



AUK HUNTING.

They Besought Him to Touch Him.

BY JULIA H. JOHNSTON.

"They bring a blind man unto him, and brought him to touch him."—MARK 8. 22.

They bring to Jesus Christ the Lord,
The poor and sightless one;
They beg for him the healing touch,
And lo! the deed is done.
Behold the man who once was blind,
Rejoicing, go his way.
How happy they who brought him first
To Christ the Lord that day!

Ah! not in vain do any ask
For help in time of need;
For those we love, who see him not,
We too with Christ may plead.
Have you held out a loving hand
To lead the blind to him?
Have you besought his mighty power
For those whose sight is dim?

To-day, as in the olden time,
The willing Saviour stands,
And all may feel the healing touch
Of his almighty hands.
Then haste and bring them, one by one,
While Jesus passeth by;
You cannot give the blind their sight,
But you can bring them nigh.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1079.] LESSON VII. [Nov. 17.
SAUL REJECTED.

1 Sam. 15. 10-23. Memory verses, 10, 11.
GOLDEN TEXT.

To obey is better than sacrifice.—1 Sam. 15. 22.

OUTLINE.

1. The Rejected Word, v. 10-15.
2. The Rejected King, v. 16-23.

TIME.—B.C. 1079; but exact chronology is impossible.

PLACES.—Gilgal, in the Jordan valley: the military headquarters of the nation.

RULER.—Saul had been king for at least ten years. But Samuel, though never a priest, and not now a judge, was evidently the strongest governing power in the land. He was "the father of prophecy," and had the confidence of the people as the recipient of "the word of the Lord;" but his political influence was altogether unique.

HOME READINGS.

M. Saul Rejected.—1 Sam. 15. 10-23.
Th. A previous sin.—1 Sam. 13. 8-14.

- W. Result of disobedience.—1 Sam. 15. 24-31.
Th. The sentence confirmed.—1 Sam. 28. 15-20.
F. The Lord's requirement.—Micah 6. 1-8.
S. Judgment on disobedience.—Proverbs 1. 22-33.
Su. Obedience better than sacrifice.—Isa. 1. 10-20.

QUESTIONS FOR HOME STUDY.

1. *The Rejected Word*, v. 10-15.
What was Saul bidden to do? Verse 3.
How fully did he obey? Verse 7-9.
Whose word came to Samuel?
What was the message?
How was Samuel affected thereby?
What did Samuel hear about Saul in the morning?
What was Saul's greeting to Samuel?
What question did Samuel ask?
What was the king's answer?
What is better for a sinner than making excuses? Psalm 32. 5.

2. *The Rejected King*, v. 16-23.
Whose word did Samuel give to the king?
What question did Samuel ask Saul?
What command had been given him?
What did Samuel then ask?
What did Saul say for himself?
Whom did he charge with disobedience?
What question did Samuel ask?
What is better than sacrifice? (Golden Text.)
To what did he liken rebellion?
What sentence did he pronounce on Saul?
Why was this a just sentence? See 1 Sam. 2. 30.

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
1. That sin cannot be hidden from God?
 2. That God demands whole-hearted service?
 3. That to reject God is to be rejected by him?

THE LESSON CATECHISM.

1. What did God command Saul to do? To destroy the Amalekites. 2. Who were the Amalekites? A very wicked people. 3. What did Saul do? He disobeyed God. 4. How did he disobey God? In sparing the best of the spoil. 5. For what purpose did he say that it was spared? To sacrifice to the Lord. 6. What did Samuel say to him? Golden Text: "To obey is better than sacrifice." 7. What was Saul's penalty for his disobedience? God rejected him as king.

DOCTRINAL SUGGESTION.—God's judgment upon sin.

CATECHISM QUESTION.

- What is confession?
Penitently acknowledging to God our sinfulness, and our special sins, so far as we remember them.
Psalm 27. 5.

ALL ABOARD FOR JERUSALEM!

BY WAYLAND F. WALDO.

"How can you ever ride on a vulgar, commonplace, modern railway to the Holy City, the city of our dreams, the city of our love and fondest aspirations?" said a friend to me. Yet ninety-nine persons out of a hundred, whatever be their poetic sensitiveness, when it comes to making the journey from Jaffa to Jerusalem, will take this same commonplace, vulgar, puffing, snorting railway train, rather than endure the discomforts of the long and tedious journey by the carriage road that stretches between Jaffa and Jerusalem.

Not that the distance is so great. In fact, it is only a short run for a modern express train. A New York and Chicago Limited would eat up the whole distance in less than an hour, but it is rarely covered in less than two days by travellers that go by horse or carriage, so rugged are the roads and so precipitous the hills.

The railroad starts from the old town of Jaffa, the town from which Jonah started on his perilous journey so many years ago; only he went in the opposite direction, and took the sea route instead of the land journey.

