Flesh
L. Isa. XLV. 1, 2	The Prince of Peace
W. Ps. XXXI. 1, 2	David's royal Son
Th. Isa. XLV. 1, 2	Gold and Incense brought.
F. Ex. II. 1, 10	Moses Saved
S. Acts. IV. 23, 34	Herod and Pontius Pilate
Sub. Matt. II. 13, 14	The Flight into Egypt

HELPS TO STUDY.

The flight into Egypt seems to have taken place almost immediately after the visit of the wise men. We cannot suppose that Herod waited many days to see whether they would return to him or not.

Between these two events there is no room for the visit to Jerusalem, the presentation in the temple, and the return to Nazareth, recorded by Luke. It is most reasonable to suppose that at least the first two of these last mentioned events happened previous to the visit of the wise men. There is nothing to show that they arrived immediately after the Saviour's birth, or that the "house" in which they found Him was the stable in which He had been born; and their own calculation of the date of the birth of Christ, as communicated to Herod, gives two years to come and go upon.

The proper place, in Luke's narrative, for the events of those two lessons is probably in the middle of the 30th verse of chapter II.

The divisions of our present lesson are: (1) The Light, (2) The Persecution, (3) The Return.

1. THE LIGHT. Vers. 13-15. Although the usual residence of Joseph and Mary was at Nazareth, they appear to have thought it their duty to remain at Bethlehem, and bring up the Divine Child in the "City of David." Here then they continued till God warned them of impending danger.

Of this first part of our lesson four subdivisions may be made: (1) A Dream, (2) God's Care, (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. A Dream.—Ver. 13. As a rule, dreams are not worthy of much attention; but we learn from the Bible that God often influenced His people and others in this way, and perhaps He sometimes does so still.

When they were departed. This refers to the wise men. No accidents happen in God's hands. The infant Saviour was to remain at Bethlehem until the wise men should see Him, and He was also to escape in good time from the wrath of Herod.

The Angel of the Lord. This was a dream that was not all a dream; the "Angel of the Lord" was actually present and spoke to Joseph.

2. God's Care.—Ver. 13. He orders the movements of His people for the accomplishment of His purposes and for their good.

Arise. No time was to be lost. We often find this word introducing a command to God's servants, urging them to instant action.

Flee into Egypt. This country was at a considerable distance, but still it was the nearest, out of the jurisdiction of Herod; a heathen country, but used more than once before for the safety of God's people.

3. "Go, and he Goeth." Ver. 14. In faith Joseph was a true son of Abraham. He obeyed directly and without question.

By night. Probably the very night of the dream. The details of the journey are not recorded. There is no foundation whatever in scripture for the wild legends invented by the Church of Rome, and still believed by millions, to the effect that on the way to Egypt, "dragons came and bowed down to Christ, the lions and leopards adored him, the roses of Jericho blossomed wherever he trod, the palm trees at his command bent down to give him dates, and at his entrance into Egypt all the idols of the land fell down with a sudden crash, and lay shattered and broken upon their faces."

4. A Prophecy Fulfilled.—Ver. 15. The words of the prophets often, in fact generally, have two or more applications.

Out of Egypt have I called my Son. This is to be found in Hosea XI. 1, and undoubtedly refers to Israel as a nation, but the Bible is its own interpreter, and the same Holy Spirit that inspired Hosea to write the words, also inspired Matthew to treat them as a prophecy concerning Christ.

11. THE PERSECUTION.—Vers. 16-18. Herod the Great is described by Josephus as a cruel and relentless tyrant who put to death a vast number of people, including his wife, Mariamne, and his three sons, Aristobulus, Alexander, and Antipater. Under this head, four subdivisions may also be made: (1) Herod's Wrath, (2) The Massacre of Innocents, (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. Herod's Wrath.—Ver. 16. When he saw that he was mocked, literally, "made sport with" or outwitted, he was exceeding wroth, enraged to the highest pitch. The wise men of course had no intention of playing him a trick; but the deceitfulness of his own nature made him all the

more ready to accuse them of deception and to be angry with them for it.

