

SUNDAY SCHOOL LESSON.

LESSON II.—JANUARY 11, 1880.

THE FLIGHT INTO EGYPT.—Matt. 2: 13-23

TIME.—In the winter of B. C. 5, January or February, when Christ was a few weeks old.

PLACES.—Bethlehem of Judah, Nazareth in Galilee, and Egypt, probably the town of Madaïna, a few miles north-east of Cairo. It is near Leontopolis, where, later, the Jewish temple of Onias stood.

PERSONS.—Herod the Great; Joseph, Mary, and the child Jesus; and Herod Archelaus, son of Herod the Great, and succeeding to his dominions.

RULERS.—Augustus Cæsar, emperor of Rome, 234 years; Herod the Great, 34th and last year as king of Judæa, &c.; and Herod Archelaus his son, first year.

CONTEMPORARY HISTORY.—The census (Luke 2: 1) still in progress. Herod talls sick and dies at Jericho, April 1, B. C. 4, aged 70 years, five days after he had executed his own son Antipater. Archelaus his son succeeds as king, April 2. Riot and massacre of the Jews in the temple at the passover, April 19.

THE CONNECTION.

The wise men had returned to their own Far East country. Mary and Joseph had before this gone to Jerusalem, and presented the child in the temple, according to the law, when he was forty days old, and returned to Bethlehem. It is quite possible that Joseph had, during his protracted stay in his paternal town, reasons for concluding to make it the place of his future residence.

EXPLANATORY.

13. When they. The wise men of the East. Behold How long after the departure of the Magi, it is unknown, but it must have been very soon. The (an) angel of the Lord. When the word of God announces the manifestation of angels, bearing warning, consolations, messages of wisdom, the heart receives the doctrine, even against the cautious of sceptical reason. The long line of heavenly visitants shines in unsullied brightness as high above the beliefs of an early age as the stars are above the vapors and the dust of earth. While patriarchs, prophets, and apostles show all the deficiencies of their own period, and are stained with human passions, the angelic beings, judged by the most fastidious requirements of these latter ages, are without spot or blemish. Flee into Egypt. In Egypt the fugitives were safe. It was, moreover, almost another Judæa. Of the five quarters of Alexandria, with 300,000 free citizens, Jews occupied more than two. They had a temple of their own at Leontopolis, in the Delta, for about 160 years, though they preferred to go up to that at Jerusalem; the Greek translation of the Bible, which had already widely taken the place of the Hebrew original, had been made in Egypt. Nor would it be difficult for Joseph to find support, as the different classes of Jewish workmen in Egypt were associated in guilds, which maintained those out of employment. Egypt. As near as a Roman Province, and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. Until I bring thee word. What thou shalt do (vers. 19-22). All things were not revealed to Joseph at once, and thus his faith was exercised, as was Abraham's. For Herod. Will seek to destroy. Herod was wicked enough to kill any number of his fellow men that he himself might reign. It was a vain policy. All wickedness is useless. No permanent good, no solid advantage, was ever secured but by good and righteous means.—Christ came to die, and not to reign, or but to reign by dying. Herod's wish did, therefore, but subserve the real purposes of God.

14. When he arose. In the morning. Note the prompt and wise obedience of one who trusted in the Lord. He took the young child and his mother. The form adopted here, as in the preceding verse, is significantly reverential. In a narrative of common life the natural expression would have been "his wife and the young child." By night. Least they should be discovered. Departed into Egypt. It is left to Apocryphal legends, immortalized by the genius of Italian art, to tell us how, on the way, the dragons came and bowed to him, the lions and leopards adored him, the roses of Jericho blossomed wherever his footsteps trod, the palm-trees at his command bent down to give them dates, the robbers were overawed by his majesty (and owed their preservation to Demas, one of the band, who was afterwards the penitent thief of the crucifixion), and the journey was miraculously shortened. They tell us further, how at his entrance into the country, all the idols of the land of Egypt fell from their pedestals, with a sudden crash, and lay shattered and broken upon their faces, and how many wonderful cures of leprosy and demonic possession were wrought by his word. All this wealth and prodigality of supernatural, aimless, and unmeaning miracle furnishes a strong contrast to the truthful simplicity of the Gospel narrative.

