

"He Calleth for Thee."

At Bethany, once, in the chamber of sorrow,
A heartbroken woman sat mourning her dead,
No promise had she of a brighter to-morrow,
No hope on her pathway its radiance shed.
But suddenly light did her senses bewilder;
Her sister caused all the dense darkness to flee,
By whispering low the sweet message which thrilled her,
The Master is come, and he calleth for thee!"

Both sisters were loved by the Lord, and the elder
Had gone forth to meet him that sorrowful day,
And learned from his lips, while his presence upheld her,
That he was the Life, and the Truth, and the Way.
Such wonderful knowledge she dared not be hiding,
She felt that her sister this brightness must see;
So whispered to her in the shadow abiding,
The Master is come, and he calleth for thee."

We, too, have a sister who sits in the shadow,
And never has heard of the Father above;
But he, who forgets not the flowers of the meadow,
Is yearning for her with the might of his love.
When counting the flocks in the field he has missed her,
And bids us, "If ye my disciples would be,
Go forth in my power, and say to your sister,
The Master is come, and he calleth for thee!"

With us who are saved by his perfect salvation,
The Saviour is pleading the cause of the lost;
And charging us now—by his own incarnation,
By all that he purchased, by all that it cost,
By all that he felt when the temple was shaken,
By all that he suffered on Calvary's tree—
To say unto her who awhile seemed forsaken,
The Master is come, and he calleth for thee!"

LESSON NOTES.**SECOND QUARTER.**

STUDIES IN THE GOSPEL BY MATTHEW.

LESSON VI.—MAY 8.**THE MARRIAGE FEAST.**

Matt. 22. 1-14. Memory verses, 2-4.

GOLDEN TEXT.

Come, for all things are now ready.—Luke 14. 17.

OUTLINE.

1. The Feast, v. 1-7.
2. The Guests, v. 8-10.
3. The Garment, v. 11-14.

Time.—Tuesday, April 4, A.D. 30.

Place.—Probably in the temple courts.

HOME READINGS.

- M. The marriage feast.—Matt. 22. 1-14.
Tu. The supper of the Lamb.—Rev. 19. 5-10.
W. The white robe.—Rev. 7. 9-17.
Th. Whosoever will.—Rev. 22. 13-21.
F. Wisdom's invitation.—Prov. 9. 1-12.
S. Folly of refusal.—Prov. 1. 20-33.
Su. Wicked excuses.—Luke 14. 15-24.

QUESTIONS FOR HOME STUDY.

1. The Feast, v. 1-7
With what form of teaching did Jesus again instruct the people?
To whom did he liken the kingdom of heaven?
For what purpose did the king send out his servants?
Were they successful in their invitation?
What second message did the king send?
How was this second invitation received?
What excuses were made? Luke 14. 18-20.
Who did these people go?
What was done to the servants?

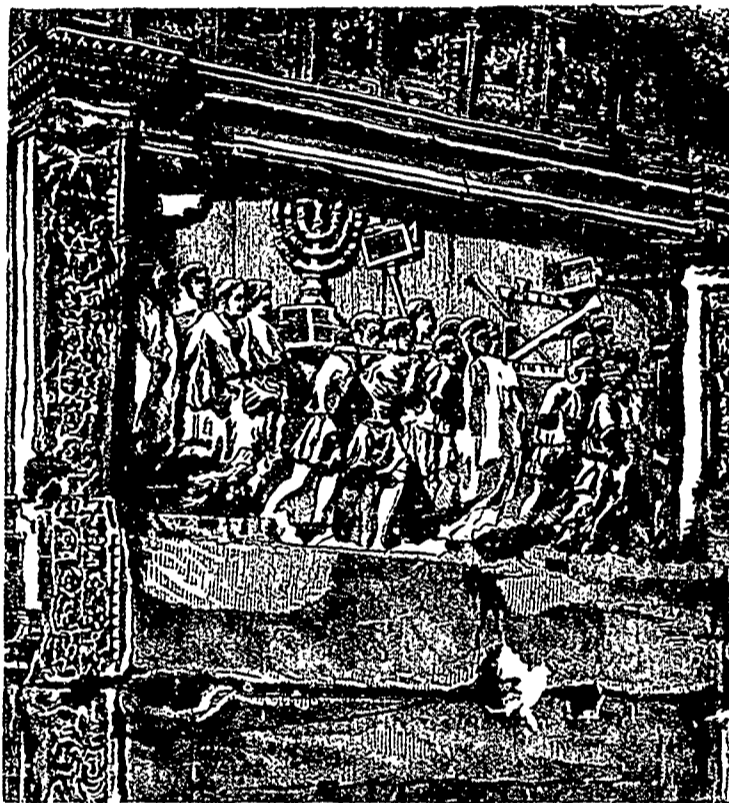
How was the king affected by this treatment?
How did he punish the murderers?
2. The Guests, v. 8-10
What then did the king say to his servants?
Where did he bid them go?
Whom were they to invite to the wedding?
What was the result of this order?
Of what class were the guests? Luke 14. 21.
3. The Garment, v. 11-14.
Who came in to see the guest?
Whom did the king find there?
What question did he ask the guest?
What was the man's reply?
What order was given to the servants?
What would there be in the outer darkness?
What was said about many and few?
What invitation is addressed to each of us? Golden Text.
What is the wedding garment? Rev. 19. 8.

