



A STREET SHOWMAN.

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A GREAT deal of the business and pleasure of the Chinese has for its scene the public streets. Their houses are small, the shops and bazaars are diminutive and crowded, so itinerant restaurants, barber shops and other crafts are to be seen in the streets. In our cut is shown a characteristic scene, where for a very small coin the itinerant showman will exhibit his pictures which slide up and down in a light framework which he can carry on his back.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN ISAIAH, JEREMIAH, AND EZEKIEL.

B.C. 586.] **LESSON X.** [March 6.

THE DOWNFALL OF JUDAH.

Jer. 39. 1-10. Mem. verses, 6-8.

GOLDEN TEXT.

Behold, your house is left unto you desolate.—Matt. 23. 38.

CENTRAL TRUTH.

The way of transgressors is hard.

HELPS OVER HARD PLACES.

In the ninth year—B.C. 599. The tenth month—Tebeth, which extends from about the middle of December to the middle of January. Eleventh year . . . fourth month, the ninth day—About July 1, 586, a year and a half after the siege began. The city was broken up—The walls were broken through, and the city surrendered. In the middle gate—Between the upper and lower city. Rab-saris—A high Assyrian title belonging to the previous name; Sarsechim the Rab-saris. So Rab-mag, high priest, or chief of the sorcerers, belongs to Nergal-sharezzer, who was the Rab-mag. Gate between the two walls—Of the valley of the Tyropean, between Zion and the temple hill.

The Assyrians came in from the north; the king fled to the south. The way of the plain—Over Olivet to Jericho, to the plain Jordan. Rabbah—Where, as a centre, Nebuchadnezzar was conducting the siege of Tyre as well as Jerusalem. Slew sons—As the last sight he should ever behold. Put out Zelekiah's eyes—Thus were fulfilled two remarkable prophecies: one by Ezekiel (12. 10-13), that King Zedekiah should be led into Babylon a captive, should there live and there die, and yet he should never see the city; the other by Jeremiah (32. 3-5), that Zedekiah should speak with Nebuchadnezzar mouth to mouth, and see his eyes. Fell away—Deserted from the city to the Chaldeans.

Find in this lesson—

1. That the way of transgressors is hard.
2. That God's word of warning and of promise is sure to come to pass.
3. That God sends trouble in order to make us better.

REVIEW EXERCISE.

1. What great event had Jeremiah foretold to the Jews? "Seventy years' captivity on account of their sins." 2. When did this captivity begin? "B.C. 605." 3. Who made them captive? "Nebuchadnezzar, king of Babylon." 4. What did he do with them? "He utterly destroyed their city and the temple, took their treasures, and sent the people to Babylon."

CATECHISM QUESTIONS.

10. What is conversion?
The turning to God in repentance and in faith.
11. What is faith, in general?
Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.

HAVING found his true place in the great commonwealth of industry, let the young man cling to it, and not allow himself to be tempted by plausible stories and dreams of sudden wealth into speculations for which he is not fitted.

Temperance—Say "No!"

WHENEVER you are asked to drink, Pause a moment, my boy, and think; Think of the wrecks on life's ocean tossed, Who answered "Yes!" without counting the cost.

Think of the mother, who bore you in pain; Think of her tears, that will fall like the rain; Think of the heart, how cruel the blow; Think of her love, and then answer "No!"

Think of dear hopes that are drowned in the bowl; Think of the danger of body and soul; Think of the sad lives, once pure as the snow; Look at them now, and then answer, "No!"

Think of a manhood's rum-tainted breath; Think that the glass leads to sorrow and death; Think of the homes that are shadowed with woe, That might have been heavens had some one said "No!"

Think of lone graves, unwep't and unknown, Hiding life's hopes, once fair as our own; Think of loved forms forever laid low, Who still would be here had they learned to say "No!"

Think of the demon who lurks in the bowl, Whose touch is ruin to body and soul; Think of all this as on life's journey you go, And when the foul tempter assails you, say "No!"

THAT CALVARY SCENE.

STEP into that church. A high scaffolding rises near its eastern wall. You trace the form of a painter at work upon the vacant surface. You see his lifted arm. You can catch the outlines of the great scene he sketches. It is the awful rejection of Christ by the people he came to save, and now gathered to see him die on the cross they have helped to raise. Upon the delineation of that sorrowful scene bear all the details before you in that church; the lofty scaffolding, the artist, his brush, his colours, the very light streaming through a near window upon his work. All things tell in the direction of that grand effort.

You, as a teacher, are to bring before your scholars the impressive thought of Christ's rejection and crucifixion by those he came to save. As in that scene of the painter, so you are to make every thing bear on this supreme thought. To bring it out in its fulness and impressiveness, you must teach that it is not simply a rejection by the Jew and a crucifixion by the Roman. It is a rejection to which they—your scholars—consent. It is a sacrifice for them by the Saviour, and yet they are willing it should be—in vain. Are they—let them think—are they indeed willing to accept the responsibility for this sad rejection? Do they realize in what a position they are placed by their rejection of Christ and their willingness that he should have died in vain? Urge upon them repentance, submission, consecration. May you appreciate your opportunity! You hoped in January to see your scholars at the cross, and may have failed. Spring, you thought, might bestow this coveted blessing. It may be that June, in spiritual things as in the world of nature, is to be a month of blessing. Undervalue none of your helps. To bring out the great scene at Golgotha, how many things there are to aid you, the painter of to-day! You have the lesson itself, the notes, the accompanying exercises of the school,

the reading through the week. They make scaffolding and colours and light. Your hand must sketch and shade. Forget not your highest ally, even that Holy Spirit who works through you. Yours may be the outstretched hand to make an impression of Calvary upon the soul, but it is God working in and through you. If we submit ourselves fully to God for this work, who can doubt that he will give himself to us in blessing?

WHAT AM I FIT FOR?

THERE is only one method by which a young man can discover what position in life he is best fitted to occupy. He must try. He may be qualified to plan, to lead, to control, or his talent may be simply executive, and of the kind that assists in carrying out the ideas of other men. In either case his aid is needed in the vast and diversified field of labour presented by a great and growing country. The head and the hand are equally requisite in every branch of science and business, in all the pursuits of actual life. If a man who is merely expert of hand stands or seems to stand on a lower level than he who plans largely and wisely, let him not repine at that; for on the plane where his capacities have placed him, there is less of responsibility and anxious care than in the higher positions assigned to more powerful and comprehensive intellects.

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