

WHAT HOME IS.

ROME'S not merely four square walls,
Though with pictures hung and gilded,
Home is where affection calls,
Filled with shrines the heart hath builded.
Home—go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome none to greet us?
Home is sweet, and only sweet
Where there's one we love to meet.

NATIONAL IMMORALITY.

ANON FARAI thus concluded a sermon in Westminster Abbey on the responsibility of the nation for the immorality prevailing in England:

"If God gives us no saints even to win his cause by suffering, and for His sake to forego the sleek applause of men, and to welcome the beatitude of their malediction—if He grants us no St. Francis, no Savonarola, no Luther, no Howard, no Clarkson, no Wesley, or Whitfield—then be sure that the axe is already uplifted in the air. Slow and silent, but certain, is the working of God's inexorable law. It is deaf to sophistry, it is heedless of vested interests, it is pitiless to excuses. Upon callous immorality, upon cold acquiescence in wrong, out of the darkened future it breaks at last, 'a Nemesis crowned with fire,' trampling guilty nations into indiscriminate ruin, laying waste fenced cities into ruinous heaps. Nature and Destiny are but other names for this irresistible Providence. For men and for nations it has but one law—sow and reap. Sow to the spirit, and reap eternal life. Sow to the flesh, and reap corruption. Sow to the wind, and reap the hurricane. 'To burn away in mad waste'—so wrote the great moralist who has recently passed away from us—the divine aromas and plainly celestial element from our existence, to change our holy of holies into a place of riot to make the soul itself hard, impious, barren. 'Surely a day is coming when it will be known again what virtue is in continence of life, how high, if forgotten, is the duty laid, not on women only, but on every creature in regard to these particulars. Well, if such a day never comes again, then I perceive much else will never come. Magnanimity and depth of insight will never come; heroic purity of heart and of eye; noble, pious valor to amend us, and the age of bronze and lacquer—how can they ever come? The scandalous bronzo lacquer age of hungry animalisms, spiritual impotencies and mendacities, will have to run its course, till the pit swallow it.' Oh, England! If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! May the day come 'in which they shall be hid from thine eyes.'"

The illustrated papers print pictures of college base ball nines and boat crews, but it has passed out of memory when they published a group of the "honor men" of a graduating class.

LESSON NOTES.

FOURTH QUARTER.

A. D. 29.] LESSON I. [Oct. 1.

THE ANOINTING AT BETHANY.

Mark 14. 1-11. Commit to memory v. 6-9.

GOLDEN TEXT.

She hath done what she could. Verse 8.

OUTLINE.

1. The Foes of Christ, v. 1-2.
 2. The Faithful Friend, v. 3-9.
 3. The Faithless Friends, v. 10, 11.
- TIME.—A. D. 29, on the Saturday before the crucifixion.
PLACE.—Bethany.
PARALLEL PASSAGES.—Matt. 26. 6-16; John 12. 1-11.

EXPLANATIONS.—*After two days*—That is, on the third day after the events of the last lesson. *Passover*—The feast which kept in mind the departure of the Israelites from Egypt, and the death of the first-born among the Egyptians. See Exod. 12. *Take him by craft*—Not openly, but by treachery. For Jesus had many followers among the people, especially of those who had come from Galilee and Perea to attend the feast. *Simon the leper*—Probably one who had been healed by Jesus. *There came a woman*—Mary, the sister of Martha and of Lazarus. *Alabaster box*—Literally "an alabaster." It was a bottle, rather than a box. *Spike-nard*—An ointment made of fragrant drugs. *Brake the box*—Broke the seal, or the neck of the bottle. *Some that had indignation*—The one that spoke of it was Judas, who was then planning treachery. *Three hundred pence*—About forty-five dollars, but in that time this sum would buy from ten to twenty times as much as now. *Me . . . not always*—He knew that in less than a week he would be dead upon the cross. *To anoint . . . to the burying*—It is not likely that she knew Jesus would die when she anointed him. *A memorial*—Jesus knew that his Gospel would be preached throughout the world. *Promised to give him money*—Love of money led Judas to this wicked deed.

TEACHINGS OF THE LESSON.

How are we here shown—

1. What hatred will do?
2. What love will do?
3. What covetousness will do?

THE LESSON CATECHISM.

1. What was the wicked purpose of the chief priests? To put Christ to death. 2. How did a woman show her love for Christ? By anointing him at supper. 3. Who was this woman? Mary, the sister of Lazarus. 4. What did Jesus say of her? "She hath done what she could." 5. Which of the disciples bargained with the chief priests to betray Jesus? Judas Iscariot.

DOCTRINAL SUGGESTION.—Self-denial for Christ.