15. Until the death of Herod. On the first day of the following April. How long they remained after this, is uncertain. Fulfilled which was spoken by the Lord. Showing that the prophets were inspired, and what inspiration is: namely, it is the Lord speaking through men. By the prophet. Hos 2: 1. Out of Egypt called my son. It is evident that in their primary intention these words do not refer to the child Jesus, but to the children of Israel collectively; regarded as God's dear son, and the calling out of

bondage is their deliverance from the house of bondage there, and from the yoke of their Egyptian taskmasters. But the words of Scripture being words of God, and, therefore, deep words, which take their stand at the heart of things, look many ways, may have one fulfilment, and then another, and another, and at last a crowning fulfilment. So that the words of Hosea were so overruled by the Holy Ghost, that while they looked back to one signal mercy of God, they looked on to a far greater mercy, but one of exactly the same kind, with an inner as well as an outer resemblance. The Words of Hosea were not accommodated to Christ, but were most truly fulfilled by him—a double fulfilment, one more glorious than the first.

16. When he saw that he was in ched. Filled, filled in the plot. Wrath, anxiety, in a rage. Slew all the children; i. e., male children. The population of Bethlehem could hardly have been more than 2,000, and the number of children under two years of age in that number would be between 20 and 30. It was an act of every way in harmony with Herod's character. Tormented with incurable disease, and yet more incurable suspicion; so fiendish in his cruelty that he gave orders for the execution of many of the leading men of Judæa immediately upon his own death, that there might at least be some genuine mourning at his funeral; adding, as his last act, the death of yet another son, Antipater, to those of the two sons of Mariamne (so that Augustus was reported to have said that it was better to be "Herod's swine than son")—it might well be that he gave such a command as this among the cruel and reckless acts of the last months of his life. The coast thereof. The borders, i. e., the country in the immediate vicinity. Two years old and under. So as to include the infant Jesus. The time of the wise men. When they had seen the star, which was probably within a year; at least, not before the announcement to Mary. "But every year overran the limits of space and time alike."

17. Spoken by Jeremy. Jeremiah, chap. 31: 15.

18. Rama. A small town in the tribe of Benjamin, and six miles north of Jerusalem. It was the birth-place and burial place of Samuel, and the spot where Saul was anointed king. 1 Sam 1: 19, 20; 2: 11; 8: 4; 19: 18; 55: 1. Not far distant from Ramah, yet south of Jerusalem and in the more immediate vicinity of Bethlehem, was the tomb of Rachel and the supposed place of her burial. (Gen 35: 18-20; 48: 7) The passage in Jeremiah refers originally to an event, which occurred very soon after the prophecy was delivered. Jerusalem was captured by Nebuchadnezzar the king of Babylon; Zedekiah, the king of Judæa, was taken captive, all his sons were put to death before his face, his eyes were then put out, and he was carried in chains to Babylon; the walls of Jerusalem were broken down, and the chiefs of the city were carried away into captivity; and Jeremiah himself was taken in chains as far north as Ramah, the first station where the captives with their guards would rendezvous, where he was released. (Jer. 39: 40; 1-6. 2 Kings 5.) It was in reference to the event that the prophecy in Jer. 31: 15 was uttered. The figure was a typical prophecy of the grief in Bethlehem. Rachel was the ancestress of the tribe of Benjamin, which was always identified in fortune with Judah. She well represents the mothers of Bethlehem, near to which she died in childbirth, and was buried. The sound of her lamentations is carried beyond Jerusalem and heard at Ramah. "Divine prophecies," says Lord Bacon, "being of the nature of their Author, with whom a thousand years are as one day, are not punctual if fulfilled at once, but have springing and germinant accomplishment throughout many ages;" and Dr. Wordsworth adds, "have, at length, their summer blossom and autumnal ripeness in Christ."

19. When Herod was dead. He died within a few weeks after this. See on ver. 15. An angel. See on ver. 13.

20. Arise, &c. The stay in Egypt is variously estimated. Elliott thinks that not over a fortnight elapsed between the flight into Egypt and the death of Herod. Greswell allows seven months; other writers make it still longer. For they are dead. A general expression, or indefinite plural, perhaps quoted from Exod. 14: 19. It may include Herod and his wicked son Antipater, who was killed five days before his father.

21. He arose. Another instance of prompt and cheerful obedience. The land of Israel. A general term for the Holy Land—Palestine.

