NOTES AND SUGGESTIONS
FOR
BIBLE READINGS

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NOTES AND SUGGESTIONS

FOR

BIBLE READINGS,

EDITED BY

S. R. BRIGGS AND JOHN H. ELLIOTT.

"THESE WERE MORE NOBLE THAN THOSE AT THESSALONICA, IN THAT THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THESE THINGS WERE SO."—*Acts* vii. 11.
"SEARCH THE SCRIPTURES."

SECOND EDITION REVISED.

FIFTH THOUSAND.

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CHICAGO:
F. H. REVELL, 148 & 150 MADISON ST.,
Publisher of Evangelical Literature.
TORONTO: WILLARD TRACT REPOSITORY.

(1880)

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PREFACE.

THE object of the present publication is to stimulate to a more diligent and systematic study of God's Word.

In compiling and preparing the collection of "Notes for Bible Readings" herewith presented to the Christian public, no attempt has been made at an elaborate arrangement of subjects, or to give exhaustive explanatory notes in connection with any subject; but *the aim has been rather to collect such matter as would prove suggestive and awaken further study and research into the golden depths of the Word.*

A large amount of matter has been added, all bearing on Bible reading, Bible study, &c.; this has been done in order to give the best thoughts of some of the most prominent Bible students and Christian workers of our time, upon this most important Christian duty and privilege.

These "Notes" have been gathered from various sources; many of them have been kindly contributed by friends, and others are clippings from different religious publications. Where the authors are known their names or initials have been given. For all such favors the parties interested will please accept the thanks of the editors.

This informal volume is now sent out with a prayer that the promised teaching of the Holy Spirit may attend its use, and that through its instrumentality many may be led to the Great Teacher, many led to an entire consecration, and to a deeper and more attentive study of the Word of God.

S. R. BRIGGS.
JOHN H. ELLIOTT.

Introductory

"Ye shall know the Truth, and the Truth shall make you free."—*John. viii.* 32.

BIBLE READINGS.

BY D. W. WHITTLE.

1st. How prepared:

Select some doctrine or exhortation as to Christian living, practical in the application, and exalting Christ. Among such subjects will readily occur Grace, Love, Faith, Redemption, Sanctification, the Blood, Prayer, the Two Natures, the New Birth, Work, Warfare, and so on. Take the concordance and read, with prayer, all the passages bearing upon the topic selected. Get full yourself of the truth taught. Praise God by yourself and for yourself for its preciousness. Then, divide your topic into heads, according to its natural and logical divisions. This is the key to the preparation of an interesting, profitable, and instructive reading. The bringing together of passages in a jumble, selecting them because they all contain the same word, cannot interest or profit. There must be order and a development of thought in the exhortation of doctrine for the mind to receive and profit by it.

The reading below is presented as suggesting this plan, not as the best execution of it.

Be careful in not making the reading too long. Better to divide your topic into five or six readings, and bring out the Scriptures upon each head to your own satisfaction, than to crowd too many heads into one reading. You will find the instruction thus given more easily apprehended and more carefully retained. The fault with most of us lay workers, who have been uninstructed in logical presentation of truth, is in the beginning of our work to make our readings too cumbersome. My first Bible reading on Faith contained some sixty Scripture references. Before they were all read the audience were tired, and it was a source of anxiety and difficulty for me to interest them. That same Bible reading prepared for one meeting has now developed into *seven*, given as a course, at seven successive meetings, with seeming interest and appreciation on the part of the people, and pleasure to myself.

I have used for this reading, and for others, as a matter of convenience, the Scripture suggestion of the number *seven*, in making up the heads of the topics. For instance, upon Faith the order of the readings and their divisions is as follows:

1st. Seven reasons for reasonableness of Faith (all Scripture texts.)

2nd. Seven directions as to how Faith is received.

3rd. Seven things possessed by Faith.

4th. Seven fruits of Faith.
5th. Seven trials of Faith.
6th. Seven things said of those without Faith.
7th. Seven triumphs of Faith.

Two or three Scripture references are used under each head, making each reading consist of between twenty and twenty-five texts.

It will, of course, be understood that this subdivision and elaboration is recommended only for those topics that in the nature of the case, by the wide scope of truth embraced by them, require it. More simple topics would be better treated condensed into one reading. After your Scripture texts are arranged, endeavour under each one of your headings to have one or more appropriate illustrations, to make clear the truth and to fasten it in the memory.

2nd. How to give Bible readings.

The method should vary with the character of the audience and the circumstances and surroundings of the meeting. In a very large audience it is better to read the passages yourself, asking the audience to turn to them and all join with you in the reading. Give time for all to turn to the passages, and read slow and distinct enough for all to join. Pay much attention to emphasis in reading. The proper interpretation of the text will often be revealed by proper emphasizing of the words.

In a small audience, in a lecture room where persons reading in different parts of the room can be readily heard, give out your references—one text to a person, if you have good readers enough, if not, two or more texts to the same person. Use slips of paper in giving out the references. Have them prepared before you go to the meeting, and ask some one who is acquainted with the audience to distribute them to good readers as you are singing the opening hymn, or (this is far better) before you commence the exercises.

It is not safe to call out references and let them be taken by volunteers. Some will have wrong passages and some will not read distinctly. The slips will also give you trouble unless the person giving them out is judicious, and makes each one who receives a slip understand that they are to read the passage promptly when called for. It is best for the leader, also, as he opens the meeting to distinctly explain what he expects of those who have received slips, and to request them if they do not intend to comply to pass the slip back.

After calling for a reference twice, with slight interval, the leader had better read himself, not delaying the audience for those who have lost the place.

Let the word stand out clear and speak for itself. Simply call attention to the obvious truth each reference presents, and its connection and place in the subject you are developing. Have faith in the presence of the Holy Spirit as the teacher. Have confidence in the power of the Word to do its own work. Be humble

in the advancement of your interpretation of the text, and always fortify your interpretation, not by quoting human authority, but the Word itself. Remember James iii. 1. "My brethren, be not many *teachers*, knowing that we shall receive the greater condemnation." The less of *our* thought and *our* ideas in the reading, the more profitable it will be to us and to all.

HOW TO STUDY THE BIBLE.

BY REV. LYMAN ABBOTT.

I.—MEANS OF STUDY.—In answering the question which I have epitomized in the title of this and three succeeding letters on the subject, I shall assume that you have neither the means to purchase a large library nor the time and opportunity to make good use of it if you had it. I shall assume that you are engaged in some form of Bible instruction, and that you want some suggestions to aid you in getting a clear *practical* knowledge of the Bible yourself, which you may impart to others.

For this purpose you need a library. You cannot study without books. But your library need not be large or expensive; a jack-knife in skilful hands is better than a full tool-chest in the hands of a bungler.

First you must have a reference Bible, and a good one. It is a matter of no mean importance to have one Bible that is good enough to last a life-time. I have one, a Bagster, that I have carried over twenty years. I can turn to a book, a chapter, or a text with celerity, for I have learned to know the verses by their localities; in another Bible I might ransack the pages for the missing verse in vain. Buy your Bible in flexible binding. It costs more but it never wears out.

Next to a reference Bible is a Bible Text-book and a Concordance; the Text-Book is more important than the Concordance as well as cheaper. The difference between a Text-book and a Concordance is that the former gives you references to Scripture teaching according to *subjects*, while the latter gives a classification of all Scripture texts according to *words*. Thus, if you look in your Concordance for the word "atonement" you will find only one verse referred to, for the *word* only occurs once in the New Testament; but if you look in your Text-Book you will find many references, for the New Testament is full of the doctrine. The use of a Concordance is to find a given text, one important word of which you know; the use of the Text-Book is to find a collection of Bible texts on any given theme, not one of which you may have known before.

Next to the Text-Book and Concordance, which are simply contrivances for finding out what is in the Bible, comes a good Bible Dictionary. The object of this is to give a knowledge of biblical geography and antiquities, without which much that is in the

Bible is but imperfectly intelligible. For scholars who want to study the conflicting themes and opinions of learned men there is nothing so good as the American edition of Smith's Bible Dictionary, in four voulmes. But he who has not acquired some practical skill in the balancing *pros* and *cons* is liable to get lost in the labyrinthine discussions of this scholarly work. For such, a "Dictionary of Religious Knowledge" is published by Harper & Brothers which aims to include both all biblical subjects and all important theological and ecclesiastical topics. Of that, since I was its chief editor, I shall not say anything more than that it was prepared with especial view to the wants of those biblical students who desire a volume to give them the results without the processes of scholarship.

Next to a Bible Dictionary is a good Commentary on the Bible. I know a great many persons express a contempt for commentaries, and as commentaries are often used the contempt is natural; only it is deserved by the use, not by the book. The commentary is not a book to be studied, it is a book to help you study the Bible. Knives and forks are better than fingers for the purpose of eating; but the man who should attempt to eat knives and forks would have a sorry meal. Study the Bible; let a good commentary help you in your study. It will give you the best reading when there are variations. It will give you the meaning of the original when the English version is inadequate. It will give you light on manners and customs when they are needed as interpreters. It will give you the connection with the context and light from parallel passages when the meaning is obscure. It will indicate to you the spiritual purpose of the writer and of the Spirit of God in the writer, and it will give you the best suggestive thoughts of the best thinkers, or some of them, respecting the meaning and use of the passage. It is the very folly of self-conceit to assume, as some of the critics of the commentaries do, that any man can pick up his Bible, and in half an hour read as much in a verse or a chapter, without aid, as he can after a conference with the most devout and scholarly thinkers who have spent days and weeks in the reverent study of the same book and perhaps the identical passage under consideration.

Finally you need to complete your library, a blank-book in which to enter the results of your study. I do not advise any system of Bible-marking. Keep your Bible clean to express to you God's thoughts, not to serve as a journal, or a diary of your own. The best blank-book for library purposes is an interleaved Bible: the best for use in the class is a little blank-book to be carried in the pocket; better than either is a combination; a small blank-book to jot down the thought at the moment—to serve as the merchant's day-book—and an Index Rerum or an interleaved Bible into which these thoughts are transferred from time to time—to serve as the merchant's journal and ledger.

One other *means* of study is as important as a library—that is time. If you will select half an hour—the morning half hour is

the best, in my judgment—for regular and systematic study of the Word of God, though each day you will do but little, you will be surprised to find how much you have learned in the course of the year. The tortoise still beats the hare in the race.

2nd. Methods:

Turn a college student adrift in the Astor Library or the Congressional Library, and though he might enjoy himself in a desultory way in mousing among the books he would come out at the end of the day little wiser than he went in. He should first ask, How is the library arranged?

Where are the historical alcoves? Where is the philosophy? Where the belles-lettres? Fitful dashes at the Bible—the Psalms to-day, the Epistles to-morrow, Exodus the day after—give a man about as much knowledge of the Bible as a child gets of Botany who goes gathering wild flowers in the woods in May.

A study of the Bible as a whole is a necessary preliminary.

What is the Bible? It is a library. How long was it in process of evolution—or creation, if that is a more orthodox word? About sixteen hundred years. Of what does it consist? Laws, political economy, history, poetry, biography, fiction, theology. How do you divide it? The first five books of the Old Testament are laws and political economy; the next twelve books are history; the rest are poetry and prophecy. The first four books of the New Testament are biography; the next one is history; the rest, except Revelation, are theology and philosophy, but always written for a practical purpose and with a practical application. The last book is a poem, a picture, a drama.

This short catechism indicates what I mean by the study of the Bible as a whole. This gives the outlines of the structure. Some knowledge of authors, their times, their civilization, their purpose in writing, the characteristics of Jewish laws, of ancient history, of Hebrew poetry are equally necessary. Any good Bible Dictionary, any good Commentary, will give you more or less material for such preliminary study. In connection with many Sunday-schools are Normal Classes to pursue such courses of study. They ought to be more numerous than they are.

The study of individual books is a secondary preliminary. How many of even tolerably well educated Sunday-school teachers have any idea of the significance and purpose and character of single books of the Bible—Leviticus, Ruth, Job, Ecclesiastes! How many know any generic difference between the Epistle to the Philippians and that to the Galatians? We read the Bible as Jack Horner ate his Christmas pudding—pick out the plums and sometimes with the same result; when we are through our morning chapter we take our reward in a sweet sense of self-satisfaction, "What a good boy am I!"

Let me illustrate what I mean by the study of individual books. The scholar has read verses and chapters from the book of Job. He has heard repeatedly quoted, "Oh that mine adversary had written a book!" He has no idea what it means, for the quotation

is always semi-jocular. He takes up the book of Job to study it. What is it? A poem, a parable, a story—whether fiction founded on fact or fiction without any fact-foundation is not very material, it is certainly as true as the parable of the prodigal son, and that is true enough. Who was Job? A man who lived in the world's twilight. No "Sun of Righteousness" had risen on him. He never refers to law, or priest, or prophet, or dream, or divine revelation of any kind. He was a worshipper of a true but a wholly unknown God. He was a Hebrew Socrates. His religion was the "religion of nature." If it be said that he possessed in addition that knowledge of God which had trickled down through tradition from the patriarchal age, it may be replied that every devout heathen has possessed the same knowledge. He lived in the faith of the aphorism, Be virtuous and you will be happy. So long as he was prosperous his "religion of nature" stood him in good stead. But adversity came. His property was swept away; his children were killed; disease laid hold on him; nothing was left but his wife, and she was almost the direst misfortune of all. He was utterly overwhelmed; was in hopeless perplexity. The very foundations of his faith were broken up. His three friends insisted on it that all this was a punishment for his sins. He was too good a man to play at mock humility, and indignantly denied it. He maintained his virtue, and yet he could not give up his faith in God; so his perplexity embittered his grief. Out of it comes the cry for just that which the divine revelation gives to us in our sorrow. "Oh for a Daysman! Oh for a divine disclosure of the unknown! Oh that this divine Enemy who has suffered blow on blow to fall upon me had written a book to explain his ways and reveal his will!" Natural religion fails in great sorrow. Then the soul wants a Saviour; wants a Bible.

When the student has gotten this general view of the book of Job, as a parabolic poem teaching the need of a supernatural Christianity, all in the book, every cry of Job, every supercilious consolation offered by his three miscalled friends, becomes significant. No man can understand a part that does not understand the whole. He that would interpret aright a single flower in the tapestry must first stand off a little and get a view of the whole pattern.

"Vanity of vanities; all is vanity." It is not true, all is not vanity. This world is God's university. It is magnificently endowed. As a training-school for another life beyond it is admirable. No man can read aright the book of Ecclesiastes who does not consider it as the experience of a man who had not taken this world as a training-school: who had sought for happiness in wealth, pleasure, riches; who had drank life's cups and found it foam on top and dregs at the bottom. "Vanity of vanities; all is vanity" is not the Christian verdict; it is the misanthrope's wail. It is the testimony of the *blase* man of the world. It is true only from his point of view. The student must know the author of Ecclesiastes and his life and his purpose

before he can understand the book. Who would interpret Childe Harold as though Cowper had written it?

The Epistle to the Philippians is the letter of thanks of a foreign missionary box. The Epistle to the Galatians is the letter of admonition to the fickle-minded Frenchmen of the first century because their zeal of love had turned to ceremonialism. The Epistle to the Romans is a treatise on systematic theology in the form of a letter. Each must be read in the light of its origin and object.

This general course of study of the structure of the whole Bible and of individual books in the Bible is preliminary to study in detail of their contents. It will give all the advantage to be gained by reading the Bible through in course. I do not advise any one to undertake such a reading. I should as soon think of attempting to read a library through, or a cyclopedia. I should almost as soon think of eating a hotel course all through, disposing of all the soups in order to-day and beginning on the fish course to-morrow. The only, certainly the chief, use of such a course of reading is that thus you may get a general knowledge of the contents of the Bible, and the method of study which I have indicated is far better for that purpose.

3. More About Methods.—The possible ways of studying the Bible are as diverse as human minds. To lay down *rules* for Bible study would be as preposterous as to lay down rules of locomotion for fish, flesh, and fowl. The first and fundamental principle is this: Let each man study the Bible in his own way. One man who is systematic will do it with regularity; another who is moody will do it according to his moods; one who is analytical will do it by collation and comparison of texts; another who is not will study its historical books and its biographies; still another will find most nutriment in its books of poetry. Let each bee go where he gets honey. Buzzing at a flower whose honey is beyond your reach is useless. Do not take another man's method unless it fits your mind. A shepherd's sling and a smooth stone are better for David than Saul's armor.

All that I shall attempt to do in this and a succeeding and a final letter will be to illustrate, from my own experience, three methods of Bible study.

1. *Biographical.* I began a few weeks ago reading the story of Joseph at family prayers. I found that it solved very satisfactorily the problem presented by a pastor's wife last week in her article, "Babies in prayer-time." The youngest sat in my lap, the next youngest sat in his chair by my side. I take it for granted that the older members of the family can read the Bible for themselves; I therefore conduct family prayers for the benefit of the youngest members. As I read I explained; substituted short words for long ones; stopped for questions, and answered them. The episode about Potiphar's wife I omitted. I read but little at a time. The Scripture reading served as a serial story. Both the "babies in prayer-time" wanted me to read more.

Two or three Sundays after we had completed the course I overheard them playing church. The youngest was preaching; and he told the whole story of Joseph with only now and then a blunder. Then the next older one corrected him. One is four years old, the other is five and a half. This is the biographical method in its simplest form. It is capable of indefinite expansion and variation.

The life of David affords admirable material for a course of study. "Townsend's Bible" or Harper's "Dictionary of Religious Knowledge" will give you the occasion of the composition of his various Psalms. Read the life; look up the geographical references in your Bible Dictionary; and read the Psalms in connection with the experiences from which they were evolved. Psalms xlii., xliii., which are really one, have a new meaning when you read the story of anguish and bitterness out of which they sprang, like a flower watered by the springs of Marah. There is no such song in the night as this Psalm. David's declaration in Psalm iii., "I laid me down and slept," is meaningless until you know when he slept. It only indicates that he was sleepy; men have even been known to go to sleep of a Sunday afternoon in church, and it was not imputed to them for righteousness. But consider the circumstances. He was fleeing from Jerusalem, his life threatened by his favorite son, his kingdom apparently wrested from him, some of his most trusted counsellors turned against him, desolate in the present and not knowing what was before him in the future, and then and there, on the edge of the wilderness, with only the sky above him for a roof, and but a few firm friends for companions, he was able to sleep in peace. Now see in this simple declaration one of the strongest illustrations of the power of faith and trust which the Bible contains. How often that text has sung me to sleep in times when but for it I must have passed an anxious, troubled and sleepless night! No man knows either David or his Psalms who has not read the story of his life through in chronological order, and in connection with the recorded experiences which his life produced. The life is God's hands striking the heartstrings; the Psalms are the music the heart gives forth.

The life of Paul is an admirable theme for a course of biographical study. And the autobiographical passages in his epistles should be studied in connection with Luke's history; *e.g.*, Philippians iii., 4-10, with Acts ix., 1-18. Any good religious dictionary or commentary will give the references.

Best of all is the "Life of Christ." Mr. Beecher somewhere has given an account of the light borne in upon his own soul by reading through at a sitting one of the gospels, for the purpose of getting a clear and connected idea of the character of Christ. That his ministry has always been so peculiarly a Christly ministry is in no small measure attributable to that one experience. A more elaborate study may easily be made by taking either a Harmony of the Gospels or one of the many lives of Christ, and then study-

ing in detail each incident, miracle and teaching in its appropriate place, and with a consideration of its relation to Christ's whole life-work. The story of the Syro-Phenician woman has been a perplexity to many minds, simply because they did not know that Christ was off on a vacation, and that to have performed the miracle asked of him would have defeated his purpose; did in fact defeat it, and drove him from the rest and retirement he was seeking in a heathen country.

It is somewhat more difficult, but not less profitable, to trace the growth of character by a comparison and collation of scattered passages; the development of Peter from the rude and profane fisherman to the eloquent revivalist, or the development of John from the fiery disciple who would have called divine destruction down upon the Samaritan village to the gentle and loving author of John's Gospel.

2. *Topical.* The topical method is one of endless variety; but the principle is always the same. The object of the student is to ascertain what is the teaching of the Bible on any given topic. The instruments are very simple. They are a reference Bible, a Bible Text-book, a Concordance; and common sense.

Last year at Chautauqua Dr. Vincent asked me to conduct an Eventide Conference on the "Peace of God." I borrowed a Bible, Text-book and a Concordance; and I prepared four or five slips of paper, on which I wrote such questions as the following, a separate question on each slip:

In what does this peace consist?
What are its characteristics
Who can attain it?
How can it be attained?
How is it lost?

Then I took my Bagster Bible and my wife took the Concordance, and together we looked for the Bible answers to these questions. She read to me from the Concordance every text that contained the word "peace;" I looked them up in the Bible and put the answers which they gave me in their appropriate places on my memoranda. Thus, "Thou wilt keep him in perfect peace whose mind is stayed on thee" went down on two memoranda: under "characteristics of peace" I wrote *perfect;* under "how attained" I wrote *by trust in God.* The text, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus," three times. This is a *guardian peace;* it is *too deep for intellectual analysis;* and it is given *through faith in Jesus Christ.* So we went through the Concordance; then we went through the Bible Text Books, which gave us additional texts that did not contain the word peace; such as that promise in Isaiah, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee," and such as that invitation in Matthew, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." The result of three or four hours of such study was a series of answers some-

thing like the following; I am writing from memory without my notes before me.

The peace of God is (1) God's own peace, the peace that belongs to the divine nature; (2) it therefore belongs to the children of God just in the measure in which they become partakers of the divine nature. (3) It is deep, perfect, everlasting. (4) It is peace *from* the burden and curse of sin. (5) It is peace *in* all times of sorrow and trouble. (6) It is given by God through faith in Jesus Christ. (7) The conditions of receiving it are consecration to God and trust in God. (8) The lack of peace always indicates either imperfect consecration or imperfect trust.

This account may serve to illustrate what I mean by the topical study of the Bible. The varieties in method are endless, as the reader will at once perceive. It requires no great scholarship to pursue such a study. And I believe that if the ministry generally would search through the Bible in this way for its answers to their questions, instead of going to their Calvin's and their Watson's Institutes, their sermons on theological points—and theology is of all themes the one of the greatest popular interest—would be more original, more striking, more authoritative, and more potent in their direct practical and spiritual appeal to the hearts, and consciences of hearers.

4. STUDYING THE SUNDAY-SCHOOL LESSON.—Paul has told us what the Bible is good for. It is profitable for doctrine—*i. e.*, for religious instruction. And then he specifies the particulars: for reproof, for correction, and for instruction in righteousness; that is, it is useful to convince men of their sins, to set them on the road to reform, and to instruct them on questions of right and wrong when they have started out on that road. The Bible is a tool, and this is the work that is to be done with it. Now, in using any tool, the first and instinctive question of a good workman is, What am I to do with this tool at this time? The chisel in the hand of a carpenter is not one tool, but many; and he always, though not always consciously, considers what he means to do with it before he begins his work; and of all his various chisels he selects that particular one which is best fitted for his purpose. The first question you, as a Sunday-school teacher, are to ask yourself—the first question that your pastor ought to ask himself in preparing his sermon, is this: What am I going to do with this Scripture? Am I going to use it to convince my scholars of their sins and their need of a Saviour, or to awaken in them a resolution of repentance and reformation, or to instruct them in the right way—assuming that they already want to walk in it; or am I to use it in all these ways according to my scholars' characters and dispositions?

And again: Am I to use it to convince generally of sin, or of some particular sin; to lead generally to repentance and reformation, or to a resolution of reform in some particular?

To get the answer to these questions, take first your Bible and the golden text, which you will generally find useful because it

represents what some able Bible scholars think to be the use of the particular Scripture before you. Study these before you look at the "Lesson Helps." Fix firmly in your mind what you think to be the use of that lesson to you in your class, no matter what some one else could find in it for a different class of minds. For you, in a Bible class, are not to use it as your companion in Christ is to use it in the infant class. The answer to these questions is something that no one else can give to you. It must simply come from much and prayerful pondering of the text itself. Sometimes it will flash upon you on the first reading; sometimes it requires a long pondering to arrive at a result. But whenever this result is arrived at, half your work, and the best half, is done.

Next, with this aim clearly before you, and I think that it is often an advantage to write it down to give clearness to your own mind, begin your study of the details. Study these as far as they will help you to accomplish your object. Your lesson is the folly of Rehoboam. It is small matter whether he got his name from his father prophetically or whether it was subsequently given to him in derision by the people. Do not waste much time over that. Your lesson is the conversion of Paul. You are going to use it in an endeavour to bring some of your hesitating, procrastinating pupils to a final decision. Do not waste time in deciding which of the three routes Paul probably took to Damascus. Your lesson is Elijah by the brook Cherith. You have a skeptic in your class, and you determine to use this lesson to show the reality of the miracles in the Old Testament. Then you need to know whether the ravens were really ravens, or were, as some scholars contend, merchants; but if you are going to use the lesson to confirm faith in the Providential care of God over all those who trust in him, it is a matter of small or no account whether he used merchants or ravens for this purpose. So your pre-determined use of the lesson will determine the nature of your subsequent studies.

When you have thus laid out your lesson in your own mind considered the questions most likely to arise and most important to be answered, and perhaps put your thoughts down in a note-book, you may advantageously take up your lesson helps; but in general they should not be taken up before. They should be "helps" to an independent study of the Bible, not a substitute for it. Not till this preliminary work is done are you ready to get the full benefit of the thoughts of others, which you are otherwise liable to substitute for your own. They must become your own before you can make the best use of them; but for this purpose they must be engrafted on your own stock, filtered through your own brain. You must be a fruit-tree, not a barrel of plucked apples; a spring, not a cistern.

Finally, of all helps the Bible is the best. That is, in determining what is the meaning of any teaching or the use of any incident, find out if you can what use the sacred writers have

made of it themselves, or what truth contained in it is elsewhere illustrated or enforced by other parallel teachings of Scripture.

Let me interpret and illustrate these principles by their use in the latest lesson that I have studied—the one in this week's paper.

I first turn to my Bible and read the passage, 1 Kings xvii. 1-16. Why was this story told? What lesson has it for me? For if I can apply it to myself I can, with power such as is only derived from personal experience, apply it to others. I see in it a threefold trial of courage: first, the courage of work; second, the courage of patience; third, the courage of charity. This lies on the surface. Are there other lessons? Yes, there are two that the Lord himself drew from this incident, one in Luke iv. 25-26; the other in Matt. x. 41, 42. The ground of courage, the Lord's provision for his own, is there also: a more beautiful illustration of the principle that Jesus taught in the Sermon on the Mount, Matt. vi. 26, I know not where you will find. This is the use I will make of it; to inculcate a stronger courage, a broader charity, a more hopeful trust. Then come the questions, Where was the brook Cherith? Why did God employ ravens? Where was Zarephath? What were the peculiarities of an Eastern famine, etc.? If the ascertainable answers to these questions aid in accomplishing my object I study them; if they do not I pass them by without an answer. Then follows the use of the work of previous writers in the same field—Stanley, Robinson, Taylor, Keil, Maurice, etc.—from whom I gleam but do not reap.

These are the outlines; the varieties in method are endless Sometimes the lesson calls for but little extra-Biblical study, sometimes it requires a great deal; ordinarily, study of the Bible comes first, "helps" afterwards; but sometimes the study of geography, or customs, or seemingly secondary questions, must precede the determination of the question, What use shall I make of this Scripture? Thus, in order to understand the meaning of the fire test between Elijah and the priests of Baal, it is necessary to know something more about Baal than is disclosed in the Bible, at least on a mere reading of it.

But however he may vary in his method—and he will never study two lessons exactly alike, and no two teachers will study the same lesson exactly in the same manner—he must always study it with the same object kept steadily in view; the moral and spiritual benefit, first, of himself, and, second, of his class. Not he who is the most learned, or the most polished, or the most eloquent, but he who is most "apt to teach" is the best teacher. And he who most constantly keeps in view the great fact that the lesson is but an instrument, that his real object is the development of Christian disposition and character in his scholars, that all Scripture is profitable for this purpose, is the one "most apt to teach."

HOW TO STUDY THE BIBLE.

SYNOPSIS OF AN ADDRESS BY W. J. ERDMAN, CHICAGO.

There are two books of God—Nature and the Bible. Creation and redemption are the two works of God, and the works are words, John xiv. 10. Both Creation and Redemption lead to faith in God, John iii. 12: iii. 31; Luke xii. 22-28; Psalm cxix. 64; Rom. x. 17-18. Both should be studied in the same way. If it seems surprising to discuss the methods of Bible study at so late a day after it has been in the hands of men for hundreds of years, let us remember the marvellous discoveries of natural science fall within the last two centuries, and are due to a change of the methods of investigation. Have we studied the Bible as scientists now investigate nature? Science creates no new facts, theology no truths; all is finished for man to search out. How shall he search out the work of Creation and the work of Redemption?

I. *The spirit* in which to study is that of a child. Lord Bacon said, "one must enter the kingdom of the natural sciences as one enters the kingdom of heaven, like a little child." A child is humble, trustful, docile, without prepossessions, theories or fixed opinions. The world before it is like to an Adam new and fresh. If a botanist finds a strange flower, he lets the flower tell him what it is; he has neither knowledge or name for it; what it is, becomes, or rather is its name; if a mineralogist meets a strange stone he asks it questions, and puts into a stone only what he first gets out; in like manner a Bible student must wait on a verse or text or epistle or any book or part thereof to tell him what it is. Many readers get out of a verse just what they first put in, and that may be all of man's wisdom and not at all the mind of God. We must go to the word of God therefore with the humility, simplicity, and receptivity of a little child.

But the question is also what kind of a child; and the answer is a child of God; and if a child of God, then must the Spirit of God be the Light in which to study the words and works of God. The written word is like the word made flesh, divine and human, and it must be studied with the light of the divine Spirit in the human. God alone can show God.

This is the axiom in the study of the two books, *God is:* Heb. xi. 6; but more needful to study truly is it to know not only that God is, but that He is the Father, and the student and reader His child. The "natural man receiveth not the things of the Spirit of God," whether revealed in the Bible or in nature, for the flower and the Cross teach the same lesson, trust in God; but scientists rarely read the lessons from off the lily and the bird which Jesus full of the Spirit of God read, Luke xii. 22-28; 1 Cor. ix. 10; Ps. cxix. 18; Amos iv. 13; John i. 1-3; i. 14; i. 18; iii. 16-18.

God's word is thus written for His children and must be received humbly and reverently and eagerly, and in the absolute faith in which a child takes the word of his father. Always then take for granted that God is. Never try to prove it. It is Father's book. He wrote it Himself. He wrote it for us. Believe every word of it, or we shall never get the good of it. Men think prophecy is a dark subject, and the only use of it is to prove that God knew something beforehand, and that he has not lied to us. Prophecy is to teach God's children His purposes. A person may think he knows all about the Bible because he has read it through six or seven times. But this may be mere surface work. I may go through a country on an express train several times, and still know nothing of it. To walk through it and get acquainted with its stones and trees and flowers and dells and streams and to love it as all my own, is a very different matter. We must love the word and not only for our sake, but for His sake who is in it. Reading it through and through will do no good, unless we love it and see into it as a lover of nature sees into the woods and stones. In brief it must be searched in simplicity, with colorless desire to be taught; with earnest quest, as men seek for a knowledge of nature; in the receptive, humble, reverent faith of a child, with the attention and intentness that shall let nothing escape notice; with the love and appropriation with which a child reads his own father's letter for himself, and above all, with the dependence upon and illumination of the Spirit of God which leads one to unlock every Scripture with the key of filial expectant prayer. Such is the way in which we should study the word of God.

II. *The method* of study is the inductive. All the parts to jot and tittle must first be gathered together before a conclusion is stated or a name given. The stones of one kind must all be brought together however varied their forms, and the flowers classified though scattered through many parts and climes. Ecc. iii. 11; Ps. xl. 5; xix. 1-6.

Take a concordance and find a word—run it through the Bible. Take for instance, glory, glorified. You will find in it a wonderful line of thought. The cloud of glory is associated with it. In that cloud is wrapped both the blessing and the wrath of God.

Study by phrases. Separate them. See how they are used. Get their meaning in every context. Find out their exact force and colour.

Such study will bring to light resemblances and differences, types and antitypes, shadows and body, times and seasons, peoples and dispensations, the eternal purpose, the varied preparation, and the final fulfilment.

Such method is self-interpreting, light is seen in light, Ps. xxxvi. 9; cxix. 6; and the conclusions reached become in turn keys and openings to further knowledge. The Bible is a living growth. Its structure is mathematical like the universe, and its numbers are symbolic. It is photographic and so microscopic.

The thought is one like the mind: one yet manifold through ages of revelation. It is timeless as one thought from the beginning, and so can have no contradictions; and when finished and fulfilled all its seeming contradictions will be known as the parts of a vast, far-reaching harmony. The Old Testament is found in the New and the New in the Old, 1 Cor. x. 11; Rom. v. 12-19; Eph. v. 32; Gal. iv. 21-31; 1 Pet. iii. 21; Gen. i. 3; 2 Cor. iv. 6.

III. *The instruments, means, and helps* may be briefly stated in the order of their nearness to any one:

1. A Reference Bible. 2. A Text-Book. 3. A Bible Dictionary. 4. A Concordance. 5. A Translation. 6. An Englishman's Greek Concordance. 7. A Commentary. Never consult a Commentary on any doctrine in *cold blood;* think, study, search first yourself.

IV. *The result* of such study is life, love, worship, likeness. One leads to the other, John xvii. 3; i. 1-4; 1 John iv. 7-8, Rom. ii. 32-36; xii. 1-2; John iv. 20-24; 2 Cor. iii. 18.—*From The Truth.*

HOW TO STUDY THE BIBLE.

First. There must be a profound conviction of the truth that "ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof (or evidence, as the word is rendered in Heb. xi. 1), for correction, for instruction in righteousness," (2 Tim. iii. 16); "For the prophecy came not in old time (or, as the margin has it, at any time) by the will of man: but holy men of God spake as they were moved by the Holy Ghost," (2 Pet. i. 21); "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but, as it is in truth, the word of God," (1 Thess. ii. 13.)

Similar testimony in a more or less direct and positive form might be cited from hundreds of passages, for the whole Bible proceeds upon the assumption, so apparent even to the casual reader, that it is the voice of God speaking through men unto men. It is obvious, therefore, that each little word, as *of, the, in, from, to,* which we are so apt to overlook in human writings, is worthy of particular and devout attention. It is true that unimportant errors may have crept into this and that version or translation, but when competent scholarship conducts us to the words the Holy Ghost really used, we are to consider every one of these as having its own definite place and meaning in the book of God. Hence it is never proper in quoting Scripture to give what we may suppose to be its sense, but we should see to it that the very language of revelation is presented to the minutest particle.

Second. All Scripture is designed to lead us to Christ. "Search the scriptures," He said to the Jews, and of course He referred to the Old Testament scriptures; "for in them ye think ye have

eternal life: and they are they which testify of me," (John v. 39). He does not say that some of the Scriptures merely, but all of them, testify of Him. "Had ye believed Moses, ye would have believed me: for he wrote of me,") John v. 46; "And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself," (Luke xxiv. 27). He began at Moses, and not only at some, but all the prophets, and expounded unto them not simply in some, but in all the Scriptures the things concerning Himself. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me," (Luke xxiv. 44). These were the three great divisions of the Old Testament, and our Lord declares that all were written concerning Him. It is not strange, therefore, that Paul could persuade his countrymen "concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," (Acts xxviii. 23).

From all this it is clear that if we read a chapter in the Old Testament, and do not see Christ there, we must go back and read it again, for we have not found the key to its true meaning. Out of the innumerable events that occurred during nearly four thousand years in the history of nations and families and individuals, it pleased the Holy Ghost to collect and record only those that bore in the way of type or illustration upon the person and work of God's promised Son. This must be admitted at once by those who will take the trouble to compare the quotations from the Old Testament applied to Christ in the New, that very often at least as they originally appear do not seem to have the slightest reference to our Saviour. If, therefore, some in the early Church, and in the days of the Reformation carried their search after types to a dangerous extreme, the modern Church exhibits a tendency to a far more dangerous extreme, in the opposite direction, by failing to see that all the narratives, and offerings, and feasts, and predictions of the Old Testament centre about the cross and crown of Jesus.

Third. We must study the Bible with the full persuasion that we have to do personally with all it contains. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," (Rom. xv. 4). The inspired apostle, after enumerating a number of events that occurred in the history of the Israelites, says, "Now all these things happened unto them for ensamples, (or types, as it is in the margin); and they are written for our admonition, upon whom the ends of the world are come," (1 Cor. x. 11). We can not, then, read the Old Testament as we read the history of some ancient nation, with a feeling that it is all past, and that it possesses no interest for ourselves; but it has a present value, speaking not less earnestly to our souls than it did to those who lived and died thousands of years before we were born. The abiding presence of the Holy Ghost in the Scriptures

secures for them all the authority and potency of an immediate revelation addressed directly to every reader.

Fourth. It is almost needless to add that the Bible must be studied with a deep sense of our entire dependence for light and guidance upon the Spirit of God. "The natural man," or the flesh, or the Adam nature in a believer, is just as ignorant and helpless and perverted as the same nature in an unbeliever, and it is as true of the natural man in the former as in the latter that he "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," (1 Cor. ii. 14). But it is comforting to hear our Lord saying concerning this Spirit to His followers, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," (John xiv. 26). Again He says in words we should never forget in connection with the work of the Spirit, "He shall testify of ME," (John xv. 26.)

J. H. B.

HOW TO STUDY THE BIBLE.

BY D. L. MOODY.

"And all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."—Nehemiah viii. 1-3.

The children of Israel had been in captivity for seventy years, and now they had come back into their own land; and the description given in these verses is what we should call a Bible-reading; just getting the people together and reading the Word of the Lord to them. And perhaps it would be a good thing if we could have more meetings where the Word of God is read and explained. It is better to hear God rather than man, and I believe we are living in a day when the Bible is neglected, although we are living in a land of Bibles.

The children of Israel had been in a strange land, and God wished them to understand His law. It says that they were attentive to the law; that is to say, they were just leaning forward and drinking in the words that were read to them. You have sometimes seen a nest of birds, and the mother comes with a little worm to feed them, and in an instant every mouth is wide open; and in like manner every one of us ought to have our ears wide open to catch the meaning of the Word of God when it is read to us, and if there is anything we don't understand we ought to go to the minister and have an enquiry meeting with him, and ask him to explain it to us.

We read in the ninth verse, "For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord; neither be ye sorry; for the joy of the Lord is your strength." What we want, now-a-days, brethren is a *joyful* church. If we are in Babylon, with our harps hanging on the willow trees and our heads bowed down, we are not likely to succeed in winning souls to Christ. No; it is when we are back again on the resurrection ground that we may hope to succeed in that. A backsliding church is a nuisance in the world. It is just a stumbling-block, and nothing more. In the seventeenth verse we read, "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness." And there always will be great gladness when a backsliding people come back to God.

THE WORD OF GOD IN THE HEART.—When the Israelites were going into Babylon, trodden down by their oppressors and led away into a foreign land, we read in Jeremiah xx. 9. "Then I said, I will not make mention of Him, nor speak any more in His name: but His word was in my heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." Yes, it is a good thing to have the Word of God in our hearts, so that it just burns within us, and we cannot hold our peace. When the Psalmist said it was hidden in his heart, some one has remarked that it was a good thing in a good place, for a good purpose. We want the Word to burn right down into our souls; then a man cannot restrain himself, it begins to burn, so that it would actually burn him up if he held his peace and did not speak out. "Is not my Word like as a fire, saith the Lord, and like a hammer that breaketh a rock in pieces?" The Word of God is the sword of the Spirit, and if you young converts want to be used of God you must feed on His word. Your experience may be very good and very profitable at the outset, and you may help others by telling it to them; but if you keep on doing nothing else but telling your experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. But when you have told how you have been converted, the next thing is to feed on the Word. We are not fountains ourselves, but the Word of God is the fountain. And if we feed on the Word, it will be so easy then to speak to others; and not only that, but we shall be growing all the while in grace, and others will take notice of our walk and conversation.

Now, I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in his work, but God cannot make use of him; for there is not much for the Holy Ghost to work upon. We must have the Word itself, which is sharper than any two-edged sword,

Now, if you read the sermon spoken by Moses before he left the children of Israel, you will find it was just a rehearsal of what God had done for them, and of their deliverance from the cruel hands of Pharaoh; of the destruction of their enemies in the Red Sea, and their safe conduct through the wilderness; and yet I do not suppose there was a boy in the camp who could not have told it ten times over. And you will find that Joshua did the same; and when Peter stood up on the day of Pentecost, the Spirit of the Lord was in him, and he went on quoting Scripture to the people, and that was the arrow that went down into their souls. Then, again, what did the devout and martyred Stephen do but just rehearse and expound the Scriptures from the time of Abraham downwards?

Victory by the Word.—People are constantly saying, We want something new; some new doctrine, some new idea. Depend upon it, my friends, if you get tired of the Word of God, and it becomes wearisome to you—you are out of communion with Him. What you want is some one who will unfold and expound the Scriptures to you. We cannot overcome Satan with our feelings. The reason why some people have such bitter experience is, they try to overcome the devil by their feelings and experiences. Christ overcame Satan by the Word. He simply said: "It is written;" and a second time, "It is written;" and Satan came again and tried to misquote the Scripture, but Christ said again, "It is written," and that was the arrow that shot right into him, and drove him away. The devil does not care a bit about our feelings. He can play on our feelings just as a man can on a harp. He can make our feelings good or bad; he can take us up on the mountain or down into the valley; and we can only vanquish him by the Word, which is the sword of the Spirit.

And then bear in mind there is no situation in life for which you cannot find some word of consolation in Scripture. If you are in affliction there is a promise for you; if you are in adversity and trial, there is a promise for you: in joy and sorrow, in health and in sickness, in poverty or in riches, in every condition of life, God has a promise stored up in His Word for you.

Three Books every Christian Should Have.—I can imagine some persons asking, How can I get to be in love with the Bible? Well, if you will only rouse yourselves to the study of it, and ask God's assistance, He will assuredly help you. There are three books which I think every Christian ought to possess. The first, of course, is the Bible. I believe in getting a good Bible, with a good plain print. I have not much love for those little Bibles you have to hold up right under your nose to read the print; and if the church happens to be a little dark you cannot see the print: but it becomes a mere jumble of words. Yes, but some of you say you cannot carry a big Bible in your pocket. Very well, then carry it under your arm; and if you have to walk five miles you will just be preaching a sermon five miles long. I have known a man convicted by seeing another carrying his Bible under his arm.

You are not ashamed to carry hymn-books and prayer-books, and the Bible is worth all the hymn-books and prayer-books in the world put together. And if you get a good Bible you are likely to take better care of it. Suppose you pay thirty shillings for a good Bible, the older you grow the more precious it will become to you. But be sure you don't get one so good that you will be afraid to mark it. The next I would advise you to get Cruden's Concordance, and a "Scripture text-book," not a "Birthday text-book." These books will help you study the Word of God with profit. If you have not got them, get them to morrow, for every Christian ought to have them.

STUDY TOPICALLY.—Then I find one of the best ways to study the Scriptures is to study them topically. I used at one time to read so many chapters a day, and if I did not, I thought I was getting cold and backsliding; but mind you, if a man had asked me two hours afterwards what I had read I could not tell him. I had forgotten it nearly all. When I was a boy I used, among other things, to hoe turnips on a farm, and I used to hoe them so badly, to get over so much ground, that at night I had to put down a stick in the ground so as to know next morning where I had left off. That was somewhat in the same fashion as running through so many chapters every day. A man will say: "Wife, did I read that chapter?" "Well," says she, "I don't remember," and neither of them can recollect, and perhaps he reads the same chapter over and over again; and they call that studying the Bible. I don't think there is a book in the world we neglect so much as the Bible. Merely reading the Bible is no use at all without we study it thoroughly, and hunt it through as it were for some great truth. If a friend were to see me searching about this building, and were to come up and say, "Moody, what are you looking for? have you lost something?" and I were to say, "No, I haven't lost anything, I'm not looking for anything particular," I fancy he would just let me go on by myself, and think me very foolish. But if I were to say, "Yes, I have lost a sovereign," why, then, I might expect him to help me to find it. Read the Bible, my friends, as if you were seeking for something of value. It is a good deal better to take a single chapter and spend a month on it, than to read the Bible at random for a month.

WORK OUT SUBJECTS.—I find some people now and then who boast that they have read the Bible through in so many months. Others read the Bible chapter by chapter, and get through it in a year; but I think it would be almost better to spend a year over one chapter. If I were going into a court of justice, and wanted to carry the jury with me, I would get every witness I could to testify to the one point on which I wanted to convince the jury. I would not get them to testify everything, but just on that one thing; and so it should be with the Scriptures. I took up that word "love," and I don't know how many weeks I spent in studying the passages in which it occurs, till at last I couldn't help loving people. I had been feeding so long on love that I was

anxious to do everybody good that I came in contact with. Take up grace, take up faith, take up assurance. Some people say, I don't believe in assurance. I never knew anybody who read their Bible but believed in assurance. This book teaches nothing else. Paul says—"I know in whom I have believed." Job says—"I know that my Redeemer liveth." It is not, "I hope, I trust." The best book on assurance was written by one called "John," at the back part of the Bible. He wrote an epistle on assurance. Sometimes you just get a word that will be a sort of key to the epistle, and which unfolds it. Now, if you turn to John xx. 31, you will find it says—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Then if you turn to 1 John v. 13 you will read thus: "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life, and that ye may believe on the name of the Son of God." That whole epistle is written on assurance. I have no doubt John had found some people who doubted about assurance, and doubted whether they were saved or not, and he takes up his pen and says, "I will settle that question;" and he writes that last verse in the twentieth chapter of his gospel. I have heard some people say it was not their privilege to know that they were saved; they had heard the minister say that no one could know whether they were saved or not, and they took what the minister said instead of what the Word of God said. Others read the Bible to make it fit in and prove their favourite creed or notions, and if it did not do so they would not read it. It has been well said, that they must not read the Bible by the blue light of Presbyterianism, nor the red light of Methodism, nor the violet light of Episcopalianism, but by the light of the Spirit of God. Now, if you will just take up your Bible and study assurance for a week you will soon see it is your privilege to know that you are a child of God.

Feed on the Promises.—Then take another thing—the promises of God. Let a man feed for a month on the promises of God, and he will not be talking about how poor he is. You hear people say—"Oh, my leanness! how lean I am!" My friends, it is not their leanness, it is their *laziness*. If you would only go from Genesis to Revelation, and see all the promises made by God to Abraham, to Isaac, and to Jacob, to the Jews and the Gentiles, and to all his people everywhere; if you were to spend a month feeding on the precious promises of God, you wouldn't be going about with your heads hanging down like bulrushes, complaining how poor you are; but you would lift up your heads with confidence, and proclaim the riches of His grace, because you couldn't help it. After the Chicago fire a man came up to me and said in a sympathising tone, "I understand you lost everything, Moody, in the Chicago fire." "Well, then," said I, "some one has misinformed you." "Indeed! Why I was certainly told you had lost all." "No; its a mistake," I said, "quite a mistake."

"Have you got much left then?" asked my friend. "Yes," I replied, "I have got much more left than I lost, though I cannot tell how much I have lost." "Well, I am glad of it, Moody; I did not know you were that rich before the fire." "Yes," said I, "I am a good deal richer than you could conceive; and here is my title-deed—'He that overcometh shall inherit *all* things.'" They say the Rothschilds cannot tell how much they are worth, and that's just my case. All things in the world are mine; I am joint-heir with Jesus, the Son of God.

Then suppose you spend a month on "prayer," run through the Scriptures on prayer; why, then the Bible becomes a new book to you. And then take up hope, and faith, and grace, and feed on them. I remember the first time I studied grace I got so full of it that I stopped every man and woman I met, and told them how God loved them. When Christ came with His message of grace to the Jews the bottles would not hold; it burst the bottles, and began to flow on to the Gentiles all around. And then they got angry with Him, and sought to put Him to death. You may pray for the blessing, but if you neglect your Bible you won't get it.

STUDY ONE BOOK AT A TIME.—Then another way is to study one book at a time. If you take Genesis, it is the seed-plant of the whole Bible; it tells us of life, death, resurrection; it involves all the rest of the Bible. Or take just one word that runs through a book. Some time ago I was wonderfully blessed by taking the seven blessings of the Revelation. If God did not wish us to understand the Revelation He would not have given it us at all. A good many say it is so dark and mysterious common readers cannot understand it. Let us only keep digging away at it, and it will unfold itself by-and-by. Some one says it is the only book in the Bible that tells about the devil being chained; and as the devil knows that he goes up and down Christendom, and says, "It's no use your reading your Revelation; you cannot understand the book; it's too hard for you." The fact is he dosen't want you to understand about his own defeat. Just look at the blessings it contains. In chapter xxii. 14, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" chapter xvi. 15, "Blessed is he that watcheth and keepeth His garments;" chapter xx. 7, "Blessed is he that keepeth the saying of the prophecy of this book."

Then there is a blessing on them that are kept from the world. We do not belong to the world, but belong to the new creation. God has taken us out of the old and put us in the new, and therefore we keep ourselves from the world. "Blessed are those that die in the Lord; for they shall rest from their labors." "Blessed are they that have part in the first resurrection; for on such the second death hath no power; and they shall live and reign with Christ a thousand years." "Blessed are they that are called to the marriage supper of the Lamb." Or you may take the eight "overcomes" of Revelation, and you will get wonderfully blessed

with them. They take you right up to heaven; you climb by them right up to the throne of God.

ASSURANCE.—There is that word "know" I mentioned just now. It occurs six times in 1 John iii. In the fifth verse it says: "And ye *know* that He was manifest to take away our sins; and in Him is no sin." The next is the nineteenth verse: "Hereby we *know* that we are of the truth." Some people tell us that it doesn't make any difference; that a lie is as good as the truth if we are only sincere. Why, no doubt those false prophets on mount Carmel were sincere; but John says, "Hereby we know that we are of the *truth*." Then, in the fourteenth verse: "We *know* that we have passed from death unto life, because we love the brethren." There's assurance for you. Then, in the fifteenth verse: "He that hateth his brother is a murderer; and ye *know* that no murderer hath eternal life abiding in him." The Christian is not full of jealousy, envy, hatred, and malice; but he is full of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the fruits I shall bear if I have got Christ in me. Yes, that fifth chapter of Galatians will soon tell us if we have got the right kind of fruit. Make the tree right, and you will soon have the right fruit. Then, in the twenty-fourth verse: "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we *know* that He abideth in us, by the spirit which He hath given us." Then, in the second verse: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we *know* that when He shall appear we shall be like Him; for we shall see Him as He is." There's assurance for you again! In that one chapter six assurances. Every truth I get, my friends, seems to make me lighter and lighter, till I expect to fly away by-and-by. I heard Mr. Aitken one day, and he told us about a boy who had some gas-bags fastened round him, and they were so light that when he came to a hedge or a ditch he had only just to touch the bags and away they carried him right over. And it is just the same when we read the Bible, it makes us lighter and lighter, and we leap over the obstacles in our way. The truth makes us freer and freer. A brother in the Lord gave me some key-notes this week. He said Peter wrote about hope, "when the chief Shepherd shall appear;" the key-note of Paul's writing appeared to be of faith, and of John's love. "Faith, hope, and charity;" these were the three characteristics of the three men—the key-note to the whole of their teachings.

THE GOSPEL OF JOHN.—Then, again, I have been greatly blessed by going through the "believings" of John. As I said before, he wrote his gospel that we might believe. All through it is "believe, believe, believe." If you want to persuade a man that Christ is the Son of God, John is the gospel for him. Take him right into and through the gospel of John. Matthew was a Jew, and he writes of Christ as a Jew—as the Son of David coming to take His throne. He commences with Abraham, and he treats of the kingdom all the way down to Christ. Mark begins with Malachi.

He takes it up where the Old Testament left off, and speaks of Christ as a servant coming to do the will of God. Luke begins with Zacharias. He takes up the human side and speaks of Him as a physician, healing the sick, making the lame to walk, and giving sight to the blind. But John brings Him out of the bosom of the Father. He goes beyond Malachi, beyond Abraham, beyond Adam—away beyond the morning stars, and brings Him out of the Father's bosom, and with one stroke of the pen settles the question of Unitarianism for ever. John was no Unitarian: every word he wrote was against it. He says the Son of God was manifest in the flesh. Go through John's Gospel, and study the "believes," the "verilys," the "I ams," and go through the Bible in that way, and it becomes a new book to you.

Make Marginal Notes.—Another plan, and a good one, too, is when a preacher gives out a text just take and mark it, and as he goes on preaching, just put a few words in the margin, key-words that shall bring back the whole sermon again. By that plan of making a few marginal notes, I can remember sermons I heard years and years ago. Every man ought to take down some of the preacher's words and ideas, and go into some lane or alley and preach them out again to others. We ought to have four ears, two for ourselves and two for other people. Then, if you are in a new town, and have nothing else to say, jump up and say, "I heard some one say so-and-so," and they will always be glad to hear your if you give them heavenly food. The world is perishing for lack of it.

Little and Wise.—Some time ago, about eight years, I think, I heard an Englishman in Chicago preach from a curious text (Proverbs xxx. 24): "There be four things which are little upon the earth, but they are exceeding wise." "Well," said I to myself, "what will you make of these little things? I have seen them a good many times." Then he went on reading, "The ants are a people not strong, yet they prepare their meat in the summer." He said God's people were like the ant. "Well," I said, "I have seen a good many of them, but I never saw one like me." They were like the ants, he said, because they were laying up treasure in heaven, and preparing for the future; but the world rushed madly on, and forgot all about God's command to lay up for ourselves incorruptible treasures. "The conies are but a feeble folk, yet make they their houses in the rocks." He said the conies were very weak things; if you were to throw a stick at one of them you would kill it: but they were very wise, for they built their houses in the rocks, and where they are out of harm's way. And God's people are very wise, although very feeble, for they build on the Rock of Ages, and that Rock is Christ. "Well," I said, "I am certainly like the conies." Then came the next verse: "The locusts have no king, yet go they forth all of them in bands;" and I wondered what he was going to make of that. Now God's people, he said, had no king down here; the world said, "Cæsar is our king;" but he was not our king, our king was the Lord of hosts.

The locusts went out by bands, so did God's people; here was a Presbyterian band, here an Episcopalian band, here a Methodist band, and so on; but by-and-by the great King would come and catch up all those separate bands and they would all be one, one fold and one shepherd. And when I heard that explanation I said, "I would like to be the locusts." I have got so sick, my friends, of this miserable denominationalism, I wish it could all be swept away. Well, he went on again. "The spider taketh hold with her hands, and is in king's palaces." Well, when he got to the spider, I said, "I don't like that at all, and don't like the idea of being compared to a spider." "But," he said, "if you went into a king's palace there was the spider hanging on his gossamer web, and looking down with scorn and contempt on the gilded saloon; he was laying hold of things above. And so every child of God ought to be like the spider, and lay hold of the unseen things of God." "And so," he said, "you see, my brethren, we who are God's people are like the ants, the conies, the locusts, and the spider, little things, but exceeding wise." I just put that down, my friends, and the recollection of it does me as much good this morning as when I first heard it.

Now, I have carried this Bible with me a good many years. It is worth more to me than all the Bibles in this place, and I will tell you why; because I have got so many passages marked in it, and if I am called upon to speak at any time I am ready. I have got these little words in the margin, and they are a sermon to me. Whether I speak about faith, hope, charity, assurance, or any subject whatever, it all comes back to me; and however unexpectedly I am called upon to preach, I am always ready. Every child of God ought to be like a soldier, and always hold himself in readiness. If the Queen's army were ordered to India to-morrow, the soldier is ready for the journey; but we can't be ready if we don't study the Bible. So whenever you hear a good thing just put it down, because if it's good for you it will be good for somebody else; and we should pass the coin of heaven round just as we do the sovereigns and other current coin of the realm.

Job, the Key to the Bible.—In the year 1872 an Englishman remarked to me; "Mr. Moody, did you ever notice this, that the book of Job is the key to the whole Bible; if you understand Job you will understand the entire Bible?" "No," I said, "I don't understand that. Job the key to the whole Bible! How do you make that out?" He said, "I divide Job into seven heads. You know ministers generally have a great many heads to their sermons. The first head is: *A perfect man untried.* That's what God said about Job; that's Adam in Eden. He was perfect when God put him there. The second head is: *Tried by adversity;* and Job fell as Adam fell in Eden. The third head is: *The wisdom of the world.* The world tries to restore Job; the three wise men came to help Job. That was the wisdom of the world centred in those three men." "You cannot," said he, "find any such eloquent language or wisdom anywhere in any part of the world as these three men

had ; but they did not know anything about grace, and could not therefore help Job." And that's just what men are trying to do, and the result is they fail. Take the scientific men of our day who talk against the Bible. Have they made the world any better ? The wisdom of man never made man any better. These three men did not help Job, but they made him worse. Some one has said the first man took him and gave him a good pull, and then the second and third did the same, and the three of them had three good pulls at Job, and then flat down they fell. Yes, my friends, and a good many men fall when they get into an argument. Very unprofitable things these arguments are. Job could stand anything better than those three men ; he could even have stood a scolding wife better than his three friends. " Then in the fourth place," said he, " in comes the Daysman," that is *Christ*. Then in the fifth place, *God speaks*, and in the sixth, *Job learns his lesson*. " I have heard of Thee by the hearing of the ear ; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes. And then down came Job flat on the dunghill. " I abhor myself," and down he went in the dust ; and had learnt his lesson. " And the seventh head is this, that *God restores him*." Thank God, my friends, it is so with us, and *our last state is better than our first*.

I would rather be a resurrected man with Christ than be Adam in Eden without Christ. Adam might have been in Eden ten thousand years, and the devil might have come in and he might have fallen. But now Satan cannot get at us, so that we are better than Adam was in Eden. God came down and gave man an earthly kingdom, and Satan came and said, " I will mar the work of God and destroy it." But God came down again and said, " I will lift up Adam and all his sons higher, even unto the heavens, and will break the power of Satan ;" and God kept His promise, when he gave His Son to die for us. A friend of mine said to me, " Look here, Moody, God gave to Job double of everything." He would not admit that Job had lost his children, He had taken them to heaven, and He gave him ten more. So Job had ten in heaven and ten on earth—a goodly family. So when our children are taken from us they are not lost to us, but are merely gone before. I have not time to say more, but in conclusion I would advise all young converts to keep in the company as much as they can of more experienced Christians. I like to keep in the society of those who know more than I do, and I never lose a chance of getting all I can out of them. Study the Bible carefully and prayerfully, ask of others what this passage means and what that passage means, and when you have become practically acquainted with the great truths it contains, you will have less to fear from the world, the flesh, and the devil.

HOW TO READ THE BIBLE.

BY D. L. MOODY.

In order to understand the Bible we have to study it carefully. If we will go to the Word of God and be willing to be taught by the Holy Ghost, God will teach us, and will unfold his blessed truths to us.

There are three books that every Christian ought to have if he cannot have but three. The first is a Bible—one with good plain print that you can easily read, not so good that you are afraid to mark it. I am sick of these little fine types. It is a good thing to get a good-sized Bible, because you will grow old by-and-by, and your sight may grow poor, and you wont want to give up the one you have been used to reading after it has come to seem like a sort of life-long companion. The next book to get is "Cruden's Concordance." You cannot get on very well in Bible study without that. There is another book printed in this country by the American Tract Society called the "Bible Text-Book." It was brought out first in London. These three books will be a wonderful help to you in studying the Word of God.

For a number of years I have made a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me a great deal more good. I think I have got the key to the study of the Bible. Take it *topically!* Take "Love," for instance, and spend a month in searching what the Bible says about love, from Genesis to Revelation. Thus you will learn to love everybody, whether they love you or not. In the same way take "Grace," "Faith," "Assurance," "Heaven," and so on. When you read your Bible, be sure you *hunt for something*. Read the same chapter over and over again till you understand it. I would add—make yourself thoroughly familiar with St. Paul's Epistles. They are the key to all the Holy Scriptures. Get a reference Bible, and you will find the best commentary in the margin.

Take up one word in a book, such as the "*believes*" in St. John. Every chapter but two speaks of believing. Look up the nineteen personal interviews with Christ. Take the *conversions* of the Bible: the seven "*blesseds*" and "*overcomes*" of Revelation. See what 1 John 3 says about "*assurance*," and the six things worth *knowing*. Take up the five "*precious*" things of Peter, the "*verilys*" of John, the seven "*walks*" of Ephesians, the four "*much mores*" of Rom. 4, the two "*receiveds*" of John 1, the seven "*hearts*" in Prov. 23, and especially an eighth, the "*lookings*" the "*lookings back*," the "*beholds*" of the Bible.

Study the word in God's presence, with the help of the asked-

for Spirit of God. If you have sin upon your conscience, it will hinder your understanding. Remember the blood. The light which shines from Calvary is the light that unfolds the Scriptures.

ADDITIONAL SUGGESTIONS.—1. Have for constant use a portable Reference Bible. 2. Carry a Bible or Testament with you. 3. Don't be afraid of marking it, or making notes on the margin: promises, exhortations, warnings to Christians, and invitations to the unsaved. 4. Do not be satisfied with simply reading a chapter, but study the meaning of at least one verse every day. 5. Study so as to ascertain the whole truth contained in a single incident or miracle: when and why written, how it applies to yourself, and how to use it for others. 6. Study to know for what, and to whom each book of the Bible was written. Study the Acts of the Apostles and the Epistles together, also Leviticus and Hebrews, etc. 7. Believe in the Bible as God's revelation to you, and act accordingly. 8. Learn at least one verse of Scripture each day. Verses from memory will be wonderfully useful in your daily life and work. See Josh. i. 8; Psa. cxix. 11. 9. Study how to use the Bible so as to "walk with God" and lead others to Christ. 10. Set apart at least fifteen minutes each day for studying it; this little will be grand in result, and never be regretted. 11. Read the Book as if it were written for yourself. 12. Always ask God to help you to understand it, and then EXPECT that He will. 13. Have Cruden's Concordance and a Bible Text-book at hand; also in all cases refer to parallel passages and margin notes, and take time to think.

HOW TO READ THE BIBLE.

BY REV. J. E. SAMPSON.

I have hope of the worst man, as long as he will read his Bible. I feel sure he will turn to God some day. I am full of fear for the best man, if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last day perils, there is no safeguard but in the Word of God.

Two men of God have lately given good advice about studying the Bible. Mr. Moody says, "For a number of years, I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me a deal more good. Every Christian ought to have a good Bible—not so good that you are afraid to mark it—and a Concordance. I think I have got the key to the study of the Bible. Take it *topically*. Take Love, for instance, and spend a month in searching what the Bible says about love, from Genesis to Revelation. Then you will love everybody whether they love you or not. In the same way take Grace, Faith, Assurance, Heaven, and so on. When you read your Bible, be sure you *hunt for something*. Spend six months studying Genesis; it is the seed-plant of the

Bible. Read the same chapter over and over again, till you understand it. I would add—make yourself thoroughly familiar with St. Paul's Epistles. They are the key to all the Holy Scripture. Do not think you would do better with a Commentary. They are useful to consult sometimes. But it is better for you to be without one, than that you should depend on one. Get a Reference Bible, and you will find the best commentary in the margin.

"Take up one word in a book, such as the *believes* in St. John. Every chapter but two speaks of believing. Look up the nineteen personal interviews with Christ. Take the conversions of the Bible: seven *blesseds* and *overcomes* of Revelation. See what 1 John iii. says about Assurance, and the six things worth *knowing*. Take up the five *precious* things of Peter, the *verilys* of John, the seven *walks* of Ephesians, the five *much mores* of Rom. v., the two *receiveds* of John i., the seven *hearts* in Prov. xxiii. and especially an eighth, the *lookings*, the *lookings back*, the *Beholds*, of the Bible. If we know our Bibles, Satan will not have much power over us."

Mr. Muller, of Bristol, who has obtained a good report through faith suggests this plan. "Begin the Old Testament and read a portion. The next time you read, begin the New in the same way. The next time, a portion of the Old beginning where you left off before; and next time again, a portion of the New. Thus you will soon get through the New; then begin it again; and so with the Old—the result will be, you will increasingly love the Word of God. I have tried this plan for forty-six years, and though I have read nearly one hundred times the whole of the Blessed Word of God, I never tire of it. The more I read it the more precious it becomes to my heart, the more delight still I take in reading it. It is always a new book to me, when I begin it again from the beginning. Bible reading is the great means of nourishing the soul. If you neglect this, you will never make much progress. Do not be discouraged if, on you first reading, you do not understand. By little and little you will learn more."

It is remarkable that two such mighty men of faith should have given such similar and striking testimony to the necessity and happiness of pondering in the Word of God.

I venture to suggest further the plan which for some years I have found very profitable. It is the adoption of two methods. First, continue reading straight on through the Bible from beginning to the end. About two pages a day, in an ordinary sized Bible, will bring you through in a year. But read more than this, if you have time; and as years roll by you will be tempted to read more and more. In this way you will get a general knowledge of the entire Scriptures. You will notice the scope and main object of each book. You will see that there is a Divine order in the arrangement of the books. Try as you go on, to see the chief predominating topic of each book; and observe how the "New Testament lies hid in the Old, and the Old Testament lies open in the New."

Then, at the same time, have in hand some one book for special study and searching. It may be well to take a book in the New Testament for this more particular study, while you are reading the Old Testament; take, for example, one of St. Paul's Epistles. Read it through several times, till you see the outline of it, and have got hold of the line of thought and the steps of argument, or the main divisions of the book. Do not begrudge time spent reading, in this way, over and over again. It is time well spent. Then, when you have grasped the general drift and subject of the book, begin at the first chapter, and take it verse by verse, and word by word, searching out parallel texts and words in the Old Testament and the New, and observing how the Bible in one part explains the Bible in another.

By pursuing these methods you will be surprised how your interest in the Scripture, and love for its pages will increase. You will make it the centre of all your reading, and nothing will be thought worthy of your study which does not in some way or other bear upon it.

It is well to have some fixed time in the day for Bible reading. What is left to be done at any time is usually never done at all. Keep to your time as regularly as you can, but if on any occasion you are not able to do so, do not condemn yourself as if you had sinned.

Always pray before you read. Ask God to be your teacher, to enlighten the eyes of your heart by his Holy Spirit. If Bezaleel needed to be "filled with the Spirit of God, in wisdom, and in understanding, and in knowledge," that he might know how to construct the material tabernacle, how much more do we need the fulness of the same Holy Spirit, that we may understand the "wondrous things" of the great temple of revealed truth.

Be sure you read your Bible with faith, believing every word. Have no thoughts or opinions of your own, but like a little child receive the Word of God in simple trust. Let no feeling of your own unworthiness make you stagger at the rich fulness and freeness of God's promises. Often ask yourself as you read, Am I believing this? Remember that "these are the true sayings of God." "The Scripture cannot be broken." Never doubt your heavenly Father's word. 1 John v. 10.