CATECHISM QUESTION.

56. What was David's character? David was a Prophet, and the man after God's own heart, who delivered Israel from their enemies, and ruled them well.

A. D. 29.] LESSON II. [Oct. 8.

THE PASSOVER.

Mark 14. 12-21. Commit to memory v. 17-21.

GOLDEN TEXT.

It is the sacrifice of the Lord's passover. Exod. 12. 27.

OUTLINE.

1. A Guest-Chamber Found, v. 12-16.
 2. A Great Crime Foretold, v. 17-21.
- TIME.—A. D. 29, on the evening (Thursday) before the crucifixion.
PLACE.—Jerusalem.
PARALLEL PASSAGES.—Matt. 26. 17-24; Luke 22. 7-16.

EXPLANATIONS.—*The first day*—The day when the feast began, but not that on which the Jews generally ate the passover. *Unleavened bread*—For a week at this time the Jews ate no bread having in it yeast or leaven. *There shall meet you*—This showed Christ's divine knowledge. *The good man*—The householder, or master of the house. *The Master*—Christ spoke as conscious of a divine authority. *He will show you*—It was customary for the dwellers in Jerusalem to open their houses to those who came from abroad to celebrate the passover. *They made ready*—Obtained and roasted the lamb, and prepared the unleavened bread, and

bitter herbs. The lamb represented Christ—1. A chosen lamb. 2. A perfect lamb. 3. A slain lamb. 4. A saving lamb. *Jesus said*—His words show a sorrowful knowledge of what was to happen in a few hours; for on that very night he was betrayed. *Dipped with me*—This may mean no more than that the betrayer was one with whom Jesus was familiar, one who partook of food from the same dish. *Woe to that man*—Woe to him in his fate, in his memory among men, and in his eternal destiny. *Good . . . if he had never been born*—The same may be said of every one who lives a life of sin and rejects Christ.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. Christ's knowledge shown?
2. Christ's authority manifested?
3. Christ's death foreshadowed?

THE LESSON CATECHISM.

1. What did Jesus do on the evening before his death? He ate the passover with his disciples. 2. What did the passover commemorate? Israel's going out from Egypt. 3. Of whom was the passover-lamb a type? Of Christ crucified. 4. Of what did Christ forewarn his disciples during the passover-supper? Of his betrayal and death.

DOCTRINAL SUGGESTION.—Christ our passover.

CATECHISM QUESTION.

57. But was not David guilty of some great sins? David was guilty of some great sins; and God punished him for them in the great troubles he met with in his family.

A. D. 29.] LESSON III. [Oct. 15.

THE LORD'S SUPPER.

Mark 14. 22-31. Commit to memory v. 22-26.

GOLDEN TEXT.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11. 26.

OUTLINE.

1. The Solemn Feast, v. 22-56.
2. The Mistaken Friend, v. 27-31.

TIME.—A. D. 29, on the evening before the crucifixion, immediately after the last lesson.

PLACE.—Jerusalem, and the western slope of the Mount of Olives.

PARALLEL PASSAGES.—Matt. 26. 26-35; Luke 22. 19-38; John 13. 21-38.

EXPLANATIONS.—*Took bread*—The unleavened bread upon the table. *Break it*—As an emblem of his own body broken for us. *This is my body*—"Th . . . represents my body." *The cup*—Containing the wine of the supper. *This is my blood*—"This represents my blood." As the wine is poured out, so Christ's blood was shed for us. *New Testament*—New Covenant, or pledge of God toward men; God's promise to save us by the blood of Christ. So every Lord's Supper reminds us that Christ died for our salvation. *Drink it new*—In the kingdom of glory in heaven. *Sung an hymn*—One of the psalms that were chanted at the passover. *Offended*—Caused to lose their faith in Jesus—*The sheep*—The disciples. *Yet will not I*—Peter did not know the weakness of his own heart. *Cock crow twice*—The first crowing is at midnight, the second at about two or three o'clock.

TEACHINGS OF THE LESSON.

Where are we here taught—

1. To partake of the Lord's Supper?
2. To value Christ's blood?
3. To distrust our own hearts?

THE LESSON CATECHISM.

1. What did Jesus establish as he took the passover with his disciples? The Lord's Supper. 2. What did he give to the disciples? The bread and the cup. 3. What did he say as he gave them the bread? "This is my body." 4. What did he say as he gave them the cup? "This is my blood."

DOCTRINAL SUGGESTION.—The sacrament of the Lord's Supper.

CATECHISM QUESTION.

58. Who was the third King of Israel? The third King of Israel was Solomon, the son of David, who was the wisest of men.

TRUTH is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

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