

is worth about £100 a year, has recently become vacant by the death of the Rector, Rev. E. F. Glanville.

Among the changes that will be most noticeable in the revised Bible are the omission of the story of Christ and the woman taken in adultery (John vi. 1-11), the clause about the angel troubling the pool (John v. 4), the last 12 verses of Mark's Gospel, and the verse about the "three that bear witness in heaven" (1 John v. 7).

Mr. Henry Moorhouse has been preaching in the open-air to the thousands at Blackpool, England, where more than a hundred copies of the Bible have been sold at the meetings, and quantities of tracts distributed. Mr. Donald Stirling, the converted actor, has been lately preaching with much blessing at Dundee, Scotland.

Mr. Moody, in answer to the question, "Will not you miss Mr. Sankey?" is said to have replied: "Of course; but we have parted for a year—until I get some new sermons. My old ones have been published and republished so many times that I am ashamed to deliver them. That is the condition I am in." He has recently been holding meetings in Chicago in his tabernacle, drawing largely on the congregations of neighboring churches.

It is understood that Mr. Sankey will settle in London this winter, not associating himself with any evangelist, but assisting ministers and churches throughout the country, so far as he can, for at least a year. It is possible that Mr. Moody will also go to England when he has prepared his new sermons, in which case Mr. Sankey thinks that a better work may be done than during the great British revival of 1874-5.

On the day of the failure of the City of Glasgow Bank, Rev. James Spence, all of whose slender means were invested in its shares, was ready to start for Italy for the benefit of his household. He had resigned his pastorate and sold his household goods, and hoped to have a long and restful residence in Italy. The failure put it beyond his powers to go, and he was also deprived of his means of support. At this juncture his church came forward with a purse of gold and an invitation to resume his pastorate. Both were gratefully accepted.

Great progress is evident among the colored Baptists of the South in the matter of self-help. They are relying much more on their own resources and energy than formerly, and are organizing educational and missionary societies, establishing schools, and putting forth considerable effort. The General Association of the Colored Baptists of Kentucky, at its recent meeting, resolved to establish a normal and theological school at Louisville, and appointed an agent to raise \$25,000 for that purpose. This agent is meeting with encouraging success; every church which has been called upon so far has made liberal donations.

Dr. G. W. Anderson writes from Stockholm, Sweden, that the Baptists here had large additions to their membership during the past year. There are now 253 churches, with 13,773 members, an increase of 2,479. In the Sunday-schools there are 17,769 children. Dr. Anderson says he was allowed to preach to large congregations in Norway and Sweden, and that "doors are open to us everywhere." The American Methodist and Baptist bodies have planted flourishing churches in all parts of Scandinavia.

The Methodist General Conference at Montreal has been discussing the question of lay delegation. The prospect of introducing this feature into the councils of the church is a very good one. There has been a great advance in this particular among Methodist churches in the last 10 years. Lay delegates have been admitted to the general and annual Conferences of the Methodist Episcopal Church South, to the General Conference of the Methodist Episcopal Church, and the Annual

Conference of the English Wesleyans. There are but few Methodist bodies now which have not recognized the right of laymen to share in ecclesiastical legislation and administration.

Mr. George Muller, in his Annual Report of the Orphan Homes at Ashley Down, Bristol, and his Scriptural Knowledge Institution, states that, though the expenses during the year had amounted to £42,000, the managers had been able to close the accounts with a small balance in hand. Since the founding of the institution, £784,000 had been received; 10,500 children and others at present frequent the Sunday and day schools assisted by his institutions; 124,000 Bibles, 315,000 Testaments, 10,000 copies of the Psalms, and 195,000 small portions of the Scriptures in various languages had been circulated. Upon the subject of missionaries alone, £169,000 had been expended from the beginning. During the year the number of orphans had been 2,193, and the mortality among them less than one per cent.

## S. S. Lesson Department.

### International Bible Lessons, 1878.

#### STUDIES IN LUKE'S GOSPEL.

##### FOURTH QUARTER.

|        |                               |           |
|--------|-------------------------------|-----------|
| Nov. 3 | The Ten Lepers.....           | 17: 11-19 |
| " 10   | Whom the Lord Receives.....   | 18: 9-17  |
| " 17   | Zacchæus, the Publican.....   | 19: 1-10  |
| " 24   | Judæan Overthrow.....         | 21: 8-21  |
| Dec. 1 | The Lord's Supper.....        | 22: 10-20 |
| " 8    | The Cross.....                | 23: 33-46 |
| " 15   | The Walk to Emmaus.....       | 24: 13-32 |
| " 22   | The Saviour's Last Words..... | 24: 44-53 |

#### Prepared for THE CHRISTIAN HELPER.

### Nov. 17.—Zacchæus the Publican.—Luke 19: 1-10. A. D. 30.

#### GOLDEN TEXT.

"The Son of Man is come to seek and to save that which was lost."—v. 10.