Let your object in knowing the Word of God be, that you may do the will of God. If you have sin upon your conscience it will hinder your understanding. Live out faithfully in your daily life all you learn. Think of the connection between the *laying aside* and the *laying apart* with the *desiring* and *receiving* in 1 Pet. ii. 1, 2, and Jam. i. 21. No one who allows sin in his life can know the truth in his heart.

It is good sometimes to sit or kneel before God, and meditate and ponder over some portion of the Word of Truth. Speak with God about it; praise him for it; ask him to fulfil it all in you. Remember that in prayer, you are speaking to God; that in reading the Bible, God is speaking to you. Let your listening

heart say, Speak, Lord, for thy servant heareth. Pause, and think over some blessed text, and allow your soul to drink in all its rich and precious meaning. When the Psalmist speaks of the downward course of the wicked, the contrast he draws between them and the righteous man is very striking—"But," he says, "his delight is in the law of the Lord, and in his law doth he meditate day and night."

Study the Word in God's presence. Remember the blood. The light which shines from Calvary is the light which unfolds the Scriptures. A stain upon your conscience will be like a speck upon your eye. If you are indeed a child of God, it will not only be exquisite pain to you; it will almost blind you. Bring it to the blood to be cleansed. Then, walking in the truth, you will be able to understand the truth, and the truth will sanctify you.

I earnestly urge you to make Bible-reading your daily habit. Let it be a fixed principle with you that you need "the words of his mouth" for your soul's nourishment and health, "more than your necessary food" for your body. I have seen many a young Christian fall away for lack of this. You have found forgiveness, young believer, through faith in the atoning blood of Christ; and you are happy, supremely happy. But forgiveness, blessed as it is, is not food. And if you have no food you will have no strength. You will hunger. And the hungry will eat anything. If you do not go on, applying yourself to the careful reading of your Bible, increasing in the knowledge of Christ, your famished soul, will readily eat of the world's dainties, and Satan will not be slow to spread them temptingly before you. But if you are nourished by the hidden manna; if, searching the Scriptures, your soul is filled with the knowledge and love of Christ Jesus your Lord, you will "never hunger," you will have no heart for the world's allurements. "A full soul loatheth even an honeycomb."

Christian, if you would stand before the enemy, if you would walk humbly and happily with your God, if you would be useful in the Lord's vineyard, search the Scriptures daily and diligently. "All Scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

THE READING OF THE BIBLE.

BY PASTOR TH. MONOD.

The reading of the Bible should have the first place in our religious employments, for it is upon the Word of God that our faith is founded. We recognize this, but too often we only read it as a duty. We say to ourselves: "We must read a chapter every morning, and two chapters on Sunday, it is a positive duty;

we must put aside the interesting book which we have begun, and open our Bible," and we do it.

We shall not make much progress thus. The other day in reading Psalm i. for the hundredth time, I was struck for the first time with what is there stated concerning the Word of God. David does not say in Psalm i. "Blessed is the man who reads this Word day and night." No, but he says, "Blessed is the man whose *delight* is in the law of the Lord, and in His law doth he meditate day and night." He *takes pleasure* in it, it interests him more than the daily paper, or the book which has just come out. It is more full of life and freshness to him; it is more real, he feels the beauties of it more. And if he meditates in it, it is because he takes pleasure in it. At our meetings in Paris, I heard a comparison which struck me. It was said: Suppose a young lady had read a book, of poetry if you like, or some other book. She had been interested in it, touched more or less by it, and she replaced it in her library. But not long after the author of this book came to her parent's house; he made her acquaintance, their relations became more intimate, and finally she was betrothed to this author. Now she takes up his book, the same book. Oh! in what a different spirit she reads it again. It is a completely new book. There are, however, the same sentences. Yes! but in each word she seeks to know something of the thought, character, and heart of him whom she loves, and who loves her. No, it will be no more the same book. Well, my dear friends, what we want is to take the Bible and say to ourselves, "This is the book of Him whom I love, and who loves me; the book which will teach me something more about His thoughts, His work, what He has done, and what he has promised to do. This is the book which is going to open to me the heart of my Saviour, God.

Believe me, it will be thus another book, and a book of which a few lines will do more good than whole pages and chapters, when we only read them as a matter of conscience, as a duty, and in fact to be able to say, "It is done, I have read my chapter."

Therefore let us ask God that He may grant us to *take pleasure* in His law. There is no other way to delight in God's law than to love Himself. And it is impossible to remain in the faith and love of God, if one is not employed in His service.

In short we must always return to the same point. We must give ourselves to God just as we are. And if that is indeed what we wish, by the goodness of God we may be sure he will grant it to us; and then we shall dwell in His love, and we also shall be among those who delight to meditate in His Word day and night.

THE BOOKS OF THE BIBLE.

First Genesis, and Exodus, Leviticus, and Numbers,
Deut'ronomy, and Joshua, and Judges too, and Ruth,
Then Samuel, Kings, and Chronicles, and Ezra, Nehemiah,
And Esther, Job, and David's Psalms are in God's Book of Truth.

The wise king's Proverbs follow next, and then Ecclesiastes;
The song of Solomon precedes Isaiah's glorious strain;
Then Jeremiah, prophet sad, weeps forth his lamentations;
Ezekiel and Daniel foretell Messiah's reign.

Hosea, Joel, Amos next, the book of Obadiah,
And Jonah, Micah, Nahum too, then Habakkuk appears;
And Zephaniah, Haggai, the prophet Zechariah;
And Malachi completes the roll ere Christ, four hundred years.

The Gospels—Matthew, Mark, Luke, John,—the Acts of the Apostles;
Then Romans, and Corinthians, Galatians next we note;
Ephesians, and Philippians, Colossians, Thessalonians:
St. Paul these nine Epistles to the early churches wrote.

Next Timothy and Titus come, Philemon and the Hebrews;
Then James; and Peter's letters tell of "precious" things above:
John's three Epistles; Jude; and last, John's wondrous Revelation,
The "Volume of the Book" complete, God's blessed Book of Love!

T. B. B.

HOW TO STUDY THE BIBLE.

BY DR. STUART ROBINSON, OF LOUISVILLE, KY.

This question refers not to any external methods of scriptural study, but to the proper conception of such study as a means of that Christian self-culture which is becoming prominent among the aims of Young Men's Christian Associations. It is natural for Christian young men, who have already some spiritual insight into the Scriptures, to inquire how shall we most successfully derive from them spiritual culture and meetness for the great work of bringing souls to Christ. Just this question has sprung from and represents that grand new conception of the Young Men's Christian Association known as the "Bible Reading." In answering this inquiry I offer a few suggestions or a series of what you may consider *clues* to the spiritual significance of the Bible. And these are taken from the Scriptures themselves, for in them the Holy Ghost gives the instruction we need on this subject: (1) To obtain this spiritual improvement we must treat these sacred pages as the word of God. The Holy Spirit declares "All scripture is given by inspiration of God." It is not primarily the words of Moses, prophets, evangelists and apostles. For hundreds of times these writers declare it is not their word, but "*the word of the Lord* came unto me,"—"thus saith the Lord." Yes, "*all* scripture is by inspiration," Old Testament and New alike. Not only the evangelists record the words of Jesus Incarnate, but to the apostles Jesus declared "the Holy Ghost shall teach you what you ought to say." "He shall bring all things to your remembrance." "He shall take of mine and shall show it unto you." Both Jesus and his apostles declared that "holy men of old spake as they were moved of the Holy Ghost." Nay, an apostle was inspired of the Holy Ghost to say that it was "the *spirit of Christ*"

in these prophets that did prophecy. So that in every page it is "Jesus Christ, the same yesterday, to-day and forever," that is speaking. Not only that He once spoke these things, but is now speaking them to every soul that comes asking at the holy oracle.

True, to the eye of sense there is little of glory in this homely and solitary book with its divisions of authors, chapters and verses. But faith recognizes the fact that to make this holy record, the chariot of heaven made many a visit to earth; that the Almighty made bare his arm to do many a wonder, compelling men to heed these utterances; that the gleaming finger of Omnipotence beckoned many a signal to arrest men's attention—yea, that Nature herself often arose from her throne in reverent awe at the voice of her glorious Lord, and dropped her sceptre as He worked his signs and wonders to attest His word.

The soul that by faith apprehends something of its transcendent divinity and majesty in origin and aim, will feel the need of careful preparation of heart. Such an one will hear a voice commanding, 'put off the shoes from thy feet, for the place whereon thou standest is holy ground." When the study of the scriptures becomes thus a reverent act or worship, there is realized that for which the Psalmist prayed "open thou mine eyes, that I may behold wondrous things out of thy law." The study of scripture then affords something more than a mere intellectual exercise; the spiritual man is strengthened and refreshed.

(2.) But while thus conceived of in their divine majesty, the scriptures are to be interpreted in their obvious sense. For it is the teaching of the Holy Spirit in the scriptures that they are the utterances of God to men. While the Bible is a divine book, it is yet the most human of books. It is God speaking, but speaking to our finite minds. While its topics of thought are lofty beyond all the topics of human learning and science, the reverent student of the Word, though unlearned, may master that which "makes wise unto salvation." It deals not in terms of scientific theology, but uses language current among the people, and is found to change its fashion of thought and expression with the changes of the fashions of thought and expression in successive civilizations for 4,000 years.

(3.) The Bible is the most human of books in revealing man to himself. Its grand idea is, that we need not merely a revelation of God but of man's nature as well. Hence this revelation connected itself with the history of man for five thousand years, and developed itself through the ever-varying phases of humanity. It records not simply utterances of God speaking from Heaven to man, but the utterances also of the human soul answering back to the voice of God; now in cries of mysterious terror; now in shouts of defiant impenitency; now in penetential wailing for sin; now in the joyous cries of child-like faith and trust. This book is no divine *monologue*, but an amazing dialogue of the ages between earth and heaven. It records both how God spoke and how man responded, or rather how God is ever speaking and how

man is ever answering. And thus while it reveals God in His infinite mysteries that we may understand Him, it no less fully reveals man in the dreadful mysteries of his nature that he may understand himself. Where, in classic tragedy, ancient or modern, is there any painting of human nature comparable to that in the Scripture? With a few touches Pharaoh stands before us far more distinctly than the Dido of Virgil, the Medea of Euripides, or the Lady Macbeth of Shakespeare.

As you study the human side of this book, are you not ready to say, like the woman at Jacob's Well, "Come, see a man who told me all things that ever I did." While, therefore, we come reverently to study the awful mystery of God the Saviour, we come humbly to learn also the deceitfulness and depravity of our soul—our guilt, helplessness, hopelessness, and godlessness, till infinite love interposes for us. The study of the Scriptures is a failure if it does not produce penitence for sin and faith in the Sin-bearer. Such study the Holy Ghost uses for awakening the soul to penitence and inspiring faith that is "unto salvation." Indeed, such study can be inspired only by the Holy Ghost. Hence meditation should be accompanied by the earnest supplication, "open thou mine eyes that I may behold wondrous things out of thy law;" "sanctify me through thy truth—thy word is truth."

(4.) With all its variety of era, civilization and authorship, the Bible is *a book of one idea*. The apostle who did not shun to declare the whole counsel of God, sums up that whole counsel in two words: "Christ crucified." A most fruitful source of error is in not distinguishing between the religion of nature gathered from reason and the works of God, and the religion of Christ revealed in this book. The former, combining with the conscious instincts of man, demonstrates him a sinner doomed to death. The latter shows the sinner how he may stand guiltless before God by means of an infinite substitute, Christ crucified. To expound the relation of the substitute to God on the one hand, and to man, the sinner, on the other, is the one idea of the book. I am told simply to take that substitution made by Him for me, and put it between me and the Judge, and He cannot see my sin. But men get their ideas from natural religion, and teach that you must be good. To the question: "What must I do to be saved?" all false gospels say: "Do something," "go and perform the ritual," "go into the true church," "go through the ordinances of baptism and extreme unction," "go and be baptized." But Christ answered, "there is nothing to do. 'This is the work of God, that ye believe in him whom he hath sent.'" As I sometimes tell my Unitarian friends, your religion is very good in itself, if you would only not call it Christianity or the gospel and thereby impose upon the people a mere religion of nature for the religion of Christ the Saviour. Your religion tells me that if I behave myself God will be good to me. That is no "good *news*," for I knew it before. Nature taught me that, as one of the primary instincts of my moral nature. But the trouble is I have not behaved my-

self, and I want now to know how such a sinner can stand acceptably before God. This is what the gospel comes to tell me. You steal the gospel brand and trade-mark and affix it to your natural religion, manufacturing therefrom a spurious imitation of the waters of life. And the structure of this revealed system of theology is not such as ours, who construct our system as we do a house, laying beam upon beam. God constructs His system of theology as he does the living oak of the forest. He plants the germinal acorn among the clods of a wasted Eden, and it grows and expands parallel with the germ of the race till the fulness of time, when under its mighty boughs all nations may have shelter. Each successive revelation is an expansion of the revelation before it, till all is closed up with that great seal, written all over with curses against him who shall add or take away a syllable from what has been said in all the foregoing books of the revelation. That it means to cover all the foregoing books is evident from the fact that each of the foregoing revelations from the Pentateuch onward calls for something to follow. But this last book closes up all with a great seal.

If you examine the gospel germ in the Eden revelation "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel," you will find in it the elements of all the great doctrines of salvation subsequently revealed. Thus:

1. The promised Redeemer and Restorer of the race is to be *man*, since He is to be the seed of the woman.

2. He is to be more than man and greater than Satan, for He is to be the conqueror of man's conqueror He must therefore be *Divine*.

3. Man's redemption shall involve a *new nature*, for it shall be at enmity with the Satan nature to which man has now become subject.

4. This new nature is to be a *regeneration by Divine power*, for the declaration is "*I* (Jehovah) *will put enmity*," etc.

5. This redemption is to be accomplished by *vicarious suffering* —since the Redeemer is to suffer the excruciating torture of the bruising of his heel in the work of recovery.

6. This redemption is to involve the ultimate triumph of the woman's seed, and therefore involves a triumph over death, and a resurrection and restoration of humanity to its original estate— the union of a spiritual nature with a physical in complete blessedness as before the fall.

This is the germinal gospel, and the purpose of all the succeeding revelations recorded in the book is the fuller expression and development of this Eden gospel. Hence it is just as much the gospel according to Moses, the gospel according to David and Isaiah, as it is the gospel according to Matthew or Mark or Luke or John or Peter or Paul. It is all alike gospel. And no one who fails to see this can ever have a clear comprehension of the Scripture.

(5.) Bible truth must, in the nature of the case, be at least two-sided, and often many sided. As it is the utterance of the divine mind to a human mind, every proposition must have its divine and its human side. On its divine side it may involve secret things which belong to the Lord, but on its human side are the things which concern us. Thus, it tells you in one place that "Pharaoh hardened his heart." Again that "the Lord hardened his heart," and in another place that "Pharaoh's heart is hardened." "All that the Father giveth me shall come to me." Here is redemption viewed on its divine side. "And him that cometh unto me I will in no wise cast out." Here in the same proposition is redemption viewed on its human side. So again, "Work out your own salvation with fear and trembling." Here is the process of salvation viewed on its human side. "For it is God which worketh in you both to will and to do of his good pleasure." Here is the process of saving a soul viewed on its divine side. So again Paul declares to the centurion: "Be of good cheer, for there shall be no loss of any man's life among you, but of the ship; for there stood by me this night the angel of God, saying, God hath given thee all that sail with thee." Here is the ground of implicit confidence, viewing it from the divine side. Yet a little after, as the ship is going to pieces, and the sailors pretending to fix it, are getting away in their boats, the same Paul says to the same centurion: "Except these abide in the ship ye cannot be saved." Here is the proposition of their safety viewed from the human side. "Why," the centurion might have said, "did not you tell me that not a man would perish? Now you say, unless I keep the sailors on board they are going to be lost; that is a contradiction." Yes, you will find the Bible full of such contradictions; and if you want to show off your superior intellect, you will have a life work with them.

Again, propositions relating to practical duty are two-sided or many-sided. "He that is not with me is against me," is the rule by which to judge your own heart. "He that is not against us is for us," is the rule by which to judge your neighbor, whose heart you cannot see. One man coming to Jesus, in answer to His summons "Follow Me," says "Lord, suffer me first to go and bury my father." Jesus says: "Let the dead bury their dead." Another, a wild man, living in the tombs, whom Jesus heals, is so full of gratitude, that he wants to follow Him. But Jesus answers: "Go home to thy friends and tell how great things the Lord hath done for you." In the first case, the endearments of the family had got too fast a hold of the man; he was not ready yet to forsake all. But this wild man had never known anything of such endearments. He must be fitted by them for Christ's service. The truth seems contradictory but it is the nature of the truth.

And here is the secret of much religious controversy between Evangelical Christians. One takes his stand on the divine side of a great proposition of scripture, and will not go around and

look at the human side; while the other, taking his stand on the human side, will not go around to the divine side. Each stands on his side rattling the dry bones of his metaphysics and devising theories of interpretation, instead of simply comparing scripture with scripture, and looking at all sides of the great truths of inspiration. If you would get at the mind of the Spirit, you must bear in mind this many-sidedness of the truths revealed. The caviler who is searching for contradictions may have as much room for displaying his subtlety as he pleases. The Bible has nothing to say to such—has nothing to say to any other than earnest souls.

(6) Though we have the scriptures translated out of the Hebrew and Greek into the language of the people, still, being ancient books given in different ages, it is needful also that they be translated out of the *forms of thought* belonging to ancient civilizations into those belonging to our civilization. Hence the importance of acquainting ourselves with the peculiarities of the ancient peoples to whom the oracles of God were originally given. The teacher skilful in this art may always rely upon an attentive and interested hearing.

I have been at this thirty years. Beginning at Genesis I went through book after book and chapter after chapter to Revelation. The first time it took me seven years. The next time at the rate I went, it would have taken twelve years; the third time fifteen years. After the war, I went home and took up the part before omitted, and it will take me twenty years to get through.

(7.) I have said nothing as to how we may know that the scriptures are the Word of God. The best of people sometimes have doubts. David Brainard said, the morning before he died, "that his mind was full of dark, atheistic doubts.' Satan is not going to let you alone. He will give you doubts.

But to the class of minds contemplated in these remarks the scriptures have a self-evidencing power more convincing than all external proof; indeed, to them elaborate demonstration seems impertinent. In our variable climate you have sometimes seen how spring, as if impatient obtrudes into the domain of winter its mists and warm showers: and winter, that has seemingly abdicated, suddenly returns on the wings of the north wind, and as if to punish the intrusion, steals upon the rain drop in the darkness of night as it is gathering upon the twig, and the moisture upon the dripping walls, and the mist as it is floating over hill and dale, and with one blast of his cold breath, transmutes all into solid crystal. And of the return of the day behold, all nature sparkles in jeweled robes. As if under the fascinations of the magic lamp of Alladin, each withered blade is decked in a glittering robe, surpassing that of "Solomon in all his glory.' The trees of the field smile in a gorgeous foliage that weighs down every twig as with a load of burnished silver: the walls of hedges gleam in beauty as the jasper walls of heaven; the hills, the craggy cliffs, the lofty mountains, far as the eye can reach, seem floating in a sea of light, which

dazzles the vision with its effulgent brightness. Suppose, now, as you gaze entranced upon a scene, some platitudinal philosopher should propose to demonstrate to you by the principles of optics the self-evidencing truth that it is the sun in heaven yonder that gives this scene all the light and beauty! Yet it would be hardly less absurd to obtrude external and internal evidences of the scriptures upon the spiritually-minded student to whose eye,

"A glory gilds the sacred page,"

that the source of its light and beauty is the glorious Sun of Righteousness.

There is little to be gained by arguments on evidences with these half-earnest, or unearnest, unspiritual cavilers and sceptics, who want to be demonstrated into the Kingdom of Heaven. "If any man will (*i.e.*, is willing to) do His will," saith Jesus, "he shall know of the doctrine whether it be of God." It is want of will rather than want of argument that leads men to doubt and cavil at the gospel. And upon such argument and proof are labor lost, and more than lost.

(8.) The best model in guiding and directing sinners is the example of Jesus. Notice his instructions to them, and you have the very primer of the whole science.

(*a.*) He spoke with great simplicity, so as to be understood by all. He rejoices that the things of His kingdom "are revealed unto babes." In his inaugural sermon He declares that he is "anointed to preach the gospel to the poor." To John the Baptist he sends, as part of the evidence of His Messiahship, the announcement, "To the poor the gospel is preached." All His teaching is couched in simplest language, level to the understanding of all, and "the common people heard gladly."

(*b.*) He spoke with authority. He used no learned arguments. He tells them "I know this is true, for I came down from Father to declare it," and "no man knoweth the Father but the Son." So Christians, like Him, should speak with authority, not reasoning on the high points of theology, but giving simply the testimony of God's word.

(*c.*) He spake by parables. As a mother, in reply to her child's questions, labors to build up the idea, piece by piece, by a sort of parable, so Jesus would say to his disciples: "You want to know whether my gospel is to go on by the power of God? Did you ever see a man sowing wheat in a field? Some fell on the wayside, and was eaten up by the birds. Some fell on the rock, and came up very quickly; but was soon burnt up. Some fell among thorns, and started off well; but the thorns and weeds choked it. And some fell on good ground, and brought forth much fruit. That is the way my kingdom is to grow." And that is a perfect description of every audience which from that day to this has assembled to hear the gospel. And again Jesus said: "Did you ever notice a woman making bread? She puts the yeast in the centre of the pile, but she dosen't stir it, and soon it leavens the

whole lump. That is the way my kingdom is to leaven the world." It is to plant in a community, in the very heart of it, a Y.M.C.A., like yeast in the meal, and let them work away, and soon you will see the whole community leavened.

(*d.*) A fourth method of our Lord's teaching, the meaning of which has been surprisingly overlooked, was by miracles. Why are so many miracles recorded? One would have been sufficient simply to attest the divine power of Christ. It is to illustrate in things of an external nature that transcendent spiritual work which goes on in the soul. Notice that at one time a blind man sees as soon as Christ speaks. At another time the healed man says: "I see men as trees walking," two miracles are required, all objects are like shadows moving over a picture. So Christ performs another miracle, He rectifies his judgment as well as his sight. So in your spiritual darkness you get discouraged, but go on toward Christ and as He has done one miracle for you He will do the other. The cure of the deaf mute is a miracle to encourage the most ignorant. This man sees and wonders who Jesus is. Perhaps he thought He was a learned rabbi. Jesus takes him aside from the multitude, one evangelist says "out of the town,"—just as when a mother wants a little child to learn its Sunday-school lesson, she takes it into a room away from the play-ground. Then He touches his tongue with His spittle and puts His fingers in his ears. He was talking to him by signs. After He wakes up the desire and the hope that leads to faith, the poor deaf mute thinks a great man is dealing with him. Then, with His fingers in his ears He looks up to Heaven and sighs, as if saying "see deaf mute no power but that which cometh down from Heaven can cure you." After this He says: "Ephphatha," be opened. Christ never wrought a miracle until the blessing was wanted. Often he awakened the desire as in the cripple at the Pool of Bethesda. He had become a cynic, his whole nature was soured. "Wilt thou be made whole?" "This is a curious question. I would not have lain here thirty-eight years if I did not want to be made whole." But what he asked it for was this: The man thinks, "This man is unlike others, for He even comes here and speaks to me." Jesus awakes hope in the frozen soul. He listens as he tells him how they get ahead of him, and then come the words: "Rise, take up thy bed and walk." His miracles are so many diagrams of His work of grace on souls in darkness, under a sense of moral impotency or of utter ignorance.

The first thing, the first step is to come to him. The sum and substance of all scripture is that Jesus Christ wants to be the Saviour of every one who wants Him to be his Saviour. Look at the gospel figures; they all form a single picture. The gospel tells the sinner to "*fly* to the stronghold." "But," he says, "I have not strength to fly." Then "*come* unto me and I will give you rest." "Him that cometh to me," viz., him that is coming or is making a motion to come, whether he feels I could help or not. Him that is coming "I will in no wise cast out." But if you can-

not *come*, then reach out your hand like that man in the synagogue. If you say "I cannot reach it out," then "*look* to Jesus" as the children of Israel looked at the serpent which Moses lifted up in the wilderness. Will you say "still there is a spiritual veil over my eye; I can see nothing distinctly;" then says the gospel "Lie still where you are, and I will throw my robe of righteousness around you." This is the gospel. And the last word that Jesus Christ sent back after being on the throne fifty years—the last word before the curse is pronounced against any that shall add to or take from the sacred oracles—against the Koran's and Joe Smith's revelations—was "Close the Record." No; there is something else to come. Malachi closes up the Old Testament calling for something afterwards. Jesus goes away and calls for the Spirit; and just before that seal is put on, the love of Jesus from the Throne yonder crowds down before the seal of the last gospel. The Spirit saith "Come," in those whisperings of conscience that are heard in every man. The Bride, the Church I have planted upon earth, say to every man "come," "come." That is what the Church is on earth for. But some poor sinner, where there is no church, may not hear the invitation. Then, "let him that heareth say come." The private member of the church, man, woman or child, can say "Hear my voice." To whoever has the love of God in his heart, God says, "I will make you a missionary." There is the authority for Young Men's Christian Associations. If any one asks your authority for preaching the gospel just take that text, "Let him that heareth say come." Is not that wide enough? No! Some poor sinner may say: "No Christian invited me to 'come.'" Shall, therefore, that poor soul be lost? No. Write, "let him that is athirst come,"—come to the waters of life. Now the door is wide enough. No! not yet. Some simple soul says: "I am thirsty enough, but it don't say me." Therefore, says the love of Jesus, in the last of the gospel that ever came from God and from heaven: "Strike out 'athirst,' and put it in the widest language the thought of man can conceive—'*Whosoever will*, let him take of the water of life freely,'" and that means any sinner that will come.

For the *critical* study of God's word, and we have a *conversational* Bible class for young men. The Association will prosper in proportion as its members are brought together over God's Word. In studying this, we should, in the first instance, shut ourselves up exclusively to it. The Bible is its own best commentator. Then use other helps within reach. I believe with Geo. Muller, of Ashley Downs, that man who has been living a life of faith for fifty years, and whose mind is saturated with Bible truth, that it is best to commence with Genesis and go through to Revelation, because otherwise we are apt to go over repeatedly the parts of Scripture that more particularly attract us, to the neglect of other parts that are important for us to know. Let us determine to know more about this precious truth, looking at it for ourselves, that our souls may rest in the Lord. Always have a Bible with

marginal references. Let us familiarize ourselves with chapter and verse, that we may the more easily refer to, and apply the Word.

READ GOD'S WORD ORDERLY.

E. C. CHENERY.

From an old book by Elnathan Parr, in my library, given me by a mother in Israel now eighty-eight years old, printed in London in 1632, or twelve years after the landing of the Pilgrims, and six years before the founding of Harvard College, and formerly the property of one of the first graduates of that College, I transcribe the following in both the spelling and punctuation, doubting not that it will interest your readers, while its instruction may be safe for us to follow:—

"The second thing required in reading of the Word, is Order and Method; which is a great furtherance of knowledge, and a singular helpe of memory. An army disranked and out of battell aray, never getteth the victory; so neither doth disorderly and confusedly reading get any great measure of grounded knowledge.

"As St. Luke wrote the Gospel in an orderly manner from poynt to poynt: so we are to reade the Word in an orderly manner, going forward from poynt to poynt. Memorable is the example of our Alphonsus a King of Spayne; who, notwithstanding the affairs of his Kingdom, read over the Bible fourteene times in order, with certayne Commentaries upon the same. As his diligence is here very commendable, and for our imitation; so also this He reade in order.

"If therefore I were worthy to give directions this way, I would thus advise: First, What booke soever we take to read, to begin at the beginning, and so continue reading till wee come to the end of it. And thus shall wee carry the summe and the drift of the History and argument before us; of which in a great part, they which read now a chapter in one booke, now a leaf in another, must needs be ignorant. Such simple Readers I may liken to those simple women, which are alwyes reading, but are never able to come to any sound knowledge of the truth. For as hee that goeth but an easie pace in the right way, speedeth his journey faster than hee that maketh more haste in a wrong way. Even so a little read in a good order, advantageth the knowledge more than greater paines, if it be confused.

"Second, I would advise, that in our reading we begin first with easiest and plainest Books, as the History of Christ, set downe by the evangelists, and the Booke of *Genesis;* then to reade the Epistles, first the shortest, as the Epistles to the *Philippians*, *Colossians*, the first and second to the *Thesalonians:* then the Epistles to the *Galatians*, and to the *Romans*, which last Epistle is called of some, the Key of the Bible. And when we have tryed ourselves

in these, then to begin the Bible, and to read it through ; For even as in Trades there are some things more easie, to the which the apprentice is applied ; and afterwards as he groweth in capacity, hee is taught the harder and more secret things of his mystery ; so in the Scriptures, there are some things easie and familiar for learners, and beginners, as milke for babes ; and there are other things, hard and obscure, which is not safe to meddle withall, till we have our sences well exercised in the Word.

" Theodosius the second Emperor of that name, is reported to have written out the Bookes of the New Testament with his own hand, accounting it a speciall Jewell ; and out of it hee read every day, praying with his Wife and Sisters, and singing of Psalms. And it was a famous Eunuches practice, as we may gather out of the eyghth Chapter of the *Acts*. I reade of another Emperor of Rome, who was wont to account that day lost, in the which he had not bestowed a benefit upon some of his subjects: So we may well reckon that day among our losses, in the which we reade not, or meditate not of something in the Word. . . . . Hath the body neede of nourishment, and hath not the soule much more? Now the bread of the soule is the Word of God. O Lord, give us evermore of this bread. Amen.

" The third thing that is to be done is *Application ;* to make use of that we attayne unto in our reading, in the reforming of our lives. Many esteem highly of the tree of knowledge, with Eve ; but they regard not the tree of life ; when as the very life of our knowledge consisteth in the practice of that which we know.

" As it is sayd of Hearers, so it is sayd of Readers. *Not* the readers of the Word, but the doers shall be justified. . . . . Some read onely to this end, that they may know more than they did ; and this is vanity: Some, that they may be knowne to know more ; and this is pride: Some to make a gaine of their knowledge ; and this is filthy lucre: Some, to edifie others ; and this is charity: Some to edifie themselves ; and this is Christian prudence ; such like words hath one of the Ancients. Another sayth thus : " Then is our reading to be commended, when we turne the words into works. The Scriptures are God's Epistle, written to men, to the end they should live well. . . . Now to God onely wise, be honour and prayse for evermore. Amen ! Amen !' "

METHODS OF BIBLE STUDY.

BY THE REV. HENRY S. DE FOREST.

The International Lesson Series, of necessity, has to hop, skip and jump through the Bible. The three hundred and fifty lessons allowed by the seven years only suffice to look at a small part of what God has written. And while no undue thought is given to the selected paragraphs, there is great risk that the Bible as a whole may be neglected. It is well to keep in mind methods of

Bible study other and in addition to the preparation of the Sunday-school lesson.

For one thing, the Bible should be read in course, over and over again, till we are well familiarized with the whole. Revelation was progressive. Like the rising of the sun, the light is dimmer at first than at high noon. The promise that the seed of the woman shall bruise the serpent's head is the dawn. We find midday when in the fulness of time Christ came and brought life and immortality to light. The Old Testament leads the way to the New, as a porch stands before a more stately temple. The Gospel according to John gives us views of Christ which we do not find in the synoptical Gospels. The Acts give us the growth and development of the church, whose foundation only is recorded by the evangelists; and the great doctrines, as that of justification by faith, are presented in their fulness only in the Epistles. Then since revelation has been a progressive work, to understand it well we need to begin at the beginning and advance to the end.

Another reason for this systematic study of the Bible is, that without it we shall lose much of the rarest worth. For God's word is a deep mine; its treasures are found where we do not expect; nuggets of the purest gold are hidden in the deepest depths; gems and sparkling jewels are found where we thought was nothing but sand and gravel,—mere *debris*. Now to get it all, we must explore the whole, and nothing that God has made in nature or written in his word is beneath our attention. Then early in life, while the memory is yet tenacious, let God's word be read in its entirety, and till it has become familiar.

After mastering the Bible as a whole, we may well turn to those parts which are best suited to our present needs, and read them again and again with ever-increasing delight. The Bible speaks to all classes of men, and is adapted to the varying moods of each. It has been called a stream in which the lamb may wade, the elephant find depths to swim. To the wayfaring man it is a plain directory, while the philosopher may test his strength in its inscrutable mysteries. So it is suited to our different moods and changing emotions. David speaks to the soul cast down and disquieted within; he also gives the imprecatory Psalms for the man fighting the enemies of God and of his country. Does the reader seek poetry? Job gives him Oriental imagery, and Isaiah Hebrew majesty, which the uninspired page has never equalled. Is he sententious and epigrammatic? Let him read the Proverbs of Solomon and he will find apothegms to his mind. Is his heart breaking over a new-made grave? Let him read in John of one who came from heaven, yet, standing with the sisters at Bethany, "wept." Is he going through the dark valley and shadow of death? He may find the Twenty-third Psalm a rod and staff.

But the death-bed suggests another method of Bible study, now-a-days too much neglected. *Scripture should be committed to memory*. This is an age of reading; it is not an age of retaining. The memory once did stereotyping, now it is all done in the print-

ing-office, and very little that we read is really our own. The Bible should be with us in the dark and when the eyes are closed; when we cannot read, when we cannot hear, when from sickness or the approach of death we are too weak to think, then, unbidden and unsought, promises and consolations from God's word should come floating into the darkened chambers of thought, and, like angels of light, they should minister to the sick and to the dying. They will not come then, unless we entertain them now. We must invite them till they are wonted with us and at home; then they will not fail to minister to us when our hand forgets its cunning and the tongue cleaves to the roof of our mouth.

This memorizing some portion of God's word should be a daily duty. Three hundred and sixty-five promises will in a year make a bundle of wealth. Pursue this course from early life, when the memory is especially active, till old age, and a man may not only come down to his grave like a shock of corn fully ripe, but he may carry with him a harvest of wealth, sheaf piled on sheaf in more than autumnal luxuriance. If the selection be made a pillow verse, and taken to bed with us, our couch will be softer, and our rising will be with a brighter light.

BIBLE STUDY.

A WORD TO YOUNG WORKERS. BY C. P.

In these days of busy working, when God is calling so many labourers into His great harvest-field, we are hearing inquiries on all sides for improved plans and new methods of work, for the best schemes and the most successful organizations. We would not for a moment discourage this eager energy, or undervalue the importance of framework and machinery. But we confess to being a little jealous on behalf of our younger workers, lest, while sweeping on in the express train of modern activity, they should forget that *the character* of the *worker* weighs more heavily in the scale of real success than the whole aggregate of improved plans or novel expedients; and that what we *are*, will tell more upon the men and women around us, than any amount of work we may *do*. It is possible to astonish people by our marvellous energy of action, or to call forth their applause while we spent with the "tongues of men and of angels," and yet leave no impression of abiding blessing, no mark engraven for Eternity.

It is with this conviction that we venture to put forth a few suggestive thoughts upon the principles which must be embodied in all true work for the Master, and the deep heart-discipline which must underlie all that will be owned as success in the great day of revelation.

Shall we place at the very outset of our education for service *an habitual and child-like study of the Word of God?*—child-like in this sense,—that we come to it with no theories, no party views, no

"school of thought," to throw a coloring on its pages; but, with God's pure *white* light shining on the Book, we look up and say, "Speak Lord, for thy servant heareth." Such a student of Scripture will reject no assistance, and despise no contributions of help. He is like a man looking for precious stones, and every tool will come to hand in turn—whether spade or shovel, pick-axe or trowel, it matters not, if only he may find his jewels. So wtih our Bible Study; let science and history, travel and research, all be pressed into the service, while we dig deep for the treasured wealth which we shall surely find. We often hear it said that the "Christian is a man of one Book." This is quite true; but he honors that one, not by ignoring all beside, but by laying all others under contribution, for the discovery and elucidation of its wondrous teaching. Shall we love its blessed promises the less because we have searched into its chronology or studied its geography? Shall we tremble to look into the works of God around us, lest their lessons should be at variance with the written revelations of the same Divine Author? Surely the great Master Teacher made no mistake when he threw open the pages of Creation's book before His servant Job, and led him, as it were, through its picture galleries till he could exclaim: "I know that Thou canst do everything; I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes."

Again; we read that "God gave Solomon wisdom and understanding exceeding much and largeness of heart even as the sand that is on the sea-shore." If this largeness of heart came so directly from God Himself, it was undoubtedly for His own glory; and can *we* suppose that ignorance and narrow-mindedness should honor him now? "With Him is no variableness neither shadow of turning." While we claim for the Word of God its place of unrivalled pre-eminence, we also claim for it all the supplemental results of investigation, and all the tributary streams of knowledge, bringing, if we may use the expression, "their glory and their honor into it."

But to pass on to our more immediate subject—the study of the book itself. The question is so continually coming before us, "How shall I most profitably read the Scriptures?" that perhaps the simplest hints, and the most ordinary experience, may be permitted to help some one among the many inquirers. Let us not fall into the mistake of supposing that one mode is to be adopted to the exclusion of all others, or one scheme, strongly recommended by some Christian friend, to be necessarily more useful than any other. Let us realize our *object*, rather than be engrossed with our plans. There is treasure to be found, and we want to dig it out; there is honey in the rock, and we want to taste it; there is bread to be eaten, and we want to feed upon it. Let us see to it, in the first place, that we are in the right attitude, and in the place of blessing; where is it? Down, low down, on our knees, at the feet of the Teacher, with the fixed eye, the listening ear, the child's heart; and, as surely

as GOD is true, we shall come away exclaiming, "I rejoice in Thy Word as one that findeth great spoil!" But, again, we seem to hear the question, "What plan of study are we to adopt?" Of course, there must be, in the first place, an accurate knowledge of the letter of Scripture, an intelligent reading of its histories and acquaintance with its biography. We cannot expect to understand typical teaching while we know very little of the circumstantials of the types themselves, or to derive spiritual lessons from facts of which we are very imperfectly informed. Spiritual apprehension is not based on mental ignorance, nor have we any warrant to plead that our eyes may be opened "to behold wondrous things out of GOD's law," while we are ourselves closing them in a sleepy indolence. I believe we are verily guilty in this matter. Many are wearily saying, "We ask and have not," as though "GOD were slack concerning His promise," when there has been no putting "the wood in order," no furnishing the chambers," no "rolling away the stone." Shall the "strength of Israel" be expected to contravene His own laws, or to reverse the Word which He hath spoken, "The soul of the sluggard desireth and hath nothing?"

We are deeply convinced that much of the doubtful teaching and unstable profession of the present day is consequent upon a superficial, and in many cases, a *second-hand* acquaintance with the Book of GOD; and this, again, is often to be traced to an unsuspected indolence which has crept in upon the heart and mind, at the very time when outward activities were largely on the increase. It is easier to receive a doctrine than to examine it, to accept an induction than to inquire into the steps by which it has been reached; and the carelessness and inaccuracy resulting from undue haste or idle credulity, is banefully telling on much of our Christian life and work.

But while we raise a note of warning, our purpose is rather to encourage earnest and willing hearts, who are desiring the "sincere milk of the Word that they may grow thereby." We will suppose, then, that you are fairly acquainted with the letter of Scripture, but are anxious to go deeper, to learn how to profit by it yourself, and how to use it for the profit of others. The fact that we pay to this Book a homage which can be yielded to no other, and deal with its inspired pages as the recorded messages from GOD to man, should surely increase rather than diminish the spirit of reverent but searching inquiry with which we bring every faculty to bear upon the study of it.

Let us endeavour to ascertain the scope and bearing of each several book, before we take up its separate chapters—gathering up all attainable information respecting the writer or writers of it. If a prophetical book, for instance, let us remind ourselves of the time and circumstances under which the Prophet wrote; the character of the reigning monarch; the special sins or afflictions of the people primarily addressed; and all such preliminary information as may clear our way to an intelligent understanding

of the teaching before us. This may be done with more or less assistance from other sources, but even where extraneous help is at hand, we shall find that such subsidiary knowledge will be more fixed in the memory when gathered from the Bible itself. How much light is thrown on the Epistles of St. Paul by tracing his different journeys from place to place, gathering up every mention of the Church to which he wrote, and then finding out, as we generally may, the special condition of things to which he addresses himself in the letter we are studying. There is often a key-note, which can be traced through endless variations, a stratum of thought or vein of teaching which crops up again and again, and helps us to comprehend the whole. A careful examination into the general bearing of a book, or the structure of a passage, would save us from many of those ignorant deductions which might provoke a smile were it not that the place whereon we tread is holy ground. We might say much more on this point, but our readers will follow out the suggestion for themselves, and there is no lack of valuable help from able pens—only let these come *after* rather than *before* their own diligent investigations. There is no doubt that some of our best Bible-teachers are those who in their earliest studies, have been thrown mainly on the blessed Book itself, and planted their foot deep in its virgin soil *before* they brought in the added stores that may be gathered in many fields.

Having, as it were, become acquainted with the growth of the tree and its general character, take Luke's advice, and "shake every bough," examine every leaf, that nothing may pass unheeded. And when the book (be it history, prophecy, poem, gospel, or epistle) has been grasped as a whole, return to it in its several chapters and paragraphs, verse and clauses, gathering up their more specific lessons as you pass along.

Shall we take another line of thought? There are certain chapters or passages in the Bible which seem, so to speak, like great trunk-roads, from which a variety of paths branch out in every direction, and these should be carefully studied and kept in remembrance. Take, for example, Genesis iii., with its brief and comprehensive outlines of *ruin* and *redemption*, of *death* and *resurrection*. We have temptation, disobedience, shame, fear, following one another in sorrowful sequence; then the cursed ground, with its thorns and thistles, the toil-worn man and the sentence of the tomb; the subject woman, with her suffering mother-life,—and we have never once lost sight of these things from that day to the present. Agriculture, history, family-life, have all borne witness to the inspired record, and successive centuries have "set to their seal that God is true." But along with the dark shadows, we have the bright gleam of love and promise, starting from the same point, and carrying its wondrous line of light through all the darkness of intervening ages, till a golden star stands over the manger of Bethlehem.

Or, again, take Genesis x., beginning from chapter ix. 25, and

read it with a map of ancient geography before you, bearing in mind Deuteronomy xxxii. 8, as an inspired comment upon all its geographical allotments. We might refer to the blessings of the tribes in Genesis xlix. and Deuteronomy xxxiii., with their mysterious and far-reaching significations; but we pass to another suggestion. Let us begin again at Genesis iii., and take up the line of the "holy seed," now no longer indigenous in earth's soil, but become, as it were, a stranger in a "strange land." Observe from the time of Abel onward that God leaves not Himself without a witness, and watch the light touching on the lives of Seth, Enoch, and Noah, till it rests more broadly on the head of Abraham, the progenitor of Israel, the Father of the Faithful in all generations, and the friend of God, following it on in all its after development till we pause at the Apostle's conclusion: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. iii. 16.) Or, again, let us take the thought of THE KINGDOM, so prominent throughout the whole course of Scripture teaching. We go back to Gen. iii., and see Adam—God's appointed vicegerent on earth—descending at the instance of the tempter from his high position, and voluntarily allowing his government to pass into the hands of the usurper; but inasmuch as the Almighty word has gone forth that humanity should "have dominion," the faithless act must be retrieved, the abdicated throne must find its occupant, the bartered inheritance must be purchased back again, even though the redemption shall cost the life of the conquering Redeemer. There are years of darkness and of waiting to come between, there are depths of mysterious agony, which none but the God-man could fathom, but "He shall not fail nor be discouraged." We may trace through the law of Moses, the Prophets and the Psalms, all things that were to be fulfilled concerning Him, and following Him through the dark passage of the tomb and the open gate of His glorious Resurrection, the eye of faith sees Him *now* crowned with glory and honour (Heb. ii. 9). We shall see Him ere long wearing His many crowns—the "last Adam, the Lord from Heaven," as reigning *Monarch of the universe* (Psalms viii., Heb. ii.,) the once rejected but now triumphant *Messiah of Israel* (Psalms cx., Luke i. 32, 33), the risen Head and *Bridegroom King* of His blood-bought Church (Cant. iii. 11, Rev. xix). Then, and not till then, shall the God of Heaven vindicate His insulted honour, and "the kingdoms of this world shall become the kingdom of our Lord and of His Christ."

All this is very cursory. It is merely thrown out as suggestive, and such suggestions might be multiplied indefinitely. There are the successive dispensations, each with its own peculiar teaching. There is the elect nation, involving and foreshadowing the great truth of an elect Church, to be hereafter manifested to the praise of the glory of His grace. But enough, if we may only be permitted to put the latch on the door for a few yearning hearts, into *some* of the chambers of God's great treasure-house. Shall

we not all realize, as we launch out on the ocean of His revealed love, that "there are shallows in which the lamb may wade, and depths in which the elephant must swim?"

Let us come now to some very simple and practical hints. The right use of the Concordance is a more important subject than may appear at first sight. When legitimately employed, it is invaluable; but as commonly resorted to in these hasty and superficial days, it may become a positive evil. Let us make every effort to discover a verse, and recollect its context, before we fall back on such help. We believe no one will ever become a good textuary who opens a Concordance without any feeling of *regret* or *shame* at the necessity of applying to it. The practice should certainly not become habitual with our young Bible-students, however much it may be needed in after years of pressure and failing memory. But a mode of study which the Concordance will be found most helpful, is the selection of some subject in which the leading word may be traced through all the pages where it occurs, and afterwards worked out in the variety of its bearings. Take, for example, REDEMPTION, HOLINESS, CHARITY, any central word embodying the thought you wish to investigate, and follow it out through the length and breadth of the Scripture field, till it becomes in-wrought into the tissue of your memory and mind. It will be food for your own soul, and subject-matter for your teaching. Again, take the life of some child of God, as recorded by the inspired writers—gathered out, as it often needs to be, with much care and diligence from various sources;—sometimes an allusion in one place, or a quotation in another, adding to our material where we least expect it (for instance, we go to Psalm xcix. to find that Moses was called a priest: to Acts vii. to be told that he was "learned in all the wisdom of the Egyptians;" and to Heb. xi. to learn that he refused to be called the son of Pharaoh's daughter;) and having sketched the biography with as much accuracy as possible, go through it again, with special reference to its typical meaning.

And this brings us to a subject where we must tread softly, and speak very humbly—the *allegorical* and *figurative* teaching of Scripture history. While we see, on the one hand, the marvellous depth and fulness of the Book of God, promise within promise "infolding itself," prophecies reading on into the "ages of the ages," stories wrapping up within their simple outline lessons of undeveloped mysteries; yet must we be very jealous, on the other hand, lest human wisdom usurp the office of the Holy Ghost, or human fancy play with the typical and the mystical, and bring its own flowers into the hallowed garden of the Lord. Wherever we have Scripture interpretation of symbolic language, or Scripture light falling on typical actions and persons, let us apply it to the utmost extent, but beware at the same time that we never speak *dogmatically* where God has not spoken, lest we be found to "darken counsel by words without knowledge." How many books of so-called Bible teaching are calculated to bewilder rather than enlighten the student.

Perhaps one check upon the fanciful inventions which so dishonor the Word of God might be found in a more earnest desire and faithful purpose to discover its *practical* bearing on our daily life. It needs be that we maintain an exact proportion between increase in knowledge and growth in holiness, a corresponding development of the enlightened understanding and the "enlarged heart," lest we be found among those whose crushing sentence will be that they "knew their Lord's will and did it not." An intellectual apprehension of Scripture truth which leaves the affections untouched and the life unsanctified, will prove a powerless thing when we are called to witness for our absent Master, in daily conflict with the world, the flesh and the devil. The *Bible loved* and the *Bible lived*, will be the only true sequel to the Bible studied.

CONSECUTIVE READING OF THE BIBLE.

The Bible is one Book. It is human history by a Divine Historian. No other book would yield any such result as the Bible, if it were read piecemeal and spasmodically, as the Bible is read. For just as the Church is built of living stones, so the Bible is composed of truths, every one of which is full of life. But as the fulness of the blessing of the gospel of Christ is exhibited in the Church, which is his body, the fulness of Him who filleth all in all, so if we want to know the full blessedness of the Word of God, we must receive it in its entirety, and read it as the Holy Ghost has given it to us. Perhaps no chapter is more familiar than Luke xv.; but how few have observed that chapters xv. and xvi. are but portions of one discourse, and that the five parables must be consecutively read, if we would see how the Lord not only justifies Himself in receiving and eating with publicans and sinners, but rebukes the accusing Pharisees and Scribes, and, as the elder son, the unjust steward, and the rich man, shows their self-righteousness, their unrighteousness, and their doom.

Mr. George Muller, of Bristol, says:—Though in my earlier life I was engaged in the ministry of the Word in my own country, I neglected for four years the consecutive reading of the Bible. The consequence was, I was a babe in knowledge and in grace. I made no progress, because I neglected God's own appointed means for nourishing the divine life. But it pleased God to lead me to love His Word. I was led to see that the Holy Ghost is the only instructor of the soul, and that the Word is the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God; and in this way I have been going on ever since. In July, 1829, I began this plan of reading from the beginning the Old and the New Testaments. Before I had been treating the Bible as a lottery, reading it just where I opened. Of course after a time it opened just in

the same place, and I got accustomed to read only certain portions. Consequently I knew nothing even of the letter of much of the Word of God. But under my new plan, little by little, I made more and more progress; and thus it came to this, that when I was asked where any text was to be found I could give chapter and verse—became, in fact, a living concordance. A few years after I began this method I was in a large drawing-room in a nobleman's house. Most there had known the Lord longer than I, but they referred to me, and I could tell where passages they wanted were to be found. This came by habitually reading the Scriptures through.

At one time I came to 1 Chronicles. I thought "The first ten chapters consist almost entirely of names. I have read them recently: I may pass them over now." But I reflected that it was the Word of God, and read the whole. At the fourth chapter I came to Jabez's prayer, "Oh, that Thou wouldest bless me indeed," &c., and God gave me a rich blessing in my soul in reading that God gave him that which he requested. I now read 1 Chron. with the same delight as the Gospels, the Psalms, or the Epistles.

I would recommend you not to read always the Old or the New Testament, but alternately, *e.g.*, the Old in the morning, and the New in the evening. One especial blessing that will come to the soul is this: God furnishes a variety of food, and this He gives in His whole revelation. This is deeply important. We are thus kept from partial and favourite views, which are poison to the soul. There seem apparent contradictions in the Word, but by patiently and calmly going on reading and meditating, these are removed. I have read through the Bible more than a hundred times, and I find no stumbling-block at all. This is because I am satisfied with God. The first, the greatest thing in the divine life is to know God—not according to notions of Him current in the Church, but as He is revealed in the Word. You will find Him such a lovable Being, of infinite wisdom and power; and He exercises these on behalf of His people. How kind, how gracious, how gentle He is! The great point is to become acquainted with Him as He is revealed in his Word, not according to men's notions of Him. Have we not thought of Him as an austere Being? but he that has become acquainted with God says with the Psalmist (ix.) "They that know Thy name will put their trust in Thee."

By thus regularly reading, the love of the Scriptures is kept up. When I have read them through I am as delighted to begin again as I was forty-six years ago. Of course this is by the grace of God, but instrumentally it is through this habit of consecutive reading.

Mr. Muller closed with two illustrations of the value of consecutive reading, one shewing the connection between Exodus iii. 5, and Joshua v. 15; the other between John vii. 53 and viii. 1; both of which would probably be unperceived if the Bible were not consecutively read.

READING AND MARKING THE BIBLE.

Some useful hints have been freely taken from Mr. Moody and other sources, but the chief features of this view of the subject are the result of several years' experience of the writer and various friends who have adopted his system.

We assume that the reader has opportunity and inclination to read the precious Word of God at least two or three times a day. We earnestly recommend him to observe these occasions regularly, and to follow a systematic course of reading, or two or three courses. For instance, there are few who cannot by means of early rising procure twenty minutes, or even an hour, for Bible-reading in the *morning;* if this is his longest opportunity, it might be best employed in getting a connected view of an historical period, without entering deeply into the subject, (see No. 1 below). In the *evening* he may employ the same length of time in reading a shorter portion from some one writer (as No. 2 below). Each of these exercises must be entered upon with earnest prayer; but the study of a single passage (as No. 3) is perhaps of the most devotional character, though the effects of the former modes upon the heart and mind cannot be less evident. We would recommend the latter for *noonday* reading, if available, or it may be blended with the others. On all these occasions the reader may carefully mark anything which strikes him.

The reader should have a good, portable reference Bible—either Bagster's Polyglot edition, or the Oxford S. S. Teacher's with concordance, index, &c., Frowd's Margin or Bagster's wide margin Bible, is recommended. The first is in extensive use, and is published in three sizes, *fac simile* of each other; the second is well suited for tabulating and marking, the last has the advantage of wide margins for notes. The following works are more or less indispensable, and the price of the first two is very little :— "Cruden's Concordance"; "The Scripture Text-Book and Treasury," recommended by Mr. Moody; "Inglis' Bible-Text Cyclopædia"; "Townsend's Chronological Harmony of the Bible"; and the "Englishman's Greek Concordance," in which the Greek parallelisms are exhibited for English readers in the words of our English version.

1. The simplest course of reading should be *chronological—i. e.*, in the order of the narrative, without regarding the ordinary arrangement of the books, nor of their several contents. Thus, one book must sometimes be inserted in another, and the different parts of a book transposed. It will give a great additional interest to the historical portions of the Sacred Word to have them thus naturally interspersed with the poetical or prophetical writings, while it will also show the progress of revelation. The reader who

has not access to a good "Harmony" can generally find indications of date in the references, or in the inspired inscriptions of some of the chapters, as, for instance, Psalm li.: "A Psalm of David, when Nathan the prophet came to him": so with Psalms lii. and liv., Isaiah vi. and vii., and many others.

The following rough sketch of the historical order of the Old Testament may be acceptable to some of our readers:—Gensis i. to x., Job (date uncertain), Genesis xi. to the end; Exodus i. and ii., Psalm lxxxviii., Exodus iii. to end; Leviticus; Number i. to xiv., Psalm xc., Numbers xv. to the end; Deuteronomy; Joshua; Judges i., ii., xvii. to xxi., and iii. to xvi.; Ruth; 1 Samuel i. to xxx., with about twenty of the Davidic Psalms (1 Chronicles i. to ix. is a genealogy of the preceding history); 1 Chronicles x. to the end, parallel with 1 Samuel xxxi. to the end of 2 Samuel, and the remainder of the Davidic Psalms; 1 Kings i. to iv., 2 Chronicles i.; Song of Solomon; Proverbs; 1 Kings v. to xi., 2 Chronicles ii. to ix.; Ecclesiastes; 1 Kings xii. to the end of 2 Kings xiv., and 2 Chronicles xxv., 2 Kings xv. to the end, 2 Chronicles xxvi. to the end, parallel with the prophets (see inscriptions, &c), as follows: Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Lamentations, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Esther, Ezra, Nehemiah, Malachi.

2. Simultaneously with this he may STUDY *one book separately;* noticing, firstly, its external circumstances—who wrote it? when? where? &c.; then its natural structure and scope; discover and analyse its natural divisions; and thus, if he wishes, draw up his own table of contents. Take an illustration of this:—

The last twenty-seven chapters of Isaiah form one single great prophecy, the subject of which is Jehovah's servant, Christ. The prophecy is subdivided into three books; the first and second both end with the solemn words: "There is no peace, saith the Lord, unto the wicked"; and at the end of the third the lot of the wicked is more fully described: "Their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Each of these books consists of three sections of three chapters each, corresponding pretty closely with the divisions in our English Bibles, though not exactly. The following table exhibits this division to the eye:—

Chapter.	*Chapter.*	*Chapter.*
XL.	XLIX.	LVIII.
XLI.	L.	LIX.
XLII.-XLIII. 13.	LI.	LX.
XLIII. 14-XLIV. 5.	LII. 1-12.	LXI.
XLIV. 6-23.	LIII.	LXII.
XLIV. 24XLV. *end.*	LIV.	LXIII. 1-6.
XLVI.	LV.	LXIII. 7-LXIV. *end.*
XLVII.	LVI. 1-8.	LXV.
XLVIII.	LVI. 9-LVII. 21.	LXVI.

Thus the fifty-third is the middle chapter of the middle book of

this great prophecy, as it is indeed the heart of the prophetic writings of the Old Testament; and the central verse of the central chapter contains the central truth of the Gospel,—the truth that both among Jews, and Greeks, and heathen of every name and nation is the power of God unto salvation:—"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with his stripes we are healed."

Similarly, Psalm xxii. occupies the centre of the first book of Psalms (Psalm i. and ii. being introductory), and the sentence, "They pierced my hands and my feet," is in the middle.

[The above instances were suggested by Dr. Kay's excellent work on the Psalms.]

It does not seem generally known that the Psalms are composed of five books, naturally divided thus:—Psalms i. and ii. introduction to the whole Psalter, or included in) Book I., Psalms i. to xli.; Book II., Psalms xlii. to lxxii.; Book III., Psalms lxxiii. to lxxxix. Book IV., Psalms xc. to cvi.. Book V., Psalms cvi. to cl.

3. But perhaps the most delightful and profitable spiritual exercise is to carefully and prayerfully *study a single passage.* Proceed thus: consider the external *circumstances*, both as to the writer and the subject-matter itself; consider the *scope* of the paragraph or chapter containing the passage; remark the *structure;* compare it with its *connexion*, and with marginal *references;* ponder the *words;* endeavour to *grasp the idea* of the words; and make the required *application.* A. B.

USE OF BIBLE IN INQUIRY ROOM.

BY D. W. WHITTLE.

1st. Unconditional submission to the authority of the Word. Enter into no argument upon the authenticity of the Scriptures. Lessen the power of no part of the Bible by any admission as *to any part* not being of God, given by inspiration; with rare exceptions, those who desire such arguments are not honest, they are not seeking light but fortifying themselves in darkness. You cannot help them. Should you meet with one who has an honest desire for information as to the history of the composition and compilation of the Scriptures, you can place him in the way of obtaining it; but do not occupy the time in the Inquiry Room upon the subject. If two men were to meet to engage in conflict with swords, and one were to say to the other: "Now before beginning the battle, I desire to know the *history* of your sword, and to have proof of the authenticity of its claims as a sword," a proper reply would be, "That question can be easily settled by our at once commencing the conflict. I will show you by my use of my weapon, the reality of its being a sword."

So we ought to so use the Word as "the sword of the Spirit,"

in the application of its truths to the conscience of the sinner, that he will not want any historical proof as to the message being from God. Infidelity concerning parts of the Bible is very prevalent. Many professed Christians are not ashamed to say that they do not believe *all* the Bible, and, as a rule the unconverted man *reserves the right* of rejecting whatever he pleases. To one who has been but a surface student of the Word, and has not seen the place, in gradual unfolding, in typical teaching, in prophetic symbolism, that every chapter and verse of the Bible has in the revelation of God's scheme of redemption for ruined man and sin cursed earth, it *seems* an unimportant matter to answer the doubts of the unbeliever by saying, "Well, perhaps that ought not to be in the Bible," or, "It is probably a mistranslation. It would have been better to have had several books of the Old Testament left out," or, "It isn't necessary that you should believe that," or some similar admission that yields the point to the devil and makes God a liar. Such do not realize their sin in dishonouring God, nor the evil consequences of their infidelity to the inquirer. If the Word is impeached in one part, discredit is thrown upon every part. And whatever profession a man may be led to make that he trusts Christ as his Saviour, if he has admitted doubt into his mind as to any part of the Scripture, he has no assurance as to his own acceptance, and no peace in believing.

Every worker in the Inquiry Room will frequently meet with the question: "Now do you really believe all the Bible? Must we believe that Jonah was swallowed by a whale, and about the flood, and so on?" The answer should be given with the same seriousness, and in a manner calculated to make the same impression, that the reply of a wife, who justly revered her husband, would produce if she were asked if she really believed her husband always spoke the truth.

Let the answer of every child of God ever be: "All Scripture is given by inspiration of God. Every part of the Bible is literally true. I believe the Word just as God has spoken it how dare you suggest that I doubt it!"

Much might be said upon this subject, and, perhaps, not too much if it led us into the deeper sense of the reality of the Bible as the word of the living God, and a more profound reverence for it as the book of truth. Certainly the Holy Ghost cannot use an infidel to bring souls to Christ, and if infidelity is in our hearts, our labor will count for naught. We must go to God and confess it as a sin, and look to Christ for deliverance from it. And, as we should treat it as a sin in ourselves, so we should treat it as a sin in others. It is not for us to sympathize, in a false sense, with those who say they can't believe the Word of God, but to tell them plainly that unbelief is the vilest sin the soul of man is capable of committing against a Holy God, and that it must be repented of and forgiveness through the blood of Christ received, or it will inevitably land the soul in eternal perdition.

A dear minister, in St. Louis, was met in the Inquiry Room one

evening by an intelligent man who answered his appeal to him to accept Christ, by saying that he couldn't believe the Bible. His reply was, "Well, sir, whether you believe it or not the Bible is true, and if you don't believe it you will be lost." The gentleman looked at him for a moment and knew from the expression of my friend that he had replied from the profound convictions of his own soul. His next objection was, "I can't believe that Jesus Christ was the Son of God;" the answer was, "Well, the Bible says He was the Son of God, and whether you believe it or not, He is the Son of God, and if you do not believe it you will be damned."

The minister turned away with the impression that the gentleman would be angry, but believing he had been guided aright. A friend of the inquirer remonstrated with him, that he had not argued the question, but he left it in the hands of God. Within a few minutes, the gentleman came to him with the question: "What must I do about this matter? How can I be saved?" Was pointed to the cross, and knelt with tears of thanksgiving and praise to Christ as his Saviour. God admits of no excuse, no palliation for unbelief; and surely God cannot be beseeching sinners by us, while we are in a mock condition of sympathy with the unbeliever, and smoothing over and palliating his sin, rather than showing him its heinousness and awful condemnation.

Our power in the use of the Word depends upon answering faith in its infallibility, "Thus saith the Lord," must be to us all sufficient, for ourselves and for others. With the firm belief of the truth of Christ's declaration "That the Scriptures cannot be broken," we will handle our weapon with confidence, we will wield it with all our strength. With these words of introduction as to the Word let us pass on to specific suggestions as to its use in bringing souls to Christ.

In the army, the ammunition for the soldiers starts from the arsenal. In a general sense all the ammunition for the army is prepared there from same material and for same purpose. When sent out it is sorted, and each command receives that fitted to the calibre of their weapons. Each soldier receives all he has capacity to carry, and for which he is expected to have immediate use. So with the Bible. It is God's arsenal. All of its truths are from Him. All for the purpose of glorifying Christ, and overcoming the power of sin. But when these truths are to be put in action, they are sorted. We are to select as led of the Holy Spirit, passages adapted to our calibre. We should never put before others a message from God's word, that dosen't come hot from our own hearts, or use truth that we have not ourselves digested. So we are made able ministers, as in 2 Cor. iii. 6. We should gather from the Bible, for use according to our capacity. We should not attempt to teach beyond our apprehension; and of the passages that have fed us, and that we can carry, we should always have at hand, as the individual soldier the forty rounds in his cartridge box, supply for immediate use. Classify in your

mind, or what is better, upon a sheet of paper, the truth needed for presentation to the sinner, then under each head of the classification note your passages, and make yourself familiar with them, and with their position in your Bible. Always use your Bible in referring to them. Do not use a slip, printed or otherwise, and do not quote from memory. Your own classifications, and your own selections of passages, will be better for your own use than any would be that is provided for you. But it is wise to compare with others, and to receive suggestions from others. And, as a suggestion, I offer the following classification, which you can note down, and fill out with your own Scripture references.

1st. Requirements of God's law.
2nd. Failure of man to keep the law.
3rd. Condition of man condemned by the law.
4th. Man's rejection of God's Son.
5th. Christ as the substitute under the law.
6th. Forgiveness through Christ.
7th. Illustrations of faith.
8th. Illustrations of salvation.

With the general line of truth here set forth, in mind, other classifications will suggest themselves. In sitting down with an inquirer do not expect that you must use all your ammunition upon him. Be natural, kind and courteous in your approach to those who may be strangers to you ; win their confidence by your sympathy and genuine interest in their welfare, and ascertain their condition ; ask them to tell you frankly just how much they are interested, and how much concern they feel as to their personal salvation.

My first question usually to an inquirer is, "Do you believe that you are a sinner before God, and lost without a Saviour?" And the answer to this determines the direction of the instruction. If you find that conviction has been produced by the sermon, and that an anxious sinner is before you, do not seek to reproduce what has been already done by the Holy Spirit, but, if he admits his lost condition, show to him the testimony of God's word as to the full and complete satisfaction made by the death of Christ for his sins, that forgiveness is offered to faith, and, that faith is to take God at His word and believe the record. Urge his immediate surrender to God, and acceptance of the Gospel. On the other hand, if the inquirer is only awakened, to a sort of half-way desire to become a Christian, and has no deep convictions as to his present lost condition, and of the nature of sin, present the truth to him under the first four heads. If conviction is produced present Christ, and urge immediate acceptance. If the inquirer denies the testimony of the Word as applied to himself, and tries to justify himself, and make out a good character, and clings to his self-righteousness, he is not in a condition to be urged to say that he will trust in Christ. Show him what Christ has done, in connection with the truth as to his own utterly lost condition, and leave such truth with him as will sweep away his false views of

himself and lead him to Christ. Great harm is done in pressing a sinner to a decision before the Spirit of God has prepared the way. Our one anxiety in dealing with souls should be, to be faithful, as in Christ's stead, and not go beyond the Spirit's leadings.

The large majority of those we shall meet in the Inquiry Room, during Mr. Moody's meetings, if we can judge by reports of his work, and by our personal knowledge of the Holy Spirit's power that he has received, will be those prepared by faithful presentation of the truth, accompanied by the Spirit's power to their souls, to be told in the simplest possible way how to believe; they will see that they are lost, they will see that Christ is a Saviour, they will see the plan of redemption, the one absorbing thought will be, "Is there salvation for me? Can I be saved? How can I get hold of Christ?" Here is the blessedness of this personal work. God seems to have so ordered it that right here there must be personal contact between the Spirit of God through a believer, and in the word of God, by the mouth of a believer, and the sinner, and the result is life.

The passages most used by the Holy Spirit in this way, in meetings in this country, and as I have seen by the reports, and have heard from Mr. Moody himself in meetings in England, have been those that most plainly set forth Christ as the sinner's substitute. John iii. 16, and its use will illustrate this. Also Isa. liii. 6. Rom. iii. 25. Gal. iii. 13. 1 Peter ii. 24. We can have great confidence in magnifying God's grace, and preaching an unconditional salvation.

Our part is to make known the Gospel—both sides of it. (2 Cor. ii. 16.) God will take care of the result if we use his Word in dependence upon the Holy Spirit.