22. Archelaus. On the death of Herod the Great, his kingdom was divided between his three sons, Archelaus, Antipas, and Philip. To Archelaus fell Judæa, Samaria, and Samaria. His proper title was ethnarch. Reign in Judæa. The term used in the first clause, in the original, that Archelaus was king, or reigned in singly power. And it is objected that this is not exactly correct, for that Archelaus never was king. The case is this: As soon as his father was dead, Archelaus directed to the soldiers a letter from the deceased king, in which he thanked them for their fidelity and services, and requested them to continue faithful to his son Archelaus, who was to be his successor. Herod's will was at the same time publicly read, and Archelaus was hailed as king. This is surely sufficient authority for the statement. And although, in fact, Archelaus abstained from formally assuming the regal title, as it was necessary that the will of his father should be first confirmed by Augustus, and although eventually he only obtained from Rome the inferior title of ethnarch—yet it appears from Josephus, that his own subjects did not trouble themselves with these reserves and limitations, but continued to style him "king" from the time they hailed him by that title. Afraid to go thither. The character of Archelaus was as cruel and treacherous as that of his father; and within a few months after his accession he sent in his horsemen to disperse a

multitude who slew not less than 3000 men. Nine years later the oppression of Archelaus became so intolerable that both Jews and Samaritans complained of him to the Emperor, and he was deposed, and banished to Gaul. Into the parts of Galilee. Galilee, the northern province of Palestine, was the best and safest place for bringing up the child Jesus. Herod Antipas, the tetrarch, though not a good man, was a person of mild disposition as compared with Archelaus, with whom he was on terms of hostility that there was not the least likelihood that he would, even if demanded, give up the infant Christ into his power. This is the Herod named throughout the Gospels (except in Matt. 2: 2). Nazareth. Nazareth is twenty miles east of the Mediterranean, and sixteen miles west of the Sea of Galilee; distant only two miles from Esdrælon. Fifteen gently-rounded hills "seen as if they had met to form an enclosure" for this peaceful oasis; they rise round it like the edge of a shell to guard it from intrusion. From its very position this unwalled town seemed to covet obscurity and seclusion. The modern Nazareth is one of the better class of Eastern villages, and has a population of three or four thousand. All the inhabitants of Galilee were looked on with contempt by their wealthier and more cultured neighbours of Judæa; but Nazareth suffered under special opprobrium. That it might be fulfilled. God so willed it, irrespective of Joseph's design of settling there. Spoken by the prophets. Nazarene. The name "Nazarene" denoted one exceedingly despised. The reference is not to any particular passage, but to various predictions of the Messiah as the lowly and despised one. Isa 49: 7; 53: 1-9.

A CHRISTMAS HYMN.

Saviour now in highest glory,
Seated on thy Father's throne;
Help us as we sing the story,
That thy wondrous grace made known,
When in meekness,
Thou didst come from glory down.
Holy Spirit! give thy blessing,
Show us all the Saviour's love,
Who the Father's love professing,
Yet descended from above,
Veiled, in meekness,
That his strength we all might prove.
Father! breathe thy benediction,
Let us see thee in thy Son;
Let us know thy great salvation
God and man in Christ made one.
With the Father,
First the glorious work began.
Father, Son and Holy Spirit,
One in purpose as in name;
Only one in grace and merit,
To-day as yesterday, the same.
All the Godhead,
Meeting in the blessed Lamb!
Bending lowly by the manger,
We would bring thee gifts to-day;
Gladly had the infant stranger,
At his feet our homage lay.
Blessed Jesus!
Take our hearts, we humbly pray.

CHRISTMAS

STORY FOR YOUNG PEOPLE.

LAZY FRITZ AND HIS CHRISTMAS GIFTS.

Little Fritz was a lazy fellow, and everything he had to do seemed too much for him. He would almost begin to perspire beforehand as soon as he heard there was any work to be done. Consequently, he learned very slowly, and was one of the dullest scholars in the school. I do not know what would have become of him if his parents had not had several servants in the family, for Fritz would scarcely do anything at all for himself. He even thought it was too much to comb his own hair. If ever a button hole seemed a little bit too small for his buttons, or his coat seemed to get on a little harder than usual, or his boots got a little dry by being wet the day before, he invariably made a loud complaint about it, and got somebody to fix them for him. Even at the table, he grumbled if the food was not prepared just as he wanted; and, if his piece of beef seemed to be a little tough, he would scarcely touch it until somebody had cut it for him. Many a time he had been told by his parents and teacher that, if he continued his lazy habits in that way he would not be a successful man. But still this same lazy Fritz expected his fine clothing and his handsome presents just as much as any of his brothers and sisters, and no sooner was Christmas talked about than his eyes began to brighten up, of course, he expected, if not the best, at least one of the best presents that were made. Every year great calculation was made on old Uncle Jonas's Christmas presents, for he was a kind-hearted old man, who had no children of his own, and took great pleasure in making handsome Christmas presents to his nephews and nieces.