#### IN THE STUDY.

Our Saviour is gradually drawing nearer to Jerusalem, and to the end alike of His journey, and of His mission to earth. How events crowd one upon another, and how full of lessons of Divine wisdom and grace His words and deeds! At Jericho, some eighteen or twenty miles from Jerusalem, He heals and saves a blind man, Bartimæus, and magnifies His grace in saving Zacchæus, the despised chief of the publicans.

The meaning of the name Jericho, 'city of the moon,' or 'place of fragrance.' The city was situated on the west side of the Jordan, north of its entrance into the Dead Sea, in a rich and fertile plain. It was the first city captured by the Israelites on their entrance into the promised land, not by their own prowess, but by Divine interposition. Joshua 6: 1-5. It was placed under a curse, v. 26, which was fulfilled when Hiel rebuilt the city, during the reign of Ahab, 1 Kings 16: 34. It was embellished by Herod the Great, and was famous for its palm trees, bay and honey. In the days of our Lord, it was second only to Jerusalem in importance. It now lies waste and desolate. The last of the famous palm trees has lately disappeared.

The presence of a number of publicans in the city is explained by the fact that a large traffic was carried on in a kind of balsam, which grew very luxuriantly there, the duties from which were deemed so considerable, that Anthony thought them no unworthy present to Cleopatra. The publicans, who, probably also collected other taxes, it is thought by some that he "farmed" these taxes, i. e., purchased the right for a fixed sum, and whatever he could secure above that

amount, by fair means or foul, he kept for himself. This system offered tempting opportunities for extortion, and it is evident, that in this way, or some other, the business was exceedingly profitable to him. Thomson, in the "Land and the Book" thus describes the 'sycamore tree.' "That noble tree, with its giant arms low down and wide open, must be the Syrian sycamore. I once heard an itinerant preacher in the 'back woods,' puzzle himself with an elaborate criticism about the tree into which Zacchæus climbed to see the Saviour. He and his hearers were familiar with the sycamores of our flat river bottoms, tall as a steeple and smooth as hypocrisy. 'Why' said the preacher, 'a squirrel can't climb them.' The conclusion reached was that it must have been a mulberry tree. But nothing is more easy than to climb into these sycamores; and in fact there is a score of boys and girls in this one; and as its giant arms stretch quite across the road, those on them can look directly down upon any crowd passing beneath. It is admirably adapted to the purpose for which Zacchæus selected it. True, and moreover, it is generally planted on the west side, and in open spaces where several paths meet, just where Zacchæus found it."

It is difficult to realize the extent to which the publicans were despised and hated by the Jews. A number of things combined to produce this feeling. The Jews were under a hated foreign yoke, and the payment of taxes to the Roman Government, was one of the most odious as well as burdensome reminders of their servitude. The question of paying tribute to Cæsar, became a religious one, and many I hold that it ought not to be done. Matt. 17: 24: 27. Now, for a Jew to become a collector for the hated Romans, the despised Gentiles, who had become their masters, not by right, but by mere physical force, was in their esteem, practically to deny the faith and become a traitor to his country, and to fail to receive these men, and be embraced by them, was a most grievous thing in their eyes: hence their murmuring, Luke 15: 1; and 19: 7; and hence also the surprise and joy of the publicans, when Jesus thus condescended to receive and bless them. The love of Jesus for them, touched the hidden springs of good that were in their hearts. Oh! that we also knew how to reach the hearts of those who seem lost to all good, the outcasts of society; and waken into life, their desires for good.

#### IN THE CLASS.

We may see in our lesson the following among other things, 1st, Desires after good; 2nd, Difficulties in the way; 3rd, Determination rewarded; 4th, Delight and gratitude.

#### DESIRES AFTER GOOD.

And Jesus entered and passed,—was passing through. A man named Zacchæus, Ezra 2: 9; Neh. 7: 14: the name is a Hebrew one, showing that he was a Jew, and signifies pure, or justified. And he was rich. Jesus cared for both rich and poor; it was not at their possessions, but at their hearts He looked. 2 Cor. 12: 14. And he sought to see Jesus. John 12: 21. This desire may have been partly from mere curiosity, but it is evident from the sequel, that there was something more than curiosity in his desire for a sight of Jesus. Doubtless he had heard of His kindness towards his outcast order, probably also, he felt the emptiness of the world with all its possessions to satisfy his soul, and longed for something better. And who can tell but that ere he saw Him, he began to hope there was a blessing for him at His hands? Without knowing it, or how deep it was, he had an intense desire to see Jesus. There was some good thing in his heart towards the Lord, and this Jesus knew. He was a sinner, and he did not far off there was a seeking Saviour. Who He was "What kind of a person He was. Is He one of