To get the sinner to look away from self to Christ is our work. The sinner under conviction is kept in darkness by looking at and into himself. He has a conception of what a religious experience ought to be, and waits for it to come to him. He tries to work up his feelings by thinking of his sins, and by thinking of the sufferings of Christ, with the idea that when he has produced feeling enough *that* will be a religious experience, *that* will be conversion, while he has not really laid hold of Christ at all by a saving faith. By the use of the Word, we present Christ to the sinner as the object of faith, and the Scriptures revealing Christ as the ground of faith. God's promises in the Gospel are like so many hands held out to the sinner to draw him to Jesus. We read of Jesus many times when on earth "He put forth his hand and touched him," "He laid his hand on every one of them and healed them." So his hands are still put forth in the Gospel invitations.

A dear old lady came once to a meeting where Christians were having much joy in the apprehension of Christ, and trembling, and with tears, arose and said: "I want you should pray for me. I have been forty years a member of a Church, but am not a

Christian. I have never had any assurance that my sins were forgiven. I was convicted of sin when young, and earnestly sought acceptance with God. I was told to join the Church and the experience I desired would come. I did so and have struggled on for forty years, doing every duty, so far as in my power—doing everything that Christians do—but I am not saved." She sat down weeping, and many wept with her for sympathy, at the recital of her long, weary, fruitless forty years in the wilderness. She was pointed to the record, as in Rom. iv. 24, 25, and v. 1, and saw by the Word that her justification was an accomplished fact in Christ, and that the way to appropriate it and to realize it was, not by feeling, not by struggling for an experience, not by joining the Church, not by doing, but by simply believing what God said about it.

Her joy was like the joy of a little child. This Scripture had revealed Christ to her, and enabled her by faith to receive Him into her heart.

It is of the enemy of souls to lead the convicted sinner to look for the experience of feeling and the results of believing before he believes. He is told, and truly so, that all the steps of his conversion must be the work of the Holy Spirit; that he must be drawn by the Spirit, quickened by the Spirit, and that when he is born again that "the Spirit will bear witness with his spirit that he is a child of God,"—all of which is most blessedly true—but all of which the anxious soul will invariably misapply. We are to show him that the Holy Spirit does all this through the Word, as presenting Christ. That he is drawn by the Gospel invitations, Matt. xi. 28; that he is quickened when he believes; that "Christ was delivered for his sins, and was raised again for his justification," Rom. iv. 25, and his attention should be specially directed to the testimony that the sinner can know nothing of the indwelling and the witness of the Holy Spirit until after he believes. See John i. 12; vii. 38, 39; 1 John v. 10-13, Eph. i. 13; and Rom. viii. 16, in connection with Rom. v. 1 and viii. 1 * *

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In all these Scriptures, and in every Scripture that refers to the testimony of the Holy Spirit in the soul, it is stated or implied that the soul has first believed, and that the witness of the Spirit accompanies the faith that is exercised in the message of salvation, and never comes until such faith is exercised.

We must lift up Jesus—Jesus only, as revealed in the Word, with the message of a finished and complete salvation, before the sinner, and insist—without reference to his excuses, his plea of inability, or his desire for delay—upon his immediate duty being the surrender of his will to God in the believing on the Lord Jesus Christ. Insist that the will, on his part, to be saved is all he wants. Show him that he is permitted to take salvation, and to take it free, Rev. xxii. 17; that he is invited to take it, Matt. xi. 28. Show him that he is entreated to take it, 2 Cor. v. 20; that he is commanded to take it, 1 John iii. 23; and finally, that

your warrant for urging him is that your Lord has said: "*Compel* them to come in," Luke xiv. 23; and that Christ has said *they are lost because they will not come.* John v. 40.

Always leave the inquirer with his finger on the chapter and verse that has been used by the Spirit to give him light. Tell him to make much of that Word; to rest upon *that* and not upon his feelings as to the fact of his salvation.

Never consider your work as done until you have evidence that the sinner fully accepts Christ, and he can say that he fully and joyfully believes, John v. 24, and testify on the authority of the Word that he is saved.

Be faithful in presenting to the new-born child of God his position as a follower of Christ, in this world. Show to him that his growth and usefulness as a Christian, and his communion with God, will depend upon his being dead unto sin, and living in the spirit of entire consecration to God and separation from the world, and that this result is attained, not by any power in himself, but by looking constantly unto Jesus. Urge upon him his responsibility for the souls of others, and his immediate duty to labor for their salvation. If we can lead converts to convert others, we have a double joy, a double crown.

HOW I USE THE BIBLE WITH CHRISTIAN WORKERS.

BY REV. DR. JAMES H. BROOKS, OF ST. LOUIS, MO.

1.—Acquaint yourself with the Bible.

To use the Bible efficiently in your work, you must first be acquainted with it. Jesus says (John v.39) "*Search* the Scriptures," implying that you must go down beneath the surface to discover the depths of the riches of the wisdom of God. In Acts xvii. 11 it is written, "These were more noble than those in Thessalonica." Notice the stamp of nobility which God recognizes. Is it nobility of birth? social station? wealth? learning? No! These were noble men and women, "in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so." That is the title to nobility in God's estimation. Last winter in St. Louis, when the snow was deep, a gentleman on leaving a house one night to enter his sleigh dropped a diamond ring. It sank in the snow. No casual search for it would answer. He at once placed near the spot a large box, hired the policeman to keep watch during the night, and at the early dawn made persistent search until he found it. He did this because it was something precious in his estimation. But what is a diamond compared with the riches of grace and glory which will be found in this blessed book? Seek this acquaintance because, (1) By it we are born again: Jas. i. 18; 1 Peter i. 23. (2) It makes clean: John xv. 3. (3) It builds up. Paul says to the elders at Ephesus,

"The Word is able to build you up and give you an inheritance among them which are sanctified." Also, 1 Peter ii. 2. (4) It sanctifies and saves. Jesus says (John xvii. 17), "Sanctify them through thy truth; thy Word is truth." So Paul, 2 Thes. ii. 13. (5) It accomplishes God's will: Isaiah v. 10-11; Jer. xxiii. 29. (6) It is all powerful. 2 Cor. x. 4. In Ephesians vi. 17, the one weapon given for attack upon the foe is the "Sword of the Spirit, which is the Word of God." (7) It is all sufficient, as Jesus declares. Luke vi. 31, and in John xv. 10-13, we are told "He that believeth not God hath made him a liar." Why? Simply "because he believeth not the record which God gave of his Son."

2.—*All* Scripture is of God: 2 Tim. iii. 16. From the first word of Genesis to the last word of Revelation, *all* is inspired: 2 Peter i. 19-21. "We have a more sure word." More sure in one sense than the brightest flashes of glory that were ever seen upon the Mount of Transfiguration. A great many people think prophecy is a dark place. God says here, it is "a light which shines in a dark place." They "spake as they were moved," not as they thought, not as they imagined, but as they were "moved by the Holy Ghost." Hence Jesus in His charge to His disciples, Matt. x. 19-20, said: "It is not ye that speak but the Spirit of your Father which speaketh in you." See also Acts iii. 21; iv. 25; 2 Samuel xxiii. 2.

Moreover the Scripture is called: (1) The oracles of God: Rom. iii. 1-2. (2) The word of God: Mark vii. 13. (3) The word of the Lord: Acts viii. 25, (4) The word of Truth: 2 Cor. vi. 7. (5) The word of Life: John vi. 68. (6) The word of Christ: Col. iii. 16. (7) The word of Faith: Rom. x. 8-9.

I want to press this text home upon any unsaved friends. The Word is nigh you to-night; nearer than when St. Paul wrote these verses. An insane woman had shut herself in a room with a little child till both were nearly dead. When we burst into the room we found the child laying on the bed able only to whisper, "water, water." When her little trembling hands pressed the goblet to her lips she was scarcely able to hold it; but, as it refreshed her, she seized it with a strong, nervous grasp. When your perishing, thirsty soul receives the word of faith, and not the strength of your grasp on it, but the divine power of refreshing Word will give consolation and strength.

3.—All Scripture is about Christ; John v. 39-46. He does not say, Search part of them. Again read Luke iv. 21; also Luke xxiv. 25-27. Now observe, that beginning at Moses and *all* the prophets he expounded concerning Himself; Luke xxiv. 32. I do not wonder that their hearts burned within them. Many of the hearts of God's people have burned within them when they have found Christ in the Old Testament, where they never thought of discovering him before. In Luke xxiv. 44-45 he says, "*All* things are written there about Me," in those three great divisions of the Old Testament. Look at what is said in Matt. i. 22-23. Now turn to Isaiah vii. 14. A still more emphatic proof is found in

Matt. ii. 13-15, in the light of which read Hosea xi. 1 ; Acts xvii. 2-3. He did not reason with them out of human science, human logic, or human learning, but out of the Old Testament Scriptures. Remember this when you are attacked as Christian workers by fallible science ; and never study the Bible in the light of science, but study science in the light of the Bible. If you want to make efficient workers, build not on a metaphysical basis, but on the divine interpretation of God's blessed word. Apollos was mighty here ; Acts xviii. 28. In the last chapter of Acts, 23d verse, we see Paul occupied all day with the Old Testament Scriptures. How many of us find enough in the Old Testament to occupy us all day ? Mr. Whittle told me last summer of an unlettered man who had studied the Bible until he had become convinced, without any outside suggestions, that the last clause of Romans viii. 1, did not belong there. I believe that man was taught that by the Holy Spirit.

4.—All Scripture is for ourselves: Rom. xv. 4; 1 Cor. iv. 2. Believe and act as if you believed that the word of God is for you; become acquainted with its precious words, and gently lead the lost into the palace of God : 1 Thess. ii. 13. The poor Empress Carlotta had escaped from her palace. Her physician knew that a rude shock would dethrone forever her tottering reason. Knowing her fondness for flowers, he scattered them in her pathway, and she, charmed like a child, was safely led back again. If you want to become efficient workers for the Master, seek for and strew the beautiful flowers of Scripture in the paths of those who have wandered, and lure them back to God.

5.—Cherish as Christian workers a feeling of dependence on the Holy Spirit. In John vii. 38, 39, and Acts i. 8, Jesus inculcates this dependence upon his disciples. In Acts vi. 5, Stephen is "full of the Holy Ghost," and in 8th verse, we find him "full of power." We also receive the spirit of adoption : Rom. viii. 15, and Gal. iv. 6. Until with child-like confidence we know God as our Father, we cannot be efficient workers. Little May Newton, three years old, *in her father's arms*, fired the explosion which opened Hell Gate to commerce. And the child of God who is filled with His spirit finds nothing impossible to him : 2 Tim. i. 7.

6.—To become efficient workers, make use of prayer in connection with the Word : Matt. xxi. 21 ; Luke xi. 9 ; John xiv. 13, and xvi. 24. What hath God wrought in answer to prayer: Jas. v. 17, 18.

7.—In your work think of the value of the soul : Matt. xvi. 26 ; xviii. 10, 11, 14 ; and of the Lord's approval : 2 Cor. v. 9.

A HELP TO READ THE ENGLISH BIBLE.

It is not generally known that in the Bibles of the American and British Bible Societies, and also in those of some publishing houses, at least *three* different names of God in the Old Testament are indicated by a *difference of type.*

Let any one read the Bible with a knowledge of the meaning of these names, and of the hint given in the kind of type, and many passages will shed forth more light. Especially will this be found true of many psalms and prophecies wherein different persons are heard either as speaking or as spoken to, as in Ps. ii. and cx., and in Is. vi. The full force of certain quotations or allusions in the New Testament will then be felt; and the identity of Christ with the God of the Old Testament will be clearly proven.

Elohim is the general name of God as God. By it He is related to Creation and Providence. It is the plural of El which radically signifies force or strength. El as a name of God is often used in poetry, and elsewhere usually with an adjective or epithet. The plural form suggests a fulness of powers, though scholars differ as to its origin and import. Kindred to these two names are two more Eloah and Elah, the latter being Chaldee, and all these are translated by the one name God.

The name *Jehovah* is explained in Ex. iii. 13-15, vi. 1-8, Rev. i. 4. Jehovah is God as the eternal unchanging One. His special relations under this name are to grace and redemption. He is the God who promises and covenants. Being the everlasting God He will keep the everlasting covenant, no matter how many centuries of seeming forgetfulness and delay, or apparent impossibilities come between the promise and the fulfilment.

As Jehovah He is the God of Israel.

"Jehovah is thy Elohim."

Jah is a contraction of Jehovah.

The name Adonai or Adon signifies Lord, Master, Owner. Adon is rarely used for God and is applied generally to men. Under the name Adonai, God is related to His people as one who owns and disposes, judges and delivers, rebukes and helps, and all, it might be said, because they are His possession through redemption.

This name is peculiarly illustrated by what Jesus has done for and is to the Church as His Body, His Bride, His Servants, His House, His Own. He has all power and is Head over all things to the Church, and He is the Saviour of the body. In brief, He is "our Lord Jesus Christ." On comparing Ps. cx. 1 with Rev. iii. 21; and Isa. vi. 1 with John xii. 41, and on reading what follows in that psalm and in that prophecy, it is evident that Jesus is the Adonai, and as the Adonai He is addressed by the name

Jehovah, and Jehovah is the Elohim. Exod. xxxiv. 23. Amos v. 16.

The following is the help to recognize each name:

LORD=Jehovah. Lord=Adonai or Adon.

GOD=Jehovah. God=Elohim, Eloah, El, &c.

Lord GOD=Adonai Jehovah.

Lord GOD the God of Israel=

The Adon, Jehovah Elohim of Israel. Ex. xxxiv. 23.

"Trust ye in Jehovah forever, for in Jah Jehovah is a rock of ages." Is. xxvi. 4. W. J. E.

A HOUSE OF MANY MANSIONS.

REV. A. N. SOMERVILLE.

The Bible may be compared to a magnificent edifice that took sixteen centuries to build. Its architect and builder is God. Like the beautiful world, the work of the same author, it bears on it everywhere the impress of a hand divine. The majestic temple contains sixty-six chambers, capacious, yet in size unequal,—the sixty-six books of the Old and New Testaments. Each of its thirty-one thousand one hundred and seventy-three verses is a stone, a beam, a panel of the building, which is a temple more glorious far than that of Solomon or of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls and ceiling overlaid with fine gold of Parodim, their holy places, their courts, their porticos, and gates. No portion of this wonderful structure will the Lord suffer to be mutilated or defiled.

Within the sacred enclosure dwells the whole family of God on earth. The Bible is the home of the redeemed below. When the Lord Jesus was departing from the world, He said, "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." *That* house is the temple in heaven above, whence the entrant shall go no more out, and where Christ's friends abide as priests to God for evermore. But the Bible is the "house of many mansions" prepared for Jesus' disciples on earth. Here they have their residence; here they are fed; here they are strengthened, comforted and blessed; here they are nurtured for immortality.

The Bible is not merely the dwelling-place of God's people, it is the chosen abode of God Himself. Would you have fellowship with the Father? you will be sure to find Him within the precincts of this holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful garden of Eden, with its innocent flowers, its groves and lucid streams. The first part of the building, that of highest antiquity, bears the name of the Chambers of Law and Justice. These are

five in number, the books of Moses. One of these, is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surpassing interest, mementos of persons and events that had place before a stone of the building was laid—such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph, and such scenes as Paradise and the Flood, the Departure from Ur of the Chaldees, the Tent-door at Mamre, the Flaming Cities of the Plain, the Offering of Isaac, Rebecca at the Well, and the Governor of Egypt, weeping on the neck of his Brethren. Thence we pass through an extensive range of imposing apartments, the Chambers of Historic Record. These comprise the library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther. Then we come to a wide space called the gymnasium of the building, or the saints exercising ground, the Book of Job. Entering right of this, we find ourselves in the Music Gallery of the Psalms, the orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery and harp. Issuing thence we pass at once into the Chamber of Commerce, the Book of Proverbs; not far from which is the Penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit—the Book of Ecclesiastes. A little further on, we open into a tiny parlor in the midst of larger rooms—the chamber of sympathy with mourners—the Book of Lamentations. Interspersed among all these, the eye is regaled with such delightful conservatories of flowers as the books of Ruth and of the Song of Solomon. And, next, we come to a noble suit of lofty apartments, some of which are of great capacity and are laid out with extraordinary splendor, no less than seventeen in number. These are the Halls of Ancient Prophecy, and follow in grand succession from Isaiah to Malachi.

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble far fairer than e'er was taken from the quarries of Paros, Pentelicus, or Carara; chambers, of which one does not know to admire more the simplicity or exquisite finish. At once the walls arrest us. On them we see not golden reliefs of palm-trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand. These are the Books of the Four Evangelists. Stepping onward, our ears are saluted by the loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels and shafts and cranks and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics—the great workroom of the building—the Book of Acts. Leaving it we are conducted into the stately Halls of the Apostolic Epistles, no fewer than twenty-one

in range. The golden doors of fourteen of these are inscribed with the honorable name of the Apostle to the Gentiles, those of the seven others with the names of James and Peter and John and Jude. Within these halls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come—the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the protecting balcony and look abroad.

Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of which stands the Tree of Life, with its twelve manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the everlasting hills, the city, all of gold, bathed in light and quivering with glory—the new Jerusalem; its walls of jasper, its foundations of precious stones, its angel-guarded gates of pearl; the city that needs no sun, no moon, "for the glory of the Lord doth lighten it, and the Lamb is the light thereof!"

Oh! let us make this beloved house *our home*. Let us make haste, with our little children in either hand and with all our kindred at our back, to enter its portal. But of one thing make sure; see that you ask and obtain the great Interpreter, who waits at the gate, Himself to lead you in and take you all over the building. Say to Him whose name is the Comforter, the Spirit of Truth, reverently and with faith, "Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law;" and, oh! let it be yours also to seek that the millions of India, China, of dark Africa, and all America, parents and little children alike, and every islander of the sea, may enjoy the advantages that you possess; that they may have their home with you in this "house of many mansions," provided for the faint and weary here till they have a place with you hereafter in the Father's house above.

BIBLE READING.

BY REV. J. H. VINCENT, D.D.

Bible Reading in Public.—1. The Church should place a higher estimate upon the public reading of God's word. It should be considered a part of divine worship. Well trained and respectful people never enter church during the "prayer." Why should they have less reverence for the reading of God's word?

2. The pews should always be supplied with Bibles, that the people may follow the minister when he reads or join with him in responsive reading.

3. The minister should read with great distinctness and impres-

siveness, that the whole congregation may understand and be interested.

4. A brief invocation at the opening of the Bible might produce a salutary impression upon the congregation.

5. In responsive reading it is not necessary that the congregation should read in perfect harmony. Let each individual read aloud for himself and fix his mind on *what* he reads. Exact harmony is not a necessity, and there is danger of losing the sentiment in one's solicitude to "keep with the rest."

True Methods of Associated Bible Reading.—1. Read the Bible in the *family*. Hold "family worship." Have a large Bible. Read consecutively, or topically, or in connection with the current Sunday-school lesson. Read responsively. Give every member of the family a Bible to use at this service.

2. *Study* the Bible in the *family*. Hold a little home school every Sabbath. The mother and the little ones with a good series of Bible pictures, the father and the larger children with some special theme to be examined—these form beautiful domestic pictures, and the work accomplished is immortal.

3. Let those members of the household upon whom *responsibility* rests the most heavily unite in searching the Bible as a means of special grace. A husband and his wife spent an hour in collecting from a single book in the New Testament—one of the epistles—every phrase or statement which indicated the possibilities of religious experience. The time passed by swiftly, and when they kneeled together to ask of God the blessing of which they had been reading there came upon them a baptism of power. What a saving of "wear and tear" in every day life, what conciliatory temper, what patience, what forbearance, what domestic love and peace might thus be won from the Spirit by means of the word of God.

4. Use the Bible in the *prayer-meeting* and in the *class-meeting*. Look less at self and more at Christ as he is revealed in his word. Forget self and remember Him. Forget the past and look at the glorious promises and possibilities which shine out of the Scriptures. Thus, as the people of God muse on the truth, the fire will burn. The open Bible is to-day one of the great needs of the social meetings of the Church.

5. A *concerted scheme* for Bible reading in a whole Church may be prepared and urged by the pastor. The pulpit, the prayer-meeting, the family altar, the closet, the Sunday-school, and the special Bible reading meetings, may be united in a plan for reading certain portions of the great book during the year. This co-operation will inspire many to enter upon the service and to continue in it.

6. As frequently as possible turn the tide of *casual conversation* into scripture currents. Where "two or three are gathered together" by circumstances, easily and without violence lead them toward the word, and let the meeting be "in His name." Thus our "speech be with grace, seasoned with salt," and our "con-

versation," in the accepted use of that term, be "in heaven."

7. Introduce *Bible readings*, as widely as possible:—

(1.) *Parlor* Bible readings, where friends meet by special invitation to spend an hour or two in the study of some special Bible chapter, book, or topic.

(2.) *Church* Bible readings where in large numbers believers come together to look at Christ in his own word. The Chautauqua "Eventide Conferences" are of this character.

The Bible classes of the Sunday-school may frequently resolve themselves into meetings for Bible readings in the line of the day's lesson, thus promoting spiritual results, and substituting edification for discussion and controversy.

BIBLE READINGS.—There are many forms which this delightful service of the modern Church may take. Let me indicate a few of them:

1. *Expository* Bible readings. The minister often gives these in his reading of the regular Bible "lesson" for the morning. The same plan may be followed at the "Bible reading" on a week evening, whether conducted by minister or layman. The gift of exposition should be cultivated by all the people. These expository readings may take the form of a conversation, a verse being read, and opportunity given to all to make remarks upon it.

2. *Elliptical or mutual readings.* Let all sit down with open Bibles. One of the company asks a question, to which the rest give answer by simply reading the verse or a portion of the verse. This resolves itself into an *elliptical reading*, and not by any means a drill or recitation.

For example, we take up Paul's letter to the Philippians at the first chapter. All have Testaments open, and the reading goes on much in the following way:—

Leader. Two persons are here named—

Class. Paul and Timotheus.

Leader. They are called—

Class. The servants of Jesus Christ.

Leader. Paul and Timotheus address this letter—

Class. To saints.

Leader. To what saints?

Class. All the saints in Christ which are at Philippi.

Leader. What officers among the saints are here mentioned?

Class. Bishops and Deacons.

Leader. What two things does Paul invoke upon them?

Class. Grace be unto you, and peace.

Leader. From whom come grace and peace?

Class. From God our Father, and from the Lord Jesus Christ.

Now, without degenerating into discussion, and without any speeches at all, definitions may be given of the words "servants," "saints," "bishops," "deacons," "Philippi" may be located, and all this will require but a little time, and it is little more than an elliptical or interrogative reading: but the attention of everybody is held, and a whole book may be read in this manner to the profit of all. This is the simplest form of Bible reading.

3. *Random readings.* Gather texts. Read at random. Pick up a verse here and a verse there in the Bible and a third farther on as you wander through these wide fields of history, and poetry, and doctrine. Gather flowers of instruction and promise, until you will form a boquet such as you collect in the fields on a morning's walk—fresh and fragrant. This plan is very simple, and never fails to gratify and profit.

4. *Topical readings.* Select a theme—a word, a doctrine—and bring everything to be found in Scripture to bear upon it. Use the "Concordance" freely. Use a good "Bible Index." Study the marginal references. Consult the texts employed in a good "Cyclopedia"—such, for example, as M'Clintock and Strong's. Explore particular chapters and books of the Bible for yourself upon it. Have these passages classified according to a good analysis of the subject, which you may make for yourself; (1.) The topic *defined* in Scripture; (2.) The topic *proved* in Scripture; (3.) The topic *commended* or *insisted* upon; (4.) The topic *illustrated;* (5.) The topic *harmonized* with other themes. Let the various texts be indicated on slips of paper, to be distributed among those who will read distinctly and loud enough to be heard by every body. Having written such text slips, verify them to see that no blunders occur when they come to be read.

I have spoken above of the personal exploration of the Bible for proof texts. This is better than to depend upon Concordances and Indexes. A Sunday-school class or a company of friends may agree to divide the books of the Bible among themselves and explore them for passages upon specified topics. A complete analysis of every book in the Bible is thus possible.

5. *Comparative Bible readings.* Take the account of a miracle, for example. Dividing the meeting into sections, let each section open one of the evangelists, and as the successive unfoldings of the miracle are named see what statement the several writers make concerning it. Do the same with parables. In the same way compare Daniel and Paul, Paul and James, Moses and David, etc., in reference to great doctrinal and practical teachings.

6. *Memory Bible readings.* The word should be hidden in the heart. It is a wholesome exercise to recall texts which have been already committed to memory. "Promise meetings" are common. A promise is quoted, then another, and another. This plan may be carried further. We may apply it to Bible topics—the "work of the Spirit," the "pardon of sin," the "fruits of faith," etc., etc. It is desirable in all such memory readings to be accurate, therefore any mistakes in quotation should be at once corrected, kindly but faithfully. Many so called "familiar texts" are usually misquoted. We should seek accuracy in using the words of God. "Promise meetings" should be held for collecting promises under special heads, that is, promises of God to the penitent; to the tempted; to the poor; to the faithful: to the self-sacrificing; to those who win souls, etc., etc.

7. *Polyglot Bible readings.* Language is the medium of thought.

Human language is the medium of divine thought. God adapts himself to our infirmities, and has put his great thoughts into the frail medium of human speech, and adapting these thoughts to many nations, he has employed different languages, and made it possible for men, as they need it, to translate from tongue to tongue this precious revelation. The Bible was given in Hebrew, in Chaldee, in Greek. It has since been translated into more than one hundred and fifty languages and dialects. In this effort to convey divine thought to the human understanding, all languages have been carefully and critically studied. We know that in one language shades of meaning are detected which others fail to give, and it is not only curious, but profitable to trace the varying interpretation in several translations, which, without affecting the radical sense, give most beautiful and valuable shades of thought. Therefore, for a profitable Bible reading, let as many versions be brought together as possible, and let them be carefully examined. Take five verses for example, and collect several English versions. Then read the same in Spanish, the French, the Italian, the Modern Syriac, etc., etc. Thus the linguistic ability of a community may be utilized in the study of God's word.

8. *Bible Experience Meetings.* Personal experience may furnish some illustration or exposition of a passage. Every life has its own interpretations of the divine word. Every soul has had some experience in which a text of Scripture has found a solvent. Some verse has come with peculiar power at a particular time in a human life. A lady told me that on one occasion when crossing the plains—long before the railroad was built—the whole company was in danger from hostile Indians; when night came the emigrants were forbidden to have any light in the encampment. In her waggon tent, (as it always had been her custom to read a verse of Scripture before retiring,) after having opened her Bible, she hurriedly lighted a match, and her eye rested upon this text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." She said, "This text always meant more to me after that, for I read it, and lay down without fear or danger, and slept as sweetly as a child throughout the night." Let these readings of the word in the light of the soul's experience find a place in the social circle. By this means the Church class-meeting becomes a source of instruction. Said good Father Reeves, "the model class-leader" of England: "Give your experience in Bible language."

In Bible readings it may be well, occasionally, to use the blackboard, or to prepare a scheme by means of the papyrograph process for distribution. On this scheme, appropriate verses of hymns may be distributed to be sung during the service.

BIBLE STUDY.

As much attention has lately been drawn to the subject of Bible reading and marking, may I submit to your readers one or two thoughts on the matter? I used to pick and choose what I thought were nice bits, but somehow I did not seem to profit much and then there was the danger of attaining one-sided views of truth. I was, thank God, led to see this, and have for some time in reading tried to grasp the scope and purpose of the various books of the Bible; and in reading the Epistles, to watch and keep in mind the line of argument adopted by the writers.

It is only lately that I have finished reading the Epistles of Paul to the Ephesians and Hebrews. I read them consecutively, and they seemed under God to open up in a manner I never realized before. Permit me to give you a skeleton of each :—

EPHESIANS.—Keyword, "*In.*"

Our *position* "*in* Christ"=Safety. (i. ii.)

Our *possession*, "Christ *in* us"=Power (*for*) (iii.)

"*Walking*," and "*Standing.*" (iv. vi.)

Paul knew it was no use to tell the poor weak one to walk without showing him first the full meaning of "Abide *in* Me, and I *in* you," and "He that abideth *in* Me, and I *in* him, the same bringeth forth much fruit." It is no use to tell the poor trembling one to quench all the fiery darts without showing him *in* whom he has to be strong, and what armour he has to be clothed *in*.

HEBREWS.—Keyword, "*Better.*"

The Person of Christ. (i. vii.)

Christ as *Son of God*, and much better than angels. (i.)

Christ, although *better*, yet made for a little while *lower*, than they, as *Son of Man*. (ii.)

Christ better than *Moses*, as a son is than a servant. (iii.)

Christ better than *Joshua.* (iv.)

Christ's *Priesthood* shown as better than the *Levitical.* (v.)

Christ better than *Aaron.* (vii.)

New covenant better than the *old.* (viii.)

Christ's work better than that done under the old covenant. (ix., x.)

Faith and its fruits. (xi.)

Exhortation. (xii.)

Note the twelve "*Let us*" and the seven "*once*" (ix., x.) in this glorious epistle. May God bless his own Word; and He will when we read it as He gives it.

F. G., 20th Hussars.

BIBLE STUDY.

The man who first seeks Divine guidance will not undervalue subsequent careful and critical study. The Holy Spirit blesses the industrious, not the slothful man. He guides in study, not in the neglect of study. But the guidance should be asked for at the start, not expected as a matter of course by him who fails to request it. The assurance is that our Heavenly Father will "give the Holy Spirit to them that ask Him." "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Not until a man has asked and received the guidance of the Holy Ghost is he ready to begin the study of a passage of Scripture which he is set to teach. Then he may examine the Word itself. Afterwards he may safely consult the best human helps to its understanding and applications. God best understands His own Word. He is first to be looked to to make it clear to him who would teach it to others.—*S.S.Times.*

KEY NOTES TO THE BOOKS OF THE BIBLE.

OLD TESTAMENT.

1. Genesis. The book of the beginnings.
2. Exodus. The book of redemption—types.
3. Leviticus. The book of sacrifice and priesthood.
4. Numbers. The book of wilderness walk.
5. Deuteronomy. The book of conduct for Canaan.
6. Joshua. The book of warfare in Canaan.
7. Judges. The book of failure in Canaan.
8. Ruth. The book of typical prophecy.
9. 1 Samuel. The book of royal government in the hands of Saul.
10. 2 Samuel. The book of royal government in the hands of David.
11. 1 Kings. The book of royal government in the hands of Solomon and successors.
12. 2 Kings. The book of royal government in its decline.
13. 1 Chronicles. The book of God's earthly elect connected with the Throne and the Ark.
14. 2 Chronicles. The book of God's earthly government in the house of David.
15. Ezra. The book of ecclesiastical history upon the return from Babylon.
16. Nehemiah. The book of civil condition, upon the return from Babylon.

17. Esther. The book of God's secret government towards Israel.
18. Job. The book of individual discipline for the learning of self.
19. Psalms. The book of experimental holy song.
20. Proverbs. The book of wisdom for the world.
21. Ecclesiastes. The book of one who found the world too small for his heart.
22. Canticles. The book of one who found the object too great for his heart.
23. Isaiah. The book of comprehensive and magnificient prophecy.
24. Jeremiah. The book of judgment upon Judah, nations, and latter-day blessing.
25. Lamentations. The book of godly feelings in view of Israel's sorrows.
26. Ezekiel. The book of judgment upon Israel and connected nations with future blessing of Israel.
27. Daniel. The book of Gentile political history.
28. Hosea. The book of Israel's moral condition—past, present, and future.
29. Joel. The book of universal judgment and latter-day blessing for Judah.
30. Amos. The book of certain judgment upon the Gentiles and all Israel, with future restoration of the latter.
31. Obadiah. The book of judgment upon Edom.
32. Jonah. The book of judgment upon Nineveh, and its repentance.
33. Micah. The book of judgment and future blessing of Jerusalem and Samaria.
34. Nahum. The book of utter judgment upon proud Assyria.
35. Habakkuk. The book of Jewish spiritual exercise.
36. Zephaniah. The book of unsparing judgment and blessing upon the remnant of Israel.
37. Haggai. The book of encouragement in rebuilding the Temple.
38. Zechariah. The book of "the last days" connected with Israel.
39. Malachi. The book of Jehovah's last pleadings with Israel.

To understand the Old Testament, consider Christ and Israel as the centre and key.

NEW TESTAMENT.

40. Matthew. Christ, Son of Abraham, and David's Son and Lord according to promise.
41. Mark. Christ the servant of His Father, and meeter of man's need.
42. Luke. Christ the Son of Man in His service amongst men.
43. John. Christ the Son of God in the moral glory of His person and ways.

44. Acts. Christ in heaven, and the energy of the Holy Ghost on earth.
45. Romans. Christianity unfolded.
46. 1 Corinthians. Church order and discipline.
47. 2 Corinthians. Christian ministry and superiority over all circumstances.
48. Galatians. Christian blessing contrasted with law.
49. Ephesians. Christ the measure of Christian standing and blessing.
50. Philippians. Christian experience.
51. Colossians. Christ and his glories—the Church's Head.
52. 1 Thessalonians. Christ's coming for the eternal blessedness of His people.
53. 2 Thessalonians. Christ's coming for the eternal judgment of unbelievers.
54. 1 Timothy. Church order according to God.
55. 2 Timothy. Church disorder and the individual pathway.
56. Titus. Christian qualifications for ministry, and godly conduct.
57. Philemon. Christian love counting upon love between brother and brother.
58. Hebrews. Christ the Apostle, Sacrifice, Priest, and Witness.
59. James. Christian morality in and out of the Church and Synagogue.
60. 1 Peter. God's righteous government in relation to the saints.
61. 2 Peter. God's judgment upon the public Christian profession.
62. 1 John. Christ the eternal life and power of communion with God.
63. 2 John. Christ and the truth the safeguard against heresy.
—*International Lesson Monthly.*

THE TRUE SPIRIT OF BIBLE STUDY.

1. The spirit of implicit *faith*, recognizing it as the word of God, who is himself the truth.

2. The spirit of *self-appropriation*, accepting it as the word of God to ME. He speaks to each soul in the Bible as though that soul were alone in the universe.

3. The spirit of *cordial assent* to all that it teaches, whether the truth be clear or obscure to the understanding, palatable or unpalatable to the moral taste.

4. The spirit of *profound reverence* for the book and its contents, because of him who is its author, substance and inspiration. The holy oil in the Jewish tabernacle was never put to a profane use under pain of death. Exodus xxx. 32, 33. The old Jews in their private houses never placed another book upon the Bible. They washed their hands before touching it. They refused to sit on the

bench where it lay, and they kissed it as they opened and closed it. Shall the Christian revere less his larger and fuller Bible, with its wealth of Gospel truth?

5. The spirit of *prompt and perfect obedience* to all that it commands; the obedient spirit is the receptive spirit. Matt. v. 8.

6. The spirit of *fervent believing prayer*, inspired by a sense of need. As we open the word we should open the heart. We should pray before we study. We should turn the very Scripture we read into a prayer. Moses prayed when the ark was taken up or set down. Paul prayed when he opened, and when he closed his epistles. Since the Spirit of God alone knoweth the deep things of God, we should call upon God for his light when we look into his word.

7. The spirit of patient waiting for the *divine spiritual interpretation*. The Spirit of God moves in Scripture. Words which mean little to the carnal mind are weighty with significance to him who is spiritually enlightened. Lines which are dull to the superficial and worldly student, are brilliant to the persistent, diligent, and devout student, who, on bended knee, looks into the mysteries of the word under the illumination of the Spirit. We never know what unfolding of truth is to be made by the divine Spirit. Therefore we should ponder long and patiently, reading as the eunuch read, waiting for some Philip to come by the divine order for our assistance.

8. The spirit of *delight in it*, as the divine revelation of wisdom, love, and power — the delight which comes from a thirst, a taste, a genius for it. An old writer says: "As a bar of iron by long lying in the fire waxeth red hot, so that soul which daily employeth itself in reading and meditating on the word of God, groweth to be spiritual and divine, and is kindled in a fire of holy devotion and love by the word of God." Let the word be precious to thy soul.

J. H. Vincent, D. D.

NOTES FOR BIBLE READINGS

The Word of God.

FURNISHED FOR WORK.

Text; 1 Tim. iv: 12 to 16.

1. CHARACTER BEFORE WORK.—12th verse: "Example of believers in Word, Life, Love, Spirit, Truth, Purity." Titus i. 7 to 9; ii. 11 to 15; 1 Thes. iv. 1; 2 Cor. vi. 3-4.

2. READING, as in 13th verse 2 Tim. iii. 15 to 17; Rom. xv. 4; John v. 39.

3. FOLLOWING READING (i. e. study drawing from the Scriptures for ourselves, the truth) THEN EXHORTATION; the application of the truth; Titus i. 9; Heb. iii. 13; 2 Thess. iii. 12.

4. DOCTRINE.—Intelligent exhortation, based upon a proper reading, will recognize doctrine, and no relation of experience is profitable that is not in accord with sound doctrine; Rom. vi: 17; 2 Tim. iv. 3; Titus ii. 7; 2 John 9; Acts ii. 42.

5. DILIGENCE.—14th verse: "Neglect not." 2 Tim. iv. 2 and 5; 1 Thes. i. 8; 2 Cor. xi. 26; Eccl. xi. 6.

6. HONOR THE HOLY GHOST.—14th verse: "The gift that is in thee," "which was given thee." 1 Cor. xii. 3; Acts. xix. 2 and 6; John xiv. 16 and 17.

7. CONSECRATION. — 15th verse: "Give thyself WHOLLY to them." Rom. xii. 1. 1 Cor. vi. 19 and 20.

8. WATCHFULNESS. — 16th verse: "Take heed" Luke xxi. 36; Mark xiii. 33 to 37.

9. PERSEVERANCE.—"Continue in them." John xv. 4, Heb. vi. 11 and 12, x. 35 to 37.

The last references bringing us back to the introduction of the text, as enforcing every admonition:

"TILL I COME."

See 2 Tim. iv. 9, with 1 Tim. iii. 14 and 15.

HOW TO STUDY THE BIBLE.

OBJECT IN STUDY—FIND CHRIST, Jno. v. 39; Luke xxiv. 27, 44; Acts xxviii. 23; 2 Tim. iii. 16; John vi. 63; Ps. cxxxviii. 2; John i. 1, 14; John iii. 11-13, 34.

Life by the Word, James i. 18-21; 1 Pet. i. 23; Deut. viii, 3; John v. 39; John vi. 63; Psalms cxix. 130.

Growth, Job xxiii. 12; Jer. xv. 16; John vi. 35; Matt. v. 6; 2 Thess. ii. 13; Eph. v. 26.

Power, Isa. xi. 8; Ps. cxix. 89; John xv. 7; Eph. vi. 17; Heb. iv. 12; Rom. x. 17.

Searching in study, John v. 39; 2 Tim. ii. 15. Dependence on the Holy Spirit, John xv. 13; xvi. 26; Jude 20; James i. 5; 1 Cor. ii. 9, 10, 12, 13.

With whole mind and heart, 1 Chron. xxviii. 9. 2 Chron. xv. 2. Isa. xxvi. 3.

Seek light from any who are taught by the Spirit. 2 Peter i. 20, 21. 1 Tim. iv. 13-16.

After such study have clear positive views, 2 Tim. i. 8-13. Psalms li. 12, 1 3.

Pray before reading.

Read and pray.

Search and pray.

Review and pray.

Hold fast, 2 Tim. iii. 14-17; iv. 7.

Results to be expected from right study

Personality of God, Son, and Holy Ghost known in the soul.

Fruits of the Spirit in life.

H. M. PARSONS, D.D.

HOLY SCRIPTURE.

ITS INSPIRATION.— 2 Timothy iii. 16, 17; 2 Peter i. 20, 21; Romans xv. 4; 1 Cor. x. 11. Ephesians vi. 17; 1 Thes. ii. 13.

ITS SUFFICIENCY.—Luke xvi. 31; Deut. iv. 2; Prov. xxx. 5, 6; Rev. xxii. 17-19.

ITS POWER.—John xv. 3; xvii. 17; Eph. v. 26; Jer. xxiii. 29; Heb. iv. 12; Psalm xix. 7-11.

ITS USE, AND OUR DUTY TOWARDS IT.—Nahum viii. 8, and ix. 2, 3; 2 Chron. xvii. 9. 1 Peter iv. 11. Acts xviii. 28, and xvii. 11, 12; 2 Cor. ii. 17; Deut. vi. 6, 7, and xxix. 29; Col. iii. 16; Psalm cxix 1, 2, 9, 11; Joshua i. 8; Ps. i. 2; 1 Pet. ii. 1, 2.

OUR NEED OF DIVINE LIGHT.—Psalm cxix. 18; Luke xxiv. 45; John vi. 63; 2 Cor. iii. 5, 6.

IGNORANCE OF SCRIPTURE.—Matt. xxii. 29; John xx. 9; John v. 38; Isaiah viii. 20.

Search the Scriptures.	John v: 39 John ii: 12, 13.
Earnestly.	Joshua i. 8. Psalms cxix: 12.
Anxiously.	John xx: 31. Psalms cxix: 9.
Regularly.	Acts xvii: 11. Psalms i: 2.
Carefully.	Luke xxiv: 27. 2 Tim. iii: 16, 17.
Humbly.	Luke xxiv: 45. James i: 22.

THY WORD.

WOULD YOU BE SAVED?—Read 'The Word.' Luke xvi. 22-31. Acts ii. 14; xiii. 26; Psalms cvii. 20; Rom. i. 16.

WOULD YOU HAVE ETERNAL LIFE?—Read 'The Word.' John v. 24, 39; James i. 18; 1 Peter i. 21-25; John xx. 31.

WOULD YOU BE FRUITFUL?—Read 'The Word.' The fruit is Gal. v. 22, 23; Luke viii. 11. Rom. x. 17. Col. i. 3-6. 1 Thes. i. 2-10; ii. 13. 1 Peter ii. 2.

WOULD YOU BE HOLY AND HAPPY? Read 'The Word.' Psalms cxix. 9, 11, 133; John xv. 3; xvii. 17. 2 Cor. vii. 1. Eph. v. 26, 27. Psalms cxix. 162, 165. Isaiah xlviii. 18. Jer. xv. 16. John xv. 11-16. 1 John i. 1-4.

WOULD YOU BE WISE?—Read 'The Word.' Psalms xix. 7; cxix. 98. Prov. ii. 1-7, ix. 10. 1 Cor. ii. 1-16. Col. i. 9; iii. 16. 2 Tim. iii. 15.

WOULD YOU KNOW GOD AND HAVE FELLOWSHIP WITH HIM?—Read 'The Word.' Job xxii. 21-30. Prov. ii. 1-5; viii. 34, 35. John i. 1, 14, 18; v. 39. 1 John v. 30. Prov. vi. 20-22. John xiv. 23. Phil. iii. 8-11.

WOULD YOU BE STRONG IN THE LORD, AND HAVE VICTORY OVER THE WORLD, THE FLESH, AND THE DEVIL?—Read 'The Word.' Psalms xvii. 4. Prov. ii. 1-8: vii. 1-5. Matt. iv. 3-10. Eph. vi. 10-17. 1 John ii. 14.

WOULD YOU BE A SUCCESSFUL SERVANT?—Read 'The Word.' Josh. i. 8. Psalms i. 1-3. 2 Tim. ii. 15; iii. 16, 17. Heb. iv. 12.

"Let the Word of Christ dwell in you richly."—Col. iii. 16.

THE TEACHER.—John xiv. 26; xv. 26; xvi. 13-15. 1 Cor. ii. 9-13.

PREACH THE WORD.

1. IT IS LIFE.—Phil. ii. 16.
2. It is Light.—Psalms cxix. 105.
3. It is Power,—Rom. i, 16.
4. It is Pure—Psalms cxix, 140.
5. It is unchanging,—Psalms cxix. 89.
6. It searches—Heb. iv. 12.
7. It judges—John xii. 48.

THE WORD OF GOD.

I. THE PRECIOUSNESS AND POWER OF THE WORD.—To what it is compared in the Bible itself.— Psa. cxix, 32, 35; Deut. xxxii, 2; Psa. xii, 6; Isa. lv, 10, 11; Psa. xix, 10; Psa. cxix, 105; Psa. cxix, 127; Prov. vi, 23; Psa. xix, 10; Psa. cxix, 14, 72; 2 Pet. i, 19; Psa. cxix, 103; Heb. iv, 12; Luke viii. 11; Psa. cxix, 162; Jer. xxiii, 29.

2. THE EFFICIENCY OF THE WORD.-Ps. cxix, 130; Psa. cxix, 50; 1 Pet. i, 22; Acts xviii, 28; Psa. xix, 7; Psa. cxix, 11; Psa. cxix, 99, 100; Psa. cxix, 9; 1 John ii, 14; John xx, 31; John xv, 3; Acts xx, 32; James i, 21; John xvii, 17; 2 Tim. iii, 15-17; 1 Thess. ii, 13; Eph. v, 26; 2 Pet. i, 4.

3. TRUE USE OF THE WORD.—Mk. iv, 24; Josh. i, 8; 2 Tim. ii, 15, 16; Luke viii, 18; Psa. i, 2, 3; 2 Tim. ii, 23-26; Heb. ii, 1; James i, 22; 2 Tim. iv, 2-5; Deut. xvii, 18-20; Psa. cxix, 54; Titus i, 9, 13, 14; Acts viii, 27, 28; Titus ii, 7, 8; Psa. cxix, 18; Neh. viii; Deut. vi, 7-9; Luke xxiv, 44, 45; Deut. xxxi, 9-13; Acts xviii, 26; John v, 39; Josh. viii, 32-35; Acts xxviii, 23; Acts xvii, 11; 2 Chron. xvii, 9; Ezra vii, 10; Deut. vi, 6; Acts viii, 29-31, 35; James i, 21; 2 Tim. ii, 2.

4. SPIRITUALITY ESSENTIAL TO THE RIGHT UNDERSTANDING OF GOD'S WORD. —John iii, 20, 21; Psa. xcvii, 11; 1 Cor. xii, 8; John v, 44; Psa. xxv, 9; Matt. vi, 22; John viii, 43, 47; John viii, 31, 32; Eph. i, 17.; 2 Cor. iv, 3, 4.; 1 John ii, 20, 27; John vi, 17; 1 Cor. ii. 12-15; Psa. cxii, 4; 2 Pet. iii, 18.

—REV. J. H. VINCENT, D.D.

"THE WORD OF GOD," HOW USED BY THE HOLY SPIRIT IN EFFECTING SALVATION.

1. IN REGENERATION.—Life springs from a seed. Of the new life, "the seed is the Word of God." This seed must fall into the understanding, Matt. 13: 23. 2. By it is the new life begotten. James 1: 18. 3. Of it is the new life born. 1 Pet. 1: 23.

Thus it converts the soul. Ps 19: 7. And makes wise unto salvation. 2. Tim. 3: 13-17.

2. IN THE PRODUCTION OF REPENTANCE.—The impenitent heart is hard as a rock. Would you break it? Jer. xxiii, 29. It is insensible. Would you pierce it? Use the sword of the Spirit. Eph. vi, 17; Heb. iv, 12. How Peter used it on the day of Pentecost. Acts ii, 22-36. See the result in verse 37.

3. IN THE PRODUCTION OF SAVING FAITH.—How is faith imparted? Rom. x: 17. See the whole chap. Instances, Acts viii. 35-38; xvi: 32-34; xvii. 11-12. See also, Jno. xx. 31; 1 Cor. ii. 5.

4. IN THE SANCTIFICATION OF THE BELIEVER.—For this Christ prayed. Jno. xvii. 17-19. It was Paul's doctrine. Eph. v: 25-27. And Peter's. 1 Pet. i. 22.

Do we desire the conversion of men, and their subsequent development of spiritual character? How safely, then, may we rely on the Word of God? Is. lv. 10-11.

—REV. J. H. CASTLE, D.D.

THE WORD OF GOD.

1. IS OF DIVINE ORIGIN.—It was God who spoke through all the Prophets. Heb. i. 1. It was God who by His Spirit inspired the writers of the Scriptures, they were not its authors, it was God's Word. 2 Pet. i. 21.

At last God spoke Himself. Heb. i. 2. The Divine mind became incarnate. John i. 1.

2. HENCE THE AUTHORITY OF THE WORD OF GOD. — When God speaks, men should hear and obey. We nowhere read "hear ye the word of Moses, of Samuel, of David," but "hear ye the Word of the Lord." Jer. xxii. 29. The Bible is not a Book of opinions; it is not simply true, it is TRUTH divine, absolute, final. John xvii. 17.

3. THE UNSPEAKABLE VALUE OF THIS WORD. — "Words" are the medium of communication between mind and mind, the "Word of God" is the mind of God. If there be a God it is of the utmost importance that we communicated to man should know what His mind is concerning us. It is essential to man's true life that he should have this mind of God. Men may exist, but they cannot live without it. Luke iv. 4.

4. SOME CHARACTERISTICS OF THE WORD OF GOD.—It is Divine power to a divine end—salavtion. Rom. i. 16.

It illumines, Ps. cxix. 130.

It quickens, Ps. cxix. 25.

It cleanses, John xv. 3.

It emancipates, John xiii. 32.

It is a lamp for stumbling feet, and a light for dark paths. Ps. cxix. 105.

It is as gentle as the dew or the rain. Deut. xxxi. 2.

It is a "hammer" for the stubborn. Jer. xxiii. 29.

Its precepts, supply laws for life.

Its examples, stimulate to holiness.

Its promises, comfort when all else fails.

Happy the man who loves the Word of God. Ps. cxix. 127.

Woe to him who scorns this word, for it will be his fall. Matt. vii. 24, 29.

—THOMAS W. HANDFORD.

THE WORD OF GOD.

FOR CONVERSION.—James i. 18, 21; 1 Pet i. 23, 25; Jno. iii. 5; Titus iii. 5.

FOR CLEANSING.—John xv. 3; Eph. v. 26; Ps. cvii. 20; Ps. cxix. 9.

FOR GROWTH.—1 Pet. ii. 2.

What it is.

It is the sword of the Spirit.—Eph. vi. 17; Rev. ii. 16.

It is the word of life.—Rev. xix. 15; Phil. ii. 16; Deut. viii. 3.

It is like as a fire and as a hammer which breaketh the rock in pieces.—Jer. xxiii. 29.

It is a two edged sword.—Heb. iv. 12.

It is the only, but sufficient, ground of confidence for time or eternity.—John x. 28; Num. xxiii. 19.

"Thou hast magnified thy word above all thy name."

—COL. BURTON.

THE WORD OF GOD.

Love the Word of God.—Psa. cxix. 140.

Search the Word of God.—John v. 39.

Understand the Word of God.—Luke xxiv. 45.

Meditate on the Word of God.—Psa. i. 2.

Live up to the Word of God.—Joshua i. 8.

THE BIBLE.

Read the Bible. John v. 39. For it is God's Book. Isaiah xxxiv. 16.

Obey the Bible. 1 Peter iv. 17. For it is God's law. Psa. xix. 7.

Love the Bible. Deut. vi. 4-9. For it is God's gift. Ezek. xx. 11.

Trust the Bible. Isa. xxvi. 4. For it is God's promise. Heb. vi. 13-20.

You are in darkness. Eph. v. 8. It is your lantern. Psa. cxix. 105-130.

You are in the enemy's land. 2 Cor. iv. 4. It is your sword. Eph. vi. 17.

You are in the midst of sin. John iii. 19. It is your safeguard. Psa. cxix. 9-11.

You are exposed to falsehood. John viii. 44. It is truth. John xvii. 17.

It tells the sinner of a Saviour. Matt. i. 21.

It promises the slave Freedom. John viii. 32.

It proclaims to the rebel pardon. Isa. lv. 6, 7.

It assures the weak of strength. Isa. xxv. 4.

It guides the lost to heaven. John xiv. 6.

It tells the dead of life. Prov. viii. 35, Eph. ii. 1-8.

It points the exile to a home. 2 Sam. xiv. 14.

It offers the weary rest. Matt. xi. 28. 30.

SCRIPTURE EMBLEMS.

1. A lamp, lantern, light. Psa. cxix. 105; Prov. vi. 23.
2. A Fire. Jer. xxiii. 29.
3. A Hammer. Jer. xxiii. 29.
4. A Sharp Sword. Eph. vi. 17; Heb. iv. 12.
5. A Graft. James i. 21.
6. A Glass Mirror. James i. 23, 24.
7. Pure Milk. 1 Pet. ii. 2.
8. The Food of the Soul. Jer. xv. 16.

See the heading of Acts in our Authorized version.

The Word of God and the Unbeliever.

THE SAVIOUR--GOD.

RISE, dear soul, behold thy Saviour — Acts ix. 3-5.
Seated on the Father's throne ; — Rev. iii. 21.
Object of God's highest favour, — John xvii. 4, 5.
See Him, God's beloved Son ! — Luke ix. 35.

Once on earth in Bethlehem's manger, — Luke ii. 4-7.
As a helpless babe He lay,
God come down from heaven to suffer, — Matt. i. 23.
Love to sinners to display. — 2 Cor. v. 19.

Sinner, see thy God beside thee, — John iv. 6, 7.
In a servant's form come near, — Mark ii. 5.
Sitting, walking, talking with thee ! — John ix. 35, 36.
Sinai's mount no longer fear. — John i. 17.

[See the wondrous God that sought thee, — John iv. 4-25.
Sitting on Samaria's well,
Or in Simon's house, that found thee, — Luke vii. 36-50.
Snatched thee from the jaws of hell !

See the lonely Man now bending, — Mark xiv. 35.
In the lone Gethsemane,
Drops of blood His face besmearing, — Luke xxii. 44.
Whilst He groans in agony !]

Onward still to Calvary marching, — John xix. 17.
Onward still He speeds His way
(His own Father's will fufilling), — John xviii. 11.
Love to sinners to display.

Sinner, see thy bleeding Saviour — Matt. xxvii. 35.
Pierced and nailed to Calvary's tree ;
Sacrifice of sweetest savour ; — Luke xxiii. 34-46.
Object of man's enmity ! — Luke xxiii. 35, 36.

See the sun at noon-day hidden, — Luke xxiii. 45.
See the rocks and mountains shake, — Matt. xxvii. 51.
See the Man midst darkness smitten ! — Mark xv. 33.
Why did God His Son forsake ! — Mark xv. 34.

Sinner, hear the wondrous story, — 1 Cor. xv. 1, 2.
Jesus died and rose for thee, — 1 Cor. xv. 3, 4.
God in heaven now waits to save thee,
Now believing thou art free.

A.P.C.

THE SOUL'S CRY AND THE SAVIOUR'S ANSWER.

ARRANGED BY RALPH WELLS.

Lord, be Thou my Helper : Ps. xxx. 10.
Fear not ; I will help thee : Isa. xli. 13.
O Lord, I am in trouble : Ps. xxxi. 9.
Call upon Me in the day of trouble, and I will deliver thee : Ps. l. 15.
Wash me throughly from mine iniquity, and cleanse me from my sin : Ps. li. 2.
I will ; be thou clean : Matt. viii. 3.
Keep the door of my lips : Ps. cxli. 3.
I will be with thy mouth, and teach thee what thou shalt say : Exod. iv. 12.
God be merciful to me a sinner : Luke xviii. 13.
Christ Jesus came into the world to save sinners : 1 Tim. i. 15.
What must I do to be saved ? : Acts xvi. 30.
Believe on the Lord Jesus Christ, and thou shalt be saved : Acts xv. 31.
O that I knew where I might find Him ! Job xxiii. 3.
Ye shall seek Me and find Me when ye shall search for Me with all your heart Jer. xxix. 13.
Behold I am vile, what shall I answer Thee ? Job xl. 4.
Though your sins be as scarlet, they shall be as white as snow : Isa. i. 18.
Create in me a clean heart, O God : Ps. v. 10.
A new heart also will I give you : Ezek. xxxvi. 26.
I am weary with my groaning : Ps. vi. 6.
Cast thy burden upon the Lord : Ps. lv. 22.
Leave me not, neither forsake me, O God of my salvation : Ps. xxvii. 9.
I will never leave thee, nor forsake thee : Heb. xiii. 5.
Who is sufficient for these things ? 2 Cor. ii. 16.
My grace is sufficient for thee : 2 Cor. xii. 9.
My soul thirsteth for God, for the living God : Ps. xlii. 2.
Thine eyes shall see the King in his beauty : Isa. xxxiii. 17.
My soul waiteth for the Lord more than they that watch for the morning ; Ps. xxx. 6.
They that wait upon the Lord shall renew their strength : Isa. xl. 31.
The terrors of death are fallen upon me : Ps. lv. 4.
He that believeth on Me, though he were dead, yet shall he live : John xi. 25.
Come, Lord Jesus : Rev. xxii. 20.
Surely I come quickly : Rev. xxii. 20.

THE GOSPEL OF YOUR SALVATION.

EPHESIANS I. 13.

T-HE only true God.—John xvii. 3.
-he God of all grace.—1 Peter v. 10.
-he only wise God, our Saviour.—Jude 25.

H-o ! every one that thirsteth *come.*—Isaiah lv. 1.
-ear and your soul shall live.—Isaiah lv. 3.
-ave faith in God.—Mark xi. 22.

E-xcept a man be born again he cannot see the kingdom of God.—[John iii. 3.
-very good gift is from above.—James i. 17.
-ven *Eternal Life.*—1 John ii. 25.

G-od is *Love*.—1 John iv. 16.
-od who is rich in mercy.—Ephesians ii. 4.
-od who hath reconciled us to Himself.—2 Cor. v. 18.

O-ne thing is needful.—Luke x. 42.
-btain salvation.—1 Thessalonians v. 9.
-nly believe.—Mark v. 36.

S-alvation *is* come unto the Gentiles.—Romans xi. 11.
-alvation which is in Christ Jesus.—2 Timothy ii. 10.
-urely His salvation is nigh.—Psalm lxxxv. 9.

P-eace through the blood of His cross.—Colossians i. 20.
-eace with God.—Romans v. 1.
-erfected for ever.—Hebrews x. 14.

E-ternal Redemption.—Hebrews ix. 12.
-xceeding great and precious promises.—2 Peter i. 4.
-ternal glory.—2 Timothy ii. 10.

L-ord if Thou wilt Thou canst make me clean.—Luke v. 12.
-ook unto Me and *be* ye saved.—Isaiah xlv. 22.
-ord I believe.—John ix. 38.

O-ught not Christ to have suffered.—Luke xxiv. 26.
-nce suffered for sins, the just for the unjust.—1 Pet. iii. 18.
-ffered Himself without spot to God.—Hebrews ix. 14.

F-ull of grace and truth.—John i. 14.
-reely ye have received, freely give.—Matthew x. 8.
-ollow thou *Me*.—John xxi. 22

Y-ou hath He quickened.—Ephesians ii. 1.
-our life is hid with Christ in God.—Colossians iii. 3.
-ield yourselves unto God.—Romans vi. 13.

O-ld things are passed away.—2 Corinthians v. 17.
-pen thy mouth wide and I will fill it.—Psalm lxxxi. 10.
-h how great is Thy goodness !—Psalm xxxi. 19.

U-nsearchable riches of Christ.—Ephesians iii. 8.
-nto you therefore which believe He is precious.—1 Pet ii. 7.
-nto them that look for Him shall He appear.—Heb ix. 28.

R-edeemed with the precious blood of Christ.—1 Peter i. 19
-ejoice in the Lord alway.—Philippians iv. 4.
-esist the devil and he will flee from you.—James iv. 7.

S-in shall not have dominion over you.—Romans vi. 14.
-earch the Scriptures.—John v. 39.
-ee that ye refuse not Him that speaketh.—Hebrews xii. 25.

A-ccepted in the beloved.—Ephesians i. 6.
-ltogether lovely.—Cant v. 16.
-sk and ye shall receive.—John xvi. 24.

L-et your light so shine before men.—Matthew v. 16.
-ooking unto Jesus.—Hebrews xii. 2.
-et no man beguile you.—Colossians ii. 18.

V-ain is the help of man.—Psalm lx. 11.
-ictory through our Lord Jesus Christ.—1 Cor xv. 57.
-essels of mercy.—Romans ix. 23.

A-ccording to His mercy He saved us.—Titus. iii. 5.
-braham believed God.—Romans iv. 3.
-ccording to your faith be it unto you.—Matthew ix.

T-hus saith the Lord.—Exodus iv. 22
-hy sins are forgiven.—Luke vii. 48.
-hy faith hath saved thee, go in peace.—Luke vii. 50.

I-f Christ be not raised ye are yet in your sins.—1 Cor.
-know that *my* Redeemer *liveth*.—Job. xix. 25.
-know whom I have believed.—2 Timothy i. 12.

O-taste and see that the Lord is good.—Psalm xxx
-magnify the Lord with me.—Psalm xxxiv. 3.
-ccupy till I come.—Luke xix. 13.

N-o weapon that is formed against thee shall prosper.—Is. liv. 17.
-either shall any pluck them out of My hand.—John x, 28.
-ow unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy ; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever.—*Amen*.—Jude 24, 25.

DOST THOU BELIEVE ON THE SON OF GOD?

FOR

He that believeth on the Son hath everlasting life.—John iii. 36.
He that believeth on the Son of God hath the witness in himself.—1 John v. 10.
He that believeth on Me shall never thirst.—John vi. 35.
He that believeth on Me, believeth not on Me, but on Him that sent Me.—John xii. 44.
He that believeth on Me hath everlasting life.—John vi. 47.
He that believeth on Me..out of his belly shall flow rivers of living water.—John vii. 38.
He that believeth on Him is not condemned.—John iii. 18.
He that believeth on Me, the works that I do shall he do also.—John xiv. 12.
He that believeth on Him shall not be confounded.—1 Peter ii. 6.
He that believeth in Me, though he were dead, yet shall he live.—John xi. 25.
Whosoever believeth in Me shall never die.—John xi. 26.
Whosoever believeth on Me should not abide in darkness.—John xii. 46.
Whosoever believeth in Him should not perish, but have eternal life.—John iii. 15.
Whosoever believeth in Him shall receive remission of sins.—Acts x. 43.
Whosoever believeth on Him shall not be ashamed.—Rom. ix. 33
Whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

BUT

He that believeth not is condemned already.—John iii. 18.
He that believeth not God hath made Him a liar.—1 John v. 10.
He that believeth not shall be condemned.—Mark xvi. 16.
He that believeth not the Son shall not see life.—John iii. 36.
And the Scripture cannot be broken.—John x. 35.
Him that cometh to me I will in no wise cast out.—John vi. 37.
How shall we escape, if we neglect so great salvation?—Heb. ii. 3.
Luke xxi. 33. Mark ix. 23 ; xvi, 16. John v. 24 ; vi. 40. Romans i. 16 ; iv 5 ; x. 4, 10, 11. 1 John v. 5.

STATE BY NATURE.

None righteous.—Rom. iii. 9-23.
Death by sin.—Rom. v. 12.
All under sin.—Gal. iii. 22.
Children of wrath.—Eph. ii. 1-3.
Unclean.—Job. xiv. 4.
Unclean.—Isa. lxiv. 6.
Shapen in iniquity.—Ps. li. 5.
Evil continually.—Gen. vi. 5.
Desperately wicked.—Jer. xvii. 9.

CHRIST JESUS, A SAVIOUR.

Shall save his people.—Matt. i. 21.
Justified freely.—Rom. iii. 24-26.
A faithful saying.—1 Tim. i. 15.
Redemption through blood.—Eph. i 6,7
By his own blood.—Heb. ix. 12, 26-28.
Not imputing trespasses. — 2 Cor. v. 17-21.
Christ died for the ungodly.—Rom. v. 6-11.
Precious blood.—1 Pet. i. 18, 19.
Raised for justification.—Rom. iv. 25.

CHRIST JESUS, A SAVIOUR TO THE UTTERMOST.

Supply all your need.—Phil. iv. 19.
Jesus the same forever.—Heb. xiii. 8.
Able to save to the uttermost.—Heb. vii. 25.
Able to keep.—2 Tim. i. 12.
Able to do above that we ask.—Eph. iii. 20.
Able to succour them that are tempted. Heb. ii. 18.
Able to build you up.—Acts xx. 32.
Able to make all grace abound.—2 Cor. ix. 8.
Able to present you faultless.—Jude 24, 25.

CHRIST JESUS, THE SIN-BEARER.

Behold the Lamb of God.—John i. 29.
By his stripes, healed.—Isa. liii.
Christ hath redeemed.—Gal. iii. 13.
Who bare our sins.—1 Pet. ii. 24.
One sacrifice for sins.—Heb. x. 12-14.
Forgiveness of sins.—Acts xiii. 38, 39.
Purged our sins.—Heb. i. 3.
To take away our sins.—1 John iii. 5.
It is finished.—John xix. 30.

CHRIST JESUS, OUR PEACE.

Peace through blood of his cross. —Col i. 12-14, 20.
He is our peace.—Eph. ii. 13, 14.
Peace I leave with you.—John xiv. 27
Peace be unto you.—John xx. 19-26.
Peace with God.—Rom. v. 1.
Peace of God.—Phil. iv. 6, 7.
Lord of peace.—2 Thess. iii. 16.
In Me peace.—John xvi. 33.
Peace from Him. —Rev. i. 4-6.

INVITATIONS.

I stand and knock.—Rev. iii. 20.
I came to call sinners.—Luke v. 32.
Come unto me and rest.—Matt. xi. 28
Come unto me and drink.—John vii. 37
Come now, let us reason.—Isa. i. 18.
Come to the waters.—Isa. lv. 1.
Come, all things are ready.—Luke xiv 17.
Nowise cast out.—John vi. 37, 47.
Come, whosoever will.—Rev. xxii. 17.

GOD THE GIVER.

Gift of God, Eternal Life.—Rom. vi. 23.
This life is in his Son.—1 John v. 11-13.
He gave his Son.—1 John iii. 14-16.
His unspeakable gift.—2 Cor, ix. 15.
Gave Himself for me.—Gal. ii. 20.
I give eternal life.—John x. 27-29.
Rich in mercy.—Eph. ii. 4-10.
Freely give us all things.—Rom. viii. 31-39.
All things yours.—1 Cor. iii. 22, 23

ASSURANCES.

Thou shalt be saved.—Acts xvi, 31.
Hath everlasting life.—John v. 24.
The blood cleanseth.—1 John i. 7-9.
I have redeemed thee.—Isa. xliii. 1, 2.
Beloved, now sons of God.—1 John iii, 1,2.
With Him in glory.—Col. iii, 1-4.
No condemnation.—Rom. viii, 1,
Full assurance of faith.—Heb. x. 19-23
Where I am, ye may be also—John xiv. 1 3.

AGAINST CHRIST.

IN THE GOSPEL ACCORDING TO ST. LUKE.

ICAH III. 11.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us?"

