

The Old Home.

It is not changed, at least in outward seeming,
 Since all my little world I found within it;
 The years that passed since childhood's happy dreaming
 Seem but a minute.

As here I stand and watch the branches waving
 Of trees that shade the old, familiar places,
 And naught is missing from the landscape, saving
 Those well-loved faces.

The wise may smile, the thoughtless may deride me,
 But still, by smiles and sneering nothing daunted,
 I know that vanished forms are here beside me—
 The place is haunted.

I felt my father's hand upon my shoulder,
 My mother's garments flutter as she passes,
 And yet, I know, that o'er the grave that holds her
 Wave the long grasses.

I hear my sister's sweet and tender singing,
 My brother's prattling accents follow after,
 And round my neck his baby arms are clinging,
 With happy laughter.

Would not their living hearts, so true and tender,
 Turn back to me, with strong and mighty yearning?
 Will not the dead their joy one hour surrender,
 To earth returning?

This consolation God doth surely grant us,
 While by His will we live on, broken-hearted;
 Even His glory shall not quite supplant us
 With our departed.

So here I stand, the dear scene spread around me,
 And feel, by science's precepts nothing daunted,
 That by the souls to whom the close ties bound me
 The place is haunted.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN LUKE.

A.D. 30] **LESSON IX.** [Aug. 31
ENTERING THE KINGDOM.

Luke 18. 15-30. Memory verses, 15-17.
GOLDEN TEXT.

Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke 18. 17.

TIME.—3rd A.D.
PLACE.—Galilee.

CONNECTING LINKS.—This scene took place on our Lord's last journey to Jerusalem, and at his definite departure from Galilee.

EXPLANATIONS.

Brought . . . infants—Jewish mothers were accustomed to carry their babies to rabbis for their blessing. *Rebuked them*—The disciples were more anxious to have Jesus recognized as king than as a rabbi. *Of such is the kingdom*—Another way of saying, "My kingdom is not of this world." *Ruler*—A member of the Sanhedrin. *Basin for a camel to go through a needle's eye*—The old explanation of a needle's eye as the name of a small gate through which foot passengers were allowed to go, but from which camels were excluded, is not now credited. Jesus makes use here of a pro-

verbial phrase, and means simply that wealth presents almost insuperable hindrances to the growth of holiness. *Who then can he save*—A sigh of despair. The disciples who asked this question were counting the ingots and jewels that were to come when the Master entered upon his kingdom; but if all rich men were to be put out from the kingdom of God, what were they to do? Things which are impossible with men are possible with God. Even wealth, which, according to Jesus' teaching, is one of the greatest evils a man can inherit, may, through God's blessing, be turned into a help instead of a hinderance.

QUESTIONS FOR HOME STUDY.

- Children and the Kingdom, vers. 15-17.**
 Who brought children to Jesus, and why? Who repelled the children? How did Jesus feel when he saw this? Mark 10. 14.
 What invitation did he give? Who alone can enter the kingdom of God? (Golden Text.)
 What change does Jesus declare necessary? Matt. 18. 3.
- Riches and the Kingdom, vers. 18-27.**
 What Jewish official came to Jesus? What question did he ask? What did Jesus say about the good? What did he say about the commandments? Which commandments did he quote? What claim did the ruler make? How much did he yet lack? What was he told to do? How did this command affect him? Why was he sorrowful? What said Jesus about riches and the kingdom? What is less difficult than for a rich man to be saved? What question did the hearers ask? What was the answer Jesus made?
- Self-denial and the Kingdom, vers. 28-30.**
 Of what self-denial did Peter boast? What question did he ask about reward? See Matt. 19. 27.
 What reward did Jesus promise?

THE LESSON CATECHISM.

1. What did Jesus say when his disciples forbade the mothers to bring their children for his blessing? "Of such is the kingdom of God." 2. What did he say of those who would not receive the kingdom of God as a little child? (Golden Text, "Whoever," etc.) 3. Concerning what did the young ruler inquire? "How to inherit eternal life." 4. In addition to keeping the commandments what did Jesus tell him to do? "Sell all, give to the poor, and follow him." 5. How did the young man feel? "He was very sorrowful, for he was very rich." 6. What did Jesus say his followers, who had left dear possessions, should receive in this present life? "Manifold more." 7. What in the world to come? "Life everlasting."