2. "75. Massacre of the Innocents." Ver. 16. The opponents of the Bible make much of the fact that this event is not mentioned by Josephus, but surely a thing may be true although Josephus does not say it, it would take more than one Josephus to record the atrocities committed by Herod, and this massacre is quite in keeping with the general statements made by that historian regarding the character and deeds of the man.

3. Another Prophecy Fulfilled. Vers. 17, 18. The remarks already made regarding the direct application of the words of the prophets apply here also. No doubt the passage in Jeremiah XXXI. 15 refers to the Jews in captivity, but it is enough for us that in the text of our lesson, the Holy Spirit gives it a different application.

4. Rachel's Lamentation. Ver. 18. Bethlehem was inhabited by Benjamites and Ephraimites and both of these tribes were descended from Rachel. Some twenty loving mothers, daughters of Rachel, were no doubt, weeping sorely enough for their darlings, torn from their arms and cruelly put to death.

11. THE REFLEX. Vers. 19-23. When Joseph was directed to take the Holy Child and His mother to Egypt, a promise of recall was given to him. That promise was now to be fulfilled. The subdivisions under this head are: (1) The Death of Herod, (2) Another Dream, (3) "Come, and he cometh," (4) A Third fulfilment of Prophecy.

1. The Death of Herod. Ver. 19. Herod's death was in keeping with his life. His last command was that a number of the noblemen of his court should be executed, so that there might be mourning at his death.

2. Another Dream. Ver. 19. As in the first dream Joseph was told by he was to go to Egypt, so in this second dream he is told why he is to return.

For they are dead which sought the young child's life. The use of the plural here instead of the singular conveys to Joseph the assurance that there was now no enemy left alive who could accomplish the child's death.

3. "Come, and he cometh." Ver. 21. The prompt obedience of Joseph again comes before us, and furnishes an example which all ought to follow.

He returns to the land of Israel, but probably by this time understanding that a continuous residence at Bethlehem was not necessary to the upbringing of the "son of David," and finding that

Archelaus did reign in Judea, he avoided that part of the country and went home to Nazareth, Archelaus being known to have inherited the cruel disposition of his father, and Herod Antipas the tetrarch of Galilee being of a milder character.

4. A Third Fulfillment of Prophecy. Vers. 23. The wording here is exceptional. The prophecy that He should be called a Nazarene is not attributed to any particular prophet but stated to have been spoken by the Prophets. It will be remembered that Nathanael asked "Can any good thing come out of Nazareth." The prophets convey in describing Christ as despised of men; and His residence in Nazareth fulfils, not one prophecy, but the substance of many prophecies, e.g., Psalm xxii. 6, Josiah II. 2, 3, 4.

Conclusion.—From the whole lesson we learn that those who come to God through Christ, and place themselves in His hands, shall be saved and protected, in spite of whatever powers may combine for their destruction.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Inroat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

The German Federal Council has adopted by a considerable majority a bill fixing the legislative period of the Reichstag at four years, and providing that Budgets be presented every two years.

It is said the Catholic clergy have refused the Government's concession allowing them to supervise religious instruction in schools. They claim that they themselves should actually give instruction as before the enactment of the Falk laws.

HALF the intellectual failures of the present day come from a lack of definite aim and an unflinching devotion to some special pursuit. When so many interesting fields of inquiry are open, it requires a Roman fortitude of mind to purposely give up all save one or two. But this is precisely what a man must do if he means to make his power tell in the world. To concentrate is to master something eventually, while to diffuse one's time and energy is to acquire a great mass of imperfect knowledge, and to hold superficially a multitude of disconnected facts. There is not a part of the human body, or a branch of any science, upon which one could not spend a lifetime of work, and yet leave much untouched.