They in the Synagogue—Pharisees—Doctors of the law—Scribes—Lawyers—Rulers of Synagogue—The Chief Priests—The chief of the people—The Elders—Judas Iscariot—Captains—Captains of the Temple—Herod—Men of War—Pilate.

iv.	28-29	They in the Synagogue were filled with wrath..Thrust Him out of the city..Led him unto the brow of the hill..That they might cast Him down.
v.	17 & 21	Pharisees and doctors of the law..Scribes and Pharisees began to reason.
v.	30	Scribes and Pharisees murmured against His disciples.
vi.	2	Pharisees said, why do ye that which is not lawful?
vi.	7 & 11	Scribes and pharisees watched Him..That they might find an accusation..They were filled with madness.
vii.	30	Pharisees and lawyers rejected the counsel of God.
xi.	53-54	The Scribes and Pharisees began to urge Him vehemently..Provoke him to speak of many things, laying wait...Seeking to catch something out of His mouth, that they might accuse Him.
xiii.	14	The ruler of the Synagogue answered with indignation.
xiii.	31	There came..Pharisees saying..get thee out..Herod will kill thee.
xiv.	1 & 3	The lawyers and Pharisees watched Him.
xv.	2	The Pharisees and Scribes murmured.
xvi.	14	The Pharisees..who were covetous..derided Him.
xvii.	20	He was demanded of the Pharisees, when the kingdom of God should come.
xix.	39	Some of the Pharisees from among the multitude said..rebuke thy disciples.
xix.	47	The chief priests and the scribes sought to destroy Him.
xx.	1-2	The chief priests and the scribes came upon Him, with the elders..saying..By what authority doest thou these things? or who is he that gave Thee this authority?
xx.	19-20	The chief priests and the scribes..sought to lay hands on Him. They watched Him, and sent forth spies..feign themselves jus men, that they might take hold of His words.
xxii.	2	The chief priests and scribes sought how they might kill him.
xxii.	3 to	Judas Iscariot..communed with the chief priests and captains how he might betray Him..they covenanted to give him money.
xxii.	52	The chief priests and captains of the Temple and the elders..were come..as against a thief, with swords and staves.
xxii.	66	The elders..the chief priests and the scribes..led him into their council.
xxiii.	10	The chief priests and scribes..vehemently accused Him.
xxiii.	11	Herod with his men of war set Him at nought and mocked Him
xxiii.	24-25	Pilate gave sentence..he delivered Jesus to their will.

FOR CHRIST.

IN THE GOSPEL ACCORDING TO ST. LUKE.

ST. MARK XII. 37.

"The common people heard Him gladly.

Great, innumerable multitudes of the people. The publicans—Sinners.

iv.	42	The people sought Him, and came unto Him..and stayed Him that He should not depart.
v.	15	Great multitudes came together, to hear..to be healed.
vi.	17 to 19	A great multitude of people..came to hear..to be healed..sought to touch Him.
vii.	29	All the people..and the publicans, justified God.
viii.	4	Much people were gathered together.
viii.	40	The people gladly received Him..they were all waiting for Him.
ix.	11	The people..followed Him.
ix.	37	Much people met Him.
xi.	29	The people were gathered thick together.
xii.	1	Gathered together an innumerable multitude of people..they trode one upon another.
xiii.	17	All the people rejoiced.
xv.	1	Drew near..the publicans and sinners..to hear.
xviii.	43	All the people..gave praise unto God.
xix.	37	The whole multitude of the disciples began to rejoice and praise God with a loud voice.
xix.	48	All the people were very attentive to hear Him.
xx.	19	And they feared the people.
xxi.	38	All the people came early in the morning..to hear Him
xxii.	2	For they feared the people.
xxii.	6	Betray Him..In the absence of the multitude.
xxiii.	27	There followed Him a great company of people which..bewailed and lamented.
xxiii.	48	All the people smote their breasts.

MISERY REQUIRES MERCY.

Jesus Christ wants to make you happy.—Psalm xxiii.

Jesus Christ wants to give joy.—John xvi. 22-24.

Jesus Christ wants to give peace.—John xiv. 27.

Jesus Christ wants to wipe away my tears.—Isaiah xxv. 8; Rev. vii. 17.

Jesus Christ wants to stop every sigh.—Isaiah xxv. 10.

Jesus Christ wants to satisfy hunger and thirst.—John vi. 35; Matt. v. 6; Psalm cvii. 9.

Jesus Christ wants to give rest to the weary.—Isaiah xxvi. 3.

SEVEN THINGS THE UNSAVED HAVE.

No God. Eph. ii. 12.
No Christ. Rom. viii. 9.
No Life. 1 John v. 12.
No Peace. Rom. iii. 17.
No Hope. Eph. ii. 12.
No Excuse. Rom. i. 20.
No Escape. Heb. ii. 3.

"COMES" OF OUR LORD JESUS CHRIST.

Come and see. John i. 39.
Come unto Me. Matt. xi. 28.
Come down. Luke xix. 5.
Come....apart and rest. Mark vi. 31.
Come forth. John xi. 43.
Come and dine. John xxi. 12.
Come, ye blessed. Matt. xxv. 34.
I will COME again. John xiv. 3.

SEVEN OTHER "COMES."

Come into the ark. Gen. viii. 1.

Come, let us reason together Isa 1 18.

Come, My people, enter into thy chambers. Isa. xxvi. 20.

Come ye to the waters. Isa. lv. 1.

Come out and be ye separate. 2 Cor. vi. 17.

Come out of her, My people Rev. xviii 4

Come up hither. Rev. iv. 1.

WHAT SHALL I DO WITH CHRIST?

He created me. Col. i. 16.
He upholds me. Heb. i. 3.
He redeemed me. Isa. xliii. 1.
He is my mediator. 1 Tim. ii. 5.
He is my advocate. 1 John ii. 1.
He is my brother. Mark iii. 35.
He is my Saviour. 2 Peter iii. 18.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life. John iii. 16.

GOD'S WORDS.

Man lost. Rom. iii. 12; iii. 22, 23; Ec. vii. 20. Isa. liii. 6.

Redemption provided. Isa. xliii. 1; 1 Cor. vi. 20; 1 Peter i. 18, 19; Isa. xliv. 22.

Substitute offered. 1 Peter ii. 24; Isa. l. 8; liii. 11; Rom. v. 1.

Sins forgiven. Eph. iv. 32; Matt. vi. 14; Isa. i. 18; Isa. xliii. 25

IF

Man accepts His word. 1 John i. 4; xi. 2.

Man accepts His name. Acts. x 43.

Man receives His gift. John iii. 16; i. 12.

Man loves His counsel. Psa. cxix. 97; Isa. lv, 6.

Man follows His teaching. Psa, cxix. 2; 1 John v. 13.

JESUS CHRIST, OUR SIN BEARER.

John i. 29; Isa. liii; Rom. iv. 25; 2 Cor. v. 17-21; 1 Peter ii. 25; Heb. ix. 26-28; Acts xiii. 38-39; Heb. i. 3; 1 John iii. 5; Heb. x. 12-14.

JESUS CHRIST, OUR SAVIOUR.

Matt. i. 21; Luke xix. 10; 1. Tim. i. 15; Isa. lxiii. 2; Heb. ix. 12; Gal. iii. 13; 1 John iv. 14-15; 1 Peter i. 18, 19; Rom. iv. 25; Isa. xlv. 21, 22.

HELPS FOR INQUIRERS.

Do you doubt? read 1 John v. 13; iii. 2, 14, 24.

Have you strayed? read Jer. ii. 5, 19, 27, 32; Jer. iii. 12-14, 22.

Are you good enough? read Rom. iii. 10, 12, 23; Isa. i. 5, 6; 1 John i. 10.

Too great a sinner? read Isa. i. 18; liii. 4, 5; xliii. 25; xliv. 22; Rom. v. 6.

Don't know how? read John i. 12; iii. 15, 16, 18, 36; vi. 29, 47; Isa. xxvi. 3; Psa. xxxiv. 8; Rev. xxii. 17; Rom. vi. 23; Isa. lv. 1.

Do you trust and doubt? read Rom. 9, 10; Matt. x. 32.

Afraid you will fail? read Isa. xlvi. 10, 13; 2 Tim. i. 12; Rom. viii. 38, 39; Col. iii. 3, 4.

Heed the invitations. Read Matt. xi. 28; Rev. iii. 20; Rev. xxii. 17.

OUR STATE OF NATURE

Rom. iii. 9-23; Rom. v. 12; Col. ii. 13; Gal. iii. 22; Eph. ii. 1-3; Isa. lxiv. 6; Job xiv. 4; Psa. li. 5; Gen. vi. 5; Jer. xvii. 9, Eph. iv. 18; Eph. ii. 12.

JESUS CHRIST, THE SOURCE OF PEACE.

Col. i. 20; Eph. ii. 14, 17; John xiv. 27; Rom. v. 1; Phil. iv. 7; 2. Thess. iii. 16; John xvi. 33; Zech. ix. 10; Isa. ix. 6, 7; Isa. xxvi. 3.

FORGIVENESS.

Isa. i. 18; Eph. i. 7; Col. i. 14; Rom. iii. 25; Acts v. 31; xiii. 38, 39; Isa. xliii. 25; xliv. 22; Psa. lxxxvi. 5; Isa. lv. 7; Luke vii. 36-50; Micah vii. 18; Ex. xxxiv. 6, 7; 1 John i. 9; Mark ii. 5; Psa. xxxii. 1, 2; Psa. ciii. 3, 12.

JESUS CHRIST, A LIVING SAVIOUR.

Rom. viii. 34; Rom. vi. 8, 9; Heb. ix. 24; Heb. vii. 25, 26; Heb. x. 12, 13; Acts ii. 22-36; Acts v. 30, 31; Rev. i. 17 18; John xiv. 19; Matt. xxviii. 18, 20 Col. iii. 1-4

YOU MAY KNOW THAT YOU ARE SAFE.

1 John v. 13; 2 Timothy i. 12; Colossians i. 14; John v. 24; John iii. 36.

COME.

Come and see. John i. 39.
Come and rest. Matt. xi. 28-30.
Come and dine. John xxi. 12.
Come and drink. John vii. 37.
Come and buy. Isa. lv. 1.

CHRIST SAYS

Come unto Me—for rest of soul. Matt. xi. 28.

Follow Me—for growth in grace. John xxi. 19.

Abide in Me—for power to serve. John xv. 4.

FOR WHOM DID JESUS DIE?

Galatians ii. 20; Romans v. 6; Rom. v. 8; Romans v. 10; 1 Peter iii. 18; 1 Timothy i. 15; 2 Corinthians ii. 10.

CHRIST JESUS, OUR SAVIOUR.

"Shall save His people." Matt. i. 21; Jer. xxiii. 6.

"Seek and save." Luke xix. 10.

"Came to save sinners." 1 Tim. i. 15.

"Beside me no Saviour." Isaiah xliii. 11.

"By His own blood." Heb. ix. 12.

"Christ hath redeemed." Gal. iii. 13.

"Father sent." 1 John iv. 14, 15.

"Precious blood." 1 Peter i. 18, 19.

"Raised for justification." Rom. iv. 25.

"Look unto me and be saved." Isaiah xlv. 21, 22.

"Exalted to be a Saviour." Acts v. 31.

"Captain of salvation." Heb. ii. 10.

"Author of salvation." Heb. v. 9.

CHRIST JESUS, THE SOURCE OF PEACE.

"Peace through blood of His cross." Col. i. 20.

"He is our peace." Eph. ii. 14, 17.

"Peace I leave with you." John xiv. 27.

"Peace with God." Rom. v. 1.

Peace of God." Phil. iv. 7.

"Lord of peace." 2 Thess. iii. 16.

"In Me ye have peace." John xvi. 33.

"Prince of peace." Isaiah ix. 6, 7.

"Perfect peace." Isaiah xxvi. 3.

ADOPTION.

What we are by nature. Eph. ii. 1, 3-12.

Cast out polluted. Ezek. xvi. 5, 6.

God gives life and washes. Ezek. xvi. 6, 9.

God's question and answer. Jer. iii. 19.

"Now sons of God." 1 John iii. 2.

"Power to become sons of God." John i. 12.

"Restores likeness lost in Adam." Eph. iv. 23, 24.

"Spirit of adoption." Rom. viii. 15.

"Makes members of Christ's body." Eph. v. 29, 30.

"Children—then heirs." Rom. viii. 17.

"Partakers of Divine Nature." 2 Peter 1-4.

"Led by the Spirit." Rom. viii. 14.

GOD'S DESCRIPTION OF YOU WHO ARE UNCONVERTED.

Dead in trespass and sins. Eph. ii. 1.

Abominable. Job xv. 16.

Corrupt. Psalms liii. 1.

Filthy. Psalms xiv. 3.

Lost. Luke xix. 10.

Miserable. Rev. iii. 17.

Blind. 2 Cor. 4; Isaiah liii. 2.

Naked. Rev. iii. 17.

Ungodly. Rom. v. 6.

Full of evil. Eccl. ix. 3.

Mad. Eccl. ix. 3.

Deceitful and desperately wicked. Jer. xvii. 9.

Enemies. Rom. v. 10.

Hopeless. Eph. ii. 12.

Children of disobedience. Eph. ii. 2.

Far off, aliens. Eph. ii. 12, 13.

Deaf. Psalms lviii. 4, 5.

Without excuse. Rom. i. 20.

Laden with iniquity. Isaiah i. 4—6.

Every imagination of the thoughts of his heart only evil continually. Gen. vi. 5.

All guilty before God. Rom. iii. 19.

There is no difference. All have sinned and come short of the glory of God Rom. iii. 22, 23.

FOURTEEN CRIES WITH WHICH JESUS WAS MET.

The cry of defiance. Matt. viii. 29.

The cry of faith. Matt, ix, 27.

The cry of terror. Matt. xiv. 26.

The cry of danger. Matt. xiv. 30.

The cry of intercession. Matt. xv. 23.

The cry of importunity. Matt. xx. 31.

The cry of homage. Matt. xx. 9.

The cry of the children. Matt. xxi. 15.

The cry of hatred. Matt. xxvii. 23.

The cry of involuntary subjection. Mark iii. 11.

The cry of weak faith. Mark ix. 24.

The cry of baffled rage. Mark ix. 26.

The cry of testimony. John i. 15.

The cry of rejection. John xix. 15.

Reader, which will you take up?

W.H.S.

GOD'S WAY OF RECONCILIATION.

"Without shedding of blood is no remission." Heb. ix. 22.

"It is the blood that maketh an atonement for the soul." Lev. xvii. 11.

"When I see the blood I will pass over you." Exodus xii. 13.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

"In whom we have redemption through His blood, the forgiveness of sins." Eph. i. 7.

"Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter ii. 24.

"And all things are of God who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation." 2 Cor. v. 18.

"To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. v. 19.

"Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." 2 Cor. v. 20.

"For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. v. 21.

GOD'S INVITATIONS TO COME.

"Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool." Isaiah i. 18.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isaiah lv. 1.

"Come, for all things are now ready." Luke xiv. 17.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

"Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." John vii. 37.

"And let him that is athirst, come; and whosoever will, let him take the water of life freely." Rev. xxii. 17.

"He that cometh to Me, I will in no wise cast out." John vi. 37.

THE RESULT OF BELIEVING.

"God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

"He that believeth on the Son hath everlasting life." John iii. 36.

"Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24.

"These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John xx. 31.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi. 31.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9.

"To Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins." Acts x. 43

CONSEQUENCES OF UNBELIEF.

"If ye believe not that I am He, ye shall die in your sins." John viii. 24.

"He that believeth not God hath made Him a liar." 1 John v. 10.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

"How shall we escape if we neglect so great salvation?" Heb. ii. 3.

"To-day, if ye will hear His voice, harden not your hearts." Heb. iv. 7.

THE UNIVERSAL TIME TABLE.

THE SINNER'S—NOW!

Thus saith the Lord, now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.—Hebrews ix. 26.

Now is Christ risen from the dead.—1 Cor. xv. 20.

Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool.—Isaiah i. 18.

Now is the accepted time, Now is the day of salvation.—2 Cor. vi. 2.

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

THE BELIEVER'S—NOW!

Thus saith the Lord, There is therefore now no condemnation to them which are in Christ Jesus.—Romans viii. 1.

Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.—Eph. ii. 13.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in him purifieth himself, even as He is pure.—1 John iii. 2, 3.

FALSE PEACE.

Deuteronomy xxix. 19, 20; Jeremiah vi. 14; Jeremiah xxxiii. 16, 17; Isaiah xxviii. 15, 17; 1 Thessalonians v. 3; James i. 22.

ETERNAL LIFE IS THE GIFT OF GOD.

1 John v. 11; John x. 28; John iii. 16, 17; Ephesians ii. 8, 9; Romans vi. 2, 3; John i. 12.

WHAT GOD SAYS OF MY SINS WHEN I TRUST IN JESUS.

Blotted out. Isa. xliii. 25; xliv. 22; Acts iii. 19.

Borne by another. 1 Peter ii. 24.

Cast behind God's back. Isa. xxxviii. 17.

Covered. Rom. iv. 7.

Cast into the depths of the sea. Mic. vii. 19.

Finished. Dan. ix. 24.

Forgiven. Col. ii. 13.

Not beheld. Num. xxiii. 21.

Not imputed. Rom. iv. 8.

Not remembered. Heb. viii. 12.

Pardoned. Micah vii. 18.

Passed away. Zach. iii. 4.

Purged. Heb. i. 3.

Put away. Heb. ix. 26.

Remitted. Acts x. 43.

Removed. Psalms ciii. 12.

Subdued. Micah vii. 19.

Sought for and not found. Jer. l. 20.

Washed away with blood. 1 John i. 7.

Taken away. Isa. vi. 7.

THE SINNER AND THE SAVIOUR

THE SINNER.

The wages of sin is death. Rom. vi. 23.

God be merciful to me a sinner. Luke xviii. 13.

What must I do to be saved? Acts xvi. 30.

THE SAVIOUR.

The gift of God is eternal life. Rom. vi. 23.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii. 16.

THE SINNER

I abhor myself, and repent in dust and ashes. Job xlii. 6.

Hide Thy face from my sins, and blot out all mine iniquities. Psalm li. 9.

THE SAVIOUR.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Isaiah xliv. 22.

THE SINNER.

Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Psalm li. 11.

THE SAVIOUR.

Him that cometh to Me I will in no wise cast out. John vi. 37.

THE SINNER.

All we like sheep have gone astray. Isaiah liii. 6.

THE SAVIOUR.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. Luke xv. 4, 5.

For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

THE SINNER.

Shew me Thy ways, O Lord; teach me Thy paths. Psalm xxv. 4.

THE SAVIOUR.

Search the Scriptures. John v. 39.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

THE SINNER.

Open Thou mine eyes, that I may behold wondrous things out of Thy law. Psalm cxix. 18.

Leave me not, neither forsake me, O God of my salvation. Psalm xxvii. 9.

THE SAVIOUR.

I will never leave thee nor forsake thee. Heb. xiii. 5.

Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Jer. xxxi. 3.

Lovest thou Me? John xxi. 17

THE SINNER.

Lord, Thou knowest all things; Thou knowest that I love Thee. John xxi. 17.

THE SAVIOUR.

If ye love Me, keep My commandments. John xiv. 15.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John xiii. 34.

THE SINNER.

To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Rom. vii. 18, 19.

THE SAVIOUR.

My grace is sufficient for thee; for My strength is made perfect in weakness. 2 Cor. xii. 9.

THE SINNER.

Lord, increase our faith. Luke xvii. 5.

THE SAVIOUR.

Ask, and it shall be given you. Luke xi. 9.

If a son shall ask bread of any of you that is a father, will he give him a stone? Luke xi. 11.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? Luke xi. 13.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23.

THE SINNER.

O Lord my God, in Thee do I put my trust; save me from all them that persecute me, and deliver me. Psalm vii. 1.

THE SAVIOUR.

All that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii. 12.

Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Matt. v. 10.

Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. Luke xii. 8.

THE SINNER.

Hold Thou me up, and I shall be safe. Psalm cxix. 117.

THE SAVIOUR.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Isaiah xli. 10.

THE SINNER.

The Lord is my light and my salvation; whom shall I fear? The Lord is my strength of my life; of whom shall I be afraid? Psalm xxvii. 1.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Psalm xxiii. 4.

THE SAVIOUR.

I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. John xi. 25, 26.

Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24.

THE SINNER.

O death, where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 55, 57.

THE SAVIOUR.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Surely I come quickly. Rev. xxii. 20.

THE SINNER.

Amen. Even so, come, Lord Jesus. Rev. xxii. 20.

THE GREAT PHYSICIAN.

WORDS OF COMFORT FOR THE SICK.

1. Himself took our infirmities, and bare our sicknesses. Matt. viii. 17.

2. Jesus went about.....healing all manner of sickness and all manner of disease among the people. Matt. iv. 23.

3. They that are *whole* need not a physician; but they that are sick. Luke v. 31.

4. Say in a word, and my servant shall be healed.....And they that were sent, returning to the house, found the servant whole that had been sick. Luke vii. 7-10.

5. Lord, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death but for the glory of God, that the Son of God might be glorified thereby. John xi. 3, 4.

6. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness. Psalm xli. 3.

7. The inhabitants shall not say, I am sick. Isaiah xxxiii. 24.

HELPFUL PASSAGES FOR DIFFERENT CLASSES OF SEEKERS.

For Backsliders.—Jer. ii. 19; iii. 13, 14; Hosea xiv. 4.

For the Slightly Convicted.—Rom. iii. 10, 23; vii. 24; 1 John i. 10; Eccl. vii. 20; Isa. liii. 6; Psa. cxliii. 2; Acts xiii. 39; Gal. ii. 16; Eph. ii. 8, 9.

For those who are too Great Sinners.—Isa. i. 18; xliii. 25; xliv. 22; Rom. v. 6; 1 Peter ii. 24; Rev. xxii. 17.

For those who are afraid they will not Hold Out.—1 Peter iv. 19; Psa. cxxi. 1; Isa. xliii. 2; 1 Cor. x. 13; 2 Cor. xii. 9; Rom. viii. 38, 39.

For those who Stumble at the Inconsistencies of Christians.—Rom. xiv. 12; Jno. xxi. 21, 22; Matt. vii. 1, 3; Rom. ii. 1; xiv. 3, 4.

For those who have Tried to Become Christians Without Success.—Jer. xxix. 13; Deut. iv. 29; Rom. iv. 5

For those who Wait a More Convenient Season.—Prov. xxvii. 1; James iv. 13, 17; 2 Cor. vi. 2; Heb. iii. 13.

For those who have too many things to Give Up.—Mark viii. 35, 37; Phil. iii. 7, 8.

For those who want to Know How to Believe.—Jno. v. 24. It is to receive, Jno. i. 11, 12. It is to trust. Isa. xxvi. 3, 4. It is to take. Rev. xxii. 17. Results of believing: Joy.—Jno. xv. 11; Rest—xi. 28. Peace—xiv. 27.

Inquirers who have believed sometimes are in darkness, because they have not confessed. Rom. x. 10.

Contrast instances of Conversion, Paul. Acts ix. Cornelius, Acts x.

For skeptical Inquirers.—Jno. vi. 40; Psa. xxv. 14; Jno. vii. 17.

IN OUR NATURAL STATE, WE ARE—

Born in sin: Psa. li. 5. Under the curse: Gal. iii. 10; Eph. ii. 3. As prisoners before the bar of God, condemned already: John iii. 18; Rom. iii. 19-23.

JUSTIFICATION—

Frees the sinner (who by nature stands guilty before God) from condemnation. Isa. liii. 6; liv. 17; Rom. viii. 1-33. It is the act of God. Isa. l. 8, 9. Not of works. Gal. iii. 11. But freely by His grace. Rom. iii. 24; Ps. ciii. 2, 3; Eph. i. 6. Through Christ alone. Acts iv. 12; Rom. v. 18, 19. And secured by God's faithfulness and justice. 1 John i. 9. It is NOT by righteousness IMPARTED to us, or inherent in us; but through Christ's perfect righteousness IMPUTED to us. 2 Cor. v. 21. Not only are we thereby freed from condemnation, but we are accounted righteous. Isa. lxi. 10; Rom. v. 18. We are called by the very same name as Christ. Jer. xxiii. 6; xxxiii. 16. Have a good title to eternal life. Titus iii. 7. And our glorification is ensured. Rom. viii. 30. We work not FOR justification, but *from*, *after*, or because of justification. Gal. ii. 16-21; Rom. viii. 1-4.

OUR SALVATION IS—

Not of works. Eph. ii. 9. It is by grace through faith. Eph. ii. 8. And flows to us through ordinances appointed by Christ himself. Rom.i. 16; Mark xvi. 16. 1 Cor. xi. 23-26; Psa. cxlv. 18, 19.

GOOD WORKS—

Are the evidence and fruits of faith. James ii. 17-20. They do not precede justification. Rom. iv. 3-8. They are not "the meritorious or procuring cause" of justification. Rom. iii. 20; Acts xiii. 39. But they follow justification. Rom. vi. 18-22.

REGENERATION—

Is the new birth—the second birth. It imparts a new nature. Without it none can see the kingdom of God. John iii. 3-5. It is the work of the Holy Spirit. John i. 13; iii. 5-6. By means of the Word of God. James i. 18; 1 Pet. i. 23. It changes the will, the affections, and the conduct: causes us to hate sin, and produces likeness to God. Eph. iv. 20-24. The evidences of the new birth are—A belief that Jesus is the Christ. 1 John v. 1-10. And living only for God's glory. 2 Cor. v. 14, 15.

ADOPTION—

Is God's receiving us into his family. 1 John iii. 1; Rom. viii. 15, 16. Making us His. John i. 12; 2 Cor. vi. 17, 18. Making us co-heirs with Christ. Rom. viii. 17. It produces in us—Filial love. 1 John iv. 19. Filial obedience. 1 John v. 1-3.

SANCTIFICATION—

Follows justification. It is not, like it, perfect, *i.e.*, at once complete and equal in degree in all believers—but it is a progressive work. 1 Thess. iv. 1-3. Justification is attained through a righteousness eternal to us, viz., the perfect righteousness of Christ imputed to us. 1 Cor. i. 30. Sanctification is a work within us—a righteousness imparted to and wrought in us by the Spirit of God. 1 Cor. vi. 11. Justification gives us our title to heaven; Sanctification makes us meet for heaven. Eph. v. 25-27; 1 Thess. v. 23.

THE BLESSEDNESS OF BELIEVERS IS BEGUN ON EARTH, AND THEIR GLORIFICATION PERFECTED IN HEAVEN.

In this Life—They are blessed with all spiritual blessings. Eph. i. 3. They experience God's presence, favour, and love. John xiv. 23; Rom. v. 5. They are already fellow-citizens with the saints Eph. ii. 19. Their joy is full of glory. 1 Pet. 1. 8. Angels minister unto them. Heb. i. 14. They are sealed unto the day of redemption. Eph. iv. 30. And are changed from glory to glory. 2 Cor. iii. 18; Prov. iv. 18. At Death—They feel secure. Ps. xxiii. 4; 1 Cor. xv. 55-57. They are more than conquerors. Rom. viii. 37-39; 2 Pet. i. 11. They die in the Lord, and are blessed. Rev. xiv. 13. They go to be with Christ which is far better. Philip. i. 23. The soul becomes perfect in holiness. Heb. xii. 23. And enters into glory. 2 Cor. v. 6-8. The body (united to Christ) rests in the grave. Isa. lvii. 1, 2; 1 Thess. iv. 14. Awaiting its redemption. Rom. viii. 23. In the Resurrection.—The body sown in dishonour shall be raised in glory. Philip. iii. 21; 1 Cor. xv. 43. The soul and body shall be re-united. 1 Thess. iv. 15-17; 1 Cor. xv. 51-53. The dead in Christ rise first. 1 Thess. iv. 16. The redeemed shall appear with him in glory. Col. iii. 4. They shall be like Him. 1 John iii. 2; Ps. xvii. 15. They shall be glorified with Him. Rom. viii. 16-18; 2 Tim. ii. 11, 12. They shall see Him face to face. 1 Cor. xiii. 12. Experience fulness of joy. Ps. xvi. 11. Serve Him day and night. Rev. vii. 15. And shall be for ever with the Lord. 1 Thess. iv. 17.

THE SONG OF THE REDEEMED.

Salvation to our God, which sitteth upon the throne, and unto the Lamb, Rev. vii. 10. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6. J. B. A.

THINGS WORTH KNOWING.

Our State by Nature.—For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Rom. vii. 18.

The Purpose for which Christ was manifested.—And ye know that he was manifested to take away our sins; and in him is no sin. 1 John iii. 5.

Christ Himself.—And we believe and are sure [know] that thou art that Christ, the Son of the living God. John vi. 69. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.

The Holy Spirit.—Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John xiv. 17.

God the Father.—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, John xvii. 3. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father, 1 John ii. 13.

The Grace of Christ.—For ye know the Grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. 2 Cor. viii. 9.

The Love of Christ.—And to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God. Eph. iii. 19.

Christ Risen.—Jesus saith unto them, come and dine. And none of the disciples durst ask Him, who art thou? knowing that it was the Lord, John xxi. 12. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him, Rom. vi. 9. Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 Cor. iv. 14.

The Way of Justification.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. ii. 16.

That we have Passed from Death unto Life.—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John iii. 14.

Our Election of God.—Knowing, brethren beloved, your election of God, 1. Thess. i. 4. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Eph. i. 4.

That we have Eternal Life.—These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John v. 13.

That all Things work Together for our Good.—And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. viii. 28.

That our Old Man was Crucified with Christ.—Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him. Rom. vi. 6,7,8

That Tribulation leads to Patience and Experience and Hope.—And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 3, 4, 5.

That Resurrection Awaits Us.—Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever believeth in Me shall never die. Believest thou this? John xi. 24-26.

That in the last days Perilous Times shall Come.—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. iii. 1-5.

That if Death comes we have a House in Heaven.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith not by sight). 2 Cor. v. 1-7.

That the day of the Lord cometh as a Thief in the Night.—For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thess. v. 2, 3.

That Christ our Life shall Appear.—Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. 1 John iii. 2.

That in Heaven we have a better Substance than on Earth.—For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods knowing in yourselves that ye have in Heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. Heb. x. 34, 35.

THINGS WORTH HAVING.

Faith in God.—And Jesus answering saith unto them, have faith in God. Mark xi. 22.

Everlasting Life.—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

The Joy of Jesus.—And now come I to thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. John xvii. 13.

The Light of Life.—Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. John viii. 12.

The Commandments of Jesus.—He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself to him. John xiv. 21.

Hope toward God.—And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both the just and the unjust. Acts xxiv. 15.

A Conscience Void of Offence.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts xxiv. 16.

Peace with God through our Lord Jesus Christ.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. v. 1.

Access by Faith, into this Grace wherein we Stand.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 2.

Fruit unto Holiness.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. vi.22.

The First Fruits of the Spirit.—And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to-wit*, the redemption of our body. Rom. viii. 23.

The Holy Ghost which is in us.—What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19.

A Building of God.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. 2 Cor. v. 1,

All Sufficiency.—And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. ix. 8.

God's Promises.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.

Redemption through the Blood of Christ.—In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace Eph. i. 7.

Access by one Spirit unto the Father.—For through Him we both have access by one Spirit unto the Father. Eph.ii.18.

A desire to Depart and to be with Christ.—For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phil. i. 23.

The same Love.—Fulfil ye my joy, that ye be like-minded, having the same love being of one accord, of one mind. Phil. ii. 2.

Promise of the Life that now is, and of that which is to come,—For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.

A Great High Priest.—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. iv. 14.

Hope as an Anchor of the Soul.—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vi. 19.

A Strong Consolation.—That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Heb. vi. 18.

Boldness to Enter into the Holiest.—Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus. Heb. x. 19.

Fellowship with Him.—If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. 1 John i. 6.

Fellowship one with Another.—But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. 1 John i. 7.

An Advocate with the Father.—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

Boldness in the day of Judgment.—Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. 1 John iv. 17.

The Petitions that we desire of God.—And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of Him. 1 John v. 15.

FOR ANXIOUS SOULS.

The scape goat. Leviticus xvi. 21, 22.

Behold the Lamb, &c. John i. 29.

All we like sheep, &c. Isaiah liii. 6.

As far as the East is from, &c. Psalms ciii. 12.

I have blotted out, &c. Isaiah xliv. 22.

I even I am He, &c. Isaiah xliii. 25.

Having made peace, &c. Colossians i. 20.

God is reconciled. 2 Cor. v. 14-21.

His own self bare our sins, &c. 1 Pet. ii. 24.

His blood cleanseth from all sin. 1 John i. 7.

God hath given to us eternal life. 1 John v. 11.

Whosoever shall call on the Lord, &c. John iii. 15-18.

ASSURANCE OF SALVATION.

1 Cor. i. 18; Heb. x. 39; 2 Tim. i. 9; Titus iii. 5; Gal. iii. 13; 1 John v. 11, 13; John iii. 18, 36; John vi. 47; Isa. xliii. 1; Ps. cvii. 2; John v. 24.

HAPPINESS OF THE SAVED.

Rev. ii. 17, 26; Rev. iii. 5, 12, 21.

SUDDENLY!

Thoughtful and observant men and women must have noticed the events of life that have come upon us suddenly.

We find as early as Miriam the Lord spake to her, and she became leprous "suddenly." Num. xii. 4, 10.

At the battle of Gibeon Joshua came upon the people "suddenly." Josh. x. 9; xi. 7.

The temple was sanctified "suddenly." 2 Chron. xxix. 36.

The wicked are cursed "suddenly" (without remedy). Ps. lxiv. 7; Prov. vi. 15.

Young men are entrapped "suddenly." Prov. vii. 22; Eccles. ix. 12.

The visitation of the Lord with thunder, earthquake, noise, storm, tempest, flame, was, and is to be in an instant "suddenly." Isaiah xxix. 5.

The daughter of Babylon was made a widow and childless—desolate "suddenly." Isaiah xlvii. 11; xlviii. 3.

Jerusalem was destroyed "suddenly." Jer. iv. 20; vi. 26; xv. 8.

The war-cry was heard "suddenly." Jer. xviii. 22; xlix. 19.

Babylon fell "suddenly." Jer. li. 8.

The spoiler of nations—the proud, covetous, blood-thirsty, and violent, are to be destroyed "suddenly;" Hab. ii. 7.

The *Refiner and Purifier of the Gold and the Silver* shall come "suddenly,', and who shall abide the day of *His* coming? Mal. iii. 1.

Angels ministered to the babe Jesus "suddenly." Luke ii. 13.

Jesus was transfigured "suddenly." Mark ix. 8.

Demons possessed, and possess, "suddenly." Luke viii. 28, 33; ix. 39

The Holy Ghost came "suddenly." Acts ii. 2.

Saul of Tarsus was smitten "suddenly." Acts ix. 3.

Paul and Silas in prison were liberated "suddenly," and the prison gaoler converted "suddenly." Acts xvi. 26.

This mortal is to put on immortality, and we are to be changed "suddenly;" "in a moment, in the twinkling of an eye." 1 Cor. xv. 52, 53.

The Master Himself cometh "suddenly;" watch therefore. Mark xiii. 36.

He who testifieth these things saith, "I come *quickly*. Even so, come, Lord Jesus."

May the Spirit bless this retrospect, and day by day enable us all more devotedly to work in His strength and more calmly to prepare to meet our God—for every death-roll tells us that old and young die "suddenly."

SARAH P. ATKINSON

BLINDNESS.

TYPICAL—Lev. xxi. 18, 21; xxii. 22; Deut. xv. 21; Mal. i. 8.

SPIRITUAL—Jer. v. 21; Isaiah xliv. 18; xxix. 10, 11; vi. 9, 10; Judges xvi. 20; Is. i. 3; Rom. xi. 25; 2 Cor. ii. 3, 14, 15.

OF THE NATURAL MAN—1 Cor. ii. 14; 2 Cor. iv. 3, 4; John xiv. 17; Acts xxvi. 17, 18; Eph. iv. 17, 18.

EXHORTATION—Eph. v. 8; 2 Peter i. 9, 10; 1 John i. 5, 6; ii. 9, 11; Rev. iii. 17, 18.

SIN—GOD'S TESTIMONY ABOUT IT.

Its Nature.—Sin is the transgression of the law, or lawlessness. 1 John iii. 4. All unrighteousness is sin. 1 John v. 17.

Its Origin.—The devil sinneth from the beginning. 1 John iii. 8.

How it came into this World.—By one man sin entered into the world. Rom. v. 12. And the Lord God commanded the man saying, Of the tree of the knowledge of good and evil, thou shalt not eat of it. Gen. iii. 16, 17. And he did eat. Gen. iii. 6.

Its Extent—To all Men.—The Scriptures hath concluded all under sin. Gal. iii. 22. Both Jews and Gentiles, they are all under sin, as it is written, there is none righteous, no not one. Rom. iii. 9, 10. There is no difference for all have sinned. Rom. iii. 22, 23. There is not a just man upon earth that doeth good and sinneth not. Ecc. vii. 20. If we say we have no sin we deceive ourselves and the truth is not in us. 1 John i. 8. We are all as an unclean thing and all our righteousness are as filthy rags. Isa. lxiv. 6.

How it is Revealed.—By the law is the knowledge of sin. Rom. iii. 20. I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. I was alive without the law once: but when the commandment came, sin revived and I died. Rom. vii. 7, 9. Wherefore the law was our schoolmaster, to bring us to Christ that we might be justified by faith. Gal. iii. 24.

Its End.—The soul that sinneth it shall die. Ez. xviii. 4. The wages of sin is death. Rom. vi. 23. Sin when it is finished bringeth forth death. James i. 18. Then Jesus said again unto them—if ye believe not that I am he ye shall die in your sins. John viii. 21, 24.

God Knows Them All.—O God thou knowest my foolishness; my sins are not hid from thee. Psalm lxix. 5. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Psalm xc. 8.

Will Certainly Find the Sinner.—Be sure your sin will find you out. Num. xxxii. 23. Fools make a mock at sin. Prov. xiv. 9. Reader, do you think lightly of sin? Do you regard it as a little thing? Are you unconcerned and careless about your sin? Do you make a mock at it? God says that such a man is a fool. And viewed in the light of the solemn declarations of Jehovah, no wonder God so regards the man who will trifle with sin.

How we are Freed from it.—Without shedding of blood is no remission. Heb. ix. 22. The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the world. John i. 29. God commendeth his love toward us in that while we were yet sinners Christ died for us. Rom. v. 8. Now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many. Heb. ix. 26, 28. His own self bare our sins in his own body on the tree. 1 Peter ii. 24. And the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses. Acts xiii. 38, 39.

What Becomes of the Believer's Sins? They are—FORGIVEN—God, for Christ's sake, *hath* [not will] forgive you. Eph. iv. 32. I write unto you little children because your sins *are* [not shall be] forgiven you for his name's sake. 1 John ii. 12.

BLOTTED OUT—I have blotted out as a thick cloud thy transgressions, and, as a cloud thy sins. Isa. xliv. 22.

COVERED—Thou hast covered all their sin. Psalm lxxxv. 2. Blessed is he whose transgression is forgiven, whose sin is covered. Psalm xxxii. 1.

REMOVED—As far as the east is from the west so far hath he removed our transgressions from us. Psalm ciii, 12.

CAST INTO THE SEA—Thou wilt cast all their sins into the depths of the sea. Micah vii. 19.

HID—The iniquity of Ephraim is bound up; his sin is hid. Hos. xiii. 12.

BEHIND GOD'S BACK—Thou hast cast all my sins behind thy back. Isaiah xxxviii. 17.

FORGOTTEN—I even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa. xliii. 25. And their sins and their iniquities will I remember no more. Heb. x. 17.

NOT TO BE EVEN MENTIONED UNTO HIM—None of his sins that he hath committed shall be mentioned unto him. Ez. xxxiii. 16.

Believer, ponder these precious figures—forgiven, blotted out, covered, removed, cast into the sea, hid, behind God's back, forgotten, not to be even mentioned. If these figures do not teach *full*, *perfect*, *complete*, and *present* salvation, what language can teach it.

Conclusion.—Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool. Isa. i. 18.

OUR WARRANT FOR COMING TO CHRIST.

1. We are *permitted* to come. "Whosoever will, let him take of the water of life freely," Rev. xxii. 17; Rev. xxi. 6; Isaiah lv. 1.

2. We are *invited* to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28.

3. We are *entreated* to come. "Now then we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God." 2 Cor. v. 20.

4. We are *commanded* to come. "This is His commandment, that we should believe on the name of His Son Jesus Christ." 1 John iii. 23; Heb. xi. 6.

5. We are *compelled* to come. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke xiv. 23.

6. We are *assured* of a present and certain salvation if we come. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16; John vi. 37; John vi. 47; Acts xvi. 31; Rom. iv. 5

7. The sinner *will be lost* forever, if he does not come. "He that believeth not shall be damned." Mark xvi. 16; John iii. 18; John v. 40; 2 Thess. i. 7,8; Heb. ii. 3; John iii. 36. J.H.B.

WHY MEN DO NOT BELIEVE IN CHRIST.

Men often say that they would be glad to become Christians, but they can not believe the Bible. Belief, they affirm, is a matter of simple reason and not subject to the will. A man is no more responsible for his belief than he is for his complexion.

Now, Christ asserts the opposite of this. He affirms that the reason why men do not accept Him, is, that they will not, (John v. 40); and that any man who is willing to serve God, or to know the truth, will infallibly come to believe in Christ, (John vii. 17; xviii. 37).

If now, we examine the New Testament more widely, we shall see that, in every instance, where men are represented as failing to believe in Christ, it is never merely because their intellect is unconvinced: there is something sinful either in heart or will.

The reasons why men do not believe in Christ are these:—

Pride, which may be national, Matt. iii. 9; John viii. 33; Acts xiii. 45; xvii. 5; xxii. 21, 22; intellectual, Matt. xi. 25; John ix. 39-41; Rom. i. 21, 22; 1 Cor. i. 19-21; or social, John vii. 48.

Self-righteousness, Mark ii. 16; Luke vii. 39; xviii. 10, 14; Rom. x. 3.

Love of praise, John v. 44; xii. 43.

Love of the world, 2 Tim. iv. 10; James iv. 4; 1 John ii. 15.

Love of money, Mark x. 17-24; Luke xvi. 13, 14; 1 Tim. vi. 9, 10.

Cares of the world, Matt. xiii. 7, 22, Luke x. 40.

Fear of man, John vii. 13; ix. 22: xii. 42.

Worldly self-interest, Mark v. 16, 17; John xi. 48.

Unwillingness to separate from impenitent friends, Luke ix. 59-62.

Unwillingness to believe what they can not understand, John iii. 9; vi. 52, 60; Acts xvii. 32; 1 Cor. ii. 14.

Unwillingness to have their sins exposed, John iii. 19, 20.

Unwillingness to submit to God's authority, Luke xix. 14; xx. 9-18.

Prejudice against the messenger, Matt. xii. 24; xiii. 57; John i. 46; vi. 42; vii. 52; ix. 29.

Spiritual blindness, Matt. xiii. 15; 1 Cor. ii. 14.

Unfaithfulness to the light which they had, John xii. 36.

Waiting for a convenient season, Acts xxiv. 25.

Frivolous excuses, Luke xiv. 18.

Lack of deep convictions, Matt. xiii. 5; xxii. 5.

Lack of earnestness, Luke xiii. 24.

Neglect of the Bible, Luke xxiv. 25; John v. 39; vii. 27; Acts xvii. 11, 12.

Neglect of religious meetings, John xx. 24.

Blindness to special opportunities, Luke xix. 44.

Desire for special signs, Matt. xii. 38, 39; xvi. 1-4; John vi. 30; 1 Cor. i. 22.

Regard for human traditions, Matt. xv. 9; Mark ii. 23-28.

Insincerity. Matt. xv. 7, 8; xxi. 25-31; Acts xxiv. 26.

A controversial spirit, Matt. xxii. 15-40.

A murmuring spirit, Matt. xxv. 24.

Having no desire for God, John v. 42; Rom. i. 28.

Hatred of God and of Christ, John xv. 22-25.

Hatred of the truth, Acts vii. 51-54; 2 Thess. ii. 10-12; 2 Tim. iv. 3.

The power of the devil, Matt. xiii. 4, 19; John viii. 44; 2 Cor. iv. 3, 4.

These passages embrace nearly the entire teaching of the word of God on this subject. That word, which is "a discerner of the thoughts and intents of the heart," (Heb. iv. 12), as truly interprets human nature to-day as it did in the days of Christ and the apostles. It is not intellectual doubt which keeps men from believing in Christ: it is sin in the heart. They are responsible for

rejecting the Saviour. The sentence pronounced in John iii. 36, is just. We are not arguing with sincere honest doubters, but with men who at heart are opposed to Christ and to God. We need in our arguments to be possessed by the spirit of 1 Cor. iv. 2-5; 2 Tim. i. 23-26. E. P. GARDNER.

INDIVIDUAL RESPONSIBILITY.

Rom. xiv. 12; Isa. xlv. 23; Phil. ii. 10, 11; Matt. xii. 36: Gal. vi. 4, 5; Rom. ii. 6; 1 Cor. iii. 8; Job. xxxiv. 11; Psalm lxii. 12; Prov. xxiv. 12, Jer. xvii. 10 and 32, 19; 1 Peter iv. 5; Matt. xiv. 24. Luke ix. 23-26; 2 Cor. iv. 14-17; Matt. xxv. 31, 32; Rev. ii. 23; Rev. xx. 12; Rev. xxii. 12; Mark xiii. 34; Matt. xxv. 14-46; Luke xvii. 10; Ezek. xxxiii. 1-11.

THE FOOL.

1. HIS BELIEF.—The fool has said in his heart, There is no God, Ps. xiv. 1.

2. HIS WALK.—The wise man's eyes are in his head, buth the fool walketh in darkness. Ecc. ii. 14.

3. HIS STANDING BEFORE GOD.—When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Ecc. v. 4. The foolish shall not stand in thy sight. Ps. v. 5.

4. HIS MIRTH.—The heart of fools is in the house of mirth, Ecc. vii. 4. For as the crackling of thorns under a pot, so is the laughter of fools. This also is vanity, Ecc. vii. 6.

5. HIS FOOD.—The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself, Ecc. x. 12.

6. HIS HOUSE.—Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, Matt. vii. 26.

7. HIS END.—Thou fool! this night thy soul shall be required of thee, Luke xii. 20.

THE FOOL.

HIS PERSON.

His eyes are in the ends of the earth, Prov. xvii. 24.

His ears despise wisdom, Prov. xxiii. 9.

His mouth smoother than oil, Prov. v. 3.

His mouth near destruction, Prov. x. 14.

His mouth in it a rod of pride, Prov. xiv. 3.

His mouth poureth out foolishness, Prov. xv. 2.

His mouth feedeth on foolishness, Prov. xv. 14.

His mouth is his destruction, Prov. xviii. 7.

His mouth calleth for strokes, Prov. xviii. 6.

His lips enter into contention, Prov. xviii. 6,

His lips swallow up himself, Ecc. x. 12.

His lips are the snare of his soul, Prov. xviii. 7.

His tongue flattereth, Prov. vi. 24.

His tongue shall be cut out, Prov. x. 31.

His voice known by multitude of words, Ecc. v. 3.

His neck stiff. Ps. lxxv. 45.

His bosom, anger resteth there, Ecc. vii. 9.

His heart saith there is no God, Ps. xiv. 1.

His heart fretteth against the Lord, Prov. xix. 3.

His heart is in the house of mirth, Ecc. vii. 4.

His heart is slow to believe, Luke xxiv. 25.

His hands (passive) folded together, Ecc. iv. 5.

His hands (active) pluck down the house, Prov. xiv. 1.

His back, a rod and stripes prepared for it, Prov. x. 13; Prov. xix. 29.

His feet go down to death, Prov. v. 5.

His steps take hold on hell, Prov. v. 5.

HIS FOOD.

His own flesh, Ecc. iv. 5.

His foolishness, Prov. xv. 14.

Fruit of his own way, Prov. i. 31.

His own devices, Prov. i. 31.

Ashes, Isa. xliv. 20.

HIS CHARACTER AND WAY.

He says in his heart, NO GOD, Psa. xiv. 1.

His way is right in his own eyes, Prov. xii. 15.

He trusts his own heart, Prov. xxviii. 26.

He rageth and is confident. Prov. xiv. 16.
He is soon angry, Prov. xiv. 17.
He answereth a matter before hearing it, Prov. xviii. 13.
He uttereth slander; Prov. x, 18.
He uttereth all his mind, Prov. xix. 11.
He enters into contention, Prov. xviii. 6.
He layeth up treasure for himself, Luke xii. 21.
He is not rich towards God, Luke xii. 21.
He builds his house on the sand, Matt. vii. 26.
He takes a lamp without oil, Matt. xxv. 3.
He doubts resurrection, 1 Cor. xv. 36.
He is slow of heart to believe, Luke xxiv. 25.
He would be made perfect by the flesh, Gal. iii. 3.
He despiseth wisdom, Prov. xxiii. 9.
He despiseth instruction, Prov. i. 7.
He despiseth his father's instruction, Prov. xv. 5.
He despiseth his mother, Prov. xv. 20.
He despiseth his own soul, Prov. xv. 32.
Meddling, Prov. xx. 3.
He layeth open his folly, Prov. xiii. 16.
He saith to every one he is a fool, Ecc. x, 3.
He hates knowledge, Prov. i, 21.
His abomination is to depart from evil, Prov. xiii. 19.
He reproacheth God daily, Psa. lxxiv. 22.
Clamorous, Prov. ix. 13.
Simple, Prov, ix. 13.
He knoweth nothing, Prov. ix. 13.
He poureth out foolishness, Prov. xv. 2.
His father hath no joy, Prov. xvii, 21.
To him he is a grief, Prov. xvii. 25.
To him he is a calamity, Prov. xix. 13.
To his mother he is a bitterness, Prov. xvii. 25.
To his mother he is heaviness, Prov. x. 1.
To his companions he is destruction, Prov. xiii. 20.

HIS PLEASURES.

To mock at sin, Prov. xiv. 9.
Folly his joy, Prov. xv. 21.
His laughter as the crackling of thorns under a pot, Eccl. vii. 6.
Mischief his sport, Prov. x. 23.

HIS PROMOTION.

Shame, Prov. iii. 35.
Prosperity shall destroy him, Prov. i. 32.

HIS INCURABLENESS.

The instruction of fools is folly, Prov. xvi. 3.
Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him, Prov. xxvii. 22.
A hundred stripes will not enter into him, Prov. xvii. 10.

HIS END.

He dies for want of wisdom, Prov. x. 21.
Thou fool this night thy soul shall be required of thee, Luke xii. 20.
The great God shall reward him, Prov. xxvi. 10.

PRESENT SALVATION FOR YOU.

1. All have sinned, and come short of the glory of God. Rom. iii. 23. The Lord hath laid on Him the iniquity of us all. Isaiah liii. 6.

2. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8. He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. 2 Cor. v. 21.

3. When we were yet without strength, in due time Christ died for the ungodly. Rom. v. 6. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 8. Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. 1 Peter ii. 24. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. Isaiah liii. 5. Jesus said, "It is finished." John xix. 30.

4. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life. John iii. 14—16. And it shall come to pass, that whosoever shall call on the Name of the Lord shall be saved. Acts ii. 21. Whosoever believeth in Him shall receive remission of sins. Acts x. 43. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. Rom. x. 9.

5. This is his commandment that we should believe on the Name of his Son Jesus Christ. 1 John iii. 23. He that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son. 1 John v. 10. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. John iii. 18. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. viii. 1. As many as received Him, to them gave he power to become the sons of God, even to them that believe on his Name. John i. 12. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1.

6. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John x. 28. He that believeth on Me hath everlasting life. John vi. 47. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life. 1 John v. 13.

7. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Isaiah xliv. 22. Thou hast cast all my sins behind thy back. Isaiah xxxviii. 17. Thou wilt cast all their sins into the depths of the sea. Micah vii. 19. As far as the east is from the west, so far hath He removed our transgressions from us. Psalm ciii. 12. Their sins and iniquities will I remember no more. Heb. x. 17.

8. I write unto you, little children, because your sins are forgiven you for His Name's sake. 1 John ii. 12. I love them that love Me; and those that seek Me early shall find Me. Proverbs viii. 17. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. Jer. xxix. 13. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. Matt. vii. 7.

9. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 17. Jesus said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God. Luke xviii. 16. Him that cometh to Me, I will in no wise cast out. John vi. 37. He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Heb. vii. 25.

10. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. Isaiah xliii. 1. Peace I leave with you, My peace I give unto you. John xiv. 27. He hath said, "I will never leave thee, nor forsake thee. Heb. xiii. 5. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13. I will heal their backsliding, I will love them freely. Hosea xiv. 4.

11. Come now, and let us reason together, saith the Lord: though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah i. 18. Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2. Choose you this day whom ye will serve. Joshua xxiv. 15.

THE BLOOD MAKETH AN ATONEMENT FOR THE SOUL.

Leviticus xvii. 11; Exodus xii. 13; Hebrews ix. 7, 14, 22; 1 John i. 9; Col. i. 14; Ephesians ii. 13; 1 Peter i. 18, 19; Revelation v. 9; Revelation vii. 14; Revelation i. 5.

THREE GREAT FACTS.

MAN'S STATE BY NATURE.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.

Behold, I was shapen in iniquity, and in sin did my mother conceive me. Psalms li. 5.

The heart is deceitful above all things, and desperately wicked; who can know it? Jer. xvii. 9.

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Mark vii. 21, 22.

That which is born of the flesh is flesh. John iii. 6.

The carnal mind [or rather, the mind of the flesh], is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii. 7.

And you hath he quickened who were dead in trespasses and sins—and were by nature the children of wrath even as others. Eph. ii. 1, 2.

MAN'S STATE BY PRACTICE.

They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Psalms xiv. 3.

There is not a just man upon earth, that doeth good, and sinneth not. Ecc. vii. 20.

We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isaiah lxiv. 6.

There is none righteous, no, not one. Rom. iii. 10.

There is no difference; for all have sinned, and come short of the glory of God. Rom. iii. 22, 23.

By one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned. Rom. v. 12.

If we say that we have no sin we deceive ourselves, and the truth is not in us;—if we say that we have not sinned, we make Him a liar. 1 John i. 8, 10.

THERE MUST BE A CHANGE.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. xviii. 3.

Except ye repent, ye shall all likewise perish. Luke xiii. 3.

Except a man be born again [or from above], he cannot see the kingdom of God. John iii. 3.

The wages of sin is death. Rom. vi. 23.

Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10.

Sin, when it is finished, bringeth forth death. James i. 15.

He that committeth sin is of the devil. 1 John iii. 18.

HELL.

IS THERE A HELL?

For if God spared not the angels that sinned, but cast them down to hell, 2 Peter ii. 4.

Her house is the way to hell, going down to the chambers of death, Prov. vii. 27.

The way of life is above to the wise,

that he may depart from hell beneath, Prov. xv. 24.

But I will forewarn you whom ye shall fear ; fear Him which, after he hath killed, hath power to cast into hell, Luke xii. 5.

And if thy hand offend thee, cut it off ; it is better for thee to enter into life maimed than having two hands to go into hell, Mark ix. 43.

Ye serpents, ye generation of vipers ; how can ye escape the damnation of hell, Matt. xxiii. 33.

The wicked shall be turned into hell, and all the nations that forget God, Psa. ix. 17.

WHAT KIND OF A PLACE IS IT?

The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites, who among us shall dwell with the devouring fire ! Who among us shall dwell with everlasting burnings, Isa. xxxiii. 14.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone, Rev. xiv. 10.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20.

And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night for ever and ever * * * * * * * * And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 10, 14, 15.

But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their place in the lake which burneth with fire and brimstone ; which is the second death, Rev. xxi. 8.

The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth, Matt. xiii. 41, 42.

IS THE PUNISHMENT EVERLASTING?

Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings, Isa. xxxiii. 14.

And some of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, Dan. xii. 2.

Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire, Matt. iii. 12.

And if thy hand offend thee cut it off ; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched ; where their worm dieth not and the fire is not quenched, Mark ix. 43, 44.

Then shall he say also unto them on the left hand, Depart from me, ye accursed into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41.

Read, also, Luke xvi. 22–26 inclusive.

WHO GO THERE.

The Fool—Prov. xv. 24. Adulterers—Prov. vii. 27. Those who offend—Matt. xiii. 41, 42. Those who fear not God—Luke xii. 5. Lustful Persons—2 Peter ii. 4, 10. Hypocrites—Isa. xxxiii. 14. Pharisees—Matt. xxiii. 33. Wicked—Ps. ix. 17. Unbelievers, etc.—Rev. xxi. 8. Those whose names are not in the book of life—Rev. xx. 15. Whose names are in the book of life?—Rev. iii. 5. Who overcome?—John v. 4, 5.

By these last three passages we understand that all who reject Christ are cast into hell.

Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, Acts iv. 12.

We pray that no one who may read this may be "cast into outer darkness."

—L. W. MUNHALL.

WE CANNOT BE SAVED BY WORKS.

James ii. 10; Isaiah xliv. 6; Ephesians ii. 8, 9; Romans iv. 5; Romans iii. 20; Romans xi. 6; Romans x. 3; Acts xiii. 39.

JESUS HAS FINISHED THE WORK.

John xix. 36; Hebrews ix. 26, 28; 1 John i. 7; 1 Peter iii. 18.

HE IS ABLE.

2 Timothy i. 12; Ephesians iii. 20; 2 Corinthians ix. 8; Jude 24; Philippians iii. 21; Hebrews vii. 25; Daniel iii. 17; Hebrews ii. 18; Romans xiv. 4; Acts xx. 32; Matthew ix. 28.

FEAR NOT.

John xiv. 1, 27; Isaiah li. 12; Isaiah xli. 10, 13, 14; Deuteronomy xxxi. 8; Joshua i. 9; Psalm xxvii. 1; Psalm iii. 6; Psalm lvi. 3, 4.

DOOR OF MERCY NOT ALWAYS OPEN.

Luke xiii. 25, 27; 2 Corinthians vi. 2; Proverbs i. 24 to the end; Jeremiah viii. 20.

WHO ARE INVITED.

Matthew xi. 28; Isaiah lv. 1; Revelation xx. 17; Matthew x. 12, 13; Matthew xxii. 9, 10; Luke xiv. 21, 22, 23; John vii. 37.

GOD WILL KEEP YOU.

John x. 28; Jude 24; 2 Timothy i. 12; 2 Corinthians xii. 9; Philippians i. 6.

PEACE WITH GOD.

Job. xxii. 21; Colossians i. 20; Ephesians ii. 14, 17; Romans v. 1.

WHAT IS SIN?

Proverbs xxiv. 9; 1 John iii. 4; Matthew xii. 36; James iv. 17; Proverbs x. 19; Proverbs xiv. 9; Numbers xxxii. 23; Ezekiel xviii. 4.

ALL ARE SINNERS.

Ecclesiastes vii. 20; Proverbs xx. 9; 1 John i. 8; Romans iii. 9, 10, 11, 12, 19, 22. 23; Isaiah liii. 6.

BACKSLIDERS.

Jeremiah xiv. 7; Jeremiah ii. 9; Jeremiah iii. 22; Hosea xiv. 1, 4; Luke xxii. 61, 62; Luke xv. 1 to 22.

SEVEN SOLEMN QUESTIONS.

I.—WHOM AM I TO BELIEVE?

If it seem evil unto you to serve the Lord, choose you this day whom ye will serve, Josh. xxiv. 15.

How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him, 1 Kings xviii. 21.

All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? Isa. xl. 17, 18.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else, Isa. xlv. 22.

And the Father himself, which hath sent me, hath borne witness of me, John v. 37.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him, John x. 37, 38.

If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record (witness) that God gave of his Son, 1 John v. 9, 10.

II.—WHAT AM I TO BELIEVE?

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 43.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, Acts xvi. 31.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, Rom. v. 8.

The blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

And this is the record [witness], that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life, 1 John v. 11, 12.

III.—HOW AM I TO BELIEVE?

See, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, Acts viii. 36, 37.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. iv. 5.

Ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, Rom x. 9.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified, Gal. ii. 16.

By grace are ye saved through faith; and that not of yourselves; it is the gift of God.—Eph. ii. 8.

Hereby we know that he abideth in us, by the Spirit which he hath given us, —1 John iii. 24,

IV.—WHY AM I TO BELIEVE?

He that believeth not shall be damned.—Mark xvi. 16.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John iii. 18.

He that believeth not the Son shall not see life; but the wrath of God abideth on him.—John iii. 36.

This is the work of God, that ye believe on him whom He hath sent.—John vi. 29.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thess. i. 7, 8.

This is his commandment, That we should believe on the name of his Son Jesus Christ.—1 John iii. 23.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. xxi. 8.

V.—WHEN AM I TO BELIEVE?

Come: for all things are now ready.—Luke xiv. 17.

Behold, now is the accepted time: behold, now is the day of salvation.—2 Cor. vi. 2.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.—1 Thess. v. 2.

Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts.—Heb. iii. 7, 8,

For yet a little while, and he that

shall come will come, and will not tarry.—Heb. x. 37.

Behold, the judge standeth before the door.—James v. 9.

He which testifieth these things saith, Surely I come quickly.—Rev. xxii. 20.

VI.—MAY I BELIEVE AS I AM?

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi. 28.

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

Him that cometh unto me I will in no wise cast out.—John vi, 37.

If any man thirst, let him come unto me, and drink.—John vii. 37.

Christ is the end of the law for righteousness to every one that believeth.—Rom. x. 4.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners · of whom I am chief.—1 Tim. i. 15.

Whosoever will, let him take the water of life freely.—Rev. xxii. 17.

VII.—CAN I BE SAVED WITHOUT BELIEVING?

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—Acts iv. 12.

Whatsoever is not of faith is sin.—Rom. xiv. 23.

If righteousness come by the law, then Christ is dead in vain.—Gal. ii. 21.

If there had been a law given which could have given life, verily righteousness should have been by the law.—Gal. iii. 21.

How shall we escape, if we neglect so great salvation.—Heb. ii. 3.

But without faith it is impossible to please him.—Heb. xi. 6.

The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?—1 Peter iv. 17, 18.

TWELVE GREAT FACTS.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxv. 35.

I.—MAN'S STATE BY NATURE.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually·—Gen. vi. 5.

Behold I was shapen in iniquity, and in sin did my mother conceive me.—Ps. li. 5.

The heart is deceitful above all things, and desperately wicked: who can know it?—Jer. xvii. 9.

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.—Mark vii. 21, 22.

That which is born of the flesh is flesh.—John iii. 6.

The carnal mind [or rather, the mind of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be.—Rom. viii. 7.

And you hath he quickened who were dead in trespasses and sins—and were by nature the children of wrath even as others.—Eph. ii. 1, 2.

II.—MAN'S STATE BY PRACTICE.

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.—Ps. xiv. 3.

There is not a just man upon earth, that doeth good, and sinneth not.—Eccl. vii. 20.

We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—Isa. lxiv. 6.

There is none righteous, no, not one.—Rom. iii, 10.

There is no difference; for all have sinned, and come short of the glory of God.—Rom. iii, 22. 23.

By one man sin entered into the world, and death by sin; and so death passed

upon all men, for that all have sinned.—Rom. v. 12.

If we say that we have no sin, we deceive ourselves, and the truth is not in us;—if we say that we have not sinned, we make HIM a liar.—1 John i. 8, 10.

III. THERE MUST BE A CHANGE.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. xviii. 3.

Except ye repent, ye shall all likewise perish.—Luke xiii. 3.

Except a man be born again [or from above], he can not see the kingdom of God.—John iii. 3.

The wages of sin is death.—Rom. vi. 23.

Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Gal. iii. 10.

Sin when it is finished, bringeth forth death.—James i. 15.

He that committeth sin is of the devil.—1 John iii. 8.

IV. GOD'S THOUGHTS OF MAN.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Eze. xxxiii. 11.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii. 16.

God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Rom. v. 8.

God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. ii. 3, 4.

The grace of God that bringeth salvation hath appeared to all men. Titus ii. 11.

The Lord—is long-suffering to usward, not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10.

V. CHRIST'S WORK FOR MAN.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. liii. 5.

The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. xx. 28.

When we were yet without strength, in due time Christ died for the ungodly. Rom. v. 7,

Christ died for our sins according to the Scriptures. 1 Cor. xv. 31.

He hath made HIM to be sin for us, who knew no sin: that we might be made the righteousness of God in him. 2 Cor. v. 21.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24.

VI. VALUE OF CHRIST'S BLOOD.

When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. Ex. xii. 13.

It is the blood that maketh an atonement for the soul. Lev. xvii. 11.

This is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 28.

In whom we have redemption through his blood. Eph. i. 7.

Ye were not redeemed with corruptible things—but with the precious blood of Christ. 1 Pet. i. 18, 19.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.

Thou wast slain, and hast redeemed us to God by thy blood. Rev. v. 9.

VII. CHRIST'S INVITATIONS TO SINNERS.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

Come, for all things are now ready. Luke xiv. 17.

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. John vi. 37.

If any man thirst, let him come unto me and drink. John vii. 37.

I am the door: by me, if any man enter in, he shall be saved. John x. 9.

I will give unto him that is athirst of the fountain of the water of life freely. Rev. xxi. 6,

Whosoever will, let him take the water of life freely. Rev. xxii. 17.

VIII. WHAT CHRIST IS ABLE TO DO.

He is able also to save them to the uttermost that come unto God by him. Heb. vii. 25.

He is able to succor them that are tempted. Heb. ii. 18.

He is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.

Being fully persuaded that, what he had promised, he was able also to perform. Rom. iv. 21.

He is able to make all grace abound toward you. 2 Cor. ix. 8.

He is able to do exceeding abundantly above all that we ask or think. Eph. iii. 20.

He is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

IX. HOW TO BE SAVED.

He that believeth on him is not condemned. John iii. 18.

He that believeth on the Son hath everlasting life. John iii. 36.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x. 43.

By him all that believe are justified from all things. Acts xiii. 39.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 5.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. 9.

X. HOW TO BE LOST FOREVER.

He that believeth not shall be damned. Mark xvi. 16.

He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 18.

He that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

Ye will not come to me, that ye might have life. John v. 40.

If ye believe not that I AM, ye shall die in your sins. John viii. 14.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i, 8.

How shall we escape, if we neglect so great salvation. Heb. ii. 3.

XI. HOW WE MAY KNOW WE ARE SAVED.

He that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation [judgment]; but is PASSED fron death unto life. John v. 24.

Verily, verily, I say unto you, He that believeth on me HATH everlasting life. John vi. 47.

This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. John vi. 40.

I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. John x. 28.

Hereby we KNOW that he abideth in us, by the Spirit which he hath given us. 1 John iii. 10.

And we have known and believed the love that God hath to us. 1 John iv. 16.

These things have I written unto you

that believe on the name of the Son of God; that ye may know that ye have eternal life.—1 John v. 13.

XII. NO TIME TO BE LOST.

My Spirit shall not always strive with man. Gen. vi. 3.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. xxvii. 1.

If we tarry till the morning light, some mischief will come upon us. 2 Kings vii. 9.

Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh. Matt. xxiv. 44.

Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2.

As the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts. Heb. iii. 7, 8.

The time is at hand. Rev. xxii. 10.

THE TRUTH.

CARELESS ONE.

Ecc. xi. 9; Num. xxxii. 23; Pro. xii. 14; Rom. vi. 23; Acts iii. 19; Matt. xviii. 23; Psa. ix. 17; Acts xvii. 30; 1 Thess. i. 7; Matt. xxv. 41.

BACKSLIDER.

Jer. ii. 2; Rev. ii. 4; Prov. xiv. 14; Jer. iii. 2; Hosea xiv. 4; Rev. iii. 20; 1 John i. 9; 1 John ii. 1; Luke xv. 18-20.

The Word of God and the Believer.

CLING TO THE MIGHTY ONE.

Cling to the Mighty One, Psa. lxxxix. 19.
Cling in thy grief, Heb. xii. 11.
Cling to the Holy One, Heb. i. 12.
He gives relief, Ps. cxvi. 9.
Cling to the Gracious One, Ps. cxvi. 5.
Cling in thy pain, Ps. v. 4.
Cling to the Faithful One, 1 Thess. v. 24.
He will sustain, Ps. xxviii. 8.
Cling to the Living One, Heb. vii. 25.
Cling in thy woe, Ps. lxxxvi. 7.
Cling to the Living One, 1 John iv. 16.
Through all below, Rom. viii. 38, 39.
Cling to the Pardoning One, Isa. iv. 7.
He speaketh peace, John xiv. 27.
Cling to the Healing One, Ex. xv. 26.
Anguish shall cease, Ps. cxlvii. 3.
Cling to the Bleeding One, 1 John i. 7.
Cling to His Side, John xx. 27.
Cling to the Risen One, Rom. vi. 9.
In Him abide, John xv. 4.
Cling to the Coming One, Rev. xxii. 20.
Hope shall arise, Titus ii. 13.
Cling to the Reigning One, Ps. xlvii. 1.
Joy lights thine eyes, Psalm xvi. 11.

CHRISTIAN WORK.

THE LORD'S COMMAND.

"Go ye into all the world and preach the Gospel to every creature." Mark xvi. 15.

THE APPEAL.

"Who will go for us?" Isaiah vi. 8.

THE PROMISE.

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold in this life." Mark xi. 29.

THE ANSWERS.

"I have bought a piece of ground—I pray thee have me excused."

"I have bought five yoke of oxen—I pray thee have me excused."

"I have married a wife—therefore I cannot come." Luke xiv. 18-20.

THE MESSAGE.

"Behold, I come quickly, and My reward is with Me, to give to every man according as his work shall be." Rev. xxii. 12.

CHRISTIAN WORK.

Commission. 2 Cor. v. 20.
Messsenger, Rev. xxii. 17.
Conditions first fed, John xxi. 15, 17.
Motive, 2 Cor. v. 14.
Field, Matt. xxv. 40.
Responsibility, Heb. xiii. 17 ; Matt. xxv. 28-30.
Strength, 2 Cor. iii. 5 ; Phil. iv. 13.
Our Instrument, 2 Tim. ii. 15.
Our Success, Psa. cxxvi. 6.

W. R.

WORKERS' TICKET.

Daniel xii. 3 ; Jeremiah xxiii. 28, 29.——The bearer is expected to be present with a Bible, at gospel meetings, and to watch during the preaching for persons interested, and at close of meeting to seek personal conversation with such, and to show them from God's Word the way of salvation.

References for this purpose :

Isaiah liii. 6 ; John iii. 16 ; John v. 24 ; John vi. 37 ; Acts x. 43 ; Acts xiii. 38, 39 ; Romans iv. 6, 7, 22-25 ; Romans v. 1, 6-10 ; Romans viii. 1 ; 1 Corinthians xv. 1-4 ; 2 Corinthians v. 18-21 ; Galatians iii. 10-13 ; 1 Timothy i. 15 ; 1 Peter ii. 24 ; 1 John v. 9-13 ; 1 John iv. 9, 10, 19, and any other portion of the Word to which you may be led.

D. L. M.

ON SPEAKING AND WORKING.

I cannot speak, I am a child, &c.—Jer. i. 6, 7.
Be not afraid but speak.—Acts xviii. 9, 10.
Be strong, work for I am with you.—Haggai ii. 4.
Go and I will be with thy mouth.—Exodus iv. 12.
Out of weakness became strong.—Hebrews xi. 3-34.
Your faith but in the power of God.—1 Corinthians ii. 5.
It is not ye that speak.—Matthew x.20.
Christ speaking in me.—2 Cor. xiii. 3.
Thou shalt talk, &c.—Deut. vi. 7.
We are ambassadors for Christ.–2 Corinthians v. 20.
Workers together with Him.—2 Corinthians vi. 1.
Causes us to triumph.—2 Cor. ii. 14.
If thou shalt confess, &c.—Romans x.9.
Whosoever therefore, &c.—Matthew x. 32, 33 ; Mark viii. 38.

CHRISTIAN WORK.

Matt. xiii. 38 ; Gal. vi. 10 ; John iv. 35 ; Matt. ix. 37 ; 2 Cor. vi. 1 ; 1 Cor. i. 9 ; Matt. xx. 6-7 ; Mark vi. 41 ; xiii. 34 ; Matt. xxv. 14 ; Eccl. ix. 10 ; John ix. 4, 1 Cor. xv. 58 ; Acts x. 38 ; Luke vi. 40 ; John xvii. 4 ; Acts ix. 6 ; Isa. vi. 8 ; Psalms cxxvi. 6 ; John iv. 36 ; Dan. xii. 3 ; James v. 20 : 2 Cor. ix. 8.

H. B. C.

BIBLE STUDIES FROM A SCRIPTURE TEXT BOOK ON GOSPEL WORK. *

I. THE WORK.

The work of the Christian in reaching and saving men, is, under the Holy Spirit, to make known to them the finished work that God has wrought in Christ for their salvation. The Scripture truth to be taught will be found in full in a companion pamphlet. The following outline, however, is given to show the general character of the work to be done.

The worker is to declare (1 Cor. ii, 1.)

The testimony of God.—That all the world is guilty before God. Rom. iii, 19.

That God is not willing that any should perish. 2 Pet. iii, 9.

That God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii, 16.

That Christ has borne our sins in his own body on the tree. 1 Pet. ii, 24.

That it is through him the forgiveness of sins is preached. Acts xiii, 38.

That God now commands all men everywhere to repent. Acts xvii, 30.

That the benefits of Christ's death are received through repentance toward God and faith toward our Lord Jesus Christ. Acts xx, 21.

That, thus believing in Christ, the sinner is at once saved. Acts xvi, 31. John v, 24.

* Gospel Work published by American Tract Society, [illegible]

II. THE WORKER.

The believer is the worker.—God's work in Christ comes first. The believer's work is in and from Him.

Separated before sent. John xvii, 16, 18.

Communion before testimony. John xv, 27. Acts iv, 13, 20. 1 John i, 1-3.

Loving Christ before teaching others. John xxi, 15-17.

Preaching is being a witness. Acts i, 8, 21, 22. Acts v, 32.

Saul believed, and "straightway he preached Christ". Acts ix, 20; John i, 41, 45; iv, 28, 29.

Ministry is received from the Lord Jesus. Acts xx, 24.

The method of the law—doing that one may live—fails. Zeal without knowledge sets aside God's work in Christ. Rom. x, 1-5.

The method of the gospel—life that one may do—puts Christ's work first, and is God's order. Rom. x, 6-17.

The Word of God. Believing with the heart. Confession with the mouth. 6-10 Hearing. Calling upon his name. Sent to preach. 11-17.

Gifts for service flow from being members in the body of Christ. Rom. xii, 3-8. Eph. iv, 7, 11, 12.

God pours from filled vessels. Rom. xv, 29; 2 Cor. iv. 7.

Receiving and knowing before speaking and teaching. 1 Cor. ii, 9–13.

God's co-workers. 1 Cor. iii, 5-9. 2 Cor. vi, 1.

Jesus Christ, the foundation. 1 Cor. iii, 10-11.

Our sufficiency is of God. 2 Cor. ii, 14-17; iii, 5-6.

Enlightened before giving light. 2 Cor. 4-6.

Believing and knowing, therefore speaking. 2 Cor. iv. 13-14.

Knowing our acceptance, therefore laboring to be acceptable. 2 Cor. v. 1, 5, 6, 9 (Eph. i, 6-7.) The Greek of verse 9 requires the rendering "acceptable" instead of "accepted".

Knowing the fear of the Lord, therefore persuading men, 2 Cor. v. 10, 11.

Love constraining, 2 Cor. v. 13–15.

Reconciled, therefore reconciling, 2 Cor. v. 18–20.

It pleased God to reveal his Son in me, that I might preach Him, Gal. i. 15, 16.

Faith works by love, Gal. v. 6; 1 Thess. i. 3.

A dead man's works are dead, Eph. ii 1–3; Rom. vii. 5; viii. 5–8; Heb. vi. 1. Dead works need to be repented of, and the doer of them, Heb. ix. 14, to be purged by the blood of Christ.

God's work in Christ, quickening, saving, raising, seating in the heavenlies; or grace giving salvation apart from works, (Rom. iv. 4–8,) comes first. 1 John iv. 9, 10; Eph. ii. 4–9.

The good works, unto which the believer is created, (2 Cor. v. 17; Gal. vi. 15,) then follow. Rom. vii. 6; viii. 3, 4; 1 Thess. i. 19; ii. 13; Titus ii. 11–14; iii. 8; Heb. x. 19, 25; 1 John iv. 19, 20; v. 5. What God requires of the unbeliever is, to believe. John vi. 28, 29; 1 John iii. 23; Eph. ii. 10.

Sons of God shine as lights, holding forth the Word of Life, 1 Peter ii. 9–12; Phil. ii. 15, 16.

My fellow laborers, whose names are in the Book of Life. Phil. iv. 3.

Christ in the believer, as the hope of glory, is a power for service, 2 Thess. i. 11, 12; Col. i. 25–29.

"Gospel work," so called, which does not flow from love, out of a cleansed heart, a good conscience, and faith unfeigned, becomes vain jangling, and a teaching of the law, not according to the glorious gospel of the blessed God, 1 Tim. i. 5–11. The Greek word rendered "pure" in this passage, occurs Matt. v. 8; "clean," John xiii. 10; xv. 3; "purge," Heb. i. 3; ix, 14; "cleanseth," 1 John i. 7, 9, and elsewhere.

We labour because we trust, 1 Tim. iv. 10.

Unfeigned faith stirs up the gift of God in us, unto fearless testimony, 2 Tim. i. 5–8.

The saved man is the called man, ready to suffer in bearing witness, because he knows, 2 Tim. i. 9–12.

The testimony is committed to believers. 2 Tim. ii. 2.

The gospel is committed, by the commandment of our Saviour, to one who acknowledges the truth of God, who cannot lie. Titus i. 1-3.

Examples of faith working. Heb. xi.

Jesus the perfect example. Heb. xii. 1-3.

Works spring from faith, not from profession. James ii. 14-26.

Unto the wicked God saith, What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Psalm l. 16, 17.

Even a wolf will not preach except in sheep's clothing. Matt. vii. 15.

The unbelieving gospel worker, even if good should result, is a worker of iniquity. Matt. vii. 21-23.

Every Believer.—In all these passages, believers, without distinction, are workers; and the inspiration of the work is the faith that is common to all. Hence every believer is expected to work. For further evidence and illustration consult.

To every man talents according to his several ability, but every man to trade. Matt. xxv. 15.

Each servant has a pound. Every believer has the gospel. Luke xix. 11-26.

All were filled with the Holy Spirit, and all spake. Acts iv. 31: Acts ii. 1-4.

Sons and daughters, young men and old men, servants and hand-maidens, all are to prophesy. Acts ii. 17, 18.

The church was scattered, but wherever there was a believer, there was a preacher of the Word. Acts xi. 19-21; Acts viii. 4.

A husband and wife expound to a preacher, eloquent and mighty in the Scriptures, (of the law,) the way of God more perfectly. Acts xviii. 26.

A pastor's helpers in Christ have their names recorded by the Holy Spirit. Rom. xvi. 1-15.

Silencing a gospel preacher makes many brethren preachers. Phil. i. 12-14.

Women are not excepted from evangelistic work. Phil. iv. 3; Rom. xvi. 1, 2, 3, 12.

An ignorant and unlearned man may speak what he has seen and heard with Jesus. Acts iv, 13, 20; Luke ix. 12-17; Acts iii. 6.

One less than the least of all saints may preach the unsearchable riches of Christ. Eph. iii. 8.

The chief of sinners may tell that faithful saying, which is worthy of all acceptation. 1 Tim. i. 15.

When the believer will not be expected to do gospel work. Heb. viii. 11.

The Commission.—That God has commissioned every believer to gospel work, is evident from the Scripture already adduced. For further teaching, examine the following references, and may the Holy Spirit use them to impress upon *every Christian* that he is personally *called of God* to the work.

Whosoever follows Jesus must become a fisher of men, Matt. iv. 18-22.

What is light for unless to shine? Cf. Luke viii. 16. Matt. v. 14-16.

Seeing the need and praying for workers, prepares one to answer, Lord, send me. Matt. ix. 37, 38 (connected with ch. 10).

As ye have received Christ Jesus, preach Him. Matt. x. 5-8; 1 Peter iv, 10, 11.

What we have heard in our hearts we must tell publicly. Matt. x. 27.

Does the man possess Christ who never speaks of Him? Matt. x. 32, 33. Cf. Mark viii. 38.

The calling of the church in the world, like that of her Lord, is not to be ministered unto, but to minister. Matt. xx. 25-28.

Son, go work to-day in my vineyard. Matt. xxi. 28.

Go ye into the highways, and as many as ye shall find, bid to the marriage. Matt. xxii. 1-10.

Servants are reckoned with according to faithfulness in the gospel committed to their trust. Matt. xxv. 19,

A saved man is not taken to be with Jesus, but is sent into the world with a message. Luke viii. 38, 39; Psa. lxvi. 16.

The most sacred duties of affection are no excuse from gospel work. Luke ix. 59, 60.

The departing Lord says to every servant, "Occupy till I come." Luke xix, 13.

On his return, he will ask how much every man has gained by trading. Luke xix. 15.

What would Jesus say to disciples who wanted to hold their peace? Luke xix. 37-40.

May the Lord now look (61) upon any Christian who, getting separated from Christ, (54) and failing to stand up for him, (55) comes at length to deny him. (57-60.) Luke xxii. 54-62.

The believer is a debtor to the unbeliever. He owes him the gospel. Rom. i. 13-15.

Believer, a necessity is laid upon thee; a dispensation is committed to thee; to fail is to bring loss upon thyself. 1 Cor. ix. 16, 17.

The church, whose home is with her Lord, is left on earth to testify to all men, everywhere, the gospel of his grace. This is our one work on earth. How sacred and imperative to every Christian these last words of our departing Lord. Matt. xxviii. 18–20; Mark xvi. 15; Luke xxiv. 46–51; John xv. 13–16, 26, 27; John xvii. 18; Acts i. 7–11.

III.—THE PREPARATION.

General Qualifications. — The spiritual preparation required for gospel work, whether by apostles, evangelists, pastors, and other church officers, or by the individual Christian, (2 Cor. vi. 1-13,) does not differ in character, only in degree. Therefore study minutely. Matt. x, 1 Timothy; Titus; Luke x; 2 Timothy; 1 Peter v. 1–11.

But above all, let each one continually study the gospel work of the Lord Jesus, our great example. To learn of Him is to be wise in winning souls.

Special Qualifications.—All that goes to make up a fully developed Christian character, whether in knowledge, experience, or communion, will unquestionably add power to the gospel worker. The following particulars of inner equipment are therefore noted, not as being complete, but as being important, both to give direction to our prayers, and to open our hearts to the Spirit of God, by whom they are wrought.

Assurance.—It must be remembered in this, and in all these special qualifications, that only those references will in general be given, which, directly or indirectly, show the relation of the qualification to success in Christian work. For example, to get the full teaching on assurance, one must search the New Testament with a Concordance under the words assurance, sure, hath, now, know, etc., and study such chapters as Eph. i; Col, i; Heb. x; 1 John v. 9-13. But in connection with our present study upon Gospel Work, it is enough to notice that, in all the passages referred to under the headings, the believer is the worker, and every believer is expected to work, the faith spoken of is evidently an assured faith, and to give here only such references as will show assurance to be important to the worker's highest success.

Luke x. 20; John iii. 11; see also iv. 42; Acts xxii. 14, 15; 1 Cor. i. 3-7; 1 Cor. ii. 12, 13; 2 Cor. iv. 13, 14; 2 Cor. v. 1, with 9; 10, 11; 2 Tim. i. 11, 12; 1 John iv. 13, 14.

Love.—1 Cor. xiii.; 1 Cor. xiv. 1; 1 Thess. iii. 12; 1 John iv. 7-16.

Hunger for the Salvation of Souls.—John iii. 16; Matt. xxiii. 37;

Luke xix. 41, 42; Acts xx. 18-21, 26, 27; Rom. i. 11-15; Rom. ix. 1-3; Rom. x. 1; 2 Cor, xii. 14, 15, see marginal reading; Phil. i. 8; 1 Thess. ii. 7, 8.

A LONGING TO REACH THE NEGLECTED.—Mark vi. 34; Luke v. 31, 32; Luke xv. 7; Luke xix. 10; Rom. xv. 20, 21; James ii. 1-9,

PRAYERFULNESS.—Mark ix. 29; Luke v. 15-17; Luke xi. 5-13; John xii. 21,22; Acts i. 4, 14; Acts iv. 24-31; Acts vi. 4; 1 Thess. v. 17; Rom. xv. 30; Col. iv. 12, 13; Eph. vi, 18-20.

FULNESS OF FAITH AND OF THE HOLY SPIRIT.—Luke v. 18-20; Acts xiii, 9, Acts i, 4, 5, 8; Rom. xv, 29; Acts ii, 4; Eph. v, 18; Acts iv, 8, 31; 1 Thess. i, 5; Acts vi, 5, 8, 10; 2 Thess i, 11, 12; Acts vii, 55; 1 John ii, 20, 27, 28; Acts ix, 17.

OBEDIENCE TO THE SPIRIT.—Luke v, 5-7; 2 Cor. iv, 2; John xxi, 3-6; 1 Thess. ii, 3-6; Acts iv, 18-20; 1 Thess. v, 19; Acts v, 28-29; John ii, 5; Acts viii, 29, 30; John vii, 3-10, 17, 18; Acts xiii, 2-4; Exod. xiii, 21, 22; Acts xvi, 6-10; Num. ix, 15-23; Rom. viii, 14.

CONFIDENCE IN THE MESSAGE.—Rom. i, 16, 17; 2 Cor. i, 18-22; 1 Cor. i, 17-28; 1 Pet. iv, 11; 1 Cor ii, 1-5.

BOLDNESS.—Acts iv, 13, 29, 31; Eph. vi. 10-20; Acts vii. 51-60; 1 Thess. ii. 2; 1 Cor. xvi, 9-14.

READINESS TO SUFFER AND TO WAIT.—Matt. v, 11, 12; Acts v, 41; 2 Cor. iv, 1; Phil. i, 29; Phil. ii, 17; Phil. iv, 11-13; Col. i, 24; 2 Thess. iii, 13; James v. 7, 8, 10; 1 Pet. ii. 19-25; 1 Pet. iv. 12-19.

JOY IN THE LORD.—Neh. viii. 10; 2 Cor. vii. 4; Phil. iii. 3; Phil. iv. 4-7; 1 Thess. v. 16; Psa. li. 12, 13.

HUMILITY.—Matt. xx. 25-28; Matt. xxiii. 5-12; Acts xx. 19; Rom. xii. 3-10; Phil. i. 15-18; Phil. ii. 5-8; Jude ix.

ONENESS OF HEART AND SOUL WITH THE CHILDREN OF GOD.—Acts iv. 32, 33; Rom. xvi. 17, 18; Phil. ii. 1-4.

DISCRIMINATION.—Matt. vii. 6; Matt. xii. 20; 1 Cor. ix. 19–22; 1 Cor. x. 23, 32, 33; 1 Cor. xiv.6–11; 23–25; Phil. i. 10, marg.; 2 Tim. ii. 15; Jude 20–23; Matt. v. 43-47.

TENDERNESS.—Ps. cxxvi, 5, 6; 2 Cor. ii. 4; Phil. iii. 18; Luke xiii. 34, 35; Luke xix. 41, 42; Acts xx. 19, 31; Matt. xii. 20.

BLAMELESSNESS.—Matt. vii. 3-5; Rom. ii. 17-24; Rom. xv, 14; Rom. xvi. 19; Eph. v. 11-18; Phil. ii. 15; Phil. iii. 17; Col. i. 9-11; 1. Thess. ii. 10; James iii. 10-13; 1 Pet. ii. 11, 12, 15.

CONSECRATION AND DEVOTEDNESS.—Luke v. 10, 11; John xxi. 18-22; Acts xx. 18-27; Rom. xii. 1, 2; 1 Cor. ii. 2; 1 Cor. ix. 23-27; 2 Cor. v. 13-15; Phil. i. 19-21; Phil. ii. 20, 21, (with Matt. vi. 24,); Col i. 28, 29; Heb. xi. 24-27; Heb. xiii. 12-15; Exod. xxix. 1, 4-9, 19-22, 35; Lev. xiv. 1-20; Isa. lii. 11; 2 Tim. ii. 1-5, 19-22.

The worker cannot have power except as he is spiritually a Nazarite. 2 Cor. vi. 14; vii. 1; Acts xx. 18-24; Num. vi. 1-27; Judges xiii. 4, 5; Judges xvi. 17, 21.

GOD'S SUFFICIENCY.—The call of God to work, and the qualifications to which he calls his workers, makes one conscious of unfitness. But this God meets by the pledge of his sufficiency, which inspires and girds to service.

Moses, Exodus iii, iv. Gideon, Judges vi. 15, 16. Isaiah vi. 5, 8. Jeremiah i. 6-9. Paul, 1 Cor. xv. 9, 10; 2 Cor. ii. 14-17; 2 Cor. iii. 5, 6; 2 Cor. iv. 7; 2 Cor. xii. 9, 10. Every Christian, Phil. iv. 13, 19; 2 Cor. ix. 8.

IV.—THE POWER.

The worker can do nothing of himself. His power is entirely from the Spirit of God, given in answer to prayer, and in the use of God's Word.

(1.) POWER BY THE SPIRIT.—The general principle is stated Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord." Compare for illustration the vision in Ezek. xxxvii. See also John i. 12, 13.

The service of saints in past dispensa-

tions was, therefore, only by the power of the Spirit upon them. Yet the indwelling fulness of His power is manifested in this, the dispensation of the Spirit, (John vii. 37, 38, and xiv. 16, 23,) and the service is that not of servants but of full-grown sons. Gal. iv. 1–7.

EXAMPLES FROM THE OLD TESTAMENT.

Bezaleel. Exodus xxxi. 3.
Moses and the seventy elders. Num. xi. 24–30.
Joshua. Deut. xxxiv. 9.
Othniel. Judges iii. 9, 10.
Gideon. Judges vi. 34.
Jephthah. Judges xi. 29.
Samson. Judges xiv. 6, 19; Judges xv. 14; Judges xvi. 28.
David. 1 Sam. xvi. 13; Psa. li. 12, 13.
Elijah and Elisha. 2 Kings ii. 9, 15.
Amasai. 1 Chron. xii. 18.
Azariah. 2 Chron. xv. 1.
Prophecies of Christ. Isa. xi. 2, 3; Isa. xlii. 1; Isa. lxi. 1-3.
Ezekiel. Ezek. ii. 2; Ezek. iii. 12-14.
Micah. Micah iii. 8.

TEACHING IN THE NEW TESTAMENT.

The baptism of the Holy Spirit. Matt. iii. 11, cf. 16.

The Spirit of your Father. Matt. x. 20.

Endued with power. Luke xxiv. 49.

The Spirit gives new birth. John iii. 5.

The Spirit quickeneth. John vi. 63.

Rivers of living water flow from the indwelling Spirit. John vii. 38, 39.

The Spirit, in the believer, is his teacher and reminder. John xiv. 17,26.

The Spirit bears witness. John xv. 26; 1 John v. 6.

The Spirit convinces the world. John xvi. 7-11.

The Spirit is to the believer a guide into all truth. John xvi. 13.

The work was not of man. Acts iii. 12.

The Spirit gave great power. Acts iv. 31, 33.

The Spirit is resisted and despised, (Heb. x. 29,) when the gospel is rejected. Acts vii. 51.

The power of the Holy Spirit. Rom. xv. 13, 14.

Faith stands in the power of God, the demonstration of the Spirit. 1 Cor. ii. 20.

The kingdom of God is not in word, but in power. 1 Cor. iv. 20.

Faith in Jesus as Lord is by the Spirit. 1 Cor. xii. 3.

All gifts are worked by the Spirit, who distributes them. 1 Cor. xii. 4-11.

To be strengthened with might, is by the Spirit. Eph. iii. 16.

The Spirit uses the sword. Eph. vi. 17.

The Spirit of power. 2 Tim. i. 7.

We are to keep our gifts for service, by the Spirit. 2 Tim. i. 6, 14.

EXAMPLES FROM THE NEW TESTAMENT.

Jesus. Matt. iii. 16; Matt. xii. 28; Luke ii. 25; Luke iv. 14, 18; Acts i. 2; Acts x. 38.
John the Baptist. Luke i. 15.
Mary. Luke i. 35.
Elizabeth. Luke i. 41.
Zacharias. Luke i. 67.
Paul. Rom. xv. 19; 1 Cor. ii. 4, 12, 13.
Paul and Apollos. 1 Cor. iii. 5, 6,
Paul. 2 Cor. iii. 3-6.
Paul and Timothy. 2 Cor. vi. 6, 7.
Paul. Col. i. 29.
Among the Thessalonians. 1 Thess. i. 5.

For passages omitted above see Fulness of Faith and of the Holy Spirit.

(2.) POWER BY THE WORD.—The word of God is the instrument, as the Spirit of God is the agent, in saving souls. The worker, therefore, needs to know God's description of His Word, and to realize that it is His instrument in all teaching, and that God will accordingly use the worker and clothe him with power in proportion as he brings His Word to bear directly on men's souls.

GOD'S DESCRIPTION OF HIS WORD.

GIVEN BY INSPIRATION.—2 Tim. iii. 16; Acts i. 16; Acts iv. 24, 25; Acts xxviii. 25; 1 Cor. ii. 4, 5, 9-13; Heb. i. 2; cf. xii. 25; Heb. ii. 1-4; Heb. iii. 7; Heb. ix. 7, 8; Heb. x. 15; 2 Peter i. 21.

THE ORACLES OF GOD.—Acts vii. 38. Rom. iii. 2; Heb. v. 12; 1 Peter iv. 11.

THE WORD OF GOD.—Prov. xxx. 5, 6; Isaiah xl. 8; Mark vii. 13; Luke iv. 4; Luke xi. 28; Acts iv. 31; Acts vi. 7; Acts xi. 1; Acts xii. 24; cf. xix. 20; Acts xiii. 44; 2 Peter iii. 2-10.

THE WORD OF THE LORD.—Jer. viii. 9; Acts viii. 25; Acts xiii. 46-49; Acts xvi. 32; 1 Thess. i. 8; 2 Thess. iii. 1.

THE WORD OF TRUTH.—2 Cor. vi. 7; Eph. i. 13; Col. i. 5; 2 Tim. ii. 15; James i. 18.

THE WORDS OF LIFE.—John vi. 63, 68; Acts v. 20; Phil. 2. 16.

The Word of His Grace. Acts xx. 32.

The Word of Faith. Rom. x. 8.

The Word of Reconciliation. 2 Cor. v. 19.

The Word of Christ. Col. iii. 16.

Settled in Heaven. Psalms cxix. 89.

Not yea and nay. 2 Cor. i. 19, 20.

A rock foundation. Matt. vii. 24.

Very pure. Psalm cxix. 140.

The seed sown. Luke viii. 11.

The incorruptible seed. 1 Peter i. 23.

It testifies of Christ. Luke xxiv. 27, 44; John v. 39; Acts x. 43.

It must be met in the Day of Judgment. John xii. 48; Rom. ii. 16.

It liveth and abideth for ever. "And this is the Word which by the gospel is preached." 1 Peter i. 23, 25,

KNOWLEDGE OF THE WORD.—To be in heart thoroughly acquainted with God's Word, is to be thoroughly furnished unto Gospel Work. 2 Tim. iii. 17.

God's Word needs no supplement. Deut. iv. 2; Deut. xii. 32; Prov. xxx. 5, 6.

Understanding God's precepts prepares one to speak. Psalm cxix. 27.

God's testimonies give more understanding than any human teaching. Psa. cxix. 97–100.

The Christian needs his lamp in gospel work. Psalm cxix. 105.

One full of God's word is not afraid, anywhere, to speak His testimonies. Psa. cxix. 46; Psa. cxix. 171, 172,

Out of the mouth of the Lord cometh wisdom and knowledge. Prov. ii. 1–6.

God's Word in the heart is a burning fire. Jer. xx. 9,

The difference God puts between those who speak out of their own hearts, and those who speak out of his Word. Jer. xxiii. 16–40.

To teach "views" of truth, instead of God's words, is irreverent to Christ. Mark vii. 9–13.

God's Word is written "that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i. 3, 4.

Knowledge of the truth, which is essential to gospel work, is dependent on continuance in the Word. Cf. Exod. xvi. 12–21, and Deut. viii. 3; John viii. 31-32.

God's witnesses can speak only what they hear from Him, John xv. 4-8; John viii. 26, 28; John xii. 50; John xiv. 10, 24; John xvi. 13, 14.

To be a good servant of Jesus Christ, one must be nourished in the words of faith and good doctrine, 1 Tim. iv. 6.

He who would be wise to win souls (Prov. xi. 30) must attend to reading, to exhortation, to doctrine, and meditate upon these things, 1 Tim. iv. 12-16.

Those who teach anything else than the health-giving words of our Lord Jesus Christ, are utterly condemned, 1 Tim. vi. 3-5.

"Hold fast the form of sound words." Cf. 2 Thess. ii. 15; 2 Tim. i. 13.

By disuse of the Word, one becomes unskilful in it, remains a babe, and is unfit to teach others, Heb. v. 11-14,

From the Word, the worker can give a reason for the hope that is in him, 1 Pet iii. 15.

He is strong, in whom the Word of God abideth, John xv. 7; 1 John ii. 14.

HOW TO USE THE WORD.—Read it distinctly, and give the sense, that all may understand, Neh. viii. 8.

Appeal to it, as the test of all teaching, Isa. viii. 20.

Lead the inquirer to search out the passages and read them, that he may know the truth for himself. Isa. xxxiv. 16; John v. [illegible]; Acts xvii. 11. "He that hath my word, let him speak my word faithfully," Jer. xxiii. 28.

Press God's words as authoratative,

Matt. vii. 29; 1 Thess. ii. 13; Rom. iii. 3, 4.

Teach the way of God in truth, not regarding the person of men, Mark xii. 14.

With boldness, Acts iv. 29.

With simplicity, as the testimony of God, not with enticing words of man's wisdom, 1 Cor. i. 17; 1 Cor. ii. 1, 4.

In godly sincerity and positiveness, 2 Cor. i. 12, 18-20.

As of God, in the sight of God, 2 Cor. ii. 17.

Using great plainness of speech, 2 Cor. iii. 12.

Not handling the Word of God by "accommodation," but manifesting the truth. 2 Cor. iv. 2.

To give Christ himself, not human philosophy or tradition about him. Col. ii, 3, 4, 8. Cf. Titus i. 14.

Not striving about words to no profit. 2 Tim. ii. 14, 23, 24. Cf. Titus iii, 9.

Rightly dividing the word of truth. 2 Tim. ii. 15. Luke xii. 42, 43.

In meekness, that God may give repentance, to the acknowledging of the truth. 2 Tim. ii. 25.

With all long-suffering. 2 Tim. iv. 2.

OUR SAVIOUR'S USE OF THE WORD IN HIS MINISTRY.—It was his strength when tempted to swerve from his appointed path of service. Matt. iv. 4, 7, 10. Psa. xvii. 4.

He referred to it, as showing that the gospel was for sinners. Matt. ix. 13.

He appealed to it against tradition. Matt. xii. 3, 5, 7. Cf. Matt. xv. 3-9. John vii. 19-24.

By it he rebuked an itching for signs and a carelessness of truth. Matt. xii. 39-42.

By it he interpreted human nature. Matt. xiii. 14, 15.

From it he answered a question about divorce. Matt. xix. 4.6.

He used it as a looking-glass, to show a man his own heart. Matt. xix. 17-22.

It was His authority when he rebuked bargaining in the house of God. Matt. xxi. 13.

He quoted it in defence of children who confessed him. Matt. xxi. 16.

From it he showed the judgment which would follow the rejection of his testimony. Matt. xxi. 42.

From the use of a tense in the Old Testament, he taught the resurrection. Matt. xxii. 29-32.

He used its types, as well as its statements of truth. Matt. xxiv. 37-39. Luke xvii. 29, 30; John iii. 14; John vi. 32, 51.

He used it, to show men their ignorance of the Old Testament, when they did not see Him in it, Mark xii. 35-37; Luke xxiv. 25-27; Luke xxiv. 44-46; John v. 39, 46.

He rightly divided. Luke iv. 17-20; Isaiah lxi. 2.

He noted the fulfiiment of Scripture. John xv. 25; John xvii. 12.

So also did Matthew and John. Matt. i. 22; Matt. ii. 15, 17, 23; Matt. viii. 17; John xii. 38; John xix. 24, 36, 37.

So also did Peter. Acts ii. 16, 25.
Stephen. Acts vii.
Philip. Acts viii. 35.
Paul. Acts xiii. 16-47.
James. Acts xv. 13-18.
Apollos. Acts xviii. 28.

The Epistles and the Revelation are full of the Old Testament; Hebrews is little more than an exposition of Leviticus; and the passages of the Old Testament quoted or alluded to in the New, number 825.

THE DIRECT TESTIMONY TO THE POWER OF THE WORD.—It converts the soul. Psalm xix. 7-11; Jer. xxiii. 22.

It makes clean. Psalm cxix. 9; John xiii. 8-10; John xv. 3; Eph. v. 26.

It quickens. Psalm cxix. 50, 93.

It enlightens and convinces of sin. Psalm cxix. 130; Prov. vi. 20-23; Hosea vi. 4-6; John iii. 19-21; Eph. v. 11-14.

It gives life. Isaiah lv. 2, 3; Matt. iv. 4; John v. 24; John vi. 63, 68; John xx. 31.

It accomplishes God's purpose. Isaiah lv. 11.

It is like a fire and a hammer. Jer. xxiii. 29,

It is stronger than if one rose from the dead. Luke xvi. 29-31.

It saves the soul. Acts xi. 14; Acts

xiii. 26; Rom. i. 16; 1 Tim. iv. 16; 2 Tim. iii. 15; James i. 21.

It is able to build up. Acts xx. 32; Rom. xv. 4; 1 Cor. x. 11; 1 Peter ii. 2.

It produces conviction of sin. Rom. iii. 20; Rom. vii. 9-13; James ii. 9.

It produces faith. Rom. x. 17.

It produces joy and peace. Rom. xv. 13.

It is the power of God. 1 Cor. i. 17-25; 1 Cor. ii. 4, 5.

It is a savor of death unto death, or of life unto life. 2 Cor. ii. 16, 17.

It appeals to every man's conscience. 2 Cor. iv. 2.

It pulls down strongholds. 2 Cor. x. 4, 5.

Is a schoolmaster unto Christ. Gal. iii. 19-24.

It is the sword of the Spirit. Eph. vi. 17; Heb. iv. 12.

Stops the mouths of gainsayers. Titus i. 9-11.

It gives the new birth. James i. 18; 1 Peter i. 23.

It gives knowledge of the possession of eternal life. 1 John v. 9-13.

V.—THE INCENTIVES.

THE great incentives to Gospel Work are the facts that *man is lost* and that *in Christ only is salvation.* (See Text-Book of Gospel Truth.) These two underlie and enter into all other incentives.

THE SALVATION OF MEN.—God would not have them perish. John iii. 16; Ezek. xviii. 32; Ezek. xxxiii. 11.

How shall they hear without a preacher? Rom. x. 12-17.

Paul could not rest while men were perishing. 1 Cor. ix. 19-22.

God would have all men saved. 1 Tim. ii. 4; 2 Peter iii. 9.

CHRIST'S CONSTRAINING LOVE. 2 Cor. v. 14, 15.—Abiding in Christ's love, and obeying his commands, are inseparable. John xv. 9-14.

As we have received mercy, we faint not. 2 Cor. iv. 1.

Christ's love lives in our love for the lost. Gal. ii. 20.

We give ourselves as he hath given himself. Eph. v. 2; 1 John iii. 16.

We love, because he first loved us. 1 John iv. 7-16, 19.

THE REQUIREMENT TO BE FAITHFUL. — He who is unfaithful is guilty of the blood of souls. Acts xx. 26, 27.

Faithfulness is required in stewards. 1 Cor. iv. 1-5.

The ministry is to be fulfilled. Col. iv. 17.

Every man is to minister as he has received the gift. 1 Pet. iv. 10.

PLEASING THE LORD. — Making the Father glad. Luke xv. 7, 10, 22-24.

Being wrought for resurrection, we labour to be acceptable. 2 Cor. v. 5-9.

Christ's servant seeks to please him, not men. Rom. xv. 1-3; 1 Cor. x. 33; Gal. i. 10; 1 Thess. ii. 4.

We are to walk worthy of the Lord unto all pleasing. Col. i. 10.

A soldier must please him who hath chosen him. 2 Tim. ii. 4.

A workman must be approved. 2 Tim. ii. 15.

THE HONOUR OF BEING ASSOCIATED WITH CHRIST. — Christ and his messengers are one. John xiii. 20.

As friends, they know his plans. John xv. 15.

They are treated as he was. Matt. x. 25; John xv. 20.

They are sent as he was. John xvii. 18, 21.

He and the Spirit work in them. Rom. xv. 17-19; 1 Cor. ii. 4-13.

They are ambassadors for him. 2 Cor. v. 20.

They are encouraged by the joy set before them, even as he was. Heb. xii. 2-4.

THE PRESSING WORK AND LITTLE TIME.—The harvest is plenteous, and the labourers are few. Matt. ix. 37.

All nations are to be taught. Matt. xxviii. 19.

The gospel is to be preached to every creature. Mark xvi. 15.

The fields are white to harvest. John iv. 35-38.

The night cometh, when no man can work, John ix. 4; John xi. 9, 10,

It is high time to awake out of sleep, Rom. xiii. 11-14; 1 Peter iv. 7.

The time is short, 1 Cor, vii. 29-31.

THE SUCCESS PROMISED.—Nothing is impossible, even to little faith, Matt. xvii. 20, 21; Matt. xxi. 21, 22.

From henceforth thou shalt catch men, Luke v. 6-10; John xxi. 3-11.

Christ in the believer's work is greater than in his own, John xiv. 12, 13.

The weakness of God is stronger than men, 1 Cor. i. 17-28.

Labor is not in vain in the Lord, 1 Cor. i. 15-58.

We shall reap if we faint not. Gal. vi. 9.

Even adversities shall further the gospel, Phil. i. 12.

We may save those that hear us. 1 Tim. iv. 16.

He shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm cxxvi. 6.

THE CERTAIN AND PROPORTIONATE REWARD.—The least service shall in no wise lose its reward. Matt. x. 40-42; Matt. xvi. 27.

It shall be to every man, according as his work shall be. 1 Cor. iii. 8-14; Rev. xxii. 12.

Every one serving shall have praise of God. 1 Cor. iv. 5.

Star differs from star in glory. 1 Cor. xv. 41.

Our works follow us. Rev. xiv. 13.

VARIOUS WARNINGS.—A servant who does not serve is classed with hypocrites. Matt. xxiv. 48-51; Matt. xxv. 24-30.

And with unbelievers. Luke xii. 46.

The greater the knowledge, the greater the responsibility. Luke xii. 47, 48.

The elder son is rebuked. Luke xv. 25-32.

Judging another and doing the same things, is inexcusable. Rom. ii. 1-16.

The name of God is blasphemed through those who, teaching others, do not teach themselves. Rom. ii. 17-24.

Destroy not him for whom Christ died Rom. xiv. 10-23.

An open door—let no man take thy crown. Rev. iii. 8-11; 2 John viii.

PRESENT BLESSINGS IN SERVICE.—God's care and supply deliver from fear of want. Matt. vi. 25-34.

God's care and protection deliver from fear of man. Matt. x. 25-31.

Wisdom is given by the Spirit in time of need. Matt. x. 18-20; James i. 5.

The companionship of Jesus. Matt. xxviii. 20; Mark xvi. 20.

Loss for the gospel's sake is a hundred fold rewarded. Mark x. 29, 30.

We are enriched in utterance. 1 Cor. i. 5.

We have deliverance in trouble. 2 Cor. i. 7-11; 1 Tim. iv. 17, 18.

FUTURE BLESSINGS ON ACCOUNT OF SERVICE.—Shining in heaven. Dan. xii. 3.

Greatness in heaven. Matt. v. 19.

Treasures in heaven. Matt. vi. 19, 20.

Confessed in heaven. Matt. x. 32.

Reward at his coming. Matt. xvi. 27.

Ruling with Christ. Matt. xxiv. 45-47; Matt. xxv. 21, 23; 2 Tim. i. 11, 12.

Honor from the Father. John xii. 26.

An incorruptible crown. 1 Cor. ix. 25.

A crown of rejoicing. 1 Thess. ii. 19, 20.

A crown of righteousness. 2 Tim. iv. 5-8.

An unfading crown of glory 1 Pet. v. 4.

REVERENCE AND GODLY FEAR.—The judgment-seat of Christ. 2 Cor. v. 10, 11; 2 Tim. iv. 1.

Our God is a consuming fire. Heb. xii. 28, 29.

Seeing all these things shall be dissolved, what manner of workers ought we to be! 2 Pet. iii. 10-15.

VI.—THE OPPORTUNITIES.

The whole of the Christian's life here, as contrasted with the life hereafter, is an opportunity to tell the gospel. And had we anointed eyes, and were we, as led by the Holy Spirit, on the watch

for opportunities, we should see them every day, and many times a day.

SUGGESTIONS FROM THE OLD TESTAMENT.—God's words are to be in our mouths, at home and abroad, by night and by day. Deut. vi. 6-9.

The sound of a going in the mulberry trees is a signal to bestir one's self. 2 Sam. v. 24.

One wise to discern opportunities makes a good soldier. 1 Chron. xii. 32.

A bow, drawn at a venture, smote a king of Israel between the joints of his harness. 2 Chron. xviii. 33.

TEACHING IN THE NEW TESTAMENT.—Every man's necessity or distress is our opportunity to minister the gospel. Luke x. 29-37.

Our gospel opportunities are now. 2 Cor. i. 2.

As we have opportunity, let us do good unto all. Gal. vi. 10.

Buying up the time, (every opportunity). Eph. v. 16; Col. iv. 5, 6.

In season, out of season. In these passages, the words "opportunity," "time," and "season," are the same word in the original. 2 Tim. iv. 2.

Exhort one another daily, while it is called to-day. Heb. iii. 13.

JESUS, IN EVERY CIRCUMSTANCE, FOUND AN OPPORTUNITY.—When walking by the sea. Matt. iv. 18.

When teaching in the synagogue. Matt. iv. 23.

When multitudes were gathered. Matt. v. 1; Matt. xiii. 2.

When he was asked. Matt. viii. 2, 5.

Without being asked. Matt. viii. 14.

When men would have nothing to do with him. Matt. viii. 29.

At a place of business. Matt. ix. 9.

When sitting at meat. Matt. ix. 10.

Even when considered unlawful. Matt. xii. 10-12.

When interrupted. Matt. xii. 46, 50.

When he went out, and when he came in. Matt. xiii. 1, 36.

In his own town, (Luke iv. 16,) and away from home. Matt. xv. 21-28; Matt. xiii. 54-57.

When his privacy was invaded. Matt. xiv. 13.

When men tried to catch him in his talk. Matt. xvi. 1-12.

On the mount of vision. Matt. xvii. 1-13.

In the valley of human need. Matt. xvii. 14-20.

When the tax-gatherers came to him. Matt. xvii. 24-27.

Taking advantage of questions proposed to him. Matt. xviii. 1, 21; Matt. xix. 3, 16, 27.

When his enemies sought to entangle him. Matt. xxii. 15, 23, 35.

When a poor woman touched him in the press, on his way to a ruler's house. Mark v. 25-34; Cf Matt. xx. 29-34.

When he overheard disciples disputing. Mark ix. 33.

As he sat over against the treasury. Mark xii. 41.

As a child among the teachers of the law. Luke ii. 46-49.

When he met a funeral procession. Luke vii. 12.

When his attention was called to the persecution of God's messenger. Luke vii. 24.

When a woman, who was a sinner, honored him in the presence of a rich Pharisee. Luke vii. 37.

When men in jeopardy awoke him. Luke viii. 23.

When men would learn of him how to pray. Luke xi. 1.

When a woman praised him. Luke xi. 27.

When men were shocked at his disregard of religious proprieties. Luke xi. 38.

When a lawyer (a teacher of the law—God's word,) winced at his testimony. Luke xi. 45.

When a man would use his influence to get property for himself. Luke xii. 13.

When told of a murder and an accident. Luke xiii. 1, 4.

When an abstract theological question was proposed, he made it the occasion of a personal admonition. Luke xiii. 23.

When men would stop his work by warning him of danger. Luke xiii. 31.

When men contended for social position. Luke xiv. 7.

When some one made a pious observation about heaven. Luke xiv. 15.

When Pharisees murmured at his receiving sinners. Luke xv. 2.

When covetous men derided him. Luke xvi. 14.

When he met self-satisfied religious people. Luke xviii. 9.

When his disciples would have kept back children. Luke xviii. 15.

When he met men by the way, he joined them that he might open to them the Scriptures. Luke xxiv. 13-32.

When men gave indication of interest. John i. 38.

When he attended a wedding. John ii. 2.

When one came to him secretly. John iii. 2.

When wearied he sat on the well. John iv. 6, 7.

When men followed him, though it was only for loaves and fishes. John vi. 26.

When men were thirsty. John vii. 37.

To a blind man he showed the Son of God, as the light of the world. John ix. 5.

To the dead he preached Jesus and the resurrection. Cf. Acts viii. 35 ; xvii. 18 ; John xi. 1-45.

Jesus was never at a loss to introduce the gospel. He made whatever was before men's eyes serve as an opportunity ; *e. g.* sowing, grinding, fishing, a shepherd and his sheep, a fig-tree, a vineyard, bread, a well of water, the birds, the flowers, the wind, the sun. In all this he is surely our example. Every life, however ordinary, will be full of testimony and blessing, if only we see that its familiar events are opportunities, and use them for the Master.

WHAT AND HOW TO PREACH.

MAN A SINNER.

Under condemation awaiting penalty. Rom. i. ii. iii.

GOD'S REMEDY.

Christ crucified, 1 Cor. ii. 2 ; xv. 3 ; 1 Peter i. 19, 20 ; Rev. xiii. 8.

1. Christ crucified the fulfilment of the word. Gen. iii. 15, 21 ; iv. 4 ; viii. 20 ; xxii. 7, 8 ; xlii. ; Ex. xii. 5-7. The tabernacle and its services explained by the cross : so the sacrifices and feasts of Leviticus : so the miracles of Num. xxi. : so Elijah on Carmel, 1 Kings xviii. : so prophecies, Isa. liii. The shadow of the cross reaches from Genesis to Revelation. We can take hold of almost any verse and lift up the cross from it.

2. In preaching the cross we show the nature of sin, Luke xx. 13-15 ; John xv. 24 ; xvi. 9 ; Acts iii. 14 ; Acts vii. 52.

3. Wrath of God against sin, Gal. iii. 13 ; 1 Peter ii. 24 ; iii. 18 ; Lev. xxvii. 29 ; Ps. xl. 12 ; xxii. 1 ; lxxxviii. 7, 14-16; Isa. liii. 4-6, 10.

4. God's love to the sinner, John iii. 16 ; Rom. v. 6-8 ; iv. 25 ; 1 John iii. 16 ; iv. 9, 10.

5. God just in justification of those deserving condemnation, Rom. iii. 24-26 ; Isa. liii. 6 ; John v. 24 ; 1 John i. 7 ; Rom. v. 1 ; vi. 6, 7, 22 ; Rom. viii. 1.

PREACH RESURRECTION.

The apostles preached it, Acts i. 22 ; ii. 24, 32 ; iii. 15, 26 ; iv. 10, 33 ; v. 30-32 ; vii. 55, 56 ; x. 40-43 ; xiii. 30-39 ; xvii. 31 ; xxvi. 8-22, 23.

DOCTRINES AND TRUTHS CONCERNING CHRIST PROVED BY IT.

1. Christ as Son of God, Rom. iv. 4 ; Heb. i. 5.

2. The promised seed of Abraham, Gal. iii. 16 ; Rom. ix. 7 ; Acts xiii. 32, 33,

3. The promised Son of David, Acts i. 32 ; xiii. 34.

Justification declared by it, Rom. iv. 24-25 ; v. 1 ; 1 Cor. xv. 17.

Eternal life is Christ's resurrection life in us, the new birth linked on to Him, John iii. 3-5 ; Rom. vi. 3-5 ; Rom. vi. 22, 23 ; Gal. ii. 20 ; Eph. i. 19-23 ; ii. 5, 6.

All the hopes of the believer centre in the coming resurrection of his own body, of which the resurrection of Christ's body is the promise and type, 1 Cor. xv.

20-23, 49-52; 1 Thess. iv. 14; Rom. viii. 11, 19-25.

HOW TO PREACH.

Read Luke viii., ix., x. Christ's instructions.

1. The preacher should be in conscious communion with God. Psalm li. 12, 13; Acts iv. 31; 2 Timothy i. 14; Acts vi. 4; 1 Cor. ii. 12, 13.

Peter was praying when he was sent to Cornelius. Paul was praying when the jailor came to him.

"Instant in prayer," should be our motto if we would have power.

2. Boldness in use of God's word. Confidence in our weapon. Rom. i. 15, 16; 1 Peter iv. 11; Titus ii. 15; Jer. i. 6-10; (study Jeremiah's experience all the way through upon this point) 1 Cor. ii. 3; 2 Cor. iv. 8-10; 2 Cor. vii. 4-6; 2 Cor. xii. 9, 10.

3. As witnesses, — not in worldly wisdom or argument. 1 Cor. i. 17-19; 1 Cor. ii. 4, 5; 2 Tim. ii. 23-25. Christ as witness. John iii. 11, 32, 33; so apostles, Acts x. 39, 41, 42; xxii. 14, 15; Acts xxvi. 22, 23; 2 Tim. ii. 1, 2; 1 Tim. iv. 12.

4. Dependence upon Holy Spirit. Luke xxi. 15; 1 Thess. i. 5; Acts v. 32.

5. With sense of responsibility to God. 1 Cor. iii. 9; Gal. i. 10; 1 Cor. iv. 3, 4; 1 Thess. ii. 4, 6.

6. Adaptation to men. 1 Cor. ix. 20-22; xiv. 18-20; 1 Cor. x. 32-33.

Keep in contact with men by engaging in *personal* work. The personal application of the gospel in contact with individuals should go hand-in-hand with preaching to audiences. In this way we keep in sympathy with men, know their needs and can adapt our public presentations of truth to them. Illustrations to make the gospel clear should be freely used, always making them the back-ground of the picture that shows "Jesus only."

7. In humility. 1 Cor. iv. 10-13; Acts xx. 19.

8. In sincerity, 2 Cor. iv. 1, 2, 2 Cor. ii. 17; 1 Thess. ii. 3, 5.

9. In love. 1 Cor. xiii. 1; 2 Cor. v. 20; 1 Thess. ii. 7-9.

10. With joy, Luke x. 17; Isa. lxiv. 5.

FRUIT BEARING.

(John xv. 8.)

Fruit of the old man. Rom. vi. 21; Rom. vii. 5.

Fruit of the new man. Rom. vi. 22; Rom. vii. 4; Gal. v. 22, 23.

Fruit, our Father expects. Luke xiii. 6, 9 xx. 9, 10.

Fruit, a mark of God's children. Matt. vii. 16; xii. 33.

Fruit, Secret of. John xv. 45; Matt. xiii. 23; Col. i. 5, 6.

Fruit, Hindrance to. Matt. xiii. 22; Luke viii. 14.

Fruit, Progressive. Mark iv. 28, 29.

Fruit, Subject of prayer. 2 Cor. ix. 10; Phil. i. 11; Col. i. 10.

Fruit, Not necessarily working. 2 Pet. i. 5; Jas. iii. 17, 18; Phil. iv. 17; Heb. xiii. 15; Rom. xv. 28.

Fruit, Under chastening. Heb. xii. 11.

Fruit, Not leaves, (profession). Mark xi. 13, 14.

Fruit, Result of Christ's death. John xii. 24.

Fruit, Result of not bearing. Jno. xv. 2.

OUR GOD.

The God of truth. Deut. xxxii. 4.

The God of all grace. 1 Peter v. 10.

The God of peace. Phil. iv. 9.

The God of love. 2 Cor. xiii. 11.

The God of all comfort. 2 Cor. i. 3.

The God of patience. Rom. xv. 5.

The God of hope. Rom. xv. 13.

The God of glory. Acts vii. 2.

The God of judgment. Isa. xxx. 18.

The God of mercies. 2 Cor. i. 13.

MUCH FRUIT.

John xv. 8.

1st, Fruit of "conversion of souls." Rom. 13.

2nd, "Fruit unto holiness." Rom. vi. 22.

3rd, "The fruit of our lips, giving thanks." Heb. xiii. 15.

4th, "The fruit of giving." Phil. iv. 17.

WINNING SOULS.

He that winneth souls is wise. Pro. xi. 30.

1. OUR PRAYER.—Acts ix. 6 ; Psa. cxliii. 10 ; Psa. li.

2. OUR FIELD.—Mark xvi. 15 ; John i. 41, 42, 45 ; John iv. 28, 29 ; Mark v. 19, 20 ; Acts viii. 26, &c. ; Acts xvi. 13-15 and 30-34 ; Jas. v. 20.

3. OUR TIME.—Matt. xxi. 28 ; 2 Cor. vi. 2 ; Ecc. ix. 10 ; 2 Thess. iii. 13 ; Rev. xxii. 7.

4. OUR MOTIVE.—2 Cor. v. 14 ; Col. iii. 23 ; John xxi. 15-17.

5. OUR HELPER.—Matt. xxviii. 20 ; 2 Cor. xii. 9 ; John xv. 5 ; Heb. xiii. 5.

6. OUR THEME.—John iii. 16 ; Gal. vi. 14 ; 1 Tim. i. 15 ; Rom. iv. 25 ; v. 1, 2 ; John v. 24.

7. OUR MESSAGE.—Ezek. xxxiii. 11 ; 2 Tim. iv. 2 ; Rom. i. 16 ; 1 Cor. i. 18 ; 1 Thess. ii. 4 ; Eph. vi. 17.

8. OUR STRENGTH (or Power.)—Zec. iv. 6 ; John xiv. 16, 17, 26 ; John xv. 26 ; John xvi. 7-11, 13 ; Acts i. 8 ; ii. 1-4 ; iv. 31, 33.

9. OUR EXAMPLE.—John ix. 4 ; Luke ii. 49 ; Rom. x. 1 ; Acts viii. 26, &c.

10. OUR REWARD.—Matt. xxv. 23 ; 2 Tim. iv. 8 ; Ps. cxxvi. 6 ; Rev. xxii. 12.

S. R. BRIGGS.

GOD'S THOUGHTS.

Higher than your thoughts. Is. lv. 9.

Thoughts of peace and not evil. Jer. xxix. 11.

Very deep. Psalm xcii. 5.

Precious unto me. Psalm cxxxix. 17.

Cannot be reckoned up. Psalm xl. 5.

More than can be numbered. Ps. xl. 5.

Prayer.—Think upon me, my God. Neh. v. 19.

Assurance.—The Lord thinketh upon me. Psalm xl. 17.

GOD'S WORDS.

Every Word of God is pure. Prov. xxx. 5.

The Word of God is quick and powerful. Heb. iv. 12.

The Word of God is a discerner of the thoughts and intents of the heart. Heb. iv. 12.

Thy Word is a lamp unto my feet, and a light unto my path. Psalm cxix. 105.

Thy Word is truth. John xvii. 17.

Thy Word was unto me the joy and rejoicing of mine heart. Jer. xv. 16.

How sweet are thy Words to my taste. Psalm cxix. 103.

OUR WORDS.

"What manner of communications are these that ye have one to another?"—(Luke. xxiv. 17.)

I speak of things touching the King. Psalm xlv. 1.

His praise shall continually be in my mouth. Psalm xxxiv. 1.

I will speak of the honour of Thy majesty. Psalm cxlv. 5.

My tongue shall talk of Thy righteousness all the day long. Psalm lxxi. 24.

I will speak of Thy testimonies. Psa. cxix. 46.

I will mention the loving-kindness of the Lord. Isaiah lxiii. 7.

My tongue shall speak of Thy Word. Psalm cxix. 172.

Ah, Lord God! behold I cannot speak. Jer. i. 6.

When I speak with thee I will open thy mouth. Ezek. iii. 27.

It is not ye that speak, but the Spirit of your Father which speaketh in you. Matt. x. 20.

GOD OUR ROCK.

Salvation.—2 Sam. xxii. 47.
Stability.—Matt. vii. 24, 25 ; Matt. xvi. 1, 8.
Security.—Psalm xciv. 22.
Shelter.—Psalm lxi. 3.
Satisfaction.—1 Cor. x. 4.
Strength.—Psalm xxxi. 2. (*Marg.*)
Shadow.—Isaiah xxxii. 2.

TITLES OF GOD.

JEHOVAH, I am, was, and shall be. Jehovah Elohim, the Lord God. Gen. ii. 14. Jehovah Jireh, the Lord will provide. Gen. xxii. 14. Jehovah Rophi,

the Lord that healeth thee, or thy physician. Ex. xv. 22. Jehovah Nissi, the Lord my banner. Ex. xvii 24. Jehovah Shaloma, the Lord send peace. Judges vi. 25. Jehovah Tsidkenn, the Lord our Righteousness Jer. xxiii. 6. Jehovah Shammah, the Lord is there. Ezek. xlviii. 35.

TWO THINGS TAUGHT BY GOD HIMSELF.

1. COMING TO CHRIST.—It is written in the prophets, and they shall be all *taught of God*. Every man therefore that hath heard, and hath *learned of the Father, cometh* unto Me. John vi. 45.

2. BROTHERLY LOVE.—But as teaching *brotherly love*, ye need not that I write unto you; for ye yourselves are *taught of God* to love one another. 1 Thess. iv. 9.

COVENANTS OF GOD WITH HIS PEOPLE.

The covenant of law. Exodus xxxiv. 10-28; Deut. v. 2-21.

The covenant of redemption. Gen. iii. 15.

The covenant of peace. Isaiah liv. 10: Ez. xxxiv. 25, and xxxvii. 26.

The covenant of possession. Exodus xxix. 45-46; Deut. xxix. 13.

The covenant of safety. Gen vi. 18; viii. 21-22, and ix. 9-17.

The covenant of prosperity and blessing. Genesis vii. 1-13; xii. 1-3; xv. 18, and xxii. 17-18; Exodus xix. 1-6; Isaiah lix 21.

The covenant of knowledge. Jer. xxxi. 31.

COVENANTS OF MAN WITH MAN TOWARDS GOD.

The covenant of union. Jer. l, 5.

The covenant of separation. Ez. x. 3.

The covenant of search. 2 Chron. xv. 12.

The covenant of obedience. 2 Kings xxiii. 3.

The covenant of walk. Neh. x. 29.

The covenant of service. Joshua xxiv. 25.

The covenant of possession. 2 Kings xi. 17.

S. C. W. H.

GOD'S COVENANT.

WITH DAVID.—2 Sam. vii 10-29 2 Sam. xxiii. 1-5: Luke i 30-33, Luke i. 67-75; Acts ii. 29-36; Acts xiii. 32-39, Acts i. 9-11; Isaiah xi. 32.

WITH ME.—1 Tim. i. 15; 1 John i. 25 1 Peter i. 3; John xiv. 1-3; John iii. 16, John iii. 36; 1 Cor. iii. 23; John iii. 33

Made by God.
Sealed by Christ.
Accepted by Me.
Witnessed by the Holy Spirit

THE SHINING OF GOD'S COUNTENANCE GIVES

Peace.—Numbers vi, 26.
Saving Health.—Psalm lxvii. 1, 2.
Salvation.—Psalm lxxx. 3, 7, 19.
By which we are taught God's statutes Psalm cxix. 135.

ABLE.

Power of God's word as an instrument of spiritual transformation. 2 Tim. iii. 15-17; 2 Cor. x. 4; Acts xx. 32; Jas. i. 21.

God able to do in and through us. Matt. ix. 28; Luke iii. 8.

Even the most unpromising. Rom. iv. 20, 21; Heb. xi. 19; Rom. xiv. 4; Heb. ii. 18; John x. 29; Rom. viii. 39; 2 Tim. i. 12; 2 Cor. ix. 8; Eph. iii. 20; Heb. vii. 25; Phil. iii. 21; Matt. ix. 26; Mark Mark ix. 23.

Human "ables" when guided by Divine strength. 2 Tim. ii. 2; 2 Cor. iii. 6; Titus i. 9; Eph. iii. 17, 18; Eph. vi. 11, 16; 1 Cor. x. 13; Jas. iii. 2; 2 Pet. i. 15.

—MRS. M.

GOD IS LOVE.

He calls us sons. 1 John iii. 1.
His love is everlasting. Jeremiah xxxi. 3.
He is for us. Romans viii. 31.
He gave His Son for us. John iii. 16, Romans viii. 32.
Who shall separate us from the love. Romans viii. 35.
Nothing shall be able, &c. Romans viii. 39.
We are safe in His love (No man, &c.) John x. 28.
The extent of His love (Unto the end.) John xiii. 1.

He will come again for us. John xiv. 3.
He takes up His abode in us. John xiv. 23.
He chastens us because He loves us. Hebrews xii. 6.
He will never forsake us. Hebrews xiii. 5.
He sticketh closer than a brother to us. Proverbs xviii. 24.
He has graven us on His hands. Isaiah xlix. 16.
He has gone to prepare a place for us. John xiv. 2.
His love gives peace. John xiv. 27.
He loves us as the Father loves. John xv. 9.
He cares for us. 1 Peter v. 7.
He gives us rest. Matthew xi. 28.

GOD'S GIFTS.—NEW TESTAMENT.

Every good and perfect gift from God. James i. 17.
The Gift. John iii. 16; 2 Cor. ix. 15; Gal. ii. 20.
The living water. John iv. 10.
The true bread. John vi. 32.
All things freely. Rom. viii. 32.
Eternal life. John x. 28; Rom. vi. 23.
Rest. Matt. xi. 28.
Peace. John xiv. 27.
The Spirit. John xiv. 16; Rom. v. 5.
Grace. Eph. ii. 8.
More grace. James iv. 6.
Whatsoever ye ask. John xvi. 23.
Good things. Matt. vii. 11.
Exceeding great and precious promises. 2 Peter i. 4.
Power to overcome. Luke x. 19.
God's word. John xvii. 8, 14.
The glory of Jesus. John xvii. 22.
All things that pertain to life and godliness. 2 Peter i. 3.
All things richly to enjoy. 1 Tim. vi. 17.
The crown of righteousness. 2 Tim. iv. 8.
A crown of life. Rev. ii. 10.
White robe. Rev. vi. 11.

GOD'S "UNSPEAKABLE GIFT."

(2 Cor. ix. 15.)

Unto us a Son is given. Luke ii. 10, 11; Isaiah ix. 6.
Given for a "covenant, a light." Heb. ii. 24; John viii. 12; Isaiah xiii. 6.
Given for a "witness, a leader, a commander." Rev. i. 5; vii. 17; Isaiah lv. 4.
God . . gave His only begotten Son. Eph. i. 22; John iii. 16.
None other name given among men whereby we must be saved. Acts iv. 12.
The gift of God is eternal life through Jesus Christ. Rom. vi. 23.
God hath given to us eternal life, and this life is in His Son. 1 John v. 11.
A free gift. Rom. v. 15-18.

CHRIST GAVE HIMSELF.

The good Shepherd giveth His life for the sheep. John x. 11.
Christ hath loved us and given Himself for us. Eph. v. 2.
Christ also loved the Church, and gave Himself for it. Eph. v. 25.
Who gave Himself for our sins. Gal. i. 4.
Who gave Himself for me. Gal. ii. 20.
Who gave Himself a ransom for all. 1 Tim. ii. 6.
Who gave Himself for us, that He might redeem us. Titus ii. 14.

GIFTS IN THE UNSPEAKABLE GIFT.

I will give you rest. Matt. xi. 28.
It is your Father's good pleasure to give you the kingdom. Luke xii. 32.
He gave power to become sons of God. John i. 12.
Living water. John vii. 37-39; John iv. 10, 14, 15.
Bread of life. John vi. 51, 52; John vi. 27, 31-34.
Eternal life. John xvii. 2; John x. 28.
An example. 1 Pet. ii. 21; John xiii. 15.
My peace. Rom. v. 1; John xiv. 27.
Whatsoever ye shall ask. Luke xi. 9; John xvi. 23.
The words which Thou gavest me. John xvii. 14; John xvii. 8.
The glory which Thou gavest me. 2 Cor. iii. 18; John xvii. 22.
He shall give you another Comforter. Luke xi. 13; John xiv. 16.
Ye shall receive the gift of the Holy Ghost. Acts v. 32; Acts ii. 38.
God hath given unto us the earnest of the Spirit. 2 Cor. i. 22; 2 Cor. v. 5.
God hath given unto us his Holy Spirit. 1 Thess. iv. 8.
The Spirit which He hath given us. 1 John iv. 13; 1 John iii. 24.
The Spirit . . . . . that we might know the things freely given to us of God. 1 Cor. ii. 12.
Gifts by the Holy Spirit. Rom. xii. 6; 1 Cor. xii. 4-11.

Love of God . . . . by the Holy Ghost which is given unto us. Rom. v. 5.

God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Luke i. 77, 79; 2 Cor. vi. 6.

Spirit of wisdom and revelation. Eph. i. 17.

Spirit of power, and of love, and of a sound mind. 2 Tim. i. 7.

A Saviour, to give repentance and forgiveness of sins. Acts v. 31.

Saved by grace through faith . . . the gift of God. Eph. ii. 8.

His own purpose and grace given us in Christ Jesus. Eph. v. 7; 2 Tim. i. 9.

Given us everlasting consolation and good hope through grace. 2 Thess. ii. 16.

He giveth more grace—giveth grace unto the humble. James iv. 6.