DOCTRINAL SUGGESTION.—Eternal life.

CATECHISM QUESTION.

9. What are the privileges of sonship? They are: The liberty to call God Father, the inward witness of being His children, and the title to the Christian inheritance.

A.D. 30] **LESSON X.** [Sept. 7
JESUS AND ZACCHAEUS THE PUBLICAN.

Luke 19. 1-10. Memory verses, 7-10.
GOLDEN TEXT.

The Son of man is come to seek and to save that which was lost.—Luke 19. 10.

TIME.—30 A.D.

PLACE.—The confines of Jericho.

CONNECTING LINKS.—Jesus had now passed through Perea, and, turning his face westward, re-crossed the Jordan, and was about to pass through Jericho on his way to Jerusalem.

EXPLANATIONS.

The chief among the publicans—A farmer-general of taxes. *Rich*—"Perhaps the fruit of his false accusations." *Press*—Two crowds jostled each other—the Galilean pilgrims, hundreds of whom probably flocked about Jesus, and the sight-seers of Jericho. *Ran before*—In advance of the moving crowd. It was the only chance the little man would have. *Sycamore tree*—The Egyptian fig—a very large tree. *Zacchaeus, make haste*—Our Lord, by divine power, evidently read Zacchaeus' heart. From the beginning of this last southward journey he had acted as a monarch. He no longer

enjoins secrecy upon his apostles, and his peremptory command to Zacchaeus is in keeping with the triumphal entry to Jerusalem, which was so soon to follow. *Received him joyfully*—Which he would not have done if he had not previously longed for Him. *They all murmured*—Till a man is converted he can never be pleased with the way God dispenses his favours. *A sinner*—A sinner in our sense of the term, but more also. Being a publican, he was an outcast from society, and regarded as a traitor to his country, an unscrupulous official, and a grinder of the poor. Probably there was not a man in all the crowd who did not hate him. *Fourfold*—The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power. *A son of Abraham*—Doubtless he was a Jew, and therefore descended from Abraham; but this phrase would seem to imply something deeper. His faith had brought him into spiritual kinship with the father of the faithful.

QUESTIONS FOR HOME STUDY.

- Seeking, vers. 1-4.**
 Through what city did Jesus pass? What prominent man sought to see him? What calling did Zacchaeus follow? What difficulty did he find in trying to see Jesus? How did he overcome the difficulty? What is God's promise to every earnest seeker? Jer. 29. 13.
- Sought, vers. 5-7.**
 Who discovered the publican in the tree? What did Jesus say to him? How did Zacchaeus respond? What did the people think of Jesus' act? What did they say about it? On what other occasion did they make the same complaint? (See chap. 5. 29, 30.)
- Saved, vers. 8-10.**
 What did Zacchaeus promise to the poor? How would he repair his wrong-doing? What did the law require of wrong-doers? Exod. 22. 1.
 What blessing did Jesus say had come to him? For whose sake did Jesus come to the world? (Golden Text.)

THE LESSON CATECHISM.

1. What means did Zacchaeus take to see Jesus? "Climbed up into a sycamore tree." 2. What did our Lord tell him he intended to do? "To abide in his house." 3. What did Zacchaeus say he would do for the poor? "He would give to them the half of his goods." 4. What would he do for those whom he had wronged by false accusations? "He would restore them fourfold." 5. What did Jesus say? "This day is salvation come to this house." 6. For what did the Son of man come? Golden Text: "The Son of man," etc.

DOCTRINAL SUGGESTION.—Salvation for lost sinners.

CATECHISM QUESTION.

10. What is regeneration, or the new birth?

It is the work of God in the soul, by the Holy Spirit, which begins the new life in Christ Jesus.

Can a Child Have Faith?

YES, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus-Christ and be saved.

Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect him to keep his promise. And certainly he will do it. God never disappoints those who put their trust in him. The earlier children can be taught to remember their Creator, the better for them.



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