On December 24th, 1863, a large express wagon drove up in the yard, and it was almost dark with Christmas presents from old Uncle Jonas. Fritz's father knew what the express wagon was there for just as soon as he saw it, but he determined that none of the children should see the presents until that night, when was Christmas eve, when they would all be together, with the names of the owners on them, either hanging on the Christmas-tree or placed on the table near by. The children made guesses as to what Uncle Jonas had sent to them, but Fritz was so lazy that he soon got tired of guessing what

was for him, and he allowed his brothers and sisters to continue that kind of work to their heart's content, while he lolled on the sofa and a most fast asleep. By and by as the evening came on, he seemed to be quite as wide awake as any of the rest; for at eight o'clock, they were all to enter the Christmas-room together, when they would see the Christmas-tree, lighted up with many tapers, and all the presents ranged in order. At last the time came, and all stood around the illuminated tree by which Fritz's mother sat and called out the different names, handing the presents to first one and then another. Fritz, who was leaning up against the door, wondered why his name was not called off; but after a while, sure enough, his mother called out his name, but Fritz was at a loss to see what it was he was going to get.

His mother said to him: "I am sorry Fritz, that I cannot hand you your present; here it is beneath the Christmas-tree; it is this heavy box, which you must carry yourself, for I am sure that I cannot carry it to you."
Fritz thought to himself: "Now that is really too bad. Just see what bright, shining presents my brothers and sisters have, and what a miserable old box this is for me!"

However, he thought, perhaps, there was a fine suit of clothing in it, or something else that was very nice, and he slowly went to the box, and dragged it over to a corner, and began to try to open it. It was covered over with canvas, which was sewed so closely that it was not an easy matter to undo it. But he had a sharp knife in his pocket and when he could not pull a stitch out, he would cut the canvas, and at last, got the box out of it. But he now seemed only a little nearer than he was before to finding out what was in the box. After a good deal of trouble, he got the box open, and behold! inside of it was still another box, which was nailed very tight. He was now perspiring as if he had been at work half a day in the field, and got out of patience many a time with Uncle Jonas and all his Christmas gifts.

However, he took courage, and determined to persevere until he found out what was in the box. After getting the top off, he found a large bundle, which was tied and strapped all around. He cut the straps and strings, pulled off the thick paper, and found inside of that another box. And so he kept on finding boxes, though with great labor, until he came to the tenth one.
"Now," said he, "I shall stop this business; it is too much for the patience of Job, and my fingers are all bleeding from this hard work. I wish Uncle Jonas had kept his boxes to himself, for the whole lot isn't worth its weight in saw dust."

"Will you give it up?" said Fritz's mother.
"That I will with all my heart; and I hope that Uncle Jonas will keep his presents to himself after this."
"Then is there anybody else that will keep on undoing the boxes till he gets the last one?"

There was silence for a moment, when Ernest volunteered to commence on the labour. He went to work with a will, patiently took off the top of the box, and found another one inside. But he did not get discouraged, and found one box inside of the other until he had unpacked four, and now he came to a little one no larger than a good sized inkstand. "This must be the last one," said he. So taking off the top of that he found something inside of it wrapped up in a piece of white satin.

When Fritz saw this, he began to feel sorry that he had not kept on; but it was too late. He had given up the job, and whatever there was inside of that piece of satin must be for his brother, and not for himself. Ernest unrolled the piece of satin, and found a little gold box with a lock and key. As the key was hanging to it, he unlocked it, and when the top flew open, he saw nothing in it but a piece of paper.
"Only a piece of paper!" exclaimed Fritz; "I have got ten times more paper than that in my portfolio."
"Never mind," said Ernest, "perhaps there is something written on the paper."

So Ernest took the piece of paper, ran to his mother, and asked her to read aloud what was on it. The words were these:
Whoever is willing to labor hard,
At last shall be given his just reward.
Then under these words were:
"He who has been the first to take this slip of paper in his hand may present it to Mr. Justman, the proprietor of the large livery stable in the adjoining town of C.— When Mr. Justman receives it, he will please deliver to the person the small black pony which has been placed in his keeping until he received the note. He will also deliver with the horse the new saddle, bridle and martingale which he has in his keeping."
Ernest was now almost beside himself with joy, and poor lazy Fritz was so sorry that he did not continue his labour that the tears began to stream down his face. You can imagine better than I can describe his feelings, and how well he saw the extent of his loss by his own indolence.

The next afternoon Ernest took up into the yard upon a beautiful black pony, and everybody who saw it, admired it very much. So the good Christmas gift more than repaid the cost. He was industrious, and a fine business man.
BECAUSE HE WAS LAZY.

SCRIPTURAL ENIGMA.

No. 6.—41 LETTERS.