Wisdom. Every good and perfect gift. James i. 5, 17.

Understanding. 2 Tim. iii. 16.—Scripture. 1 John v. 20.

With Him freely give us all things. 1 Tim. vi. 17; Rom. viii. 32.

All things which pertain to life and godliness. 2 Peter i. 3.

Exceeding great and precious promises. 2 Peter i. 4.

Ministry of reconciliation. Eph. iii. 7, 8; 2 Cor. v. 18.

Ability. 1 Cor. iii. 7. The increase. 1 Peter iv. 11.

Unto you it is given, not only to believe, but to suffer. Matt. x. 19; Phil. i, 29.

To eat of tree of life. Rev. ii. 7.

A crown of life. Rev. ii. 10.

Hidden manna. Rev. ii. 17.

A white stone, a new name. Rev. ii. 17.

Power over the nations. Rev. ii. 26.

A crown of righteousness. 2 Tim. iv. 8.

Victory through our Lord Jesus Christ. 1 Cor. xv. 57.

The Morning Star. Rev. ii. 28.

White robes. Rev. vi. 11.

Water of life freely. Rev. xxi. 6.

Light. Rev. xxii. 5.

Reward, according to work. Rev. xx. 12.

He hath sent Me.....to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Isaiah xli. 3.

The Lord will give grace and glory.—Psalm lxxxiv. 11.

The Lord will give strength unto His people. Psalm xxix. 11.

He giveth grace unto the lowly. Proverbs iii. 34.

He giveth power to the faint. Isaiah xl. 29.

He shall give His angels charge over thee. Psalm xci. 11; Psalm lxxi. 3.

So He giveth His beloved sleep. Psalm cxxvii. 2.

I will give them an heart to know Me. Jer. xxiv. 7.

A new heart will I give you. I will give you a heart of flesh. Ezekiel xxxvi. 26.

Delight thyself in the Lord; and He shall give thee the desires of thine heart. Psalm xxxvii. 4.

THE WILL OF GOD.

"Understanding what the will of God is."—Eph. v. 17.

JESUS OUR EXAMPLE. — John vi. 38; John v. 30; John iv. 34; John ix. 4; John xvii. 4; Psalm xl. 8; John viii. 28; Luke xxii. 44; 1 Peter ii. 21.

HIS WILL TOWARDS US. — 2 Peter iii. 9; Luke xiv. 42, 44; James i. 18; John vi. 40; John iii. 16; John xi. 25; Eph. i. 5; Eph. ii. 19; Phil. iii. 20; 1 Thess. iv. 3; Eph. i. 4; John vi. 39; Matt. xvii. 14; John x. 28; Luke xii. 32; 1 Sam. ii. 8; Rev. iii. 21; Eph. i. 9, 10; John x. 16; John xi. 52.

HOW TO LEARN HIS WILL. — Phil. ii. 13; Heb. xiii. 21; 2 Cor. iii. 5; Rom. xii. 1, 2; Rom. vi. 13; 1 Chron. xxix. 5; 1 John v. 14; Rom. viii. 27; Ps. cxliii. 10; Psalm cx. 3; John vii. 17; Psalm cxi. 10; Psalm cxix. 99; Eph. v. 17; John xvi. 13; Col. i. 9; Eph. iii. 19; John i. 16.

HOW TO DO HIS WILL. — Eph. vi. 6; 1 Peter iv. 2; Col. iii. 23; James iv. 15; Acts xxi. 14; Rom. i. 10; Ezra vii. 18;

1 Thess. v. 18; Psalm lxix. 30; 1 Peter ii. 15, Eph. ii. 10; John xiv. 23; Matt. vii. 21; Luke xii. 47; James iv. 17.

THE END—EVERLASTING LIFE.—1 John ii. 17; Col. iv. 12; Eph. iv. 13; Heb. xiii. 20, 21; 2 Cor. ix. 8; John xvii 24; Rev. iii. 4; Rev. xxii. 3, 4; 1 Thess. iv. 17.

SEPARATION.

God's command.—2 Cor. vi. 17; Rom. xii. 2; 1 John ii. 15, 16.

Christ's declaration.—Matt. vi. 24; Matt. vii. 21; Matt. x. 34-40; John xv. 18-20

The choice.—Heb. xi. 24, 25, 26.

The promise to the faithful.—Mark x. 29, 30; 2 Cor. vi. 18; Rev. ii. 10.

THE GREAT THINGS OF GOD.

O, the depth of the riches of God. Gift unspeakable. 2 Cor. ix. 15. Grace exceeding abundant. 1 Tim. i. 14; Eph. ii. 7. Greatness unsearchable. Psalm cxlv. 3. Joy unspeakable. 1 Peter i. 8. Judgments unsearchable. Rom. xi. 33. Love that passeth knowledge. Eph. iii. 19. Peace that passeth all understanding. Phil. iv. 7. Power exceeding great. Eph, i. 19. Promises exceeding great and precious. 2 Peter i. 4. Riches unsearchable. Eph. iii. 8. Ways past finding out. Rom. xl. 33. Weight of glory exceeding and eternal. 2 Cor. iv. 17.

THE NAMES THE APOSTLES GIVE TO GOD.

God is light. 1 John i. 5.

God is love 1 John iv. 8.

St. Matthew characterizes the Lord as the King of the Jews.

St. Mark characterizes the Lord as the Perfect Servant.

St. Luke characterizes the Lord as the Son of Man

St. John characterizes the Lord as the Son of God.

THE RIGHT HAND OF THE LORD.

Power in redemption. Exodus xv. 6.

The Lord is at my *right hand*—comfort for the desponding. Psalm xvi. 8.

Unbelief says, God hath forgotten; faith says, I will remember the past power of *His right hand*. Psalm lxxvii. 9, 10.

His *right hand* upholdeth me from the enemy. Psalm lxiii. 8.

His right hand doth embrace me with affection and love—giving *security* and *rest*. Cant. ii. 6; viii. 3.

TWELVE THOUGHTS ABOUT GOD.

1. The fatherhood of God. I will be his Father. 1 Chron. xxviii. 6; Matt. vi. 9.

2. The bounty of God. I will give thee riches. 2 Chron. i. 12; Eph. ii. 7.

3. The most holy God. The most holy house. 2 Chron. iii. 8. Rev. iv. 8.

4. The covenant-keeping God. Performed His word. 1 Kings viii. 20; Psalm lxxxix. 34.

5. The prayer-hearing God. Hear thou in heaven. 1 Kings viii. 30; Isaiah lxv. 24.

6. The ever-loving God. Loved Israel forever. 1 Kings x. 9; John iii. 16.

7. The self-revealing God. I will make known. Prov. i. 23; Exodus xxxiv. 6, 7.

8. The law-giving God. Forget not my laws. Prov iii. 1; James iv. 12.

9. The sin-hating God. These doth the Lord hate. Prov. vi. 16, Zech. viii. 17.

10. The kindly-warning God. Look not thou. Prov. xxii.; Ezk. iii. 17

11. The virtue-loving God. Above rubies. Prov xxxi. 10; Psalm xxiv. 4.

12. The judgment rending God. Bring into judgment. Ecc. xii. 14; Acts xvii. 31.

GOD OUR GUIDE.

We need a guide. Rom. iii. 12; Isaiah li. 18; Isa. liii. 6; 1 Peter ii. 25; Luke xix. 10.

God desires to guide us. Jer. iii. 4; Isaiah lv. 4; Psalm xxv. 9; Psalm lxxx. 1; Isaiah xlviii. 27; xlii. 16; xlviii. 17.

Why? Isaiah lxiii. 14.

God must be our *only* guide. Deut. xii. 12.

The only ground on which we can seek guidance. Psalm xxxi. 3, and xxiii. 3.

HOW GOD GUIDES US.

By His Word. Psalm cxix. 105; 2 Tim. iii. 16.

By His Spirit. Eze. xxxvi. 27; xi. 19; John xvi. 13; Rom. viii. 14.

By His Providence. Psalm xxxvii. 23; Pro. xvi. 9.

By His eye. Psalm xxxii. 8.

By His counsel. Psalm lxxiii. 24.

By His hands. Psalm lxxviii. 72.

By His voice. Isaiah xxx. 21; Pro. viii. 4; Psalm lxxxi. 11; John x. 3-5.

By His strength. Exodus xv. 13.

On every side. 2 Chron. xxxii. 22.

By trial. Deut. xxxii. 10-11; Isaiah xlii. 16; Jer. xxxi. 9; Cant. viii. 5; Prov. xvi. 9.

WHERE GOD GUIDES US.

Into all truth. John xvi. 13; Psalm xliii. 3.

Into the way of peace. Luke i. 79; Psalm cxxxix. 24; Prov. viii. 20.

To repentance. Rom. ii. 4: Prov. i. 23.

In the wilderness. Psalm lxxviii. 52.

By springs of water. Isaiah xlix. 10; Psalm xxiii. 2; John iv. 10.

How long? Psalm xlviii. 14; Exodus xii 21, 22; Isaiah lviii. 11.

Even when straying. Isaiah lvii. 17-18.

In heaven forever. Rev. vii. 17; xiv. 4.

Other guides lead to destruction. Matt. vii. 13: xv. 14; xxiii. 16.

GOD'S KNOWLEDGE OF MAN.

Read cxxxix Psalm.

1 Chron. xxviii. 9; Jer. xvii. 10; Psa. xliv. 21; Acts xv. 8-18; Heb. iv. 12-13; John xxi. 17; John ii. 24-25; 1 Sam. xvi. 7; 2 Chron. vi. 30; Jer. xxxii. 18-19; Job xxxiv. 21-22; Psalm xvi. 7; Prov. v. 21; Prov. xv. 3; Acts i. 24; Matt. ix. 4; John vi. 64; John xvi. 30; 1 Thess. ii. 4; Rev. ii. 23.

GOD THE GIVER.

Rom. vii. 23; 1 John v. 11-13; John iii. 14, 16; 2 Cor. ix. 15; Gal. ii. 20; John x. 27-29; Eph. ii. 4-10; Rom. viii. 31, 39; 1 Cor. iii. 21-23; Rom. xi. 29; Num. xxiii. 19.

GOD GIVES TO ALL.

Breath, spirit. Isaiah xlii. 5.

The sun for a light. Jer. xxxi. 35.

Seed-time and harvest. Gen. viii. 22

Food to all flesh. Psalm cxxxvi. 25.

Life, breath, and all things. Acts xvii 25.

Openest thy hand. Psalm cxlv. 15, 16

To all men liberally. James i. 5.

Every man according to his works Rev. ii. 23.

Tender merices over all. Ps. cxlv. 9.

GOD GIVES TO BELIEVERS.

The living bread. John v. 51.
Giveth light. Ps. cxix. 130.
A mouth and wisdom. Luke xxi. 15.
Songs in the night. Job xxxv. 10
Sufficient grace. 2 Cor. xii. 8, 9.
All things. 1 Tim. vi. 17.
The victory. 1 Cor. xv. 55, 57.
Crown laid up. 2 Tim. iv. 8.
To sit on His throne. Rev. iii. 21.
A lively hope. 1 Pet. i. 3, &c.
More grace. James iv. 6.

GOD DELIVERS HIS PEOPLE FROM

The power of Satan. Acts xxvi. 18 Ps. cxxiv. 7.
The dominion of sin. Rom. vi. 14.
Spiritual death. Eph. ii. 1.
The horrible pit. Ps. xl. 2; xxxii. 5
The unrest of the wicked, Isa. lvii. 20.
The fear of death. Heb. ii. 15.
The wrath to come. 1 Thess. i. 10.
All evil. Gen. xlviii. 16.
The fear of man. Prov. xxix. 25.
The love of money. 1 Tim. vi. 10, 11.
Out of trouble. Ps. liv. 7.
Anxious care. Phil. iv. 6.

GOD CALLS HIS PEOPLE TO

Marvellous light. 1 Pet. ii. 9; v. 10
Consecration and holiness. Rom. xii 1; 2 Thes. iv. 7.
Liberty. Gal. v. 13.
The fellowship of Christ. 1 Cor. i. 9.
Heavenly inheritance. 1 Pet. i. 4.
Patience and suffering. 1 Pet. ii. 20.
Eternal glory. 1 Pet. v. 10.
Peace. Col. iii. 15.
By name. Isa. xliii. 1; John x. 3.
According to his purpose. 2 Tim. i. 9
To walk before him. Gen. xvii. 1.
To the fight of faith, &c 1 Tim. vi. 12.

THE LORD OUR HELPER.

Vain is the help of man. Ps. lx. 11.
Fear not, I will help. Isa. xli. 10.
My helper, I will not fear. Heb. xiii. 6.
Very present. Ps. xlvi. 1 ; lxxii. 12.
Help of His countenance. Ps. xlii. 5.
Shield of thy help. Deut. xxxiii. 29.
Power to help. 2 Chron. xxv. 8.
Hitherto. 1 Sam. vi. 12 ; Acts xxvi. 22.
Thy judgments. Ps. cxix. 173, 175.
Lord, help me. Matt. xv. 25.
Name of the Lord. Ps. cxxiv. 8.

THE LORD OUR STRENGTH.

Our refuge and strength. Ps. xlvi. 1.
Strength of heart and life. Ps. xxvii. 1 ; lxxiii. 26.
Strength in my soul. Ps. cxxxviii. 3.
Everlasting strength. Isa. xxvi. 4.
Perfect in weakness. 2 Cor. xii. 9.
By waiting on Him. Isa. xl. 31.
According to Thy word. Ps. cxix. 28.
Take hold of. Isa. xxvii. 5.
Saving strength. Ps. xxvii. 8.
The strength of Israel. 1 Sam. xv. 29.
The joy of the Lord. Nehem. viii. 10.

GOD'S PEOPLE—FARMERS.

Break up fallow. Jer. iv. 3.
Plough, break clods. Hos. x. 11-12.
In the morning sow. Eccl. xi. 6.
They that sow in tears. Ps. cxxvi. 5.
Bearing precious seed. Ps. cxxvi. 6.
The seed is the Word of God. Luke vii. 11.
The field is the world. Matt. xiii. 38.
Sow beside all waters. Isa. xxxii. 20.
In righteousness. Hos. x. 12.
Sow to spirit—in due season reap. Gal. vi. 8, 9.
Planteth—watereth. 1 Cor. iii. 6 to 8.
Whatsoever a man soweth. Gal. vi. 7.
Receiveth wages. John iv. 36.
Fields white to harvest. John iv. 35.
Sower and reaper—rejoice. John iv. 36.
The vineyard is house of Israel. Isa. v. 7.
Son, go work to-day. Matt. xxi. 28.
Labourers together with God. 1 Cor. iii. 9.
Harvest plenteous—labourers few. Mat. ix. 37.
Pray the Lord of the Harvest. Matt. ix. 38.

GOD'S PEOPLE—TRADERS.

With Master's money. Matt. xxv. 14, 15.
Consider diligently. Ps. lxxvii. 5, 6.
Use good merchandise. Pro. iii. 14-15.
If diligent, prosperous. Pro. xii. 14 ; xiii. 4.
Stand before kings. Pro. xxii. 29.
Do it with thy might. Eccl. ix. 10.
Prepared with all thy might. 1 Chron. xxix. 2.
He giveth wisdom and might. Dan. ii. 20 to 23.
Diligently done for God. Ezra vii. 23 to 28.
Labours to be accepted. 2 Cor. v. 9 ; Rev. ii. 2, 3.
Striving according to his working. Col. i. 29.
In all labour there is profit. Prov. xiv. 23.
Profit of the earth for all. Eccl. v. 9.
Wisdom is profit, defence. Ecc. vii. 11.
On credit—The faith. Heb. xi. 1.
Promptly—Redeeming the time. Eph. v. 16.
Now—To-day. 2 Cor. vi. 2 ; Heb. iii. 13.
Gains now. 1 Tim. vi. 6.
Hast gained thy brother. Matt. xviii. 15.
Gains in death. Phil. i. 21.
Gains hereafter. Matt. xxv. 20 ; Dan. xii. 3.
Labour not in vain. 1 Cor. xv. 58.

GOD'S PEOPLE—PILGRIMS.

Get thee out of thy country. Gen. xii. 1-4.
No city to dwell in, Ps. cvii. 4.
Not your rest—polluted, Mic. ii. 10.
Ask way to Zion, Jer. l. 5.
Shall come to Zion, Isaiah xxxv. 10.
Go forth out of the land, Jer. l. 8.
Dwelling in tents, Heb. xi. 9.
The Lord leads, Psalm cvii. 6, 7.
From strength to strength. Psalm lxxxiv. 7.
Through the enemy's world, 1 John v. 19.
Snares laid for them, Ps. cxl. 1-5.

Revived amid trouble, Ps. cxxxviii. 7.

Pilgrims and strangers, Heb. xi. 13.

A city prepared for them, Heb. xi. 16.

Affections on things above, Col. iii. 2.

Abstain from fleshly lusts, 1 Pet. ii. 11.

Walk worthy of God, Col. i. 10.

Sojourning here in fear, 1 Pet. i. 17.

Conversation in heaven, Phil. iii. 20.

Find streams in the desert, Isaiah xxxv. 6.

A highway—wayfarer—not err, Isaiah xxxv. 8.

With supplications will I lead, Jer. xxxi. 9.

God himself be with them, Josh. i. 9.

Hear a word—This is the way, Isaiah xxx. 21.

Come thou with us, Num. x. 29.

THE GREAT THINGS OF GOD.

"O the depth....of the riches of God."

Gift unspeakable. 2 Cor. ix. 15.

Grace exceeding abundant. 1 Tim. i. 14; Eph. ii. 7.

Greatness unsearchable. Psa. cxlv. 3.

Joy unspeakable. 1 Peter i. 8.

Judgments unsearchable. Rom. xi. 33.

Love that passeth knowledge. Eph. iii. 19.

Peace that passeth all understanding. Phil. iv. 7.

Power exceeding great. Eph. i. 19.

Promises exceeding great and precious. 2 Peter i. 4.

Riches unsearchable. Eph. iii. 8.

Ways past finding out. Rom. xi. 33.

Weight of glory exceeding and eternal. 2 Cor. iv. 17.

DEPENDENCE ON GOD.

Phillippians iv. 13; Proverbs iii. 5, 6; Jeremiah x. 23; John xv. 5; 2 Chron. xx. 12; 2 Chron. xvi. 9; 2 Chron. xiv. 11; Ephesians vi. 10.

FATHER.

Our Father, Matt. vi. 9; Luke xi. 2; Isaiah lxiv. 8.

A Father, Psalm ciii. 13.

My Father, John xx. 17.

Abba Father, Rom. viii. 15; Gal. iv. 6.

Everlasting Father, Isaiah ix. 6.

THE DEEP THINGS OF GOD.

His unspeakable gift, 2 Cor. ix. 15.

Joy unspeakable, 1 Pet. i. 8.

The unsearchable riches of Christ, Eph. iii. 8.

How unsearchable are his judgments, Rom. xi. 33.

His ways past finding out, Rom. xi. 33.

The love of Christ which passeth knowledge, Eph. iii. 19.

The peace of God which passeth all understanding, Ph. iv. 7.

Thoughts which are to us-ward more than can be numbered, Ps. xl. 5.

Unspeakable words, which it is not possible for a man to utter, 2 Cor. xii. 4.

Intercession for us with groanings that cannot be uttered, Rom. viii. 26.

Him that is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20.

The Spirit searcheth all things; yea, the deep things of God, 1 Cor. ii. 10.

"I BELIEVE IN GOD."

I.—I BELIEVE.

"I believe" is the one source of all spiritual knowledge, Heb. ii. 1.

"I believe" is the test of discipleship. It was the one requirement which Philip demanded of the Ethiopian, the one condition on which he was baptized. Acts viii. 37.

"I believe" is the spirit and the ground of all true worship, John ix. 38; compare John xx. 28.

"I believe" is the source of strength, the secret of obtaining Divine help, Mark x. 23, 24.

"I believe" brings hope and comfort to the troubled, John xi. 27.

"I believe" is the power of preaching and witnessing for Jesus, 2 Cor. iv. 13.

II.—IN GOD.

This must be the first article of our belief, Heb. xi. 6.

There is a witness in our hearts, a something within every man that testifies that God is.

There is a witness in nature. The design, harmony, and beauty which are so manifest in all created things, prove the existence of God, Acts xiv. 17. By these visible things, the invisible things

of God, even His eternal power and Godhead, are clearly seen, Rom. i. 19, 20; Ps. xix. 1.

But, above all, it is by His Word that God hath fully revealed his character and will to all men. "In these last days" God hath spoken unto us by His Son, (Heb. i. 1,) who both declares the Father (John i. 18), and shows him unto us.—John xiv. 8, 9. The purpose of this revelation is that we may become wise unto salvation, (2 Tim. iii. 15); that we may know the only true God, which is life eternal, John xvii. 3.

Our word "God" means "good." We have the same word in the first syllable of "gospel," which means "good news."

To the Jews he especially revealed himself by his name Jehovah, which expresses the self-existence and unchangeableness of God. "He that was, and that is, and that shall be," the great "I AM" (Ex. iii. 14; vi. 3). Jesus claimed this divine name (John viii. 58). Compare Heb. xiii. 8; Rev. i. 4, 8; iv. 8; xi, 17. He is Jehovah-Jireh, Who provideth (Gen, xxii. 14); Jehovah-Rophi, Who healeth (Ex. xv. 26); Jehovah-Nissi, Who defendeth (Ex. xvii. 15); Jehovah-Shalom, Who giveth peace Judges vi. 24); Jehovah-Tsidkenu, Who is our righteousness (Jer. xxiii. 6); Jehovah-Shammah, Who dwelleth with us (Ezek. xlviii. 35); Immanuel, "God with us" (Matt. i, 23; Rev. xxi. 3; xxii. 3,

III.—I BELIEVE IN GOD.

That is, not, I believe that there is a God. This the devils believe (James ii. 19). Only fools deny it (Ps. xiv. 1). Nor is it merely I believe God. There may be intellectual belief in revelation, which leaves the heart untouched and the conscience unenlightened. But it is "I believe in God." Abraham "believed in the Lord" (Gen. xv. 6). And the very expressive Hebrew word literally implies, to be carried, sustained as a child in its mother's arms Such is true faith the clinging of the child in its helplessness and simplicity to the Love of the Father. We must thus become as little children (Matt. xviii. 3).

MY FATHER'S

House, (earthly.) John ii. 6.
Name. John v. 43.
Will. John vi. 39.
Hand. John x. 29.
House. (heavenly.) John xiv. 2.
Word. John xiv. 24.
Commandment. John xv. 10.

THE EYE OF GOD EVERYWHERE.

1. For the ways of man are before the eyes of the Lord, and He pondereth all His goings. Prov. v. 21; xv. 3.

2. All things are naked and open unto the eyes of Him with whom we have to do. Heb. iv. 13; John iv. 24; 1 Sam. xvi. 7.

3. His eyes are upon the ways of man and He seeth all His goings. Job xxxiv. 21; 1 John iii. 20.

4. Thine eyes are open upon all the ways of the sons of men, &c. Jer. xxxii. 19; Psalm cxxxix. 12.

5. Can any hide himself in secret places, &c., &c. Jer. xxiii. 24. Proper effect on us. Psalm ii. 11.

6. Sinners try to forget that God sees them, but Ecc. xii. 14; Psalm cxxxix. 11.

Illustrations. Adam, (Gen. iii. 10.) Israel, Jonah.

7. Thou God seest me. Gen. xvi. 13; A source of joy. 2 Chron. xvi. 9.

GOD'S PRESENCE.

(Exodus xxxiii. 14.)

The secret of—

1. Wisdom in daily life. Exodus xxxix. 2; 1 Sam. xvi. 18; 1 Sam. xviii. 14

2. Power for testimony. 1 Sam. iii. 19, Jer. i. 8; Acts xvii. 9-10.

3. Strength in suffering. Gen. xxxix. 21; Psalm xci. 15; Isaiah xliii. 2; 2 Tim. iv. 17.

Lo, I am with you alway. Matt. xxviii. 20.

THINGS PREPARED BY GOD.

1 Cor ii. 9.

In grace (For those who don't love Him) salvation for lost. Luke ii. 31; Matt. xxii. 4; Psalm lxviii. 10; Rev. xxi.

6; Isaiah lv. 1; Rom. iii. 24; Rom. vi. 23; John iv. 14.

For the hungry and unsatisfied. John vi.

In glory (For those who love Him.) Matt. xxv. 33, 34; xx. 23; Heb. xi. 16; John xiv. 3.

Heaven a prepared place for a prepared people. *Now.* Psalm xxiii. 5; Jonah iv. 6, 7, 8; Eph. ii. 10.

Rough path, but the loving hand places each stone. Exod. xxxiii. 20; 2 Kings v. 18; Prov. ix. 23; 2 Tim. ii. 21; Prov. xix. 29; Psalm ix. 7; Acts xiii. 46; Psalm vii. 13; Matt. xxv. 41; Amos iv. 12; Prov. xvi. 1; Psalm x. 1; 2 Chron. xxix. 36; Luke xiii. 47.

GOD'S HAND.

Touched. Job xix. 21.
Cleansing. Matt. viii. 3.
Withering. Gen. xxxii. 25.
Comforting. Rev. i. 17.
Consecration. Eyes. Matt. ix. 29. Ear. Tongue. Mark vii. 33.
No other may "touch." Zech. ii. 8; 1 John v. 18.

GOD'S WORD MAY WILL PERFECT.

Deut. xxxii. 34; Psalm. xviii. 30; Rom. xii. 2.

GOD'S SOVEREIGNTY.

Luke xv. 4; Prov. i. 24; John vi. 37; John vi. 44; Eph. ii. 5; James i. 18; John xv. 16; Acts xiii. 38; Eph. i. 4; Prov. i. 23.

MAN'S RESPONSIBILITY.

Luke xv. 19; Prov. i. 24; John vi. 37; John v. 46; Jer. xxix. 13; James iv. 8; Eph. v. 14; Isaiah xlv. 22; Prov. i. 23; Rom. i. 21-22; 2 Thess. ii. 10; Zech. ix. 12; 1 Thess. i. 9.

THE LORD'S PEOPLE ARE

Round about Him. Psalm lxxvi. 11.
After Him. Num. xxxii. 15; Song i. 4.
Before Him. 2 Chron. xxix. 11.
Behind Him. Luke vii. 38.
By Him. Deut. xxxiii. 12.
In Him. 1 John iii. 24.
With Him. 1 Thess. v. 10.
In His hand. Deut. xxxiii. 3.

"OUR FATHER."

One of the many titles of God. See Isaiah lxiv. 8.

We are taught by Jesus Himself to call God "Our Father." Matt. v. 16, 45, 48.

Twelve references to God as "Our Father." Matt. vi. See also Matt. vii. 11; John xx. 17.

How do we become His children?

By adoption. Eph. i. 4, 5; Romans viii. 15.

By His word. John i. 12; 1 Pet. i. 2, 3.

By the Spirit of God. Rom. viii. 14.

By faith in Christ Jesus. Gal. iii. 26.

God's love is shown in permitting us to be called the sons of God. 1 John iii. 1; 2 Cor. vi. 18.

How do we know we are children? By the witness of the Spirit. Romans viii. 16; Gal. iv. 6.

If we have such a loving Father, we may be sure He will take care of us. Psalm ciii. 13; Isaiah xlix. 15.

He will give us all things that He sees good for us. Psalm xxxiv. 9, 10; Rom. viii. 31, 32; Rom. viii. 28.

We may pray to Him and ask Him for all we need. Matt. vii. 7-11; Eph. iii. 20.

We may tell Him all our sorrows. Matt. vi. 6, 8; 1 Peter v. 7. Read John xvii. 21, 22, 23, 24.

LOVE IS OF GOD.

"BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (1 John iv. 7, 8.)

Love is the evidence of life in Christ. 1 John iii. 14.

Love is the first "fruit of the Spirit." Gal. v. 22.

Love is the activity of faith. Gal. v. 6.

Love is the "fulfilling of the law." Rom. xiii. 10.

Love is the "new commandment." John xiii. 34.

Love is the debt we owe one another. Rom. xiii. 8.

Love is the proof of true "discipleship." John xiii. 35.

Love is the test of pastoral qualification. John xxi. 15.

Love is the "bond of perfectness." Col. iii. 14.

Love is more precious than earthly riches. Cant. viii. 7.

Love is strong as death. Cant. viii. 6.

Love is not to be in *word* only. Love is to be in *deed* and in *truth*. 1 John iii. 18.

Love is to be fervent, out of a pure heart. 1 Peter i. 22.

Love is to abound yet more and more. 1 Thess. iii. 12.

Love constrains to self-denying service. 2 Cor. v. 14.

Love becometh "dear children." Eph. v. 1, 2.

Love will cover a multitude of sins. Prov. x. 12.

Love suffereth long, and is kind. Love envieth not. Love vaunteth not itself. Love is not puffed up. Love doth not behave itself unseemly. Love seeketh not her own. Love is not easily offended. Love thinketh no evil. Love rejoiceth not in iniquity. Love rejoiceth in the truth. Love beareth all things. Love believeth all things. Love hopeth all things. Love endureth all things. Love never faileth. 1 Cor. xiii.

"This is love, that we walk after His commandments."

THE LOVE OF THE INFINITE GOD.

The love of the Father. 1 John iv. 8; John iii. 16; 1 John iv. 9, 10.

The love of the Son, Gal. ii. 20; Eph. v. 2; John xv. 19.

The love of the Spirit. Rom. xv. 30.

WAITING.

Should I wait for the Lord any longer? 2 Kings vi. 33.

Rest in the Lord, and wait patiently for him.

My soul, wait thou only upon God. Psalm lxii. 5.

I will wait upon the Lord, that hideth his face. Isaiah viii. 17.

It is good that a man both hope and quietly wait for the Lord. Lam. iii. 26.

They that wait upon the Lord shall renew their strength. Isaiah xl. 31.

They shall not be ashamed that wait for Me. Isaiah xlix. 23.

Our soul waiteth for the Lord, He is our help and our shield. Psa. xxxiii. 20.

I waited patiently for the Lord; and He heard my cry. Psalm xl. 1.

Blessed are all they that wait for Him Isaiah xxx. 18.

The Lord direct your hearts into the patient waiting for Christ 2 Thess. iii. 5.

Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen. O God, beside Thee, what He hath prepared for him that waiteth for Him. Isaiah lxiv. 4.

THE KING.

Who is this King? Psalm xxiv. 8.

The Lord is King forever. Psalm x. 16.

God is the King. Psalm xlvii. 6.

The Lord the King. Psalm xlviii. 6.

The holy one of Israel is our King. Psalm lxxxix. 18.

My God, my King. Psalm lxviii. 22.

My King and my God. Psalm v. 2.

The Lord shall be King Zech. ix 3.

The Lord is our King. Isaiah xxxii. 22.

God is my King. Psalm lxxiv. 12.

Where is He that is born King? Matt ii. 2.

Jesus the King. Matt. xxvii. 37; Acts xvii. 7.

King of saints. Rev. xv. 3.

King of kings. Rev. xvii. 14; 1 Tim. vi. 15.

HIS FACE

Make thy face to shine upon thy servant. Psalm xxxi. 16.

Cause thy face to shine and we shall be saved. Psalm lxxx. 7.

I will behold thy face, Psalm xvii. 15.

His face did shine as the sun. Matt xvii. 2.

His face has the appearance of lightning. Daniel x.

His countenance is as Lebanon. Song v. 15.

He is altogether lovely. Song v. 16.

HIS VOICE. (Song ii. 8.)

As the sound of many waters. Rev. i. 15.

Like the noise of many waters. Eze. xliii. 2.

Like the voice of a multitude. Dan. x. 16.

Full of majesty. Psalm xxix. 4.

HIS FEET.

Like unto fine brass. Rev. i. 15.

The clouds.....dust of His feet. Nahum i. 3.

Shall stand upon the Mount of Olives. Zech. xiv. 4.

Held Him by the feet. Matt. xxviii. 3.

Began to wash...with tears. Luke vii 38.

Sat at Jesus' feet. Luke x. 39.

Behold My hands and feet. Luke xxiv. 39.

They pierced My hands and feet. Psalm xxii. 16.

Hath put all things under His feet. Eph. i. 22.

HIS MOUTH.

Most sweet. Song v. 16.

The kisses of .... Song i. 2.

No deceit in .... Isaiah liii. 9.

We....have heard of....Luke xxii. 71.

They filled a sponge with vinegar and put it to His mouth. John xix. 29.

A sharp two edged sword, went out of .... Rev. i. 16.

Gracious words that proceeded out of .... Luke iv. 22.

HIS EYES.

As the eyes of doves. Song v. 12.

As a flame of fire. Rev. xix. 12; i. 14.

As a lamp of fire. Daniel x. 6.

HIS HEAD.

As the most fine gold. Song v. 11.

Had not where to lay His head. Matt. viii. 20.

They smote Him on the head. Matt. xxvii. 30.

Platted a crown of thorns and put it upon His head. Matt. xxvii. 29.

On His head were many crowns. Rev. xix. 12.

HIS HANDS.

As gold rings set with the beryl. Song v. 14.

None can stay His hand. Dan. v. 35.

Hath given all things into His hands. John iii. 35.

Savest by thy right hand them which put their trust in Thee. Psalm xvii. 7.

Thy right hand holdeth me. Psalm xviii. 35.

They pierced my hands. Psalm xxii. 16.

He lifted up His hands and blessed them. Luke xxiv. 50.

I have graven thee upon the palms of My hands. Isaiah xlix. 16.

HIS LIPS.

Like lilies. Song v. 13.

Grace is poured into thy lips. Psalm xiv. 2.

As the honeycomb. Song iv. 2.

His lips are full of indignation. Isaiah xxx. 27.

HIS NAME.

As ointment poured forth. Song i. 3.

Given by God. Phil. ii. 9.

His name shall be called, &c. Isaiah ix. 6.

Is called the word of God. Rev. xix. 13; John i. 1.

His name shall be in their foreheads. Rev. xxii. 4.

Thou shalt call his name Jesus. Matt. i. 21.

HIMSELF.

Not for himself. Dan. ix. 26.

Gave Himself for me. Gal. ii. 10.

Gave himself for us. Gal. i. 4.

Offered up himself. Num. xvi. 9.

He himself hath suffered. Heb. ii. 18.

Things concerning himself. Luke xxiv. 27.

The Lord Himself shall descend from heaven. 1 Thes. iv. 16.

THEY SAW THE FACE OF THE KING.

(Jer. lii. 25.)

The King.—Deu. xvii. 15; Heb. ii. 14-17.

King's Robe.—Isa. lxi. 10; 1 Sam. xviii. 4.

King's Sons.—2 Sam. ix. 2; 1 Sam. xviii. 23; 1 Jo. iii. 1; 2 Sam. xix. 28; Eph. ii. 1; Judg. viii. 18; 1 John iv. 16, 17.

King's Throne.—Rev. iii. 20; Acts xii. 16; Luke xix. 5-7; Col. ii. 6; 1 Pet. iii. 15.

King's Face.—John vi. 40; xii. 21; Luke xxiv. 42; Ex. xxxiii. 20; 2 Cor. iv. 6; iii. 18.

King's Table.—Ps. xxiii; 1 Kg. iv. 27; x. 5; Song ii. 4; i. 12; 2 Sam. ix; Esther i. 7; ii. 18; John xii. 2; Eph. ii. 1-7; Phil. iv. 19.

King's Friendship.—Prov. xxii. 11; Jer. xxxviii. 5; Mat. v. 8.

King's Power.—Prov. xx. 8; Ecc. viii. 4; 2 Chron. iii. 2, 8.

King also a Shepherd.—Ps. xxiii; 1 Sam. xii. 2; Deut. i. 30; John x. 4.

Personal love to the King.—2 Sam. iv. 36; xv. 21; 2 Sam. xx. 2.

King's work.—1 Sam. xxi. 8; Luke ii. 49; Num. xvi. 9. From the Bosom—John i. 18; 1 John i. 23; Rev. xxii. 4; Ps. lxxxix. 15. Absalom—2 Sam. xiv. 28; 2 Cor. iv. 4; 1 Chr. iv. 23; 1 Cor. vii. 24; 1 Chron. xii. 38; Heb. xi. 27; Acts vii. 55; vi. 15.

King's reward.—2 Sam. xix. 32-36; Mat. xxv. 40.

King's presence.—Neh. ii. 1; Esth. iv. 2; v. 1; Ps. xvi. 11; Ezek. xlvi. 10; 2 Sam. iii. 17, 18.—E. H. H.

JESUS LOVED US, AND GAVE HIMSELF

For our sins. Gal. i. 4.
For me. Gal. ii. 20.
For us. Eph. v. 2.
For the church. Eph. v. 25.
For all. 1 Tim. ii. 6.

GRACE ABOUNDING.

(Psa. ciii. 3-5)

Forgiveth. Luke vii. 36-50
Healeth. Luke viii. 43-48.
Redeemeth. Luke viii. 49-56.
Crowneth. Luke xv. 11-24.
Satisfieth. Luke xv. 19-20.

JESUS THE PRINCE OF PEACE, OR GOD OF PEACE.

Isa. ix. 6; 2 Cor. xiii. 11; Micah v. 5; 1 Thess. v. 23; Eph. ii. 14; Heb. xiii. 20; Rom. xv. 33; Rom. xvi. 20; Heb. vii. 2.

GIVES HIS PEOPLE PEACE.

John xiv. 27; John xvi. 33; Phil. i. 2; Gal. v. 22; Eph. ii. 15; Col. i. 2; Col. iii. 15; Acts x. 36; Gal. i. 3; Rom. v. 1; Rom. xiv. 17; Eph. vi. 15; 1 Thes. i. 1; Rev. i. 4; Rom. i. 7; Eph. i. 2; Rom. viii. 6; Rom. x. 15; Phil. iv. 7; 2 Tim. i. 2; 1 Cor. i. 3; 2 Cor. i. 2; Rom. xv. 13; 1 Cor. vii. 15; 1 Cor. xiv. 33; 2 John iii.

CHRIST THE PERFECT MINISTER.

2 Cor. vi. 4-10.

In much patience. Heb. xii. 3.
In afflictions. Isa. lxiii. 9.
In necessities. Luke ix. 58.
In distresses. Isa. liii. 34.
In stripes. Mark xv. 15.
In imprisonments. Isa. liii. 8.
In tumults. Luke iv. 28, 29.
In labours. John xvii. 4.
In watchings. Luke vi. 12.
By fastings. Matt. iv. 2.
By purity. Heb. vii. 26.
By knowledge. Jno. ii. 24, 25.
By longsuffering. 1 Pet. ii. 23.
By kindness. Titus iii. 4.
By the Holy Ghost. Acts x. 38.
By love unfeigned. John xv. 13.
By the Word of Truth. John ix. 45.
By the power of God. Luke iv. 14.
By armour. Isa. liv. 17.
By honour. Luke xix. 35, 38.
By dishonour. Mark xv. 19.
By evil report and good. John x. 19, 21.
As a deceiver. John vii. 12.
As yet true. John xiv. 6.
As unknown—yet well known. John i. 26-31.
As dying—behold he lives. Rev. i. 18.
As chastened—not killed. Isa. liii. v.
As sorrowful yet rejoicing. Heb. xii. 2.
As poor—making rich. 2 Cor. viii. 9.
As having nothing. Phil. ii. 6, 7.
As possessing all. Matt. xxviii. 18.

AT HIS FEET.

For healing. Matt. xv. 30.
For life. Mark v. 22.
For cleansing. Mark vii. 25.
For pardon. Luke vii. 38.
For protection and redemption. Ruth iii. 8.
For rest. Luke viii. 35.
For teaching. Deut. xxxiii. 3; Luke x. 39.
For comfort. John xi. 32.
For blessing. 1 Sam. xxv. 27, 41, 42.
In worship. Luke xvii. 16; Rev. i. 17.

IN HIS BOSOM.

The lambs. Isaiah xl. 11.
John, (the gentle childlike spirit.) John xiii. 25; Song ii. 6.

IN HIS HAND.

All His saints. Deut. xxxiii. 3.
The seven stars. Rev. i. 16.
The sheep. John x. 28.
Thee. Isaiah li. 16.

ON HIS SHOULDERS.

The lost sheep. Luke xv. 5; Exodus xxviii. 12; Isaiah ix. 6.

ON HIS HEART.

Exodus xxviii. 29, 30; Deut. xxxiii. 27.

ON HIS FOREHEAD.

Exodus xxviii. 38; Jer. xxix. 11; Psalm xl. 17.

IN HIS ARMS.

Deut. xxxiii; Mark x. 15, 16.

UNDER HIS WINGS.

Psalm xci. 4.

NEAR THE KING'S PERSON.

They saw the King's face. Jer. lii. 25.

THE ROCK.

(Christ. 1 Cor. x. 4.)

Gave forth—

WATER (Ex. xvii. 6.)—Moses (the law) smote the Rock (Christ), and there flowed forth the water of life. Psa. xxviii. 15; Num. xx. 8.

The Rock once smitten in answer to the law's demands, now yields abundantly the water of life to them that ask it. Jno. iv. 10-14; Matt. vii. 7; Rom. v. 10; Rom. x. 13; Psa. lxxviii. 16.

FIRE. (Judges vi. 21)—The Rock itself supplied the fire that consumed the sacrifice. Gal. i. 4; Gal. ii. 20; Titus ii. 14; Jno. x. 17, 18.

OIL (Deu. xxxii. 13; Job xxix. 6.) It s like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, etc. Psa. cxxxiii. 2; see Ex. xxx. 25-31; Isa. lxi. 1; Luke iv. 18, 19; John xvii. 19.

HONEY.—The perfection of earth's sweetness. Judges xiv. 18; Ps. xix. 10; Eze. iii. 3.

But it must not be mixed with the offering of the Lord. Lev. ii. 11. Christ is the perfection of God's sweetness.

A sweet smelling savor. Eph. v. 2; Lev. i. 9; Col. i. 19.

The conclusion.—"Their Rock is not our Rock, even our enemies themselves being judges." Deu. xxxii. 31.

CHRIST—THE ROCK.

1. SALVATION.—2 Sam. xxii. 47; Jon. ii 9; Acts iv. 11, 12.

2. FOUNDATION.—Matt. vii. 24, 25; 1 Cor. iii. 11; Is. xxviii. 16; Eph. ii. 19, 20; 1 Pet. ii. 1-8.

3. REFUGE.—Ps. xciv. 22; Ps. lxii 1-8; Ps. xxvii. 1-5.

4. SHELTER.—Ps. lxi. 2, 3; Job xxiv. 8; Ps. lxxiii. 26 (margin); Prov. xviii. 10

5. SATISFYING.—Ex. xvii. 6; 1 Cor. x. 4; Ps. xxxvi. 7, 8; Ps. lxxxi. 13-16; John iv. 14.

6. STRENGTH.—Ps. xxxi. 2, 3; Is. xxvi. 4, (margin); Ps. xxviii. 7, 8.

7. REST.—Is. xxxii. 2; Matt. ii. 28-30; Heb. iv. 3. S. R. B.

THE GOOD SHEPHERD.

A MEDITATION AND EXAMPLE.

Example.—John x. 11, 15.
Precept.—1 John iii. 16.
Illustration.—2 Cor. xii. 15; Rom. xvi. 4.
Reward.—John x. 17; Matt. x. 39.
Example.—He gathers the lambs. Isaiah xl. 11.
Precept.—Psalm l. 5.
Illustration.—Heb. x. 25.
Reward.—Matt. xviii. 20.
Example.—He feedeth the flock. Isaiah xl. 11.
Precept.—1 Peter v. 2.
Illustration.—1 Cor. iii. 2.
Reward.—1 Peter v. 4.
Example.—He carries them in His bosom. Isaiah xl. 11.
Precept.—Eph. vi. 18.
Illustration.—Phil. i. 7.
Reward.—Matt. vi. 4, 6.
Example.—He layeth it on His shoulders.
Precept.—Gal. vi. 2.
Illustration.—Col. vi. 3.
Reward.—Col. iv. 12.
Example.—He goeth after that which was lost.
Precept.—Mark xvi. 15.
Illustration.—Mark xvi. 20.
Reward.—Isaiah lv. 11.
Example.—He gently leads the burdened ones. Isaiah xl. 11.
Precept.—1 Thess. v. 15.
Illustration.—Genesis xxxiii. 13, 14; 1 Thess. ii. 7.
Reward.- 1 Thess. ii. 19, 20.
Leaving us an example. Lovest thou Me?

JESUS CHRIST.

1. Jesus Christ the Son of God. Acts viii. 37.

2. Jesus Christ, the same yesterday, to-day, and forever. Heb. xiii 8.

3. Jesus Christ crucified. 1 Cor. ii. 2.
4. Jesus Christ in you. 2 Cor. xiii. 5.
5. Jesus Christ the righteous. 1 John ii. 1.
6. Jesus Christ the chief corner-stone. Eph. ii. 20.
7. Jesus Christ, Lord to the glory of God. Phil. ii. 11.

JESUS ONLY.

The light of heaven—is the face of Jesus.

The joy of heaven—is the presence of Jesus.

The melody of heaven—is the name of Jesus.

The harmony of heaven—is the praise of Jesus.

The theme of heaven—is the work of Jesus.

The employment of heaven—is the service of Jesus.

The fulness of heaven — is Jesus Himself.

JESUS CHRIST.

His Divinity—Col. ii. 9; 1 Tim. iii. 16; John i. 1, 14, 18; Col. i. 15-19; 1 Cor. xv. 47; Heb. i. 2, 3; 1 Cor. ii. 8; John i. 3; x. 30, 36; xiv. 8, 9, 10, 13, 14; Phil. ii. 2, 6, 10, 11; Isaiah xlv. 21-23.

His Incarnation—Heb. ii. 16; Gal. iv. 4, 5; Isaiah vii. 14; ix. 6; Heb. ix. 26; Matt. i. 18.

His Life as Son of Abraham—Gospel of Matthew.

His Life as perfect Servant and Sacrifice—Gospel of Mark.

His Life as Son of Man—Gospel of Luke.

His Life as Son of God—Gospel of John.

His Baptism—Luke iii. 21, 22.

His Temptation—Luke iv. i. 2; Mark i. 12, 13; Heb. iv. 15.

His Death—Heb. ix. 15.

His Resurrection—1 Peter iii. 18.

His Ascension—Acts i. 9; Luke xxiv. 51.

His Mediation—1 Tim. ii. 5; Heb. ix. 24; vii. 25; Rom. viii. 34; 1 John ii. 1.

His Coming Again—Acts i. 11; Mark xiv. 62; 1 Thess. iv. 16, 17; Mark xiii. 25, 26; Matt. xxiv. 30; Mark viii. 38; 2 Thess. i. 7, 8, 10; Rev. xxii. 20.

THE EPISTLE TO THE PHILIPPIANS.

You have the gospel mind, and Christ the life. Chap. i.

You have the humble mind, and Christ the pattern. Chap. ii.

You have the earnest mind, and Christ the object. Chap. iii.

You have the peaceful mind, and Christ the strength. Chap. iv.

THE MAN CHRIST JESUS.

Behold the Man. John xix. 5.
The Man Christ Jesus. 1 Tim. ii. 5.
The Preferred Man. John i. 30.
The Discerning Man. John iv. 29.
The Gracious Man. John vii. 46.
The Friendly Man. Luke xv. 2.
The Faultless Man. Matt. iii. 17; Luke xxiii. 22.
The God Man. John xix. 7; Mark xv. 39.
The Rejected Man. Luke xix. 14; John xviii. 40.
The Risen Man. Acts ii. 32; 1 Cor. xv. 21.
The Glorified Man. Acts vii. 56; Rev. i. 13.
The Heavenly Man. Heb. x. 12; 1 Cor. xv. 47.
The Coming Man. Matt. xvi. 27.
Wilt thou go with this Man? Gen. xxiv. 58.

CHRIST FOR US, TO US, AND IN US.

There are three ways in which we are benefited by Christ; three bonds between us and Him.

1. He is *for* us. The Holy One bears the sins of the unholy; the Just One dies for the unjust. Thus the cross of Christ, or rather Christ upon the cross, is our peace. His body was broken for us.

2. He is given *to* us. He who gave Himself *for* us, gives Himself *to* us; and so He Himself and all that He is and has becomes ours. It is this gift of Himself *to* us that we are reminded of in the supper: "He took bread, and gave it, saying, Take, eat."

3. He dwells *in* us. He in us, and we in Him; He our temple, we His! "Christ *in* you the hope of Glory." "We will come unto him, and make our abode with him." (John xiv. 23.)

HOURLY THOUGHTS OF JESUS.

1. Jesus. Matt. i. 21.

2. Our Lord. 2 Thess. ii. 16.

3. Christ *our* life. Col. iii. 4.

4. *He* is our Peace. Eph. ii. 14.

5. Christ *hath made us free.* Gal. v. 1.

6. For *ye* serve the Lord Christ. Col. iii. 24.

7. *Now* ye are the body of Christ 1 Cor. xii. 27.

8. *He* was manifested to take away *our* sins. 1 John iii. 5.

9. And your life *is hid* with Christ in God. Col. iii. 3.

10. I live, yet not I, *but Christ liveth in me.* Gal. ii. 20.

11. It pleased the Father that in *Him* should *all* fulness dwell. Col. i. 19.

12. Christ, *in whom* are hid *all* the treasures of *wisdom* and *knowledge.* Col. ii. 3.

How *precious* also are Thy thoughts unto *me*, O God! *How great* is the sum of them. Psalm cxxxix. 17.

"NEVER MAN SPAKE LIKE THIS MAN."

Jesus said, I am the resurrection and the life. John xi. 25.

Jesus said, Ye cannot serve God and mammon. Matt. vi. 24.

Jesus said, Take no thought for the morrow. Matt. vi. 34.

Jesus said, Blessed are the poor in spirit. Matt. v. 3.

Jesus said, He that loveth his life shall lose it. John xii. 25.

Jesus said, Be of good cheer: it is I; be not afraid. Mark vi. 50.

Jesus said, Come unto Me, I will give you rest. Matt. xi. 28.

Jesus said, I am among you as He that serveth. Luke xxii. 27.

Jesus said, The Father loveth the Son. John iii. 35.

Jesus said, I have glorified Thee on the earth. John xvii. 4.

Jesus said, Let your loins be girded about. Luke xii. 35.

Jesus said, The Son abideth ever. John vii. 35.

Jesus said, Take heed what ye hear. Mark iv. 24.

Jesus said, Watch ye and pray. Mark xiv. 38.

Jesus said, Let not your heart be troubled. John xiv. 1.

Jesus said, I go to prepare a place for you. John xiv. 2.

Jesus said, They are not of the world. John xvii. 16.

Jesus said, Why are ye fearful? O ye of little faith. Matt. viii. 26.

Jesus said, In your patience possess ye your souls. Luke xxi. 19.

Jesus said, I receive not honor from men. John v. 41.

Jesus said, Without Me ye can do nothing. John xv. 5.

Jesus said, My peace I give unto you. John xiv. 27.

Jesus said, Lo, I am with you alway. Matt. xxviii. 20.

Jesus said, He that gathereth not with Me, scattereth. Luke xi. 23.

Jesus said, Why do thoughts arise in your hearts? Luke xxiv. 38.

Jesus said, He that seeth Me seeth Him that sent Me. John xii. 45.

Jesus said, If any man serve Me, let him follow Me. John xii. 26.

Jesus said, It is written. Luke iv. 8.

Jesus said, Go thy way; thy faith hath made thee whole. Mark x. 52.

Jesus said, Sufficient unto the day is the evil thereof. Matt. vi. 34.

Jesus said, Let the dead bury their dead. Matt. viii. 22.

JESUS HIMSELF.

Himself took our infirmities, and bare our sicknesses. Matt. viii. 17.

He saved others, himself he cannot save. Matt. xxvii. 42.

Jesus, immediately knowing in himself that virtue [power] had gone out of him, Mark v. 30.

To receive for himself a kingdom, and to return, Luke xix. 12.

Saying that he himself is Christ a king. Luke xxiii. 2.

He expounded unto them in all the scriptures, the things concerning himself. Luke xxiv. 27.

Jesus did not commit himself unto them. John ii. 24.

Making himself equal with God. John v. 18.

The Son can do nothing of himself, but what he seeth the Father do. John v. 19.

So hath he given to the Son to have life in himself. John v. 26.

Jesus knew in himself that the disciples murmured at it. John vi. 61.

Jesus therefore, again groaning in himself, cometh to the grave. John xi. 38.

He took a towel, and girded himself. John xiii. 4.

God shall also glorify him in himself. John xiii. 32.

He made himself the Son of God John xix. 7.

To whom also he shewed himself alive after his passion. Acts i. 3.

Even Christ pleased not himself. Rom. xv. 3.

Who gave himself for our sins. Gal. i. 4.

Who loved me, and gave himself for me. Gal, ii. 20.

Christ also hath loved us, and hath given himself for us. Eph. v 2.

Christ also loved the Church, and gave himself for it. Eph. v. 25.

Who gave himself a ransom for all. 1 Tim. ii. 6.

Who gave himself for us, that he might redeem us from all iniquity. Tit. ii. 14.

To make in himself of twain one new man. Eph. ii. 15.

That he might present it to himself. Eph. v. 27.

He made himself of no reputation. Phil. ii. 7.

He humbled himself. Phil. ii. 8.

He is able to subdue all things unto himself. Phil. iii. 21.

He can not deny himself. 2 Tim. ii. 13.

And purify unto himself a peculiar people. Tit. ii. 14.

When he had by himself purged our sins. Heb. i. 3.

Christ glorified not himself to be made an high priest. Heb. v. 5.

This he did once, when he offered up himself. Heb. vii. 27.

Who through the eternal Spirit offered himself. Heb. ix. 14.

Nor yet that he should offer himself often. Heb. ix. 25.

To put away sin by the sacrifice of himself. Heb, ix. 26.

Endured such contradiction of sinners against himself. Heb. xii. 3.

Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24.

HIMSELF.

1. He saved others, HIMSELF he cannot save, (Matt. xxvii. 42.) Such was the taunt of the chief priests and scribes and elders when the Son of God was dying between two thieves, and without knowing it, they uttered a profound truth. Gal. iii. 21 ; John xii. 24 ; John x. 18 ; Matt. xxvi. 53.

2. After these things Jesus showed HIMSELF again to the disciples at the sea of Tiberias. John xxi. 1.

3. To whom also he showed HIMSELF alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom. Acts i. 3.

4. Beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning HIMSELF, and on the evening of the same day of His resurrection, He announced to the assembled disciples, "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning ME." Luke xxiv. 27, 44.

5. Who gave HIMSELF for our sins, that He might deliver us from this present evil world. Gal. i. 4.

6. Who loved me, and gave HIMSELF for me. Gal. ii. 20.

7. When he had by HIMSELF purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

8. Made HIMSELF of no reputation, [or rather, emptied Himself] and humbled Himself. Phil. ii. 7, 8.

9. Who gave HIMSELF for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Tit. ii. 14.

10. The Lord HIMSELF shall descend from heaven with a shout. 1 Thes. iv. 16.

J. H. BROOKES.

CHRIST OUR SALVATION.

The God of salvation. Chron. xvi. 35.
The Captain of salvation. Heb. ii. 10.
The Author of salvation. Heb. v. 9.
The Rock of salvation. Deut. xxxii. 15.
The Tower of salvation. 2 Sam. xxii. 51.
The Horn of salvation. Luke i. 69.
The Way of salvation. Acts xvi. 17.
The Heirs of salvation. Heb. i. 14.
The Voice of salvation. Ps. cxviii. 15.
The Word of salvation. Acts xiii. 26.
The Gospel of salvation. Eph. i. 13.
The Hope of salvation. 1 Thes. v. 8.
The Knowledge of salvation. Luke i. 77.
The Day of salvation. Isa. xlix. 8.
The Wells of salvation. Isa. xii. 3.
The Cup of salvation. Ps. cxvi. 13.
The Token of salvation. Phil. i. 28.
The Garments of salvation. Isa. lxi. 10.
The Helmet of salvation. Isa. lx. 17.
The Chariots of salvation. Hab. iii. 8.

THE BENEFITS OF CHRIST'S DEATH.

Heb. ii. 14 ; Heb. ix. 14 ; Heb, ix. 26 ; Gal. iii. 13 ; Rev. v. 9 ; Heb. ii. 17 ; Acts xiv. 39 ; 1 Cor. vi. 20 ; Rom. v. 19 ; Isa. liii. 6 ; Gal. v. 4-22 ; Rom. v. 11 ; 1 Pet. iii. 18 ; Luke xxii. 20 ; Titus ix. 29 ; 2 Cor. v. 18-21 ; 2 Tim. i. 10.

CHRIST FOR HIS OWN.

He gave Himself for their sins. Gal. i. 4.

He quickens them by His voice. Jno. v. 25.

He seals them by His Spirit. Eph. i. 13.

He feeds them with His flesh and blood. John vi. 56, 57.

He cleanses them by His word. John xiii. 5 Eph. v. 26.

He maintains them by His intercession. Rom. viii. 34 ; Heb. vii. 25 ; 1 Jno. ii. 1.

He takes them individually to Himself. Acts vii. 59 ; Phil. i. 23.

He watches over their ashes. John vi. 39, 40.

He will raise them by His power. John vi. 39, 40 ; 1 Cor. xv. 52 ; 1 Thes. iv. 16.

He will come to meet them in the air. 1 Thes. iv. 17.

He will conform them to His image. Phil. iii. 21 ; 1 John iii. 2.

He will associate them with Himself in His everlasting kingdom. John xiv. 3 ; xviii. 24.

Thus the activities of Christ on behalf of His people, take in, in their range, the past, the present, and the future. They stretch, like a golden line, from everlasting to everlasting. Well may it be said, "Happy is the people that is in such a case ; yea, happy is the people whose God is the Lord."

CHRIST OUR LIFE.

I am come that they might have life, and that they might have it more abundantly. John x. 10.

I am the way, the truth and the life. John x. 6.

I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live. John xi. 25.

I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. John x. 28.

Because I live, ye shall live also. John xiv. 19.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. Gal. ii. 20.

Ye are dead, and your life is hid with Christ in God. Col. iii. 3.

When Christ, who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 4.

JESUS THE LIGHT.

In Him was life, and the life was the light of men. John i. 4.

That was the true light which lighteth every man that cometh into the world. John 1. 9.

I am the light of the world. John viii. 12.

Yet a little while is the light with you, &c. John xii. 35.

I am come a light into the world that whosoever believeth on me should not abide in darkness. John xii. 46.

A light to lighten the Gentiles and the glory of my people Israel. Luke ii. 32.

There shall come a star out of Jacob, &c. Num. xxiv. 17.

I am the bright and morning star. Rev. xxii. 16.

The day-star shall arise in your hearts. 2 Peter i. 19.

The day-spring from on high hath visited us. Luke i. 78.

But unto you which fear My name shall the sun of righteousness arise with healing in his wings. Mal. iv. 2.

The people that walked in darkness have seen a great light, &c. Isaiah ix. 2.

THEIR FACE SHONE.

Moses. Exodus xxxiv. 29, 35.

Stephen. Acts vi. 15.

Jesus. Matt. xvii. 2 ; Luke ix. 28 ; Rev. i. 16.

HIS PEOPLE.—LIGHTS.—(Lesser?)

Ye are the light of the world. Matt. v. 14, 16.

Take heed, as unto a light that shineth in a dark place. 2 Peter i. 19.

Ye are all the children of light and the children of the day. 1 Thess. v. 5.

They shall be mine saith the Lord of Hosts in that day when I make up my jewels. Mal. iii. 17.

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

. . . Among whom ye shine as lights in the world. Phil. ii. 15.

The path of the just is as the shining light that shineth more and more unto the perfect day. Prov. iv. 18.

I will give thee . . for a light of the Gentiles. Isa. xlii. 6.

The children of light, (acknowledged as such.) Luke xvi. 8.

Walk as children of light. Eph. v 8.

THE "ME'S" OF JESUS.

Without Me ye can do nothing. John xv. 5.

Look unto Me.—Isaiah xlv. 22; Num. xxi. 8; connect with John iii. 14-16; Zech. xii. 10; Heb. xii. 2.

Come unto Me.—John i. 35-39. What a blessed visit! Jesus invites *every one* to come and see Him.

Him that cometh to Me I will *in no wise* cast out. John vi. 37; Matt. xi. 28; Isaiah i. 18: lv. 1-3; John vii. 37; Rev. xxii. 17.

Even backsliders are invited. Isaiah xxxi. 6; xliv. 22; Jer. iii. 12; Hosea vi. 1; Rev. ii. 5.

Is that true of Me? John v. 40.

Lovest thou Me? John xxi. 17. Can we answer as Peter did?

Marks of love to Jesus.—John xiv. 15; xv. 12; 1 John iii. 14; (Psalm cxix. 63; 2 Cor. vi. 14-17); 1 John iii. 8-10; iii. 3; v. 4; iv. 13; Rom. viii. 14-16; 1 John v. 10 (first clause).

Abide in Me.—John xv. 1-7, 10; 1 John iii. 24; Col. ii. 6, 7; Eph. iv. 15, 16; Col. ii. 20.

Learn of Me.—Matt. xi. 29; John xiii. 13-15. Go and do thou likewise.—Luke x. 37; xiv. 21-23; Phil. ii. 5-8; 1 Peter ii. 21-24.

Song.—I gave My life for thee.

Follow Me.—Matt. iv. 19; viii. 21, 22, ix. 9; xix. 21. *Follow thou Me.*—John xxi. 22; Mark xvi. 15, 16; Matt. xxi. 28. *Peter followed afar off.*—Matt. xxvi. 58, 69-75; Luke ix. 61, 62, 63; John viii. 12.

Watch with Me.—Matt. xxvi. 40, 41; Mark xiii. 33-37 (note verse 37); Eph. vi. 18; 1 Peter iv. 7; v. 8. *Blessed is he that watcheth.*—Rev. xvi. 15.

Be with Me.—John xiv. 1-3; xii. 26 xvii. 24; 1 Th. v. 9-11. *Ever with the Lord.*—1 Th. iv. 13-17.

Believeth on Me.—John vi. 35, 40, 47; xi. 25, 26; xii. 46; xiv. 12; iii. 18, 36, i. 12.

How are we to believe? Rom. x. 10.

Warning to unbelievers. John viii. 24.

By faith these precious Me's of Jesus may be ours (Heb. vi. 12), then we can say with Paul: I can do all things through Christ which strengtheneth *me.* Phil. iv. 13.

In Me is thy help, saith the Lord. Hosea xiii. 9.

Come to Me.—Matt. xi. 28. Learn of Me.—Matt. xi. 29. Abide in Me.—John xv. 4. Lovest thou Me?—John xxi. 17. Follow thou Me.—John xxi. 22. Watch with Me.—Matt. xxvi. 40. Be with Me.—John xvii. 24.

"I."

1. I am thy Saviour and thy Redeemer. Isaiah lx. 16.

2. I am the Way, the Truth, and the Life. John xiv. 6.

3. I am the Good Shepherd. John x. 14.

4. I am the Door. John x. 9.

5. I am the True Vine. John xv. 1

6. I am the Light of the World. John viii. 12.

7. I am the Bread of Life. John vi. 33

"COME UNTO ME'S," OF JESUS.

Jesus saith come unto Me—
For pardon. Eph. i. 5-7.
For comfort. Isaiah li. 2-3.
For health. Matt. viii. 16-17.
For strength. Phil. iv. 13.
For holiness. John xv. 4-5.
For peace. John xiv. 27.
For joy.. John xv. 10, 11.
For rest. Matt. xi. 28.
For happiness. Prov. xiii. 17, 18.
For eternal life. John vi. 47.
In Jesus, dwelleth the fulness of God.
He is the chiefest among ten thousand.
And ye are complete in Him.
Make Him, then, your all in all.

THE WORDS OF JESUS.

Jesus said, if any man serve Me let him follow Me. John xii. 26.

Follow Me. Mark viii. 34.

Follow that which is good. 1 Thess. v. 15.

Follow righteousness. 1 Tim. vi. 11.

Follow peace with all men. Hebrews xii. 14.

Follow after charity. 1 Cor. xiv. 1.

Follow His steps. 1 Peter ii. 21.

Promises to those who follow Jesus :—He that followeth Me shall not walk in darkness, but shall have the light of life. John viii. 12.

Where I am, there shall My servant be. John xii. 26.

JUST LIKE JESUS, TO

Love.—Greater love hath no man than this, that a man lay down his life. John xv.

Pity.—In His love and in His pity He redeemed them. Isaiah lxiii. 9.

Sympathize.—In all their affliction He was afflicted. Isaiah lxiii. 9.

Forgive.—I say unto you, all sins shall be forgiven. Mark ix. 27.

Help.—Jesus took him by the hand, and lifted him up. Mark ix. 27.

Comfort.—I will not leave you comfortless : I will come unto you. John xiv. 18.

Guide.—He will guide you into all truth. John xvi. 13.

Deliver.—He hath sent me to preach deliverance to the captives. Luke iv. 18.

Reward.—Where I am there ye may be also. John xiv. 3.

Who was made in the likeness of men, and became obedient unto death, for our salvation.

LOOK TO JESUS, WHEN

Tempted.—He Himself suffered, being tempted. Heb. ii. 18.

Afflicted.—In all their affliction He was afflicted. Isaiah lxiii. 9.

Troubled.—Come unto Me, and I will give you rest. Matt. xi. 28.

Sick.—Himself took our infirmities and bare our sicknesses. Matt. viii. 17.

In Health.—The health of my countenance, and my God. Psalm xlii. 11.

Rich.—Riches and honour come of Thee. 1 Chron. xxix. 12.

Poor.—Who for our sakes became poor. 2 Cor. viii. 9.

Oppressed.—He was oppressed and He was afflicted. Isaiah liii. 7.

Forsaken.—I will never leave thee, nor forsake thee. Heb. xiii. 5.

Dying.—Lord Jesus, receive my spirit. Acts vii. 59.

Always, under all circumstances.

LOOK TO JESUS.

As the open fountain—Look, wash, and be clean. Zech. xiii. 1.

As the Antitype of the brazen serpent—Look and live. John iii. 14.

As the light of the world—Look and be enlightened. John viii. 12.

As the great Physician—Look and be healed. John v. 6.

As the bread of life—Look and partake. John vi. 35.

As the way to heaven—Look and walk in Him. John xiv. 6.

As the sure foundation—Look and build. Isa. xxviii. 16.

As the ark—Look and enter. Gen. vii. 1.

As the friend of sinners—Look and trust. Matt. xii. 19.

As the only Saviour—Look for salvation. Acts iv. 12.

As the author and finisher of our faith—Look for evermore. Heb. xii. 2.

Arranged by J. H. E.

BIBLE INVITATIONS.