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. That the Gospel is an invitation to a feast?
 2. That all who will may come to the feast?
 3. That the unworthy will be finally cast out?

committed some pretty severe ravages upon these figures, and scarcely any of the soldiers are now left unbroken. Of some of them a portion of an arm, or perhaps the entire limb, is gone, some feet are left with part of the leg gone, and faces, heads, and shoulders have had equally untoward experience. The conqueror Titus, when he came to the throne, was one of the best of the Roman emperors, but his principal fame rests upon his conquest of the ancient city of Jerusalem. The temple, so grand in its character and associations, the sacred edifice in which the Saviour so often walked and taught, was destroyed completely by his men, but, it may be added, to the credit of the general, altogether against his will and orders.

A little while before Titus conquered Jerusalem, and before he became emperor in the imperial city, there was taken out of prison in Rome a man prematurely old from excessive labours, and led a little way out of the city, and in the presence of a small company of men beheaded with a sword. There remains a monument to this man's name. It is composed of a number of the epistles of the New Testament; in part, also, of the great Christian Church throughout the world, in the founding of which he bore so large a part. This man is not known as emperor of Rome, but simply as an



SECTION OF THE ARCH OF TITUS.

THE ARCH OF TITUS.

BY ROBIN MERRY.

The ancient Romans, like the people of modern nations, erected many imposing monuments to commemorate great victories, or for the special honour of distinguished commanders. Many of these were obelisks, placed on massive bases, and sustaining elaborately-carved capitals, on the top of which was placed a figure of the commander whose fame was to be perpetuated. Another favourite form of monument was the arch. Twenty-one of these are mentioned as being erected in the city of Rome. One of the most famous of these is the Arch of Titus, which after the lapse of so many centuries still remains standing. The special conquest which gave fame to this commander was the destruction of Jerusalem, the overthrow of which was accomplished after a siege of three years and six months. The arch constructed to commemorate this victory was an imposing and beautiful structure, and at this distant day it still retains the mark of the skill which was lavished upon it. We have much pleasure in presenting to our readers a view of one of the interior faces of the arch, of a most interesting character. The sides and under portion of the arch are all covered over with the richest carvings, the human figures introduced being of full life size. The section represented by our cut constitutes the chief piece of one of the inner sides of the passage. It contains about fifteen or more Roman soldiers from the triumphal procession bearing aloft the golden candlestick from the temple at Jerusalem; also, the golden table of shewbread, the silver trumpets of the priests, and other relics obtained from the ruins of the temple. The soldiers are cut in stone in heavy bas-relief. Time has

apostle of Jesus. Which of the two monuments do you think is the grander and more enduring, the Arch of Titus or the monument of the Apostle Paul?

SWEET COURTESIES OF LIFE.

Every Christian grace should be cultivated from early childhood. The little words, "please" and "thank you," when favours are solicited, fall pleasantly upon the ear.

"One little act of kindness done—
One little soft word spoken—
Hath power to make a thrill of joy,
E'en in a heart th't's broken."

In teaching little folks the sweet courtesies of life, we must repeat over and over the same lesson, day after day, for the first few years. Some little girls can wait on a visitor, in their mother's absence, with as much propriety as young ladies; can answer questions put to them clearly and directly, and always politely; and it is a pleasure to be a guest where children thus behave.

Little Alfred's mother had taken pains to instruct her baby-boy in some of the simple forms of politeness and hospitality, and, though not three years old, he used to put his lessons in practice. One day a dear friend of his mother's called, and he ran at once to bring a chair for her, inviting her to sit by the fire. Then he brought a footstool for her feet, and asked her to let him take her bonnet. "I wish you would stay to dinner," he lisped, "and stay all day and forever." Then he looked up in her face with a bright smile, and said, "I try to be polite."

"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he was requested to bring.

"Thank you, Bridget," said the little fellow a few hours later, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best mannered children I ever saw," said a neighbour; "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet every one notices them, they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill manners of their children, I always wish to ask, "Have you always treated them with politeness?"

What sight is more lovely than this pleasant, modest, Christian courtesy in little folks, at home and abroad? It is like "apples of gold in pictures of silver."

Hearts, like doors, can open with ease,
To very, very little keys;
And don't forget that they are these,
'I thank you, sir,' and 'If you please.'"

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He, who had commanded the greatest armies of Europe, and was long accustomed to a tone of authority, did not despise or overlook the smallest courtesies of life.

Ah, how many boys do? What a rude tone they often use to their little brothers and sisters, and sometimes to their mothers!

A look will sometimes send a pang
Of anguish to the heart;
A tone will often cause a tear
In sorrow's eye to start."

Children, don't forget three little words, "If you please."

"Then let us watch those little things,
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother."

—Author of "Apples of Gold."

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