Here, too, is the place where Peter re-

ceived the wonderful vision of the sheet let down from heaven as he entered into the trance on the housetop of Simon the tanner. Many other historic events in sacred and secular history occurred in this most ancient seaport, and in modern times it was stained by the blood of Napoleon's cruel wars.

Over the plain and through the valleys and up the hills the railway speeds, skirting the land of the Philistines on one side; but the Philistines of old never realized how their modern countrymen would scale the hills, and tunnel the mountains, and go tying over the plains with their nineteenth-century inventions.

Past the country where Samson lived when he tied the foxes together with firebrands, and sent them into the standing corn of his enemies, speeds the railway train; across the plain of Sharon, where grow the rose of Sharon and the lily of the valley,—not roses and lilies such as we are accustomed to see, but most gorgeous and exquisite flowers, so that as we see them we can understand better our Lord's words, "Consider the lilies of the field, how they grow." Along this old camel-track, which the railroad has now taken as its own, were carried the cedars for the building of two temples, those of Solomon and of Herod; and every foot of ground is alive with historic interest.

But now the brakeman, in his Turkish fez, and with jaunty cigarette between his teeth, cries out, "Jerusalem, Jerusalem!" the train slows up, and here we are at the station, with the towers and the walls of the sacred city in the distance.

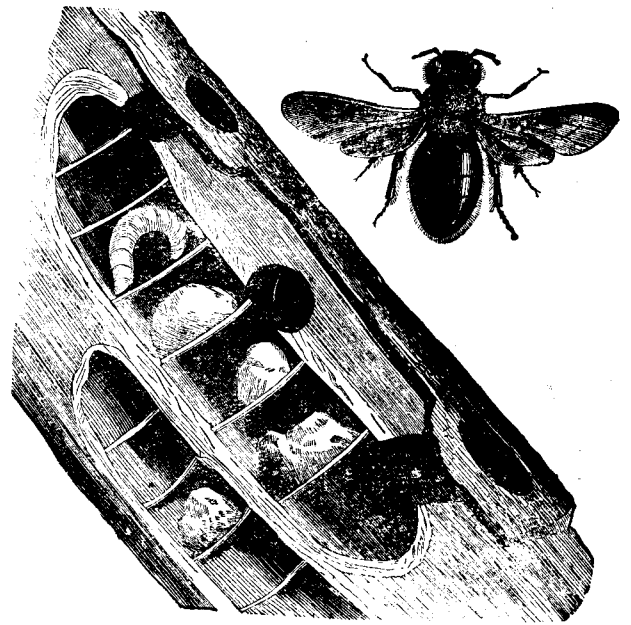
It takes more than three hours to make the journey, even by rail, though the line is only fifty-four miles in length, and we have climbed 2,500 feet since we left Jaffa. The fare is twelve shillings, or three dollars, for a single ticket first-class, or four shillings for a second-class ticket. May the railroad bring the blessings of civilization and Christianity on its wheels to poor, afflicted Jerusalem, and may it hasten to the ancient city the coming of its rightful sovereign, the Prince of peace.—*Golden Rule*.

PLAYTHINGS FOR CHILDREN.

THE origin of toys for the amusement of children is lost in the mists of the ages. Dolls and small, round balls have been found in the early Egyptian tombs. Roman children played with pop-guns and bows and arrows before the commencement of the Christian era. Virgil, in the *Aeneid*, refers to tops, and we know that the ivory dolls of the Romans were furnished with movable legs and arms, for the greater pleasure of their little owners. No doubt some of the baby mothers who were overwhelmed in the storm of ashes that buried Pompeii, clasped their dollies in their arms as they fell asleep for the last time. A study of the toys of succeeding generations would give a tolerably complete idea of the progress of the world. Articles made for the use or pleasure of elders, are copied in miniature for the amusement of the juniors.

A NEW GAME.

HERE is a game for the boys and girls, called "It." Arrange the players so that boys and girls shall sit alternately. Send some one from the room who is entirely ignorant of the game. When he returns he must find out by questions, that may be answered by "yes" or "no," what "It" is. "It" is the person on the left of each one of the party. Of course the questioner will soon find out that "It" is a person, but as that person is now young, now old, now male, now female, the interrogator will be much mystified by the contradictory answers.



CARPENTER BEE.

THE CARPENTER BEE.

THIS curious insect well deserves its name. It hollows out cells in a solid log as smoothly and accurately as the best carpenter could do. In these it lays its eggs and hatches its pupa. One of these is seen curled up in one of the cells. The openings to the air will also be seen. The instinct of the honey bee in building its waxen cells is marvellous. The most skilful mathematician could not surpass it in getting the largest amount of cell space with the smallest expenditure of material.

IN London it is no uncommon sight to see children four and five years old sent for intoxicating liquors. Many public houses have provided steps for them to climb up to the counters. A League has been formed for the prohibition of the sale of intoxicating liquors to children.

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