(*Arranged Alphabetically.*)

Ask of Me. Ps. ii. 8.
Abide in Me. John xv. 4.
Believe Me. John xiv. 11.
Call upon Me. Jer. xxxiii. 3.
Cleave unto Me. Jer. xiii. 11.
Cry unto Me. Jer. xi. 11.
Come unto Me. Matt. xi. 28.
Find Me. Jer. xxix. 13.
Follow Me. Matt. iv. 19.
Glorify Me. Ps. l. 15.
Hearken to Me. Mark vii. 14.
Know Me. Jer. xxiv. 7.
Learn of Me. Matt. xi. 29.
Listen unto Me. Isa. xlix. 1.
Look unto Me. Isa. xlv. 22.
Love Me. John xiv. 15.
Pray unto Me. Jer. xxix. 12.
Receive Me. Luke ix. 48.
Rejoice with Me. Luke xv. 6.
Return unto Me. Jer. xxiv. 7.
Seek Me. Jer. xxix. 13.
Search for Me. Jer. xxix. 13.
Trust in Me. Jer. xlix. 11.

THE LORD'S HANDS FOR HIS PEOPLE.

Pierced for their sin. Psa. xxii. 16.
Graven with their names. Isaiah xlix. 16.
Healing their infirmities.. Mark i. 41.
Filled for their needs. Ex. xxviii. 14.
Opened for their supply. Psalm cxlv. 16.
Uplifted for their blessing. Luke xxiv. 5.
Strong for their defence. Psalm cxxxviii. 7.
Sustaining their weariness. Song ii. 6.
Cunning for their fashioning. Song vii. 1; Prov. ix. 8.
Re-assuring for their fears. Rev. i. 19.
Hiding for their preparation. Isaiah xlix. 2.
Power-giving for their service. 1 Kings xviii. 15.

"I WILLS" OF CHRIST.

I will make you fishers of men. Matt. iv. 19.
I will: be thou clean. Matt. viii. 3; Mark i. 41; Luke v. 13-21.
I will come and heal him. Matt. viii. 7.
Him will I confess. Luke xii. 8; Matt. x. 32.
I will give you rest. Matt. xi. 28.
Not as I will but as thou wilt. Matt. xxvi. 32-39.
Not what I will, &c. Mark xiv. 36.
I will in no wise cast out. I will give my flesh. I will raise him up. John vi. 37, 51, 53, 54.
I will come again. John xiv. 3.
I will pray the Father. John xiv. 16.
I will not leave you comfortless. John xiv. 18.
Whom I will send. John xv. 21-26.
I will that they be with me. John xvii. 24.
If I will that he tarry. John xxi. 22.
I will make thee ruler over many things. Matt. xxv. 21-23.
I will give you a mouth. Luke xxi. 15.
Whatsoever ye ask that will I do. John xiv. 13.
I if I be lifted up will draw all men. John xii. 32.
I will see.. I will send. I will pray. John xvi. 7, 22, 26.

THE "I AM'S" OF CHRIST.

I am a sinful man, O Lord. Luke v. 8.
I am that I am. Ex. iii. 14.
I am counted with them that go down into the pit. Psalm lxxxviii. 4.
I am the bread of life. John vi. 35.
I am undone. Isaiah vi. 5.
I am the light of the world. John viii. 12.
I am a stranger with thee, and a sojourner. Psalm xxxix. 12.
I am the door. John x. 9.
I am weary. Psalm xi. 6.
I am the Good Shepherd. John x. 11.
I am carnal, sold under sin. Rom. vii. 14.
I am the resurrection and the life. John xi. 25.
I am as a man that hath no strength. Psalm lxxxviii. 4.
I am the way, the truth, and the life. John xiv. 6.
I am weak. Psalm vi. 2.
I am the true vine. John xv. 1.
I am but a little child. 1 Kings iii. 7.
I am meek and lowly of heart. Matt. xi. 29.
I am afraid. Job xxiii. 15.
I am Alpha and Omega. Rev. i. 8.
I am the Lord's. Isaiah xliv. 5.
I am He that liveth, and was dead. Rev. i. 18.
I am Thy servant. Psalm cxvi. 16.
I am He which searcheth the reins and the heart. Rev. ii. 23.
I am my beloved's. Cant. vii. 10.
I am the root and offspring of David, and the bright and morning star. Rev xxii. 16.

JEHOVAH JIREH.—PROVIDER.

(Gen. xxii. 14.)

I am by nature.

"Wretched and miserable and poor and blind and naked." Rev. iii. 17.

But Jesus Christ is:—

My Saviour, 2 Pet. iii. 18.
My Sacrifice, Heb. ix. 14.
My Peace, Eph. ii. 14.
My Passover, 1 Cor. v. 7.
My Resurrection, John i. 25.
My Life, 1 John v. 11, 12.
My Light, John i. 9.
My Truth, John xiv. 6.
My Wisdom, 1 Cor. i. 30.
My Righteousness, Phil. iii, 9.
My Sanctification, 1 Cor. i. 30,
My Meat, John vi. 35.
My Drink, John vii. 37.
My Hope, 1 Tim. i. 1.
My Redemption, 1 Cor. i, 30.
My All, Col. iii. 2.

JESUS "SAT DOWN" AS

Sin purger, Heb. i. 3.
High Priest, Heb. viii. 1.
Priest and sacrifice, Heb. x. 12.
Author and finisher of faith, Heb. xii. 2.

"NO OTHER NAME."

Hymn—"All hail the power of Jesus' name."

Thou shalt call his name Jesus, Matt. i. 21; Isa. ix. 6; Isa. vii. 14.

Must be saved by Him or perish, Acts iv. 12.

May be saved, Acts x. 43.

Jesus after his resurrection, Luke xxiv. 27, 44.

Mediator, 1 Tim. ii. 5, 6.

God with us, Matt. i. 23.

A prince and a Saviour, Acts v. 31.

Humiliation and exaltation, Phil. ii. 6-11.

"He that believeth," John iii. 18; John vi. 40, 47.

Peter teaching, Acts ii. 38.

Jesus' words, Luke xxiv. 46, 47.

Work in His name, Col. iii. 17.

Peter again, Acts iii. 6.

Full consecration of all to His name, Acts xv. 26.

The right to become the sons of God, John i. 12; xii. 20.

What we may do, Mark ix. 41.

Glory and dominion, Rev. i. 5, 6.

Why saints are in heaven, Rev. vii. 14.

Are *you* a believer? Will you have everlasting life? Where will you spend eternity? "What think ye of Christ?" John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Hymn, "O! for a thousand tongues to sing." W. M. G.

GRACE.

1. Its source, John i. 14-17; Rom. v. 15; 1 Cor. i. 3, 4.

2. All grace comes from God, 1 Peter v. 10.

3. To whom does he offer grace, Matt. xxi. 31; Hosea xiii. 9; John viii. 4-12.

4. Not of works, Eph. ii. 8, 9; 2 Tim i. 9; Rom. xi. 6.

5. It bringeth salvation, Titus ii. 11-14.

6. We are justified freely by his grace, Titus iii. 7; Rom. iii. 24.

7. Sin reigned unto death, but grace unto life eternal, Rom. v. 20, 21; vi. 1, 2.

8. We are not under law, but under grace, Rom. vi. 14, 15.

9. The difference between the law and grace, Deut. xxi. 18, Luke xv. 12-24.

10. How are we to get it? Heb. iv. 16.

11. His grace sufficient at all times, 2 Cor. ix. 8; xii. 9.

12. Who have it more freely? Eph. vi. 24; James iv. 6.

13. We are to sing with grace in our hearts, Col. v. 16.

14. What is falling from grace? Gal. v. 1-5.

15. Differences between government and grace.

(No texts; but retributive dealings with Lot, Jacob, David, brought out, as contrasted with the Prodigal Son, and the surpassing love revealed in the Gospel.)

16. Last words of Peter and John, 2 Peter iii. 18; Rev. xxii. 21.

D. L. MOODY.

AT FAMILY PRAYERS.

Subject, Growth in Grace. Passages to be read with brief comment:—Prov. iv. 18; Eph. iv. 14, 15; Psa. lxxxiv. 5, 7; 1 Cor. iii. 18; 2 Peter iii. 18; Phil. iii. 12, 14. H. B. CHAMBERLIN.

WHAT CHRIST HAS DONE.

Taken our nature, John i. 14; Heb. ii. 14.

Offered sacrifice of self, Heb. ix. 14, 26; x. 12,

Just for unjust, 1 Peter iii. 18.

Redeemed us, Gal. iii. 13; Rev. v. 9.

Made reconciliation, Heb. ii. 17.

Justified believers, Acts xiii. 39.

Bought His people, 1 Cor. vi. 20.

Wrought out righteousness, Rom. iii, 22.

Given citizenship, Eph. ii. 19.

Appointed kingdom, Luke xii. 32.

Wherefore, &c. Heb. xii. 28.

WHAT CHRIST IS DOING.

Knowing us personally, John x. 14; 2 Tim. ii. 19.

Sympathizing, Heb. iv. 15.

Succouring, Heb. ii. 18.

Guiding, John x. 3, 4.

Blessing, Acts iii. 26.

Upholding all things, Heb. i. 3.

Imparting gifts, Eph. iv. 8, 11.

Interceding, Heb. vii. 25; ix. 24.

Preparing a people, Titus ii. 14.

Preparing a home, John xiv. 3,

Receiving worship, Rev. v. 12-14.

WHAT CHRIST WILL DO.

Come in the clouds, Matt. xxvi. 64.

Raise us up, Jno. vi. 39-44.

Make alive, 1 Cor. xv. 22.

Receive to Himself, John xiv. 3.

Say, come ye blessed, Matt, xxv. 34.

"Give new name," Rev. ii. 17.

Give crown of righteousness, 2 Tim. iv. 8.

"Confess His name," Rev. iii. 5.

"Present you faultless," Jude 24.

Lead to living fountains, Rev. vii. 17.

Take vengeance on ungodly, 2 Thess. i. 7, 8.

THE CRIES OF JESUS.

1. The awakening cry, John vii. 28.
2. The inviting cry, John vii. 37.
3. The life-giving cry, John xi, 43.
4. The testifying cry, John xii. 44-50.
5. The agonizing cry, Matt. xxvii. 46.
6. The satisfying cry, Matt. xxvii. 50.
7. The victorious cry, 1 Thess. iv. 16.

FAITHFUL.

1. Faithful and just to forgive us our sins, 1 John i. 9.

2. Faithful word, Titus i. 9.

3. Faithful High Priest in things pertaining to God, Heb. ii. 17.

4. Faithful and true witness, Rev. iii. 14.

5. Faithful that promised, Heb. x. 23.

6. Faithful Creator, 1 Peter iv. 19.

7. Faithful saying, for if we be dead with Him we shall also live with Him, 2 Tim. ii. 11.

VOICES OF JESUS.

Shepherd's voice—Follow me.
Master's voice—Occupy.
Saviour's voice—Come unto me.
Teacher's voice—Learn of me.
Bridegroom's voice—Open to me.
Friend's voice—Counsel thee.
Physician's voice—Wilt thou be made whole?

CHRIST, THE WHOLE ARMOUR OF GOD.

Let us put on the armour of light, Put ye on the Lord Jesus Christ, Rom. xiii. 12, 14.

Truth, Eph. vi. 14. I am the truth, John xiv. 6.

Righteousness, Eph. vi. 14. Christ Jesus, who of God is made unto us . . . Righteousness, 1 Cor. i. 30.

Peace, Eph. vi. 15. He is our peace, Eph. ii. 14.

Shield of faith, Eph. vi. 16. Behold, O God, our shield, Ps. lxxxiv. 9.

Salvation, Eph. vi. 17. Mine eyes have seen Thy salvation, Luke ii. 30.

Word of God, Eph. vi. 17. His name is called the Word of God, Rev. xix. 13.

CHRIST THE WHOLE ARMOUR OF GOD.

1. The whole armour: Light, Rom. xiii. 12; I am the light, John viii. 12; Righteousness, 2 Cor. vi. 7; Christ for everything, 1 Cor. i. 30.

2. Loins girt—Christ for service.

3. Breastplate—Christ for the affections.

4. Feet shod—Christ for the walk.

5. Shield against fiery darts—Christ for temptation.

6 Helmet—Christ for protection.

7 Sword—Christ for warfare.

THE LORD'S HANDS.

Pierced for the sins of His people. Psalm xxii. 16; John xx. 25.

Graven with their names. Isa. xlix. 16.

Healing for their infirmities. Mark i. 41.

Filled for their needs. Exodus xxviii. 14; xxix. 9, *marg.*

Opened for their supply. Psalm cxlv. 16.

Uplifted in blessing. Luke xxiv. 50.

Strong for their defence. Psalm cxxxviii. 7.

Sustenance for their weariness. Cant. ii. 6.

Cunning for their fashioning. Cant. vii. 1; Psalm cxix. 73; Phil. iii. 21.

Re-assuring for their fears. Rev. i. 19.

Upholding for their weakness. Isaiah xli. 10.

Hiding in preparation for service. Isaiah xlix. 2.

Power-giving for their service. Neh. ii. 18.

HEBREWS I. AND II.

In chap. i. we have the true Son of God, the Heir of all things, the Creator of the world, higher than the angels. In chap. ii. we have Jesus as true Man, made lower than the angels. The contrast is brought out by a reference to the following verses connected together :—

CHAP. I.—AS SON OF GOD.

The brightness of His glory, and express image of His person. v. 3.

Made so much better than the angels. v. 4.

Sat down at the right hand of the Majesty on high. Equality. v. 3.

Thy years shall not fail. Eternal. v. 12.

CHAP. II.—AS SON OF MAN.

Partaker of flesh and blood. v. 14.

Made a little lower than the angels. v. 9.

Suffered, being tempted. v. 18.

Tasted *death* for every man. v. 9.

THE THREE COMMANDS OF JESUS WITH REFERENCE TO HIMSELF.

Come unto Me.
Follow Me.
Abide in Me.

COME UNTO ME.

Come unto Me. Matt. xi. 28-30.

If any man thirst let him come. John vii. 37.

I am the way—no man cometh. John xiv. 6.

Him that cometh unto me. John vi. 37.

Come after me. Mark i. 17.

Come, for all things are ready. Luke xiv. 17.

Compel them to come in. Luke xiv. 23.

The Master is come and calleth for thee. John xi. 28.

The Spirit and the bride say come. Rev. xxii. 17.

FOLLOW ME.

Jesus saith, follow Me. Matt. iv. 19; vii. 22; ix. 9; Mark xi. 14; John i. 43; xxi. 2.

Take up thy cross and follow Me. Matt. xvi. 24; Mark x. 21; Luke ix. 25.

Sell that thou hast and follow me. Matt. xix. 21; Luke ix. 23.

My sheep follow me. John x. 27.

A stranger will they not follow. John x. 5.

If any man serve Me let him follow Me. John xii. 26.

They that follow the Lamb. Rev. xiv. 4.

He leadeth me beside the still waters. He leadeth me in the paths of righteousness for His name's sake. Ps. xxiii.

ABIDE IN ME.

I must abide at thy house. Luke xix. 5.

Abide with us. Luke xxiv. 29.

Abide in Me. John xv. 4.

If a man abide not in Me. John xv. 6.

Abide in My love. John xv. 10.

Except these abide in the ship. Acts xvii. 3.

Abide—Continue in the Son. 1 John ii. 24.

Ye shall abide in Him. 1 John ii. 27.

Little children abide in Him. 1 John ii. 28.

Promises to those who abide in Jesus. John xv. 5, 7.

He abideth faithful. 2 Tim. ii. 13.

THE BELOVED.

Accepted in the Beloved. Eph. i. 6.
Opening to the Beloved. Song of Sol. v. 6.
Leaning on the Beloved. Song of Sol. viii. 5.
Listening to the Beloved. Song of Sol. ii. 8.
Speaking well of the Beloved. Song of Sol. v. 10-16.
Fruit-bearing for the Beloved. Song of Sol. iv. 16.
Longing after the Beloved. Song of Sol. viii. 14.

OUR DUTY TO CHRIST THE MEDIATOR.

To know Christ. Phil. iii. 10.
To honour Christ. John v. 23.
To walk in Christ. Col. ii. 6.
To love Christ. 1 Pet. i. 8.
To trust in Christ. Eph. i. 12.
To rejoice in Christ. Phil. iii. 3.

OUR EXAMPLE.

Christ, our example, Matt. xi. 29 ; 1 Pet. i. 15 ; Phil. ii. 5 ; 1 John ii. 6 ; 1 Peter ii. 21 ; John xiii. 16. How did Christ observe the Sabbath :—Luke iv. 16 ; Matt. xiii. 54 ; John xviii. 20 ; Luke vi. 6. Where did Christ teach :—Mark vi. 2-6 ; Mark i. 38 ; Matt. iv. 23 ; Mat. v. 1 ; Matt. xiii. 2-3 ; Mark ii. 13. How did Christ teach :—Matt. vi. 29 ; Luke iv. 17 ; Luke xx. 22 ; Luke vi. 5 ; Mark iv. 12 ; Matt. xiii. 3 ; John iv. 7-10. What is Christ's example regarding prayer :—Matt. xiv. 23 ; Mark i. 35 ; Luke v. 16 ; Luke ix. 28-29 ; John xi. 41-42 ; John xvi. 15 ; Matt. xxvi. 44-46 ; John xii. 27 ; Luke xxii. 32 ; John xvii. 9-20. Characteristics of Christ as a man :—John iv. 34 ; Matt. iv. 8-10 ; Rom. xv. 3 ; 2 Cor, viii. 9 ; Matt. xi. 29 ; John xiii. 14-15 ; Luke xxii. 27 ; Matt. xv. 32; John xi. 33-35 ; Luke vii. 13 ; John viii. 12 ; Luke xxiii. 34 ; Matt. xxvi. 38 ; Matt. xxiii. 13-19 ; Luke xix. 45-46 ; John ii. 14-15 ; John xiii. 23 ; John xxxv. 36 ; Luke x. 38 ; Mark xiv. 3 ; Luke xiv. 1 ; Luke xix. 5. In conclusion :—John viii. 12 ; Col. ii. 6, 7 ; Rom. xv. 5 ; 1 Pet. iii. 3, 13 ; 2 Peter iii 17-18.

M. W. H.

CONFESSING CHRIST.

Mark viii. 38 ; Rom. x. 9, 10 ; Matt. x. 32, 33 ; 1 Peter iii. 18.

A STUDY OF CHRIST AS THE MODEL TEACHER.

It is important to success in any enterprise that we should have the most perfect example in every particular as our model.

In the Bible we have a perfect model of a teacher placed before us. We direct your attention—

First, to the fact, Jesus did teach ! He gave an example. See John xiii. 13, 15. He is called "the Word," John i. 1, &c. ; and a word is a channel of communication of thought from one mind to another. John i. 18 ; "declared" the Father, Gen. xlix. 10 ; Deut. xviii. 15, 19 ; Psalm xl. 6, 10 ; Isa. lxi. 1, 3. Applied by Jesus Himself, Luke iv. 16, 24.

Succession and contrast. Heb. i. 1, 2; Repeatedly spoke of his mission thus, John xviii. 37 : Luke iv. 42, 43.

Why did Jesus teach ? 1. Work given him of God. Matt. xvii. 5 ; John v. 30 ; John vii. 16, 18 ; John viii. 2, 6.

2, Because he loved it for the truth's sake and souls. Psalm x. 4-8 ; John iv. 31, 34 ; Mark vi. 34 ; Mark x. 21 ; Matt. xxiii. 37.

Whom did he teach ? Generally his own people. Matt. xv. 24, 25, 28 ; Matt. x. 5, 6 ; Matt. viii. 10, 13.

All whom he could reach. Matt. iv. 12, 23, 24, 25 ; Matt. xi. 1 ; Mark i. 33.

Where did he teach ? In the synagogue, sea-side, &c. John iii. 17 ; John iv. 6, 19 ; Luke x. 38, 42 ; Luke xxiv. 13, 15.

Where greatest need—most teachable spirit. Matt. ix. 13 ; John xvi. 12.

Even his enemies. John ix. 39, 41.

What did he teach ? Moral and scriptural truths of the Old Testament. Mat. xv. 2, 6 ; Matt. iv. 4, 7, 10 ; Matt. xii. 3, 5 ; Matt. xxii. 29, 32 ; Luke x. 25, 28 ; Matt. xxvi. 53, 56 ; Luke xxiv. 25, 27, 44, 48 ; Matt. xv., xxiii.

Taught of Himself. Matt. x. 27, 30; John iii. 14, 16; John v. 17, 29; John vi. 26, 40; John x. 1, 18; John xi. 25, 27; John xiv. 15, 16.

How? 1. After ample previous preparation? Luke ii. 40, 52. Lived and practised the truth thirty years. Luke iii. 23.

2. Out of a large human experience. Heb. iv. 14, 16; Heb. ii. 17, 18; Heb. v. 1, 2; Heb. x. 7, 9.

3. Fulness of Spirit. Isa. xli. 1, 3; Isa. xi. 1, 5; Luke i. 35; Luke iii. 21, 22; Luke iv. 1, 2, 14; John iii. 34; 1 Cor. ii. 4, 16.

4. Weight and certainty. Matt. v. 22, 28, 32, 34, 39; Matt. vii. 28, 29; John iii. 11, 13; John ix. 4, 5; 1 Cor. xiv. 37.

5. With all his might? John ix. 45; John xi. 8, 9; Matt. xiv. 13, 25.

6. With loving kindness. Isa. xl. 11; Psalm lxxii. 12, 14; Luke iv. 22; Mark x. 15, 16; Matt. xviii. 10, 14; Luke vii. 35, 60; John xi. 33, 36.

7. Fearless and faithful. Matt. xi. 20; Matt. xxiii. 13; Matt. xv. 7, 14.

8. It was steeped in prayer. Luke iv. 21, 22; Luke vi. 12, 13; Matt. xiv. 22, 23; Luke ix. 28; John xi. 41, 43; Luke xxii. 31, 32; Heb. v. 7, 8; John xvii. 12; John ix. 11, 17.

9. Plain and simple. Matt. xi. 26; Mark xii. 27; John vii. 14, 15; John iii. 12; John xvi. 12, 13; Matt. xvi. 6, 12.

10. Abounded with illustration. Matt. vi. 1, 4; Matt. v. 15; Matt. xvi. 18; Matt. xxvi. 30; Matt. vii. 24, 27; Matt. xiii. 1, 8.

11. Object lesson. Little child in midst of disciples. "Penny." "Seest thou this woman."

12. Employed questions. Addressed reason. Luke ii. 46, 49; Luke vi. 8, 9; Luke x. 25, 37; Matt. xxii. 15, 52.

13. Much repetition. Isa. xxviii. 9, 13; Matt. xiii. 51, 52; Matt. vi. 2, 15, 16; Matt. vii. 7; Mark ix. 43, 48.

14. Very flexible and various. John iv.; Matt. xxii.

15. The word was accompanied with works of grace. Matt. iv. 23, 24; Matt. xi. 1, 6; Mark vi. 54, 56; Mark iii. 7, 10.

16. What followed his teaching?

1. Popular attention and interest. Matt. vii. 28, 29; Matt. xxi. 7, 11; Mark vi. 2; Mark xi. 18; Luke iv. 32; Luke xix. 47, 48; John vii. 11, 13, 45, 49.

2. Many souls won. John iv. 1; John i. 40, 41, 43, 49; John x. 25, 27; John xii. 10, 11; Matt. xvi. 13, 17.

3. Many hardened—Some "went back." Luke ii. 34, 35; Luke iv. 28, 29; Mark ii. 5, 6; John v. 16, 18; Luke vii. 11.

4. Noble band of helpers was raised up. Matt. x. 1; Luke vi. 12, 17; Luke x. 1, 2; Luke ix. 49, 50; Acts iv. 27, 33; Acts i. 4, 8.

5. Teaching with power. John xii. 23, 24; John iv. 10, 13, 14; John vii. 37, 39; John vi. 47, 51.

F. H. MARLING.

THE DAY OF THE LORD.

"He shall stand at the latter day upon the earth."—Job xix. 25.

Appointed a day. Acts xvii. 31.

Day is near—a cloudy day. Ezek. xxx. 3.

Day of darkness—not light. Amos v. 18.

Day of destruction. Isa. xiii. 6, 9, 13.

Of darkness and gloom. Joel i, 15.

Great and very terrible. Joel ii. 11.

Wonders in heaven and earth. Joel ii. 30-31.

Darkness—smoke—fire. Joel ii. 30-31.

Near at hand. Zeph. i. 14.

Of wrath—of the trumpet. Zeph. i. 15-18.

Of the Lord's anger. Zeph. ii. 2, 3.

Who may abide the day. Mal. iii. 2.

Shall burn as an oven. Matt, iv. 1.

Wonderful chapter. Zach. xiv.

How shall Christ come?

In the glory of His Father. Matt. xvi. 27.

With angels. Matt. xxiv. 30.

With power and great glory. Matt. xxiv. 31.

Shall sit on His throne. Matt. xxvi. 31.

On the right hand of power. Matt. xxvi. 31.

In the clouds of Heaven. Matt. xxvi. 64.

With the voice of the archangel, and the trump of God. 1 Thess. iv. 16-17.

With ten thousand saints. Jude i. 14-15.

When?

As a thief in the night. 1 Thes. v. 1-2.

Heaven shall pass away. 2 Peter iii. 10-12.

Draweth nigh. James v. 7-8.

Cometh quickly. Rev. xxii. 12-17-20.

Visions of it. Rev. vi. 12-17; Rev. xx. 11-15.

Exhortations. 2 Cor. v. 10-11; 1 Cor. iii. 8; 2 Thess. i. 6-9; 2 Tim. iv. 1-8; Heb. ix. 27-28; 1 Pet. iv. 5-7-17-18; 1 Pet. v. 4; 1 John iv. 17.

C. P. J.

CHRIST IS ALL AND IN ALL.

Christ is the Saviour of men. Receive Him. 2 Tim. i. 10.

Christ is the Door, Enter and be saved. John x. 9.

Christ is the Way, Walk ye in Him. John xiv. 6.

Christ is the Light of the World. Walk in the Light. John viii. 12.

Christ is the Bread of Life. Eat and be satisfied. John vi. 35.

Christ is the Smitten Rock. Drink of the living streams. 1 Cor. x. 4.

Christ is our Peace. Rest in Him. Eph. ii. 14.

Christ is our Shepherd. Hear His voice. John x. 11.

Christ is our Example. Follow Him. John xiii. 15.

Christ is our High Priest. Look up to Him. Heb. vii. 26.

Christ is our Lord. Obey Him. John xiii. 13.

Christ is the King of kings. Wait for His appearing. Rev. xix. 16.

THE "ALL THINGS" OF THE BIBLE.

IN RELATION TO THE BELIEVER.

They are of God, as to their *source*. 2 Cor. v. 18.

Are for the sake of believers, as to their *object*. 2 Cor. iv. 15.

Work together for good, as to their *purpose*. Romans viii. 28.

Christ head over the Church, as to their *arrangement*. Eph. i. 22.

The believer may know, hence his *privilege*. 1 John ii. 20.

The believer can do, hence his *power*. Phil. iv. 13.

Granted in answer to prayer, hence his *dependence*. Matt. xxi. 22.

Only possible to faith, hence his *responsibility*. Mark ix. 23.

Are to be proved, hence his *diligence*. 1 Thess. v. 21.

Thanks to be given for, hence his *gratitude*. Eph. v. 20.

Their end at hand, hence his *watchfulness*. 1 Peter iv. 7.

To be inherited by the believer, hence his *hope*. Rev. xxi. 5.

"All Things" occurs 221 times in the Bible.

PSALM CXLV.—KEYWORD: ALL.

The Lord is good to all, and his tender mercies are over all his works.—Verse 9.

The Lord is righteous in all his ways, and holy in all his works.—Verse 17.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Verse 18.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. —Verse 14.

The Lord preserveth all them that love him.—Verse 20.

The eyes of all wait upon thee; and thou givest them their meat in due season.—Verse 15.

"All thy works shall praise thee, O Lord, and thy saints shall bless thee."

ALL THINGS IN CHRIST.

All things are delivered unto me of my father.—Matt. xi. 27.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. xxi. 22.

All things are possible to him that believeth.—Mark ix. 23.

All things work together for good to them that love God.—Rom. viii. 28.

SINGLE WORDS OF WONDROUS MEANING.—"ALL."

All have sinned, and come short of the glory of God. Rom. iii. 23.

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. Psa. xiv. 3.

The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22.

The blood of Jesus Christ His Son cleanseth us from all sin. 1 John i. 7.

Who forgiveth all thine iniquities; who healeth all thy diseases. Psa. ciii. 3.

In all their affliction He was afflicted, and the Angel of His presence saved them. Isaiah lxiii. 9.

My God shall supply all your need according to His riches in glory by Christ Jesus. Phil. iv. 19.

Son, thou art ever with me, and all that I have is thine. Luke xv. 31.

Whether—the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's: and Christ is God's. 1 Cor. iii. 22.

THE GOOD SHEPHERD

John x. 11-18.

1. Bible Shepherds, Gen. lxvii. 3; Exod. ii. 17, Luke ii. 8, 20; 1 Sam. xvi. 11, 19; Matt. xv. 24.

2. The Lord my Shepherd, Psa. xxiii. 1, 4; 1 Pet. ii. 25; v. 4; Heb. xiii. 20, 21.

3. He knows his Sheep, John x. 14; Ezek. xxxv. 11 13; 2 Tim. ii. 19; John x. 27.

4. He provides for his sheep, John x. 9; Psa. xviii. 1, 2; Isa. lxv. 11; Psa. xxxiv. 10; Rom. viii. 28.

5. He guides his sheep, John x. 3, 16; Psa. xxiii. 3; Prov. viii. 28; Psa. xlviii. 14; John xvi. 13.

6. He gives His life for his sheep, John xviii. 11, 15; Isa. liii. 6; Rom. v. 8; Eph. v. 2; Tit. ii. 14.

7. He delights in his sheep, John x. 28-30; Mal. iii. 17; 1 Pet. ii. 9; Rev. vii. 17; Psa. ciii. 13.

J. H. VINCENT, D.D.

SEVENFOLD TESTIMONY TO CHRIST.

The Father's. Luke iii. 22; Mark ix. 7; Rom. i. 4.

The Spirit's. John xv. 26; Acts v. 32.

Angel's. Birth. Luke ii. 10; Death. Dan. ix. 26; Resurrection. Luke xxiv. 4—7.

Man's. Acts x. 43; John i. 7, 32; John vi. 69; Acts v. 32.

Devils'. Mark v. 12; Luke iv. 41.

Works'. John v. 36; x. 25;

Scripture's. John v. 39; Luke xxiv. 44.

THE MIND OF JESUS

Compassion. Mark viii. 2.
Resignation. Luke xxii. 42.
Devotedness. Luke ii. 49.
Forgiveness. Luke xxiii. 34.
Meekness. Matt. xi. 29.
Thankfulness. Matt. xi. 25.
Unselfishness. Rom. xv. 3.
Submission. Matt. iv. 7.
Prayerfulness. Luke vi. 12.
Love. Eph. v. 2.
Sympathy. John xi. 35.
Reprover. Luke xxii. 61.
Gentleness. John xxi. 15.
Endurance. Heb. xii. 3.
Pleasing. John viii. 29.
Grief. Mark iii. 5.
Humility. John xiii. 4-5.
Patience. Isaiah xiii. 7.
Subjection. John xiv. 31.
Forgiving. 1 Peter ii. 23.
Bearing the Cross. John xix. 17.
Zeal. John ii. 17.
Benevolence. Acts x. 38.
Firmness. Matt. iv. 10.
Receiving sinners. Luke xv. 2.
Guilelessness. 1 Peter ii. 22.
Industrious. John ix. 4
Confidingness. 1 Peter ii. 23.
Love of Unity. John xvii. 21.
Not of the World. John xvii. 14.
Calmness in Death. Luke xxiii. 46.

THE SECOND COMING OF CHRIST.

It is named in God's word as that which believers should long for. 2 Tim. iv. 8; Titus ii. 13; Heb. ix. 28; Rev. xxii. 20.

ATTITUDE OF THE EARLY CHURCH.

1 Thess. i. 10; Phil. iii. 20; 2 Thess. ii. 1.

PRACTICAL DUTIES TAUGHT BY THE DOCTRINE.

Watchfulness.—Matt. xxiv. 42-51; Mark xiii. 33-37; Luke xxi. 28, 34-36; Rev. iii. 3; Luke xii. 45, 46.

Faithfulness.—Matt. xxv. 14-20; Matt. xxiv. 48-51; Luke xix. 13-15.

Wakefulness.—Matt. xxv. 1-13; 1 Thess. i. 8.

Joy.—Acts i. 11. Compare with Luke xxiv. 52; Col. iii. 4; Phil. iv. 4, 5; 1 Pet. i. 7, 8; Rom. v. 2; viii. 24. The hope is in Christ's coming.

Patience.—Heb. x. 36, 37; 1 Cor. iv. 5; James v. 7, 8, In anticipation of trouble.—John xiv. 1-3. In actual trouble—1 Thess. iv. 13-18.

MOTIVES ARISING FROM THE DOCTRINE.

For holiness of believers.—1 Thess. iii. 13; 1 Thess. v. 23; Titus ii. 11-15; 2 Peter iii. 11-13. For abiding in Christ. —1 John ii. 28. For perseverance.—Rev. iii. 11. For ministers preaching it. —1 Peter v. 2-4; 2 Tim. iv. 1-4; 1 Thess. ii. 19.

WARNING AGAINST APOSTASY.

Luke xvii. 24-37; 2 Thess. ii. 1-12; 1 Tim. iv. 1, 2; 2 Tim. iii, 1-5; 2 Peter iii. 1-4; 2 John i. 7.

AN APPEAL TO SINNERS.

2 Thess. i. 6-10; Acts iii. 19-21.

A PERSONAL, NOT A SPIRITUAL COMING.

Matt. x. 7; Matt. xiii. 11-52; Matt. xxiv. 30; xii. 44, 48; John xxi. 19-23; Luke xix. 11-15; John xiv. 1-3; Luke xii. 35-40

What the angels say.—Acts i. 9-11. What Peter by the Holy Ghost says.—Acts iii. 19-21. What Paul says by the Holy Ghost.—1 Cor i. 7; 1 Thess. iv. 16. What Christ said to John. Rev. xxii. 7, 12, 20.

RELATION OF THE COMING TO ISRAEL, THE CHURCH, AND THE WORLD.

Israel (the Jews) to be restored to the Holy Land. The land promised unconditionally.—Gen. xiii. 14-17. Its boundaries not yet fully occupied.—Gen. xv. 17, 18. An everlasting possession.—Gen. xvii. 3-8; Deut. xi. 12; Lev. xxv. 23. An everlasting throne.—1 Chron. xvii. 4-17. Their restoration.—Isaiah i. 25-27; Isaiah ii. 2, 3; Isaiah xi. 10-13; Jer. iii. 3-8; Jer. xxxiii. 7-16; Ezek. xxxvii. 21-28: Jer. iii. 16-18. To the church.—Rom. viii. 23; 1 Cor. i. 7; Phil. iii. 20; Heb. ix. 28; 2 Tim. iv. 8; Titus ii. 13; 1 Thess. i. 10.

Coming of the Lord in the air for believers. Christ seen only by believers after the resurrection. Acts i. 2, 3, 10; John xiv. 19; 1 Thess. iv. 16; Acts x. 41; 1 Cor. xv. 18. Shout, word of command.

Saints only will understand the word of command.—John xii. 28, 29; Acts ix. 7 compared with Acts xxii. 9; Dan. x. 7; 1 Cor. xv. 51, 52. The looking for Christ is not death.—1 Thess. iv. 14-18; Phil. iii. 21; 1 Cor. xv. 23, 49-54. With Christ, —John xii. 26; John xiv. 3, 19: John xvii. 24; 1 Thess. v. 10.

BELIEVERS AND THE JUDGMENT.

Their persons and sins do not come into judgment; but their works do.—Rom. xiv. 10; 1 Cor. iii. 8, 13-17; 2 Cor. v. 10; Eph. vi. 8; Rev. xxii. 12; James i. 12; 2 Tim. iv. 7, 8; 1 Peter v. iv; Col. iii. 25.

COMING OF THE LORD TO THE EARTH.

Coming of the Lord is when He comes for His saints. Day of the Lord is the day of judgments, visitations, and the thousand years of His reign.

For His saints. — Matt. xxiv. 29, 30; Mark xiv. 62; 2 Thess. i. 7; Rev. i. 7; Zech. xiv. 1, 4, 5; Rev. xvii. 14. Compare with Rev. xix. 14; Jude 14; Col. iii; 4; 1 Thess. iii. 13; 1 Thess. iv. 14.

THE BELIEVER REIGNS WITH CHRIST.

Rom. viii. 17; 1 Cor. vi. 2, 3; Matt. xix. 28; Luke xii. 25-37; 2 Tim. ii. 12; Rev. i. 6; Rev. iii. 21; Rev. v. 9, 10.

ORDER OF EVENTS IN CHRIST'S COMING.

1. The dead in Christ arise, and those who are alive and remain are caught up together with them in the clouds. 1 Thess. iv. 14, 18.

A literal restoration of the Jews to their own land. Part of them return in unbelief.—Isaiah vi. 9, 13; Isaiah xvii. 10-14; Dan. ix. 24-27. Compare with Zech. xi. 14-17. Zech. xii. 8-14; Isaiah xviii. 3-7; Ezek. xxii. 1-9; Zech. xiii. 1-9.

2. The temple will be rebuilt. 2 Thess. ii. 4; Rev. xi. 1-8.

3. The Jews will enter into a covenant with antichrist. Dan. ix. 27; John v. 43.

4. After three and a half years antichrist reveals his true character. Dan. vii. 19-25; Dan. viii. 23-25; Dan. ix. 27; Dan. xi. 36; 2 Thess. ii. 3, 9; Rev. xiii.

5. He stops the sacrifice in the temple and sets up his own image for worship.—Dan. ix. 27; Dan. xi. 31; Matt. xxiv. 15; Rev. xiii. 14-17; Dan. xii. 11.

6. The two witnesses are killed. Rev. xi. 7.

7. The devil cast out of the air into the earth. Rev. xii. 7-12.

8. The Holy City (Jerusalem) trodden down. Dan. ix. 26; Rev. xi. 2; Luke xxi. 24.

9. Great tribulations come upon the world. Jer. xxx. 7; Dan. xii. 1; Matt. xxiv. 21; Rev. vii. 14; Rev. iii. 10; Luke xxi. 34-36; Zech. xiv. 12.

10. Israel is saved from these tribulations by the personal appearance of Christ. Zech. xiv. 1-3; Rev. xix; 2 Thess. ii. 4-7.

THE RESURRECTIONS.

Difference in character of the resurrections of the believer and unbeliever. John v. 28, 29; 1 Thess. iv. 13-18; 1 Cor. xv. 42, 54, 55.

Difference in the time of resurrections of believers and unbelievers. Rev. xx. 4-6; Luke xiv. 14; Isaiah xxvi. 6-9; Isaiah xxvi. 12, 14, 19, 21; Ezek. xxxvii. 1-14; Dan. vii. 17-27; Dan. xii. 1-3; Matt. xiii. 38-43; Psalm xlix. 14, 15; Matt. xxii. 30; Luke xx. 35, 36; 1 Cor. xv. 23; Phil. iii. 11; Acts xxiv. 14, 15.

J. H. B.

"UNTIL HE COME."

When we eat the Lord's supper we show forth His death, until He come. 1 Cor. xi. 26.

We are using our talents until He come. Luke xix. 13.

We are fighting the good fight of faith, until He come. 1 Tim. vi. 12- 24.

We are enduring tribulation, until He come. 2 Thess. i. 7.

We are to be patient, until He come. James v. 8.

We are to wait for a crown of righteousness, until He come. 2 Tim. iv. 8.

We wait for a crown of glory, until He come. 1 Peter v. 4.

We wait for a reunion with departed friends, until He come. 1 Thess. iv. 13-18.

We wait for Satan to be bound, until He come. Rev. xx. 3. D. L. Moody.

JESUS IS MINE.

Now I have found a Friend. Cant. v. 16. Jesus is mine.

His love shall never end. Hebrews xiii. 8. He is divine.

Though earthly joys decrease. Hab. iii. 17, 18.

Though human friendship's cease. Psa. xxvii. 10.

Now I have lasting peace. John xiv. 27. Jesus is mine.

Though I grow poor and old. Isa xlvi. 4. Jesus is mine.

He will my faith uphold. Psa. lxxiii. 26. Jesus is mine.

He shall my wants supply. Psa. xxiii. 1

His precious blood is nigh. Eph. i. 7

Naught can my hope destroy, Heb vi. 19, Jesus is mine,

When earth shall pass away. 2 Peter iii. 10. Jesus is mine.

In the great judgment day. John v. 28, 29. Jesus is mine.

Oh what a glorious thing. 1 John iii. 2.

Then to behold my King. Isaiah xxxiii. 17.

On tuneful harp to sing. Rev. v, 8. Jesus is mine.

Farewell mortality, Phil, i, 21, Jesus is mine,

Welcome eternity, 2 Cor, v, 1, Jesus is mine.

He my Redemption is. 1 Cor. i. 30.

Wisdom and Righteousness. 1 Cor i. 30.

Life, Light, and Holiness. 1 Cor. i. 30

Jesus is mine.

THE HOLY SPIRIT.

THE NAMES OF THE HOLY SPIRIT.

Spirit. Eph. v. 18.
Holy Spirit. Luke xi. 3.
Spirit of Truth. John xiv. 17.
Spirit of Adoption. Rom. viii. 15.
Spirit of God. Rom. viii. 9.
Spirit of Christ. Rom. viii. 9.
Spirit of Glory. 1 Peter iv. 14.
Spirit of Grace. Heb. x. 29.
Spirit of Promise. Eph. i. 13.
Spirit of Wisdom. Eph. i. 17.
Good Spirit. Neh. ix. 20.
Spirit of the Lord. Luke iv. 18.
Holy Ghost. Acts i. 5.
Comforter. John xiv. 16.

THE OFFICES OF THE HOLY SPIRIT.

Comforter. John xiv. 16.
Teacher. John xiv. 26.
Guide. John xvi. 13.
Witness. Rom. viii. 16.
Intercessor. Rom. viii. 26, 27.
Sanctifier. 1 Cor. vi. 11.
Reprover. John xvi. 8.
Revealer. Eph. iii. 5.
Giver. Rom. v. 5.
Justifier. 1 Cor. vi. 11.
Inspirer. 2 Tim. iii. 16.
Author of our Life. John iii. 5-8.
Quickener. 1 Peter iii. 18.
Searcher. 1 Cor. ii. 10.
Way of Access. Eph. ii. 18.
Renewer. Titus iii. 5.

SYMBOLS OF THE HOLY SPIRIT.

Wind. John iii. 8.
Fire. Acts ii. 3, 4.
Fire. Matt. iii. 11.
Rivers of Water. John vii. 38, 39.
Dove. John i. 32.
Oil. 1 John ii. 20.

THE DWELLING PLACE OF THE HOLY SPIRIT.

John xiv. 17.
1 Cor. iii. 16, 17.
1 Cor. vi. 19.
Eph. ii. 22.

THE SPIRIT.

Resisting the Spirit.—Refusing to accept the testimony of Christ, as Acts vii. 51, 53—the sin of the unconverted.

Grieving the Spirit.—Yielding to things forbidden, as Eph. iv. 29—the sin of the saints.

Quenching the Spirit in others by despising prophesyings, *i.e.*, the Spirit speaking by others, as in 2 Thess. v. 19, 20.

THE OFFICE OR WORK OF THE HOLY SPIRIT.

To strive. Gen. vi. 3; Acts vii. 51.
To send forth. Psalm civ. 30; John xv. 26; Gal. iv. 6.
To move. Gen. i. 2.
To speak. John xvi. 13; Acts x. 19; Rev. xxii. 17.
To guide. John xvi. 13.
To lead. Rom. viii. 14.
To help our infirmities. Rom. viii. 26.
To testify. Rom. viii. 16; John xv. 26.
To reveal. Eph. iii. 5.
To search. 1 Cor. ii. 10.
To possess a mind. Rom. viii. 27.
To prophecy. John xvi. 13; 1 Tim. iv. 1.
To intercede. Rom. viii. 26.
To sanctify. 1 Cor. vi. 11.
To quicken. John vi. 63; 1 Peter iii. 18.
To be pleased. Acts xv. 28.
To be vexed. Isaiah lxiii. 10.
To work in the soul. 1 Cor. xii. 11; 1 Peter i. 20; Matt. xxviii. 19; 2 Cor. xiii. 4; 2 Peter i. 21.

PERSON AND WORK OF THE HOLY SPIRIT.

1. The personality of the Holy Spirit as revealed (*a*) in the Old Testament. Gen. i. 2; Psalm xxxiii. 6; civ. 30; Job xxvi. 13; Isaiah xxxii. 14, 15; Ezek. xxxvii. 9. (*b*) In the New Testament. Matt. iii. 16; xxviii. 19; Mark i. 10; Luke iii. 22; John i. 33; 1 Cor. xiii. 14; Eph. iv. 30.

2. Character and work of the Holy Spirit.—John xiv. 16-26; xvi.6.7; Rom. viii. 26; xv. 30; Acts xiii. 2. Agent (*a*) of Christ's birth.—Matt. i. 18, 20; Luke i. 35; John iii. 6; 1 John v. 6, 8. (*b*) Agent of the resurrection of Christ and of believers.—Rom. i. 4; viii. 11; 1 Peter iii. 18.

From whom the Spirit proceeds. John xv. 26; xvi. 7-14.

Dwelling of the Spirit in Christ. Luke iv. 1, 14; John iii. 34; Col. ii. 9.

Regeneration by the Spirit. John iii. 3, 5; iv. 10, 14; vi. 63; Titus iii. 5, 7.

Dwelling of the Spirit in believers. 1 Cor. ii. 9-16; vi. 17; xii.13; Gal.iii.9; iv. 6; v. 25; Eph. ii. 22; iii.16; v.1-18; 1 Peter i. 11; 1 John iii. 24.

The Spirit given to the disciples. Acts ii. 1-4; vi. 3.

The Spirit to be received by faith. John vii. 37-39; Luke xi. 13; Gal. iii. 2; Eph. i. 13, 14.

Sanctification by the Spirit. Rom.viii. 6; 1 Cor. vi. 11; Gal. v. 22-26; 2 Thess. ii. 13; 1 Peter i. 2.

The Spirit dwelling in the Church. Rom. viii. 9-11; 1 Cor. iii. 16, 17; vi. 13-19; 2 Cor. vi. 14-16; Eph. i. 22, 23; iii. 19; iv. 12-16; Col. i. 18, 24; 1 Tim. iii. 15; Heb. iii. 6.

Prophesied in the Old Testament as a Gospel blessing. Isaiah xxxii. 15; xliv. 3; Ezek. xxxvi. 27.

When the dispensation of the Spirit began and when it will end. Matt. iii. 11; John vii. 39; xiv. 16; xv. 26; xvi. 7; xx. 22; Acts i. 8; ii. 1-4; iii. 21; 2 Thess. ii. 7; Rev. iv. 5.

Names and Titles of the Spirit. Holy Spirit or Holy Ghost.—Psalm xli. 11; Isaiah lxiii. 11; Matt. xxviii. 19; Mark iii. 29; Luke xi. 13. Spirit of God. —Gen. i. 2; Exodus xxxi. 3; Num.xxiv. 2; 1 Sam. x. 10; 2 Chron. xv. 1; Matt. iii. 16; 1 John iv. 2. My Spirit.—Gen. vi. 3; Prov. i. 23; Isaiah xxx. 1; Zech. iv. 6; Matt. xii. 28. Spirit of the Lord. —Num. xi. 29; Jud. vi. 34; 2 Chron. xx. 14; Acts v. 9. Spirit of Christ.— Rom. viii. 9; 1 Peter i. 11. The Comforter.—John xiv. 16; xvi. 7. Spirit of truth.—John xiv. 17; xvi. 13. Spirit of holiness.—Rom. i. 4. Spirit of grace. —Zech. xii. 10; Heb. x. 29. Spirit of wisdom, might, counsel.—Isaiah xi. 2. Spirit of promise.—Eph. i. 13. Spirit of glory.—1 Peter iv. 14. Good Spirit. —Neh. ix. 20; Psalm cxliii. 10.

H. W. BROWN.

THE HOLY SPIRIT.

Co-equal with Father and Son, Gen. i. 2; Psa. xxxiii. 6; Job. xxvi. 13.

Author of the Word, 1 Pet. xx. 21; 2 Tim. iii. 16; 1 Thess. ii. 13.

Author of the Atonement, Heb. ix. 14.

Author of the Resurrection, 1 Peter iii. 18.

Spiritual knowledge, John xvi. 8; i. 32-33; Rom. viii. 15-16; Jno. iii. 5-6; Eph. v. 26; John xv. 3; Luke iv. 1-2; Heb. ii. 17-18; Rom. viii. 26-27; 1 John v. 14; Acts xiii. 3-5; Acts xvi. 6-7; Eph. i. 13-14.

DR. L. W. MUNHALL.

WHAT THE COMFORTER SHALL DO.

("I will send him unto you.")

Shall dwell with you and be with you. Jno. xiv. 17.

Shall teach you all things, Jno. xiv. 26.

Shall bring all things to your remembrance, Jno. xiv. 27.

Shall testify of me, John xv. 26.

Will guide you into all truth, John xvi. 13.

Shall show you things to come, John xvi. 13.

Shall glorify me, John xvi. 14.

Shall take of mine and show it unto you. John xvi. 15.

WHAT THE HOLY SPIRIT DOES.

John xvi. 8, 11; John iii. 5, 6; John xiv. 26; 1 Cor. xii. 8; Rom. v. 5; Rom. xv. 13; 2 Cor. iii. 17; Rom. xiv. 17; John xvi. 13; 1 John ii. 20; 2 Cor i. 21, 22; 1 John ii. 17, 28.

EMBLEMS OF THE HOLY GHOST.

1. Wind or breath, Cant. iv. 16; Ez. xxxvii. 9; John iii. 8; xx. 22; Acts ii. 2. Mysterious, sovereign, mighty.

2. Water, Isa. xliv, 3; Ez. xxxvi. 25; John vii. 38, 39. Pure, cleansing, refreshing, fertilizing, free.

3. Fire, Matt. iii. 11. Penetrating, illuminating, warming, consuming.

4. Oil, Isa. lxi. 1; Heb. i. 9. Healing, comforting, consecrating.

5. Seal, Eph. i. 13; iv. 30. Authenticating, marking, securing.

6. An earnest, Eph. i. 14. The pledge of future and full possession.

7. A dove, Matt. iii. 16. Gentle, peaceful, pure.

8. A guide, John xvi. 13. Tender, faithful, unfailing.

WHAT IS A CHRISTIAN?

(Acts xi. 26.)

The word rendered *called* in the text is found eight times elsewhere in the New Testament, Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Rom. vii. 3; Heb. viii. 5; xi. 7; xii. 25. This indicates the divine origin of the name. It is connected with the first missionary work of the church. (The chapter following the text is a parenthesis.) See Acts xxvi. 28; 1 Pet. iv. 16, ["on this behalf" should be "in this name;" Alford]; James ii. 7, [worthy, or beautiful]; Eph. iii. 15; 1 Cor. xii. 12,] "*the* Christ," like Gen. v. 2.]

1. In faith he is a believer in Christ, John i. 11, 12; iii. 14-18, 36; iv. 13, 14; v. 21-25; vi. 28, 29, 40, 47, 50-54; vii. 37-39; viii. 24; ix. 35-39; x. 7-11; xi. 25, 26; xii. 24, 32, 44-48; Acts x. 36, 43; xiii. 39; xvi. 31; Rom. iv. 5, 16; v. 1; Gal. ii. 16; 1 John v. 10-13.

2. In relationship he is a child, John i. 13; iii. 3-7, connected with verse 16; Rom. viii. 3, connected with verses 14-17; Gal. iii. 26; iv. 1-7; 1 John v. 1; v. 17.

3. In character he is a saint. [The word means, "separate from common condition and use; dedicated."] Acts ix. 13; xxvi. 10; Rom. i. 7; viii. 1, 27; 1 Cor. i. 2; vi. 11; Eph. iii. 8; Heb. ii. 11; x. 10, 14; xiii. 12; 1 Pet. i. 15; Lev. xi. 44, 45; xx. 24-26; Matt. v. 14-16.

4. In communion a friend, John xv. 15; xx. 17; Heb. ii. 11, 12; James ii. 23; Gen. xv. 6; xviii. 17, [communion is better than prayer]; 1 John i. 3, ["fellowship," the same as "partnership" in Luke v. 7, 10].

5. In conflict a soldier, 2 Tim. ii. 3; Matt. x. 24, 25, 32-42; John xiii. 16; xv. 18-20; xvi. 33; xvii. 4-8; 1 Cor. ix. 24-27; 2 Tim. iv. 7, 8.

6. In experience a pilgrim, Phil. iii. 20, 21; Heb. xi. 13; 1 Pet. ii. 11; Gal. vi. 14; 2 Cor. v. 1.

7. In expectation an heir, Rom. viii. 17, [joint-tenancy for eternity]; Gal. iii. 29; iv. 1-7; Tit. iii. 7; James ii. 5; Matt. xiii. 43; Rev. xx. 5, 6; xxi. 3, 4. To sinners, Rev. xxi. 6.

WHAT THE CHRISTIAN MAY BE. 2 Timothy ii.

1. A son in the faith, verse 1.
2. A teacher, verse 2.
3. A soldier, verse 3.
4. A labourer, verse 6.
5. A wrestler—striving not about words, but strive for mastery, ver. 14, 15.
6. A workman, verse 15.
7. A vessel, verse 21.

EXAMPLES.

1. Onesimus—A son, Philemon 10.
2. Epaphras—A teacher, Col. i. 7.
3. Paul—A soldier, 2 Tim. iv. 7.
4. Nehemiah—A laborer, Neh. iv. 21.
5. Jacob—A wrestler (Gen. xxxii. 24) too strong in the flesh. Abraham, the man of faith, quelling the strife of his servants, Gen. xiii. 8.

THE CHRISTIAN'S STATE.

Has received the spirit of God, Rom. viii. 9.
Is alive unto God, Rom. vi. 11.
Is born of God, John i. 13.
Is born of the Spirit, John iii. 6.
Is born again, 1 Peter i. 22.

Is a new creature, 2 Cor. v. 17.

Old man put off, Col. iii. 10.

Was in darkness now in light, 1 Pet. ii. 9.

Now in the glorious liberty, Romans viii. 21.

Under no condemnation, Rom. viii. 1.

Has peace, Romans v. 1.

Christ living in Him, Gal. ii. 20.

Has everlasting life. Has passed from death to life, John v. 24.

The sting of death is taken away, 1 Cor. xv. 57.

THE CHRISTIAN'S BLESSEDNESS.

Pardoned through Christ, Acts x. 43.
Crucified with Christ, Gal. ii. 1-6.
Risen with Christ, Eph. ii. 20.
Accepted in Christ, Eph. i. 6, 7.
Blessed in Christ, Eph. i. 3.
Complete in Christ, Col. ii. 9, 10.
One with Christ, 1 Cor. vi. 17.
Preserved in Christ, Jude 1.
Devoted to Christ, Phil. i. 21.
Working for Christ, Phil. ii. 16.
Worshipping Christ, Rev. v. 7, 8.
Separated to Christ, John xvii. 16.
Fellowship with Christ, 1 John i. 3.
Loved by Christ, Eph. v. 25.
Witness for Christ, John xvii. 18.
Waiting for Christ, 1 Thess. i. 9, 10.
Glorified with Christ, John xvii. 22-24.
Eternally with Christ, 1 Thess. iv. 17.

THE CHRISTIAN'S THREE R'S.

A SPIRITUAL AND SCRIPTURAL GRAMMAR LESSON.

The great business of life, to a Christian, is, to know and declare the character of God.

To show how the Word may enable him to do this is the object of this

GRAMMAR LESSON.

God's name or character, as He was pleased to reveal it to Moses was "I am that I am."—Exodus iii. 14. Saying, in effect, whatever I am, that am I at this moment—*now*. Thus all God's "I am's" are true just now.

The lesson proposed is simply to connect a fragment of the verb "to be" with three aspects of Christian character, Thus:

"I AM,"	Teach us we	RECEIVERS.
THOU ART,	are to be	RESPONDERS.
HE IS."	towards God,	REPORTERS.

1. "I am," is God's frequent and varied revelation of Himself in Old or New Testament: for instance:—

I am the Lord thy God. Exodus xx 2; Lev. xix.

I am the Lord that healeth thee. Exodus xv. 26.

I am the Lord which sanctify you. Lev. xx. 8.

I am thy salvation. Psalm xxxv. 3.

I am the Light of the world. John viii. 12; ix. 5.

I am the way, the truth, and the life. John xiv. 6.

These revelations we are to *take in*, in their simple and full meaning, adding nothing; taking nothing away. This is the *first* lesson. When God says "I am," we are to be

RECEIVERS.

2. We may then answer, with our lips, to God's revelation of Himself: saying—

"Thou art," where He has said "I am."

This is simple faith; just to appropriate, or set our seal to, what God says, (Heb. xi. 6; John iii. 33), and not to make Him a liar (1 John v. 10) but to reply to his "I am,"

"THOU ART."

Thus:—*Thou art* the Lord my God. *Thou art* the Lord that healeth me, etc., etc.

We are thus led to converse with the living God, and are

RESPONDERS.

3. There remains one other lesson, from

"HE IS"—

The duty of telling others what He is—what we find Him to be; this is "The fruit of lips *confessing His name*." Heb. xiii. 15, margin.

This is the duty of all who know Him; and *thus*, we are, to our God, witnesses or

REPORTERS.

Just as the moon tells, in the absence of the visible sun, that he is still existing and shining, so the Christian with open face (beholding as in a glass the glory of his Lord) *gives out that light* to others, even the light of the knowledge of the glory of God as seen in the face of Jesus Christ. 2 Cor. iii. 18; iv. 6.

Thou art my God, and I will praise thee.

Thou art my God, and I will exalt thee!

O give thanks unto the Lord, for He is good, for His mercy endureth for ever. Psalm cxviii. 28, 29.

The exercise may be varied by taking the passages of Scripture where "I am," "Thou art," "He is," "God is," "The Lord is," etc., occur, and interchanging them. Thus each Scripture "Thou art" will afford us an "I am" of God; and thus the experience of all saints becomes to others so much blessed *Revelation of God;* and thus, also, becomes the property of *all.* Take, for example "Thou art," in Neh. ix. or Psalm lxxxvi.

Another thought now suggests itself:—That each of us has a *special* manifestation *in our lives* of what God is, which *we alone* can tell forth for His praise.

O Lord open Thou our lips; and our mouth *shall* show forth Thy praise. G. S.

COMFORTS FOR THE CHRISTIAN TRAVELLER.

Man's goings are of the Lord. Prov. xx. 24.

Thou, oh Lord, art a shield, &c. Psa. iii. 3.

I am with thee. Gen. xxviii. 15.

I will never leave thee, &c. Heb. xiii. 5.

Be strong and of good courage, &c. Josh. i. 9.

Fear not, neither be faint hearted. Isa. vii. 4.

There shall no evil befall thee. Psa. xci. 10, 11.

Thy shoes shall be as iron. Deut. xxxiii. 15.

The eternal God is thy refuge, &c. Deut. xxxiii. 27.

He shall cover thee with His feathers, Psalm xci. 4.

Fear not, I am thy shield. Gen. xv. 1.

THE CHRISTIAN'S HIDING PLACE.

1. Where and how to get hid. Psa. cxliii. 9.
2. With whom. Ps. xxxii. 7,
3. The Word in us. Ps. cxix. 11.
4. In thy Word. Ps. cxix. 114.
5. Under His wings. Ps. xvii. 8.
6. The God-man. Isa. xxxii. 2.
7. With Christ in God. Col. iii. 3.

S. R. B.

WHAT WE HAVE BY BELIEVING IN CHRIST.

Eternal Life—1 John v. 11. Forgiveness of sins—Eph. i. 7. Peace with God—Rom. v. 1. Made new creatures—2 Cor. v. 17. Partakers of the Divine Nature—2 Pet. i. 4. Children and heirs of God—Gal. iii. 26, and Gal. iv. 7. Our old man crucified with Christ—Rom. vi. 6. Made free from the power of sin—Rom. vi. 4, and Rom. vi. 22. Victory through Christ—1 Cor. xv. 57, and 1 John v. 4. More than conquerors through Him—Rom. viii. 37. One with Christ—John xvii. 21, and Eph. v. 30. One with Christ in the Father's love—John xvii. 23. We have His joy—John xv. 11. His peace—John xv. 27. His glory—John xvii. 22. Complete in Him—Col. ii. 10. As He is, so are we in this world—1 John iv. 17. All things are yours—1 Cor. iii. 21, 22. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, also, freely give us all things—Rom. viii. 32.

THE PORTRAIT OF A CHRISTIAN LADY.

DRAWN FROM THE WORD OF GOD.

She is one of the family whom Jesus loves—John xi. 5. She has had her heart "opened," like that of Lydia, "to attend"—to take heed—to the Lord's Word. Acts xvi. 14.

She has, through the Spirit, and by the Word, the same unfeigned faith which dwelt in Lois and Eunice—2 Tim. i, 5, whereby, like Hannah, her heart rejoices

in the Lord, because she rejoices in His salvation. I Sam. ii. 1 ; Isa. lxi. 10.

She sits at Jesus' feet, like Mary, to hear His word—Luke x. 39, and to have her understanding opened to understand the Scriptures—Luke xxiv. 45 ; and with "the other Mary," she keeps His sayings, and keeps also all that is said concerning Him, pondering it in her heart—Luke ii. 19, 51.

She desires, and seeks, like Anna, to serve the Lord with self-denial, both by night and day—Luke ii. 36, 37 ; aiming to be holy both in spirit and body. And she is ever ready to speak good of His name, to speak of Him to all that are looking for redemption through Him alone. Luke ii. 36, 37 ; 1 Cor. vii. 34.

She has a heart to labour for the Lord, like Tryphena and Tryphosa—Romans xvi. 12 ; and like "those women also laboured in the Gospel," and whose names are in the Book of Life—Phil. iv. 3.

She seeks out and ministers to the necessities of the Lord's people, especially of the fatherless and widows, as Dorcas did. Acts ix. 36–39 ; Jas. i. 27.

She bestows "much labour" upon them, as Mary did. Rom. xvi. 6.

She is "a succourer of many," and "a servant of the Church," like Phebe. Rom. xvi. 1, 2.

And thus, like Joanna and Susanna, who ministered to the Lord with their substance, she ministers to Him *now* in persons of His people. Luke viii. 3 ; Matt. xxv. 40. Such is she who is blessed among women because she hath believed ! Luke i. 42-45. Such is she who "hath chosen the good part that shall not be taken away from her ! " Luke x. 42.

F. R. R.

THE CHRISTIAN'S CALLING.

Called by God. Rom. viii. 30 ; 2 Thess. ii. 14.

Called of Jesus Christ. Rom. i. 6 ; 1 Peter v. 10.

Called according to His purpose. Rom. viii. 28, 29-30 ; 2 Tim. i. 9.

Called the sons of God. 1 John iii. 1 ; Gal. iv. 6, 7.

Called in one body. Col. iii. 15.

Called to be saints. Rom. i. 7 ; 1 Cor. i. 2 ; 1 Thess. iv. 7.

Called into fellowship. 1 Cor. i. 9.

Called into the grace of Christ. Gal. i. 6.

Called out of darkness into light. 1 Peter ii. 9.

Called in hope. Eph. i. 18 ; iv. 4 ; Rom. v. 2.

Called to virtue. 2 Pet. i. 3.

Called by the Gospel. 2 Thess. ii. 14.

Called to eternal life. 1 Tim. vi. 12.

Called to an eternal inheritance. Heb. ix. 15 ; 1 Peter i. 4.

Called to blessing. 1 Peter iii. 9.

Called to liberty. Gal. v. 13.

Called to peace. 1 Cor. vii. 15 ; Col. iii. 15.

Called to suffer. 1 Peter ii. 21.

Called to glory. 1 Thes. ii. 12 ; 2 Thes. ii. 14 ; 1 Peter v. 10 ; 2 Peter i. 3.

A heavenly calling. Heb. iii. 1.

A holy calling. 1 Thes. iv. 7 ; 2 Tim. i. 9.

That worthy name by which ye are called. Acts xi. 26 ; James ii. 7.

Ye see your calling, brethren. 1 Cor. i. 26.

The prize of the high calling. Phil. iii. 14.

Faithful is He that calleth you. 1 Cor. i. 9 ; 1 Thes. v. 24.

Walk worthy of. Eph. iv. 1 ; Col. i. 10 ; 1 Pet. i. 15, 16 ; 2 Peter i. 10.

THE BELIEVER'S POSITION IN CHRIST.

As many as received Him to them gave He power to become the sons of God, even to them that believe on His name. John i. 12.

Now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13.

Accepted in the Beloved. Eph. i. 6.

Ye are complete in Him. Col. ii. 10.

There is therefore now no condemnation to them which are in Christ Jesus. Rom. viii. 1.

Heirs of God and joint heirs with Christ. Rom. viii. 17.

ABIDING.

Abide in Me, and I in you. John xv. 4.

If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you. John xv. 7.

If ye keep My commandments ye shall abide in my love. John xv. 10.

He that abideth in Me, and I in him, the same bringeth forth much fruit. John xv. 5.

He that loveth not his brother, abideth in death. 1 John iii. 14.

And he that keepeth His commandments dwelleth in Him, and He in him, and hereby we know that He abideth in us, by the Spirit which He hath given us. 1 John iii. 24.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John ix.

THE BELIEVER'S WALK.

He that saith he abideth in Him ought himself also so to walk, even as He walked. 1 John ii. 6.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Col. ii. 6.

I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. Eph. iv. 1, 2.

Walk in love. Eph. v. 2.

See that ye walk circumspectly. Eph. v. 15.

Walk in the Spirit and ye shall not fulfil the lust of the flesh. Gal. v. 16.

SERVICE.

No servant can serve two masters. Luke xvi. 13.

The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Rom. xiv. 17, 18.

By love serve one another. Gal. v. 13.

Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart. Eph. vi. 6.

PROMISES TO BELIEVERS.

Lo, I am with you alway, even unto the end of the world. Matt. xxviii. 20.

Fear thou not, for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isaiah xli. 10.

He hath said, I will never leave thee nor forsake thee. Heb. xiii. 5.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. ix. 8.

Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

THE STANDING AND DUTIES OF BELIEVERS.

1 Thess. v. 8.

1. They are children "of the day." (1) They walk in the light, vrs. 4–7, 1 John i. 6–8, as He is in the light, Eph. v. 1–15, avoiding thus the works of darkness, Eph. iv. 17–24, and following Him who is the world's only light, John viii. 12, and xii. 35, 36. (2) They wait for the day, Rom. xiii. 12–14; Heb. x. 25; Psalm xxx. 5; Mal. iv. 2; Psalm cxxx. 5, 6.