- 17, 28, 9, 39, 3, 11 a musical wind instrument known to the Jews.
- 19, 8, 29, 25 a religious observance.
- 33, 10, 39, 11, 18, 32, 3, 5 a species of bean much used in cooking in the East.
- 1, 3, 11, 39, 37, 39, 44 a village east of Jerusalem, on the road to Jericho.
- 22, 8, 25, 26, 34, 14 a measure.
- 43, 6, 39, 4, 10, 16 a vessel used in the service of the temple.
- 13, 39, 7, 34, 42 a town of Galilee noted as the residence of the witch whom Saul consulted on the eve of the battle in which he perished.
- 1, 41, 24, 44, 2 the name of a precious stone, of a green color.
- 40, 28, 42, 24, 26 an aromatic gum which exudes from a tree known in Arabic and Abyssinia.
- 14, 8, 39, 39, 31, miraculous food.
- 43, 20, 35, 38, 36 a measure derived from the length of the lower arm and supposed to be about eighteen inches.
- 8, 21, 37, 35, 31, 5, 36, 27, 42 a substance which in ancient times was manufactured into vases or boxes used to hold perfumes.
- 37, 29, 8, 12, 15, 32 brother of Job distinguished for his swiftness in running.

The whole is a part of the sermon on the Mount.

Answers have been received to Enigma No. 4, as follows:—

- Aaron, Jonah, Philippi, Elisha, Rose, Nisan, Tyre, Lois, Ehab, Wheat, Thine, Hornet. They that sow in tears shall reap in joy—Psalm 126: 5.
- By J. S. Harding, Liverpool, N. S.; Nettie E. H. T., Apolauqua, N. B.; E. Windsor; A. Tuttle and E. Black, River Philip; Meade P. Harrington, Liverpool; H. L. Vroom, Clementport; Arthur L. Robinson, Metton; J. M. M., Halifax; Mitchell Street, Halifax.

TO VENTILATE A ROOM.—To ventilate a room without draught, make a hole through the wall to the outer air, in a corner of the room just above the skirting. Through the hole put one arm of a tube three inches in diameter, and bent at right angles. The arm of the tube reaching to the outer air should be in length equal to the thickness of the wall, and the other arm should be two feet long, standing vertically in the corner of the room if desired, it can be covered with paper of the same pattern as that on the wall. A tube of the diameter given above is sufficient to ventilate a room of moderate size.

A FEW HINTS TO HOUSEKEEPERS.—If the covers of sofas and chairs are dirty they may be cleaned without being removed, by first washing them over with a flannel; then before they are dry, sponge them over with a strong solution of salt and water, in which a small quantity of gall has been mixed. The windows of the room should be open so as to secure a perfect drying, and the freshness of the articles will in this way be restored. Floor cloths may be cleaned with a mixture of magnesia, only milk warm followed by warm water, in the same manner that carpets are cleaned. They should be rubbed with dry flannel until nearly dry, then again wet over with a sponge dipped in milk, and immediately dried and rubbed with a flannel till the plush is restored. This is a process much to be preferred to that of rubbing the cloth with wax, which leaves it sticky and liable to retain dust and dirt for a long time. Very hot water should never be used in cleaning floor cloths, as it brings off the paint. Cleaning mirrors and polished steel articles is an easy operation, when rightly understood. The greatest care should be taken in cleaning a mirror to use only the softest articles, lest the glass should be scratched. It should first be dusted with a feather brush, then washed over with a sponge dipped in spirits to remove the fly spots; after this it should be dusted with the powder blue in a thin muslin bag, and finely polished with an old silk handkerchief. Polished steel articles, if rubbed every morning with leather, will not become dull or rusty; but if rust has been suffered to gather it must be immediately removed by covering the steel with sweet oil, and allowing it to remain for two days; then sprinkle it over with finely-powdered unslaked lime, and rub it with polishing leather.

—Germantown Telegraph.

From the steady, firm and regular heat of the heart, replacing interrupted and feeble action of that organ, demonstrated in a variety of cases. Follows' Compound Syrup of Hypophosphites is known to exert a powerful tonic effect on the muscles of the Heart.

SIX... MONEY IS... 65 Dollar... THE FAMILY... No money to p... It makes the... Extra Long lar... The Shut-te... The very perfor... Four motion... Adapted to all... Interchangeabl... Positive Motion... More readily co... It is always work... It has the rou... throughout the... Sewing M chine... An easy and v... quires less heat... work, and will la... strong, simple le... Use the once and... use cheerfully and... Outlast any mach... Agents sell their... Call at Office of... or order from us... per. Machine per... ment of bills. Wat... free of charge. M... price. Following... Horse and wagon... use. Descriptive book... work, liberal terms.