2. They stand prepared.—Be sober; or, as in verse 6. They watch and are sober, not sleeping as others do, vrs. 6, 7; Matt. xxv. 5; Eph. v. 14, not careless, 2 Peter iii. 4, but sober; 1 Cor. ix. 24–27; Eph. v. 18; and watchful, Mark xiii. 33–37; watchful against sin, 1 Peter iv. 1–5; v. 8; watching for His coming, Titus ii. 13, 14; 1 Thess. i. 10; 2 Thess. i. 10; iii. 5.

3. The power of their preparation, putting on the breast plate of faith and love, and for an helmet, the hope of salvation.—The breastplate, because we are still warring and need it; 1 Tim. vi. 12; 2 Cor. x. 4; of faith in His salvation, Isaiah i. 18; 1 Peter ii. 24; of faith in Himself, Isaiah xxvi. 3, 4; Col. i. 27; of love to Him, Rev. i. 4, 5; 1 Peter i. 8; of love to all for His sake, 2 Cor. v. 14, 15, and as our helmet the hope of salvation, Heb. vi. 18–20, sure and certain, for already within the veil, Rom. v. 5; John xvii. 24; 1 John iii. 2, 3.

THE MEASURE OF THE BELIEVER'S BLESSINGS.

"Not according to our works."

We have been predestinated according to the good pleasure of His will. Eph. i. 5.

Called according to His purpose. Rom. viii. 28.

Saved according to His mercy. Titus iii. 5.

Forgiven according to the riches of His grace. Eph. i. 7.

We are blessed according as He hath chosen us. Eph. i. 3, 4.

Strengthened according to His glorious power. Col. i. 11.

Supplied according to His riches in glory. Phil. iv. 19.

We shall be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Phil. iii. 21.

THE BELIEVER'S LIFE IN ALL THINGS.

By Him all which believe are justified from all things. Acts xiii. 39.

PROMISES IN ALL THINGS.

All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

All things are possible to him that believeth. Mark ix. 23.

He that overcometh shall inherit all things. Rev. xxi. 7.

POSSESSIONS IN ALL THINGS.

His Divine power hath given unto us all things that pertain unto life and godliness. 2 Peter i. 3.

All things are yours. 1 Cor. iii. 21.

The living God giveth us richly all things to enjoy. 1 Tim. vi. 17.

All things are for your sakes. 2 Cor. iv. 15.

God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound unto every good work. 2 Cor. ix. 8.

He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things. Rom. viii. 32.

Even as the green herb have I given you all things. Gen. ix. 3.

God giveth to all, life and breath and all things. Acts xvii. 25.

TEACHING OF THE BELIEVER IN ALL THINGS.

Ye have an unction from the Holy One, and ye know all things. 1 John ii. 20.

We know that all things work together for good to them that love God. Rom. viii. 28.

The Holy Ghost. He shall teach you all things, and bring all things to your remembrance. John xiv. 26. (All things, limited by the words, whatsoever I have said unto you.)

The same anointing teacheth you of all things. 1 John ii. 27.

God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 10.

In all things I am instructed both to be full and to be hungry. I can do all things through (in) Christ which strengtheneth me. Phil. iv. 12, 13.

The Lord give thee understanding in all things. 2 Tim. ii. 7.

They that seek the Lord understand all things. Prov. xxviii. 8.

EXHORTATIONS IN ALL THINGS.

Watch thou in all things. 2 Tim. iv. 5.

Do all things without murmurings and disputings. Phil. ii. 14.

But rather give alms of such things

as ye have ; and behold all things are clean unto you. Luke ii. 41.

Godliness is profitable unto all things. 1 Tim. iv. 8.

Let all things be done unto edifying. 1 Cor. xiv. 26.

Let all things be done decently and in order. 1 Cor. xiv. 40.

Giving thanks always for all things unto God . . . . in the name of our Lord Jesus Christ. Eph. v. 20.

Charity beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. xiii. 7.

Above all things have fervent charity among yourselves. 1 Peter iv. 8.

That they may adorn the doctrine of God our Saviour in all things. Tit. ii. 10.

Teaching them to observe all things whatsoever I have commanded you. Matt. xxviii. 20.

That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 1 Peter iv. 11.

RICHES IN GLORY.

Believers in the Lord Jesus Christ have present joy and peace arising from a sense of forgiveness of sins. Even on earth they have sweet foretastes of the happiness of Heaven—precious earnests of treasures to be enjoyed hereafter. They may not possess much treasure on *earth*, but their riches as well as their relationships in *Heaven* are glorious beyond description.

The following are some of these inestimable blessings :—

They have a sure hope in Heaven. Heb. vi. 19 ; Col. i. 5.

A Saviour in Heaven. 1 Peter iii. 22 ; Phil. iii. 20.

Their *life* is in Heaven hidden with Christ in God. Col. iii. 1-3 ; Eph. ii. 6.

Their *citizenship*, and therefore their *conversation*, is in Heaven. Phil. iii. 20.

They have a great High Priest in Heaven. Heb. iv. 14.

And an incorruptible *inheritance* in Heaven, kept for them and they for it, verses 4 and 5. 1 Peter i. 4.

Their *names* are written in Heaven. Luke x. 20.

They lay up *treasure* in Heaven. Matt. vi. 20.

Their *heart's affections* are in Heaven. Matt. vi. 21 ; Col. iii. 2.

They have a *Master* in Heaven. Col. iv. 1.

Who will give a good *reward* in Heaven for service on earth. Matt. v. 12.

Chief of all, they have a *Father in Heaven*, who will soon welcome home the whole of His redeemed children. Matt. v. 16; John xx. 17; Rom. viii. 14-15.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

THE LIFE OF THE BELIEVER.

Because I live, ye shall live also. John xiv. 19.

He that eateth Me, even he shall live by Me. John vi. 57.

I live ; yet not I, but Christ liveth in me. Gal. ii. 20.

Called unto the fellowship of His Son Jesus Christ. 1 Cor. i. 9.

God . . . hath quickened us together with Christ. Eph. ii. 5.

We walk by faith, not by sight. 2 Cor. v. 7.

Ye are dead, and your life is hid with Christ in God. Col. iii. 3.

He that believeth on Me hath everlasting life. John vi. 47.

If we live in the Spirit, let us also walk in the Spirit. Gal. v. 25.

Sorrowful, yet always rejoicing. 2 Cor. vi. 10.

Always bearing about in the body the dying of the Lord Jesus. 2 Cor. iv. 10.

For me to live is Christ, and to die is gain. Phil. i. 21.

To be spiritually minded is life and peace. Rom. viii. 6.

Our fellowship is with the Father and with His Son. 1 John i. 3.

If any man will come after Me, let him deny himself. Matt. xvi. 24.

Ye are complete in Him. Col. ii. 10.

We also should walk in newness of life. Rom. vi. 4.

I give unto them eternal life, and they shall never perish. John x. 28.

For we are made partakers of Christ. Heb. iii. 14.

Partakers of the divine nature. 2 Peter i. 4.

When I am weak, then am I strong. 2 Cor. xii. 10.

Alive unto God through Jesus Christ our Lord. Rom. vi. 11.

Risen with Christ, seek those things which are above. Col. ii. 3.

I will walk before the Lord in the land of the living. Psalm cxvi. 9.

Holy brethren, partakers of the heavenly calling. Heb. iii. 1.

God hath from the beginning chosen you to salvation. 2 Thess. ii. 13.

Whosoever liveth and believeth in Me shall never die. John xi. 26.

I live by the faith of the Son of God, who loved me. Gal. ii. 20.

None of us liveth to himself. Rom. xiv. 7.

Whether we live therefore, or die, we are the Lord's. Rom xiv. 8.

ATTITUDES OF THE BELIEVER.

Leaning. John xiii. 23.
Lying down. Psalm xxiii. 2.
Sitting. Luke viii. 35 ; Deut.xxxiii.3.
Standing. Eph. vi. 13 ; Phil. iv. 1.
Walking. Eph. ii. 10 ; Gal. v. 25.
Running. 1 Cor. ix. 24 ; Heb. xii. 1.
Mounting up. Isaiah xl. 31 ; 1 Thess. iv. 17.

THE BELIEVER'S CALLING.

It is a high calling, Phil. iii. 14.
It is a holy calling, 2 Tim. i. 9.
It is a heavenly calling, Heb. iii. 1.
It is God who hath called us, 2 Tim. i. 9.

It is not according to our works, 2 Tim. i. 9 ; Rom. viii. 28.

It is in and by Christ Jesus, Phil. iii. 14 ; 1 Pet. v. 10.

It is a calling independent of all worldly honor and distinctions, 1 Cor. xxvi. 28.

We are called to be saints, Rom. i. 7 ; 1 Cor. i. 2 ; 1 Thess. iv. 7.

We are called to follow Christ's steps, 1 Peter ii. 21.

We are called to exhibit (now) all love, forgiveness, and Christian graces, Eph. iv. 1-3 ; 1 Peter iii. 8, 9.

We are called to liberty, Gal. v. 13.

We are called to glory and virtue, 2 Peter i. 5.

We are called to be with Christ, Rev. xvii. 14.

We are called unto the fellowship of Jesus, 1 Cor. i. 9.

We are called unto God's marvellous light, 1 Peter ii. 9.

We are called to eternal life, 1 Tim. vi. 12.

We are called to an eternal inheritance, Heb. ix. 13.

We are called to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14 ; Rom. viii. 30.

God hath called us unto his kingdom and glory, 1 Thess. ii, 12; 1 Pet. v. 10.

The believer prays to be counted worthy of this calling; to realize his high calling, Eph. i. 18.

It sits before us a prize to press forward unto, Phil. iii. 14.

We should seek to walk worthy this calling wherewith we are called, Eph. iv. 1 1 Thess. ii. 12.

We should give diligence to make our calling and election sure, 2 Pet. i. 11.

Faithful is He that calleth you who also will do it, 1 Thess. v. 24.

THE PAST AND PRESENT OF THE CHILDREN OF GOD.

(Eph. ii.)

1. Dead in trespasses and sins. Ver. 1. Dead to God—hears not God's voice, feels not His love, sees not his beauty. Psa. xxviii. 1 ; Psa. cxliii. 7 ; Isa. liii. 2, 3 ; Luke xv. 24, 32 ; Col. ii. 13.

2. Walking according to the course of this world. Ver. 2. The sinner, dead to God, is yet alive and full of activities, ever going about. Rom. iii. 12-16 ; x. 3 ; Gal. v. 19-21 ; 1 John ii. 15-17 ; v. 19 ; James iv. 1.

3. Walking according to the prince of the power of the air. Verse 2. World and devil going same way. (2 Cor. iv. 4; John xiv. 30; Luke iv. 5, 6,) until the fulfilment of Matt. vi. 10; Rev. xi. 15, 17; xii. 10; Micah iv. 8. Contrast last clause verse 2 (Eph. ii.) with Phil. ii. 13.

4. Among whom (*i. e.* children of disobedience) we all had our conversation in times past. Ver. 3. Fellowship with the children of disobedience, a thing of the past to the children of God. 1 Peter iv. 2, 3; 2 Cor. vi. 14-18; Gal. i. 4.

5. In the lusts of our flesh. Verse 3. A comparison of this with verse 2 shows that the world, the devil, and the flesh, are a threefold cord. See also why the Lord calls Peter "Satan." Matt. xvi. 23.

6. Fulfilling the desires of the flesh and of the mind. Verse 3. Sensuality and intellectuality may be simply on opposite sides of the broad road.

7. By nature the children of wrath, even as others. Ver. 3. Wrath is not only deserved, but inherited: the sinner's birthright. John iii. 36; Rom. v. 14, 19.

8. Wherefore remember, that ye being in time past Gentiles. Ver. 11 Gentilism a thing of the past. 1 Cor. x. 32; xii. 2; Col. iii. 11 Matt. xv. 26; Phil. iii. 2.

9. Uncircumcision. Ver. 11. Expressive of the unjudged condition of the natural man. 1 Sam. xvii. 26, 36 Col. ii. 11, 13; Ezek. xxxii. 21, 32.

10. Without Christ. Ver. 12. Isa. liii. 3; John i. 10; Luke xxiii. 18.

11. Aliens from the commonwealth of Israel. Ver. 12, No national blessing like Israel. Deut. xxxiii. 29; Ezek xiii. 9; John x. 16.

12. Strangers from the covenants of promise. Ver. 12. No national promise like Israel. Rom. ix. 4, 8.

13. No hope. No national hope like Israel. Luke ii. 25; Acts xxviii. 20. Hope a bright and sure expectation.

14. Without God (ver 12). A creature lost to its Creator, Psa. xiv. 1; Job. xxi. 14; Jude 13.

15. Afar off, (ver. 17), Luke xv. 20; Isa. vii. 19; Zech. ix. 10; Acts ii. 39.

16. Strangers and foreigners, (ver. 19), Isa. li. 1.

17. Loved in this condition with a great love, (ver. 4 and first clause of ver. 5), Ezek. xvi. 6; Luke xv. 20; Titus iii. 4; Rom. v. 8; John iii. 16; Rev. i. 5; "loved and washed," not "washed and loved."

18. Quickened, (ver. 5), Ezek. xvi. 6; xxxvii. 3-10; John v. 24, 25; xi. 25; Col. ii. 13.

19. Raised, (ver. 6), Col. ii. 12; iii. 1; 1 Sam. ii. 8.

20. Seated in heavenly places, (ver. 6), Eph. i. 20; 1 Cor. xv. 48.

21. In Christ Jesus, (ver. 6), Rom. vi. 11-23; viii. 1, 39; Eph. i. 1, 3, 4, 6, 7, 10; ii. 10, 13, 15, 21, 22; iv. 15; Phil. i. 1; Col. i. 2; ii. 6, 11, etc.

22. Vessels for the display of the exceeding riches of God's grace in ages to come, (ver. 7). Rom, viii. 17, 18; ix. 23; 2 Thess. i. 10.

23. God's workmanship, (ver. 10), Ps. xix. 1; c. 3 (typical); cxix. 73; cxxxix. 14-16.

24, Made nigh by the blood of Christ, (ver. 13), Heb. x. 19.

25. Having access through the Son, by the Spirit, to the Father, (ver. 18), John xiv. 6; Rom. v. 2; Eph. iii. 12; 1 Peter iii. 18; contrast to the trinity of ver. 2, 3.

26. Fellow-citizens with the saints, (ver. 19), Phil. iii. 20, (Gr.); Heb. xii. 22, 23.

27. The household of God, (ver. 19), Gal. vi. 10; Eph. iii. 15. The master washes the feet of the servants, John xiii.

28. An holy temple, (ver. 21). The house of God now on earth to be filled with the sacrifice of praise continually, 1 Tim. iii. 15; 1 Pet. 2, 5.

29. An habitation of God through the Spirit, (ver. 22), 1 Cor. iii. 16; vi. 19; contrast Rev. xviii. 2.

30. What manner of persons ought ye to be in all holy conversation and godliness, 2 Pet. iii. 11; Eph. iv. 12; Rom. xii. 1; Phil. iv. 1; Eph. v. 8.

31. Henceforth let us live not unto ourselves, but unto Him who died for us, and rose again, 2 Cor. v. 15.

THE BELIEVER'S FUTURE TREASURE AND REWARD.

Matt. vi. 20; 2 Peter i. 11; 1 Cor. iii. 14; 2 John viii; Matt. xxv. 34; 2 Tim. iv. 8; Psalm cxviii. 8; Isaiah xvii. 7; 1 Tim. vi. 19; Luke xvi. 9; Dan. xii. 3; Heb. xi. 40; Eph. i. 18; John xiv. 2; Psalm xvi. 11; Isaiah xvii. 5, 6; Isaiah ii. 22.

A GIFT TO BELIEVERS.

Unspeakable gift. 2 Cor. ix. 15.
His Son. John iii. 16.
Eternal life through Jesus Christ, etc. Rom. vi. 23.
A witness, a leader and commander. Isaiah lv. 4.
Eternal life and they shall never perish. John x. 28.

THE SAINT'S PORTION AND INHERITANCE.

The Lord their portion. Psalm xvi. 5; lxxvii. 26; Rom. viii. 17.
God's testimonies. Psalm cxix. 111.
The earth. Matt. v. 5; Psalm xxxvii. 11.
Salvation, glory. Heb. i. 14; Pro. iii. 35.
Everlasting life. Matt. xix. 29.
Kingdom prepared. Matt. xxv. 34.
A blessing. 1 Peter iii. 9.
All things. 1 Cor. iii. 21, 22; Rev. xxi. 7.
Is in Christ. Eph. i. 11.
Eternal. Heb. ix. 15; Psalm xxxvii. 18.
Incorruptible. 1 Peter i. 4.

THE FUTURE OF THE BELIEVER.

We shall be....changed. 1 Cor. xv. 51, 52.
We shall be....glorified. Romans viii. 17.
We shall be....like Him. 1 John iii. 2.
We shall be....with Him. 2 Tim. ii. 12.
We shall....see Him as He is. 1 John iii. 2.
Face to face. 1 Cor. xiii. 12.
In His beauty. Isaiah xxxiii. 17.
Altogether lovely. Song v. 16.

THE CHRISTIAN ARMOUR.

Put on the whole armour of God. Eph. vi. 11-13.
Put on the armour of light. Romans xiii. 12.
Armour of righteousness. 2 Cor. vi. 7.
Breastplate of righteousness. Eph vi. 14.
Helmet of salvation. Eph. vi. 17; 1 Thess. v. 8; Isaiah lix. 17.
Feet shod with the gospel of peace. Eph. vi. 15; Isaiah lii. 7; Nah. i. 15.
Peace I leave with you, &c. John xiv. 27.
Shield of faith. Eph. vi. 16.
Fear not, I am thy shield, &c. Gen. xv. 1.
He is our help and our shield. Psalm xxxiii. 20.
His truth shall be thy shield. Psalm xci. 4; xxxv. 2.
He is a shield. Prov. xxx. 5.
Sword of the Spirit, the Word of God. Eph. vi. 17.
Sword of the Spirit, in His quiver. Isaiah xlix. 2.
Sharp two edged sword. Rev. i. 16.
Sharp sword with two edges. Rev. ii. 12.
Word of God, quick and powerful. Heb. iv. 12.
Hour of my salvation, &c. Ps. xviii. 2.
Prayer. Eph. vi. 18.
Watch and pray. Matt. xxvi. 41; Mark xiii. 33; xiv. 38.
Christ's example. Mark i. 35; Luke xviii. 1.
Pharisee and Publican. Luke xviii. 11.
Patient waiting for Christ. 2 Thes. iii. 5.
Jehovah Nissi. The Lord my banner. Ex. xvii. 15.
His banner over me was love. Cant. ii. 4.
God is love. 1 John iv. 16.
Instances of faith. Heb. xi.
I have kept the faith. 2 Tim. iv. 7.
Fight the good fight of faith. 1 Tim. vi. 12.
War a good warfare. 1 Tim. i. 18; Psalm liv.
As a good soldier. 2 Tim. ii. 3.
God which giveth us the victory. 1 Cor. xv. 57.
Encouragements to those who overcome. 1 John v. 4; Rev. ii. 7, 11, 17, 26; Rev. iii. 5, 12, 21; Rev. xii. 10; Rev. xxi. 7.

THE BELIEVER'S STANDING.

Phil. i. 6; Phil. iv. 19; Jude 24; Rom. xiv. 4; Rom. viii. 39; 2 Tim. i. 12; 1 Peter i. 5.

ESTABLISHED.

By faith.—2 Chron. xx. 20; Isaiah vii. 9; Rom. iv. 5; John vi. 28, 29; Rom. v. 1, 3.

By whom.—2 Cor. 21, 22; Eph. ii. 4, 10; Rom. xvi. 25-27.

On what foundation.—Psalm xl. 1-4; Eph. ii. 19, 20; 1 Cor. iii. 11.

In a way of safety and power.—Psalm xxxvii. 23, 24; Psalm cxxi; Isaiah xli. 10, 13; Rom. viii. 35-39; 2 Chron. xxvii. 6, margin.

In the faith.—Col. ii. 6, 7; John vii. 16, 17; Acts xvi. 4, 5; Acts xvii. 11; Acts xiv. 22; 2 Cor. xiii. 5; 1 Cor. xvi. 13; Eph. iv. 5, 13, 14, 15; 1 Peter iii. 15; 2 Tim. iv. 6, 7, 8; Rom. i. 16.

In holiness.—Deut. xxviii. 9; Eph. i, 3, 4; 1 Peter ii. 9; 1 Thess. iii. 12, 13; 1 Peter i. 13-19; 2 Cor. vi. 16, 17, 18.

In grace.—Heb. xiii. 9; Rom. iii. 24; Rom. v. 1-2; Rom. vi. 14; Titus ii. 11 to 14; 2 Peter iii. 17, 18; Eph. iii. 14 to 21.

In every good word and work.—2 Thess. ii. 16, 17; 2 Cor. ix. 8; John ix. 4; 1 Peter v. 6-11. S. R. B.

PLEASING THE LORD.

Praise, this also shall please, Psalm lxix. 31.

God is well pleased, Heb. xiii. 16, 21.

Those things that please Him, John viii. 29.

The good pleasure, etc, 2 Thess. i. 11.

Those things that please Me, Isaiah lxi. 4.

It is pleasant, Psa. cxlvii. 1, 11.

To please God, etc., 1 Thess. iv. 1.

Please Him, etc., 2 Tim. ii. 4.

Unto all pleasing, Col. i. 10.

Man's ways please, etc., Prov. xvi. 7.

Well-pleasing to God, Phil. iv. 8.

Father's good pleasure, Luke xii. 32.

Pleasing in his sight, 1 John iii. 22.

Without faith it is impossible to please God, Heb. xi. 5.

It is pleasant, Psa. cxxxv. 3.

BE YE FOLLOWERS OF GOD.

Ephesians v. 1.

In holiness, 1 Pet. i. 15, 16; Lev. xix. 2.

In love, 1 John iv. 2; Matt. v. 44, 45; Eph. v. 2.

In being perfect, Matt. v. 48.

In being merciful, Luke vi. 36; Eph. iv. 32.

Illustrations:—

Caleb, Num. xiv. 24.

David, 1 Kings xiv. 8.

Christ says "follow me," John xxi. 19; x. 27.

In what are we to follow Jesus?

In doing His Father's will, John iv. 34; v. 30; vi. 38.

In going about doing good, Acts x. 38.

In taking up the cross, Matt. x. 38; xvi. 34; Luke xiv. 27.

We must not follow afar off like Peter, Luke xxii. 54.

We must be willing to leave all to follow Him, Matt. ix. 20; Mark i. 18; Luke v. 11; xiv. 33.

Promises to following Him:—

Shall not walk in darkness, Mark x. 28, 29, 30; Luke xviii. 28, 29, 30.

Shall be fishers of men, Matt. iv. 19.

Shall sit upon thrones, etc., Matt. xix. 28.

WHAT IS GIVEN TO THE BELIEVER AND HE THAT OVERCOMETH.

A new name. Rev. ii. 17.

The morning star. Rev. ii. 28.

The white robe. Rev. vi. 11.

A new song. Rev. v. 9; Rev. xiv. 3.

Crown of life. Rev. ii. 10.

Palms. Rev. vii. 9.

Living fountains of water. Rev. vii. 17.

Salvation. Isaiah lxi. 10.

Strength. Psalm xviii. 32.

Joy. Rom. xv. 13.

Wisdom, sanctification, righteousness, redemption. I Cor. i. 30.

Power over all nations. Rev. ii. 26.

Mansion in the Father's house. John xiv. 2.

Eternal life. John x. 28.

Seal in the forehead. Rev. vii. 3.

A seat on the throne. Rev. iii. 21.

Bread of life. John vi. 35.

Victory. 1 Cor. xv. 57.

Peace. John xiv. 27.

CHOOSE THE THINGS THAT PLEASE ME. Isa. lvi. 4.

1 Thess. ii. 4; Col. i. 9, 10; John xi. 12; Rom. viii. 8; Gen. v. 24; 1 Thess. iv. 1; John viii. 29; 1 John iii. 22; Heb. xi. 6; xi. 5; Prov. xvi. 7.

THE BELIEVER'S PEACE OF HEART.

John xiv. 27; John xvi. 33; John xx. 19, 21, 26; Isaiah xxvi. 3; Phil. iv. 6, 7; Col. iii. 15.

RELATIVE DUTIES OF BELIEVERS.

A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. John xiii. 34.

Now are they many members, yet but one body. 1 Cor. xii. 20.

Ye ought to wash one another's feet. John xiii. 14.

Be kindly affectioned one to another. Rom. xii. 10.

In honor preferring one another. Rom. xii. 10.

Be of the same mind one toward another. Rom. xii. 16.

Receive ye one another, as Christ also received us to the glory of God. Rom. xv. 7.

By love serve one another. Gal. v. 13.

Bear ye one another's burdens. Gal. vi. 2.

Be ye kind one to another, tenderhearted. Eph. iv. 32.

Forgive one another. Eph. iv. 32.

Forbearing one another. Col. iii 13.

Teaching and admonishing one another. Col. iii. 16.

Comfort one another. 1 Thess. iv. 18.

Edify one another. 1 Thess. v. 11.

And let us consider one another to provoke unto love and to good works. Heb. x. 24.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x. 25.

Confess your faults one to another. James v. 16.

Pray for one another. Jas. v. 16.

Having compassion one of another. 1 Peter iii. 8.

Use hospitality one to another. 1 Peter iv. 9.

All of you be subject one to another. 1 Peter v. 5.

Beloved let us love one another, for love is of God. 1 John iv. 7.

SUGGESTIONS FOR YOUNG CHRISTIANS.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

1. Never neglect daily private prayer; if possible have stated times for this exercise, and when you pray, remember that God is present, and that He hears your prayer. Heb. xi. 6.

2. Never neglect private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. Backsliding generally begins with the neglect of private prayer and scripture reading. John v. 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect what Jesus has done for you, and then ask yourself, what am I doing for Him? Matt. vi. 13, 16.

4. If ever you are in doubt as to a thing being right or wrong, at once ask God's guidance and blessing.—Col. iii. 17. If you cannot do this, stand still.—Rom. xiv. 23.

5. Never take your Christianity from Christians, or argue that because such and such people do so and so, that therefore you may.—2 Cor. x. 12. You should ask yourself, how would Christ act in my place? and strive to follow Him.—John x. 27.

6. Never believe what you feel if it contradicts God's word. Ask yourself, can what I feel be true, if God's word be true? and if both cannot be true, believe God and make your own heart a liar.—Rom. iii. 4; 1 John v. 10, 11.

Remember the Saviour's words: herein is my Father glorified that ye bear much fruit, &c. John xv. 8.

Without Me ye can do nothing. John xv. 5.

SUGGESTIONS TO YOUNG CHRISTIANS.

You have accepted the gospel of God concerning His Son, Jesus Christ, Rom. i. 1, as it has been preached to you in

word and song, according to the Scriptures, that Christ died for your sins and lives in heaven for your justification; and with all your weakness and imperfections, you come to Him, and trust Him as your Saviour. Permit me to make the following suggestions as to the life in Christ that is before you:

1. The authority for your salvation is the word of God. The Holy Spirit bears witness to the *word*, not to our feelings. In proportion as you believe the promises, and are *satisfied* to rest *upon them* without reference to your feelings, will you have the witness of the Spirit. See 1 John v. 9-13; iv. 9, 10, 19; John v. 24; John i. 12; John iii. 14-18; Acts xiii. 38, 39; 2 Cor. v. 18-21; 1 Cor. xv. 1-4; Rom. v. 1-8; Rom. viii. 1; Rom. x. 8-10. All of these promises are *for you*. If you trust in them, *God will keep His word*, you will have the salvation. Let the experience of feeling come as God please.

2. Having accepted Christ, turn square away from every known sin, looking to Jesus for power to do so. Rom. xii. 1-3; 2 Cor. vii. 1; Gal. v. 13-16; Eph. iv. 1, 2, 22-32.

3. Let *nothing* separate you from the love of Christ—that is, from the *believing* that He loves you—that He has *compassion* upon your weakness, *sympathy* for your failings, and *forgiveness* for your sins under any and all circumstances. If you stumble and fall, if you are overcome, go to *Him*, confess, and He will forgive and restore you. As you confess, look away to the cross, and see that the sins confessed were *put there*, and have been atoned for, and you will go in peace, with grace in your heart to have less confidence in yourself, and more confidence in Christ to keep you in future. John xiii. 1; Rom. viii. 31-39; 2 Cor. xii. 9; Heb. ii. 16-18; Heb. iv. 14-16; 1 John v. 8-10; 1 John v. 1.

4. Let no day pass without getting a portion of God's word *into your heart;* don't make any *rule* that you will read so many chapters a day, but *study* the word; *one verse in the heart*, is better than twenty chapters carelessly read; and let no day pass without secret prayer. Cultivate the spirit of prayer; lift your heart silently to God during hours of business, in hours of leisure, upon the street, in wakeful hours of night, and busy hours by day—when tempted, when depressed, when joyful. God loves you; you have become reconciled to Him, your sins are all forgiven, and He loves to have you think of Him, and look to Him in *all things*. Phil. iv. 4-7; 2 Tim. iii. 14-17; 1 Peter ii. 1, 2; James i. 5; James iv. 6-8.

5. Neglect no known duty. Be prompt in obeying the leadings of the Holy Spirit. Do not trifle with convictions He may give you as you study God's word in regard to any command you find there, that you should obey. If you resist doing His will, you will grieve Him, and your communion with Christ will be overclouded.

He commands us to confess Christ with our mouths and before men. Rom. x. 9; Matt. x. 32, 33.

He commands us to be baptised in His name. Mark xvi. 16; Acts xvi. 31, 33; Acts viii. 35-38; 1 Peter iii. 21, 22.

He commands us to identify ourselves with His church, and break bread and drink the wine in memory of His death, and to show our hope in His coming. Luke xxii. 17-20; Acts ii. 42, 46, 47; 1 Cor. xi. 23-26; 1 Cor. xii. 13; Heb. x. 25.

A saving faith in Christ will manifest itself in a readiness to obey these commands, and as God gives grace, all the injunctions of His word will become precious to you, and it will be your joy to walk in obedience to them, in the power of the new nature within you.

And now dear friend in Christ Jesus, may God our Father and the Lord Jesus Christ our Saviour, fill you with all joy and peace *in believing*. We commend

you unto God and the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. D. W. WHITTLE.

MANIFESTATION OF CHRIST TO THE WORLD BY HIS PEOPLE.

1. His purpose and order. John xvii. 18, 20, 21; Mark xvi. 15.
2. Life. James i. 18; John i. 13; 1 Peter i. 23; 1 John iii. 9; Col. iii. 1-5.
3. Membership. 1 Cor. vi. 15; Eph. v. 30; 1 Cor. xii. 27; Rom. xii. 5; vi. 13.
4. Position. Matt. x. 40; 1 John iv. 17; Gal. ii. 20; 2 Cor. v. 14, 15, 17.
5. Light. John viii. 12; Matt. v. 14, 15; 2 Cor. iv. 6; Phil. ii. 15, 16; Matt. v. 16; Eph. v. 8.
6. Character. Matt. v. 13; Mark ix. 50; Luke xiv. 34, 35.
7. Office. John iv. 15, 16; xv. 27; 1 Peter ii. 9, 12; Col. i. 27; Gal. iv. 19; i. 15, 16; Titus ii. 14. H. M. PARSONS.

CHRISTIANS.

Are to be buried with Christ. Col. ii. 12.

Are to be crucified with Christ. Gal. ii. 20.

Are to be dead with Christ. Col. ii. 20.

Are to be hidden with Christ. Col. iii. 3.

Are to be risen with Christ. Col. iii. 1.

Are to be baptised (unto His death.) Rom. vi. 3.

Are to be planted (in death.) Rom. vi. 5.

Are to be sacrificed with Christ. John xvii. 19; Heb. ii. 11.

Are to be glorified with Christ. Rom. viii. 17; John xvii. 22.

Are to be complete in Christ. Col. ii. 10; Col. iv. 12.

Are to enter into rest with Christ. Heb. xiv. 3.

Are to suffer with Christ. 1 Peter iv. 13; Rom. viii. 17.

CHRISTIANS ARE TO BE LIKE JESUS.

Are not to look back. Luke ix. 62.

Are to deny themselves. Luke ix. 23.

Are to hear Him. Luke ix. 35.

Are to bear His cross. Luke xiv. 27.

Are to be faithful in the least. Luke xvi. 10.

Are to take the lowest room. Luke xiv. 10.

Are to have compassion. Luke x. 33-37.

"HE THAT OVERCOMETH."

To him that overcometh will I give to eat of the Tree of Life. Rev. ii. 7.

He that overcometh shall not be hurt of the second death. Rev. ii. 11.

To him that overcometh will I give to eat of the hidden manna. Rev. ii. 17.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. Rev. iii. 12.

To him that overcometh will I grant to sit with Me in My throne even as I also overcame, and am set down with My Father in His Throne. Rev. iii. 21.

He that overcometh shall inherit all things; and I will be his God, and he shall be My son. Rev. xxi. 7.

And they overcame by the blood of the Lamb. Rev. xii. 11.

STEDFASTNESS.

Stedfast in the faith. 1 Peter v. 9; Coll. ii. 5.

Our profession. Heb. iv. 14; 2 Tim. i. 13.

In doctrine. Acts ii. 42.

Stedfast, unmovable. 1 Cor. xv. 58.

Without wavering. James i. 6; Heb. x. 23.

Established with grace. Heb. xiii. 9.

If thou prepare thine heart. Job xi. 13-20.

In sore affliction. Psalm xliv. 17, 18.

Confidence. Heb. iii. 6.

Unto the end. Heb. iii. 14; Mark xiii. 13.

That no man take thy crown. Rev. iii. 11.

CONSECRATION.

A call. 1 Chron. xxxix. 5.

A duty. Ex. xxxii. 29; Num. vi. 12; Rev. i. 6; Eze. xliii. 26; 2 Cor. vi. 17, Acts xxiv. 16; Rom. xiii. 14; Rom. xii. 1; Eph. vi. 11; 2 Cor. v. 15; 1 Cor. vi. 19, 20.

A first duty. See 1 Chron. xxxix. 5; read Matt. vi. 33; 1 Tim. iv. 8; 1 Kings iii. 5-13; Mark x. 29, 30.

Must be willing. See 1 Chron. xxxix. 5; Gen. xxxv. 5; Psalm cx. 3; Judges v. 2; 1 Chron. xxix. 9; 1 Peter v. 2.

Must be entire. Matt. vi. 24; Rom. xiii. 14; 1 Cor. x. 31; Col. iii. 16; 2 Tim. ii. 19-22.

Illustrations. Luke v. 11; Exodus xxix. 20. J. H. E.

"IN LOVE."

Before Him. Eph. i. 4.
Rooted and grounded. Eph. iii, 17.
Forbearing one another. Eph. iv. 2.
Speaking the truth. Eph. iv. 15.
Edifying the body. Eph. iv. 16.
Walk in love. Eph. v. 2.

THE CHRISTIAN'S HOME.

I have a home above, 2 Cor. v. 1.
From sin and sorrow free; Rev. xxi. 4, 27.
A mansion which eternal love John xiv. 2.
Design'd and form'd for me. Matt. xxv. 34.

My Father's gracious hand Eph. i. 3.
Has built this sweet abode; Heb. xi. 16.
From everlasting it was plann'd Eph. i. 11.
My dwelling-place with God. Exod. xv. 17.

My Saviour's precious blood Heb. ix. 11, 12.
Has made my title sure; Heb. x. 14.
He pass'd through death's dark raging flood Ps. xlii. 7.
To make my rest secure. Heb. x. 15.

The Comforter is come, Acts ii. 2, 4.
The earnest has been given; Eph. i. 13, 14.
He leads me onward to the home Rom. viii. 14.
Reserved for me in heaven. 1 Peter i. 4, 5.

Bright angels guard my way; Heb. i. 14.
His ministers of power, Ps. ciii. 20.
Encamping round me night and day, Ps. xxxiv. 7.
Preserve in danger's hour. 2 Kings iv. 16, 17.

Loved ones are gone before, 1 Thess. iv. 14.
Whose pilgrim days are done; Heb. xi. 13.
I soon shall greet them on that shore. 1 Thess. ii. 19.
Where partings are unknown. 1 Thess. iv. 17.

But more than all I long Ex. xxxiii. 18.
His glories to behold, John xvii. 24.
Whose smile e'er fills that radiant throng Ps. iv. 7.
With ecstasy untold. 1 Cor. ii. 9.

That bright, yet tender smile Num. vi. 25, 26.
(My sweetest welcome there), Matt. xxv. 34.
Shall cheer me through the 'little while' John xiv. 18, 19.
I tarry for Him here. 1 Thess. i. 10.

Thy love, Thou precious Lord, Cant. i. 2.
My joy and strength shall be, John xv. 10, 11.
Till Thou shalt speak the gladdening word Cant. ii. 10.
That bids me rise to Thee. Cant. ii. 13.

And then through endless days, Ps. cxlv. 2.
Where all Thy glories shine, Rev. xxi. 23.
In happier, holier strains I'll praise Rev. v. 9, 10.
The grace that made me Thine. Eph. ii. 8.

THIRTY TRAITS OF CHRISTIAN CHARACTER.

Assurance. 1 Thes. i. 5; Heb. x. 22.
Blameless. 1 Cor. i. 8; Phil. ii. 15.
Boldness. Heb. x. 19; Phil. i. 20.
Charity. 1 Tim. iv, 12; 2 Pet. i. 7.
Confidence. 2 Cor. v. 6; Heb. x. 35.
Diligence. 2 Pet. i, 5; Heb. vi. 11.
Endurance. 2 Tim. ii. 3; Rom. v. 3.
Faithfulness. 1 Cor. iv. 17; Rev. ii. 10.
Gentleness. 2 Cor. x. 1; Gal. v. 22.
Goodness. Eph. v. 9; Rom. xv. 14.
Hospitable. 1 Pet. iv. 9; Rom. xii. 13.
Holiness. 2 Cor. vii. 1; 1 Pet. i. 16.
Integrity. Pro. xx. 7; Ps. lxxviii. 72.
Joy. Jas. i. 2; 1 Pet. i. 8.
Kindness. 2 Pet. i. 7; Col. iii. 12.
Love. Eph. i. 15; Gal. v. 13, 14; 1 Cor. xiii.
Liberality. Isaiah xxxii. 8; 2 Cor. ix. 13.
Meekness. Eph. iv. 2; Titus iii. 2.
Ministering. Heb. vi. 10; 1 Peter iv. 10.
Obedience. Rom. xvi. 19; 1 Pet. i. 22.
Prayer. 2 Cor. i. 11; 1 Pet. iv. 7.
Praise. Luke xxiv. 53; Ps. cl; Rev. v. 9-13.

Quietness. 2 Thes. iii. 12; 1 Tim. ii. 2.
Readiness. Tit. iii. 1; 2 Cor. viii. 11.
Soberness. 1 Thes. v. 6; 1 Pet. v. 8.
Temperance. 2 Pet. i. 6; Gal. v. 23.
Unfeignedness. 1 Pet. i. 22; 2 Cor. vi. 6.
Vigilance. 1 Pet. v. 8; 1 Tim. iii. 2.
Watchfulness. Rev. iii. 2; 1 Cor. xvi. 13.
Zeal. Col. iv. 13; Titus ii. 14.

PRECIOUS BLOOD.

(THE BELIEVER'S ALPHABET.)

Atones for the soul. Lev. xvii. 11.
Brings us into the covenant of grace. Matt. xxvi. 28.
Cleanses us from all sin. 1 John i. 7.
Delivers God's people from judgment. Ex. xii. 13.
Everlasting in its value. Heb. xiii. 20.
Furnishes the only ground of peace with God. Col. i. 20.
Gives us access into His presence. Heb. x. 19-21.
Has already obtained for us redemption. Eph. i. 8.
Imparts eternal life. John vi. 54.
Justifies us in the sight of God. Rom. v. 9.
Keeps us in the holy of holies. Heb. ix. 22-26.
Links us to God's electing purpose. 1 Pet. i. 2.
Makes us nigh to Him. Eph. ii. 13.
Never needs to be offered again. Heb. ix. 14.
Overcomes the power of Satan. Rev. xii. 11.
Purges the conscience from dead works. Heb. ix. 14.
Quenches the righteous wrath of God. Rom. iii. 25.
Redeems us from our state of ruin. 1 Pet. i. 18, 19.
Speaks to God and to us of salvation. Heb. xii. 25.
Tunes the voices of the saints in holy song. Rev. v. 9.
Unites us in Christian communion. 1 Cor. x. 16.
Victorious over tribulation. Rev. vii. 14.
Washes us from every stain. Rev. i. 5.
Yields the price that bought the Church. Acts xx. 28.

BLOOD.

Clothed. Gen. iii. 21.
Sacrifice. Gen. iv. 4, 5.
Salvation. Exodus xii. 7, 13; John i. 29; 1 Cor. v. 7.
Substitution. Isaiah liii. 4, 5.
Redemption. 1 Peter i. 18, 19.
Forgiveness. Eph. i. 7.
Washed. Rev. i. 5.
Justified. Rom. v. 9.
Peace. Col. i. 20.
Separation. Heb. xiii. 12.
Victory. Rev. xii. 11. W. R.

"THE BLOOD MAKETH AN ATONEMENT FOR THE SOUL."

Leviticus xvii. 11; Exodus xii. 13, 14.

The Blood of Christ.....purge your conscience.....to serve the living God. Heb. ix. 14.

The Blood of Jesus Christ His Son cleanseth us from all sin. 1 John i. 7.

My Blood of the new testament, which is shed for many. 1 Tim. i. 2; Mark xiv. 24.

My Blood ..... which is shed for many for the remission of sins. Matt. xxvi. 28.

Ye were....redeemed ..... with the precious Blood of Christ.....as of a Lamb without blemish. 1 Pet. i. 18, 19.

Ye who.....were far off are made nigh by the Blood of Christ. 1 Peter iii. 18; Eph. ii. 13.

Boldness to enter into the holiest by the Blood of Jesus, by a new and living way. Heb. x. 19, 20.

Unto obedience and sprinkling of the Blood of Jesus Christ. 1 Peter, i. 2.

Ye are come unto Mount Zion and to the Blood of sprinkling that speaketh better things. Heb. xii. 18-24.

Washed ..... and made them white in the Blood of the Lamb. Rev. vii. 14.

They overcame him (Satan the accuser) by the Blood of the Lamb and .....their testimony. Rev. xii. 11.

(Jesus Christ) having made peace through the Blood of His Cross. Col. i. 1-20.

Much more then, being now justified by His blood, we shall be saved from wrath. Romans v. 9.

In whom we have redemption through His Blood, the forgiveness of sins. Eph. i. 7.

In whom we have redemption through His Blood, even the forgiveness of sins. Col. i. 14.

Set forth.....a propitiation through faith in His Blood, to declare His righteousness. Rom. iii. 25.

This cup is the new testament in My Blood, which is shed for you. Luke xxii. 20.

Thou.....hast redeemed us to God by Thy Blood out of every kindred and tongue. Rev. v. 9.

Washed us from our sins in His own Blood, and hath made us kings and priests. Rev. i. 5, 6.

That He might sanctify the people with His own Blood, suffered without the gate. Heb. xiii. 12.

Purged with blood; and without shedding of Blood is no remission. Heb. ix. 22.

VALUE AND EFFICACY OF THE BLOOD OF CHRIST.

The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Lev. xvii. 11.

Hence we have, through faith—

1. Redemption.—In whom we have redemption through His blood, even the forgiveness of sins. Col. i. 14.

Feed the church of God, which he hath purchased with his own blood. Acts xx. 28.

Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. Rev. v. 9.

Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19.

2. Forgiveness of sins.—In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7.

This is my blood of the New Testament which is shed for many for the remission of sins. Matt. xxvi. 28.

Whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past. Rom. iii. 25.

Without shedding of blood is no remission. Heb. ix. 22.

3. Justification.—Being now justified by His blood, we shall be saved from wrath through Him. Rom. v. 9.

4. Peace.—Having made peace through the blood of His cross. Col. i. 20.

5. Cleansing from sin, both as to the person and the conscience.—The blood of Jesus Christ, His Son, cleanseth us from all sin. 1 John i. 7.

How much shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God. Heb. ix. 14.

These are they which came out of great tribulation, and have washed their robes, and made them *white* in the blood of the Lamb. Rev. vii. 14.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion for ever and ever. Rev. i. 5, 6.

6. Nearness to God.—Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. Heb. x. 19.

7. Victory.—They overcame him by the blood of the Lamb, and by the word of their testimony. Rev. xii. 11.

8. Eternal life.—Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life. John vi. 53; 54.

PRECIOUS BLOOD.

Redeemed. 1 Pet. i. 18.
Washed. Rev. i. 5.
Cleansed. 1 John i. 7.
Forgiveness. Eph. i. 7.
Justified. Rom. v. 9.
Sanctified. Heb. xiii, 12.
Have peace. Col. i. 20.
Perfect. Heb. x. 14.
Overcome. Rev. xii. 11.
Anointed. Rev. i. 5, 6.
Made nigh. Eph. ii. 13.
Constant access. Heb. x. 19.
Have right to the tree of life, and to enter into the city by the blood. Rev. xxii. 14.
We stand in white robes before the throne. Rev. vii. 14.

THE BLOOD OF CHRIST.

1. The blood of Christ brings every one who believes within the covenant of grace, ordered in all things and sure. Matt. xxiv. 28 ; Heb. xiii. 20, 21.

2. The blood of Christ is the purchase price which God has paid for the church. Acts xx. 28.

3. The blood of Christ constitutes the true and only ground of peace with God. Col. i. 20 ; Acts x. 36.

4. The blood of Christ brings those who were once at a great distance from God very near His heart and throne. Eph. ii. 13.

5. The blood of Christ secures our present redemption. Eph. i. 7 ; 1 Pet. i. 18, 19.

6. The blood of Christ is the propitiation for the believer. Rom. iii. 25. And the word here rendered *propitiation* is translated *mercy-seat* in Heb. ix. 5, the only other passage where it is used ; so that Christ is the mercy seat, or place of friendly meeting between a believing sinner and a satisfied God.

7. The blood of Christ so thoroughly removes the guilt of the believer that there is not a spot or stain left upon him in God's view. 1 John i. 8.

8. The blood of Christ justifies all who trust in Him, and justifies them even amid the defilements of their nature and the evils by which they are surrounded. Rom. v. 8, 9.

9. The blood of Christ sanctifies us, of separates us from our old Adam condition and from the world and consecrates us to God. Heb. xiii. 12 ; Heb. x. 14.

10. The blood of Christ delivers us from the weight and condemnation of those works, which, however admired by the world, are "dead," because they do not spring from the life-giving principle of faith. Heb. ix. 13, 14.

11. The blood of Christ has bestowed upon us a fitness for heaven, and taken us out of the dominion of Satan, and placed us under the care of Him who is Head over all things. Col. i. 12-24.

12. The blood of Christ imparts eternal life and complete oneness with our risen Lord. John vi. 54-56.

13. The blood of Christ has gained us access into the presence of God with perfect confidence. Heb. x. 19-21.

14. The blood of Christ is the bond of union and communion among Christians of every name. 1 Cor. x. 16.

15. The blood of Christ, if accepted as God's own way of saving the sinner, is the evidence of eternal election. 1 Pet. i. 2.

16. The blood of Christ, if rejected, increases the guilt and deepens the doom of the unbeliever. Heb. x. 29.

17. The blood of Christ is one of God's witnesses on earth. 1 John iv. 8.

18. The blood of Christ has a voice, speaking forever in the Father's ear of justice vindicated, of law honored, of divine righteousness illustriously displayed; and speaking in the anxious sinner's ear the glad tidings of a free, certain, present salvation to him that believeth. Heb. xiii. 24.

19. The blood of Christ achieves the victory over Satan, the malignant accuser of the brethren. Rev. xii. 11.

20. The blood of Christ raises His people to the highest dignity, although burdened with the toils and harrassed by the temptations of this life. Rev. i. 5, 6.

21. The blood of Christ is the joyful theme of the redeemed, inspiring their

songs to the highest notes of praise. Rev. v. 9, 10.

22. The blood of Christ washes the robes of the tried saints in the last days, and introduces them into heaven, to go out no more, and to suffer no more forever. Rev. vii. 14-17; 2 Cor. ix. 15.

DR. J. H. BROOKES.

THE BELIEVER'S FELLOWSHIP.

Truly our fellowship is with the Father, and with His Son Jesus Christ. 1 John i. 3.

In death.—He died unto sin once.—Rom. vi. 10. Reckon ye also yourselves to be dead indeed unto sin.—Rom. vi. 11.

In resurrection.—Christ was raised up from the dead by the glory of the Father.—Rom. vi. 4. Hath raised us up together.—Eph. ii. 6.

In life.—I am He that liveth.—Rev. i. 18. Because I live, ye shall live also.—John xiv. 19.

In title.—He entered in once by His own blood.—Heb. ix. 12. We have redemption through His blood.—Eph. i. 7.

In sonship.—This is My beloved Son. Matt. xvii. 5. Now are we the sons of God.—1 John iii. 2.

In heirship.—Heir of all things.—Heb. i. 2. Joint heirs with Christ.—Rom. viii. 17.

In righteousness.—The righteousness of God in Him.—2 Cor. v. 21.

In holiness.—A lamb without blemish and without spot.—1 Peter i. 19. There is no spot in thee.—Cant. iv. 7.

In love.—God is love.—1 John iv. 16. The love of God is shed abroad in our hearts.—Rom. v. 5.

In power.—Greater works than these shall He do, *because I go unto My Father.*—John xiv. 12. I can do all things through Christ which strengtheneth me.—Phil. iv. 13.

In judgment.—The Father . . . . hath committed all judgment unto the Son. John v. 22. The saints shall judge the world.—1 Cor. [illegible]

In rule.—Psalm ii. 9; Rev. ii. 26, 27. Rev. xix. 14, 15.

In aim.—Father, glorify Thy name.—John xii. 28. Therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi. 20.

In possession.—All things that the Father hath are Mine.—John xvi 15. All things are yours.—1 Cor. iii. 21.

FELLOWSHIP WITH GOD AND ITS RESULTS.

WE ARE

Justified with God. Job. xxv. 4; Ro. iii. 26.

WE HAVE

Peace with God. Rom. v. 1.
Power with God. Gen. xxxii. 28.
Favour with God. Luke i. 30.

LET US

Meet with God. Ex. xix. 17.
Abide with God. 1 Cor. vii. 24.
Walk with God. Gen. v. 22.
Work with God. 1 Sam. xiv. 45.
Plead with God. Job xvi. 21.

FELLOWSHIP AS PRESENTED IN THE FIRST EPISTLE OF JOHN.

1. Fellowship, its nature. 1 John i-iii. 1, 2.

2. Fellowship, its fruit, *Holiness.* 1 John iii. 3-24.

3. Fellowship, its law, *Truth.* 1 Jno. iv. 1-6.

4. Fellowship, its life, *Love.* 1 John iv. 7-21.

5. Fellowship, its root, *Faith.* 1 Jno. v. 1-21.

1. The nature of fellowship, presented. (1.) As affected by the incarnation and death of Christ, chap. i. 1-7. (2.) As affording no ground for the denial of our sinfulness, chap. i. 8; ii. 5. (3.) As the only efficient basis of brotherly love, chap. ii 6-11. (4.) Reason for addressing all Christians, the feeblest and youngest on this subject, chap. ii. 12-14. (5.) Non-fellowship with the world, chap. ii. 15-17. (6.) Non-fellowship with antichristian error, chap. ii. 18-29. (7.) Relation of fellowship to sonship, and future glory, chap. iii. 2.

2. The fruit of fellowship, Holiness. (1.) Its binding nature, chap. iii. 3-9.

(2.) Brotherly love one of the fruits of holiness, chap. iii. 10-18. (3.) Other fruits, chap. iii. 19-24.

3. The law of fellowship, Truth, chap. iv. 1-6.

4. The life of fellowship, Love, chap. iv. 7-21.

5. The root of fellowship, Faith. (1.) Its efficacy, chap. v. 1-5. (2.) The three witnesses to its all-sufficient foundation, chap. v. 6-12. (3.) Faith in intercessory prayer, or prayer for one another, chap. v. 13-17. (4.) Conclusion — Christians urged to maintain fellowship through Christ, chap. v. 18-21.

FELLOWSHIP WITH CHRIST.

In blessing. Eph. i. 3.
In power. Eph. i. 20.
In rest. Eph. ii. 6.
In the heavenly manifestations. Eph. iii. 10.
In victory. Eph. vi. 12.

ASSOCIATION WITH CHRIST.

God is offering His Son to sinners. Richer, fuller, freer love He could not show. A gift more precious He could not bestow. I find no such thought in Scripture as "grasping the promises;" they are all yea and amen in Christ Jesus. Your eternal weal or woe, dear reader, hangs upon your rejection or reception of God's Son. God does not give promises to the sinner; but offers Christ. The saint gets all the promises. The sinner gets Christ, and he finds all the promises wrapped up in Him.

1. His *Cross*—Crucified with Christ. Gal. ii. 20.

2. His *Death*—Dead with Christ. Rom. vi. 8.

3. His *Life*—Quickened us together with Christ. Eph. ii. 5.

4. His *Resurrection*—Raised in His resurrection. Rom. vi. 5.

5. His *Rising*—If ye then be risen with Christ. Col. iii. 1.

6. His *Position*—As he is, so are we in this world. 1 John iv. 17.

7. His *Acceptance*—Accepted in the Beloved. Eph. i. 6.

8. His *Peace*—My peace I give unto you. John xiv. 27.

9. His *Joy*—My joy fulfilled in them. John xvii. 13.

10. His *Love*—The love wherewith thou hast loved Me may be in them. John xvii. 26.

11. His *Glory*—Glorified together. Rom. viii. 17.

12. His *Rest*—Entering into His (God's) rest. Heb. iv. 1.

13. His *Throne*—Sit with Me in My throne. Rev. iii. 21.

14. His *Reign*—We shall also reign with Him. 2 Tim. ii. 12.

15. His *Patience*—Thou hast kept the word of My patience. Rev. iii. 10.

16. His *Power*—To him will I give power as I received of My Father. Rev. ii. 26, 27.

17. His *Inheritance*—In whom we also obtain an inheritance. Eph. i. 11.

18. His *Heirship*—Joint-heirs with Christ. Rom. viii. 17.

19. His *Likeness*—We shall be like Him. 1 John iii. 2. Like Him bodily. Phil. iii. 21.

20. His *Nature*—Partakers of His nature. 2 Pet. i. 4.

21. His *Mind*—We have the mind of Christ. 1 Cor. ii. 16.

22. His *Sanctification*—I sanctify Myself, that they also might be sanctified. John xvii. 19.

23. His *Mission*—As My Father hath sent Me, even so send I you. John xx. 21.

24. His *Rejection*—If they have persecuted Me, they will also persecute you. John xv. 20.

25. His *God and Father*—My Father and your Father, My God and your God. John xx. 17.

26. His *Yoke*—Take My yoke upon you. Matt. xi. 29.

27. His *Cup*—Ye shall drink indeed of My cup. Matt. xx. 23.

28. His *Words*—I have given unto them the words which Thou gavest Me. John xvii. 8.

THE "PARTAKERS" OF THE BIBLE.

Partakers of that one bread. 1 Cor. x. 17.

Partakers of Christ's sufferings. 1 Pet. iv. 13.

Partakers of his promise in Christ. Eph. iii. 6.

Partakers of the inheritance of the saints, etc. Col. i. 12.

Partakers of the heavenly calling. Heb. iii. 1.

Partakers of Christ. Heb. iii. 14.
Partakers of the Holy Ghost. Heb. vi. 4.
Partakers of His holiness. Heb. xii. 10.
Partakers of sufferings and consolation. 2 Cor. i. 7.
Partakers of the glory that shall be revealed. 1 Pet. v. 1.

THE PRIVILEGES OF THE SAINTS.

Partakers of flesh and blood. Heb. ii. 14.
Partakers of the heavenly calling. Heb. iii. 1.
Partakers of Christ. Heb. iii. 14.
Partakers of the Holy Ghost. Heb. vi. 4.
Partakers of chastisement. Heb. xii. 8.
Partakers of His holiness. Heb. xii. 10.
Partakers of Christ's suffering. 1 Pet. iv. 13.
Partakers of the glory. 1 Pet. v. 1.
Partakers of the divine nature. 2 Pet. i. 4.
Partakers of the consolation. 2 Cor. i. 7.
Partakers of the afflictions of the Gospel. 2 Tim. i. 8.
Partakers of the inheritance of the saints in light. Col. i. 12.

PARTAKERS.

Of Grace, Phil. i. 7. Of the Affliction of the Gospel, 2 Tim. i. 8. Of His holiness, Heb. xii. 10. Of the Glory that shall be revealed, 1 Pet. v. 1. Of the Divine Nature, 2 Pet. i. 4. The Inheritance of the Saints in Light, Col. i. 12. Of Christ's sufferings, 1 Pet. iv. 13. And also of the consolation, 2 Cor. i. 7. Of the Heavenly calling, Heb. iii. 1. Of Christ, Heb. iii. 10. Of the Holy Ghost, Heb. vi. 4.

PARTAKERS.

Our Privileges.—Of Christ, Heb. iii. 14. Of Grace, Phil. i. 7. Of the divine nature, 2 Pet. i. 4. Of the heavenly calling, Heb. iii. 1. Of His promise, Eph. iii. 6. Of the inheritance of the saints, Col. i. 12. Of the glory that shall be revealed, 1 Pet. v. i.

Our Responsibilities.—Of the gospel, 1 Cor. ix. 23. Of His holiness, Heb. xii. 10. Of afflictions, 2 Tim. i. 8. Of the one loaf, 1 Cor. x. 17; the Lord's body, 1 Cor. x. 21. Of Christ's sufferings, 1 Pet. iv. 13. Of discipline, Heb. xii. 8.

"ONE ANOTHER."

Fellowship of saints. Rom. xii. 5; 1 Cor. i. 17; xii. 13; Eph. iv. 25; Eph. iv. 16.

Love one to another. John xiii. 34; xv. 12-17; 1 John iii. 23; 2 John v.; iv. 7-11; Gal. v. 13; 1 Thess. iv. 9; 1 Thess. iii. 12; Rom. xii. 10; 1 Peter iii. 8; Heb. x. 24; John xiii. 35; see Matt. v. 44-48; Mark xii. 31; Rom. xiii. 10; Rom. xiii. 8.

Unity one with another. 1 Cor. xii. 25; Rom. xii. 16; Rom. xv. 5; see also Phil. i. 27; ii. 2; iii. 16; 1 Cor. i. 10; 1 Peter iii. 8.

Duties connected with one another. Eph. iv. 2, 32; Col. iii. 13.

What to do. Gal. vi. 2; 1 Thess. iv. 18; 1 Thess. v. 11; Rom. xiv. 19; xv. 14; Col. iii. 16; Rom. xv. 7; James v. 6; Eph. v. 21; 1 Peter v. 5; Heb. iii. 13; Heb. x. 25; John xiii. 14; 1 Peter iv. 9; 1 Cor. xi. 33; Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Pet. v. 14.

What not to do. Gal. v. 26; Gal. v. 15; James iv. 2; v. 9; 1 Cor. iv. 6; Col. iii. 9; Rom. xiv. 13.

ALL MINE ARE THINE AND THINE ARE MINE.

John xvii. 10.

My blood which is shed for you. Eph. ii. 13; Heb. xiii. 12; 1 John i. 7; Luke xxii. 20.

My body which is given for you. Rom. vi. 6; 1 Peter ii. 24; Eph. i. 22; Luke xxii. 19.

Go to my brethren and say unto them I ascend unto My Father. John xx. 17.

My burden is light. Gal. v. 1; 2 Cor. i. 3; Phil. iv. 6. 7; Matt, xi. 30.

Against the day of my burying hath she kept this. Rom. vi. 4; John xii. 7.

This is My commandment that ye love one another as I have loved you. John xv. 12.

Ye shall drink indeed of my cup. Matt. xxvi. 42; John xviii. 11; Psa. xxiii; Matt. xx. 23.

Then are ye my disciples indeed. John xv. 8; John viii. 31.

My doctrine is not mine, but His that sent me. John xvii. 4; John vii. 16.

My Father and your Father. John x. 29, 30; xvi. 27; xvii. 24; xx. 17.

My flesh is meat indeed. John vi. 51; iv. 34; Heb. x. 19-23; John vi. 55.

Ye are my friends, if ye do whatsoever I command you. Rom. v. 10; John xv. 14.

That they may behold my glory, which thou hast given me. John xvii. 22; xvii. 24.

My God, My God, why hast Thou forsaken me? 2 Cor. v. 21; Matt. xxvii. 46.

If I honour myself, my honour is nothing, it is My Father that honoureth me. John viii. 54.

To sit on my right hand and on my left hand is not mine to give. Mark x. 40.

Mine hour is not yet come. John vii. 30; viii. 20; Luke xxii. 53; John ii. 4.

That they might have my joy fulfilled in themselves. John xv. 11; John xvii. 13.

My judgment is just. John xii. 48; Luke v. 22; John v. 30.

My Kingdom is not of this world. Rev. xi. 15; xix. 16; John xix. 36.

Feed My lambs. Luke xviii. 16; John x. 16; 1 John ii. 28; John xxi. 15.

I lay down my life for the sheep. Psalm xxiii. 1; Heb. xiii. 20; 1 Peter v. 4; John x. 15.

Continue ye in my love. 1 John iii. 1; Ephesians iii. 17-19; 2 Thess. iii. 5; John xv. 9.

My meat is to do the will of Him that sent me. Matt. iv. 4; Rom. xii. 1; John iv. 34.

Behold my mother and my brethren. Luke ii. 48, 49; John xix. 26; Matt. xii. 49.

Whatsoever ye shall ask the Father in My name, He will give it you. John xvi. 23.

My peace I give unto you. Rom. v. 1; Eph. ii. 14; Heb. xiii. 20, 21; John xiv. 27.

For My sake and the Gospel's. Matt. xxv. 40; Isaiah xliii. 25; 2 Cor. viii. 9; Mark x. 29.

I know my sheep and am known of mine. 2 Tim. i. 12; ii. 19; 1 John iii. 2; John x. 14.

That ye may eat and drink at my table in my kingdom. Canticles ii. 4; Luke xxii. 30.

Ye are they which have continued with me in my temptations. Rev. iii. 10-12; Luke xxii. 28.

My time is not yet come. Acts i. 7; Heb. x. 37; Titus ii. 13; John vii. 6.

Every one that is of the truth heareth My voice. Prov. viii. 34; Cant. ii. 8; John xviii. 37.

Not My will, but Thine be done. Acts xxvii. 23; 1 Thess. iv. 3; Gal. ii. 20; John xxii. 42.

If I bear witness of myself, My witness is not true, &c. 2 Peter i. 17, 18; 1 John i. 3; John v. 31.

If ye abide in me, and My words abide in you, ye shall ask what ye will. John xv. 7.

My yoke is easy. Phil. ii. 13; iv. 4; 2 Cor. iii. 17; Matt. xi. 30.

I and My Father are one. John x. 30.

Wist ye not that I must be about My Father's business. Luke ii. 49.

I have kept my Father's commandments. John xv. 10.

No man is able to pluck them out of my Father's hand. John x. 29.

In my Father's house are many mansions. John xiv. 2.

Until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 29.

I am come in my Father's name. John v. 43.

I send the promise of my Father upon you. Luke xxiv. 49.

If I do not the works of my Father, believe me not. John x. 37.

TRULY OUR FELLOWSHIP IS WITH THE FATHER, AND WITH HIS SON, JESUS CHRIST.—1 John i. 3.

Ye are the body of Christ. 1 Cor. xii. 27.

Behold, what manner of love the Father hath bestowed upon us. 1 John iii. 1.

Crucified with Christ. Rom. vi. 6.

Died with Christ. (Alford's translation.) Rom. vi. 8.

Buried with him. Rom. vi. 4.

Planted together in the likeness of His death. Rom. vi. 5.

Planted together in the likeness of His resurrection. Rom. vi. 5.

Quickened together. Eph. ii. 5.

Raised up together. Eph. ii. 6.

Sitting together in heavenly places. Eph. ii. 6.

Living together. 1 Thess. v. 10.

Working together. Mark xvi. 20; 2 Cor. vi. 1.

Suffering together. Rom. viii. 17.

Glorified together. Rom. viii. 17.

I am the light of the world. John viii. 12.

Ye are the light of the world. Matt. v. 14.

I am not of the world. John xvii. 16.

They are not of the world. John xvii. 16.

Because it knew Him not. 1 John iii. 1.

The world knoweth us not. 1 John iii. 1.

Ye know that it hated Me. John xv. 18.

The world hath hated them. John xvii. 14.

I have overcome the world. John xvi. 33.

Whatsoever is born of God overcometh the world. 1 John v. 4.

He will judge the world by that Man whom He hath ordained. Acts xvii. 31.

Do ye not know that the saints shall judge the world. 1 Cor. vi. 2.

He put on righteousness as a breastplate. Isaiah lix. xvii.

Having on the breastplate of righteousness. Eph. vi. 14.

An helmet of salvation on His head. Isaiah lix. 17.

Take the helmet of salvation. Eph. vi. 17.

Behold the Man, whose name is the Branch. Zech. vi. 12.

Ye are the branches. John xv. 5.

A living stone. 1 Peter ii. 4.

Ye also, as lively stones. 1 Peter ii. 5.

The Son of God. 1 John iii. 8.

Now are we the sons of God. 1 John iii. 2.

A Priest upon His throne. Zech. vi. 13.

And hath made us kings and priests. Rev. i. 6.

He shall reign for ever and ever. Rev. xi. 15.

They shall reign for ever and ever. Rev. xxii. 5.

The faithful witness. Rev. i. 5.

Ye are witnesses. Luke xxiv. 48.

He was afflicted. Isaiah liii. 7.

Then shall they deliver you up to be afflicted. Matt. xxiv. 9.

He Himself has suffered, being tempted. Heb. ii. 18.

Ye are in heaviness through manifold temptations. 1 Peter i. 6.

He was reviled. 1 Peter ii. 23.

Men shall revile you. Matt. v. 11.

He is despised. Isaiah liii. 3.

We are despised. 1 Cor. iv. 10.

Make the Captain of their salvation perfect through sufferings. Heb. ii. 10.

After that ye have suffered a while make you perfect. 1 Peter v. 10.

His Son, the brightness of His glory. Heb. i. 3.

Bringing many sons unto glory. Heb. ii. 10.

He went forth conquering, and to conquer. Rev. vi. 2.

More than conquerors through Him. Rom. viii. 37.

Heir of all things. Heb. i. 2.

Heirs of God, joint-heirs with Christ. Rom. viii. 17.

My servant. Isaiah xlii. 1.

Servants of God. 1 Peter ii. 16.

God anointing Jesus. Acts x. 38.

He which hath anointed us is God. 2 Cor. i. 21.

Christ, who is the image of God. 2 Cor. iv. 4.

Changed into the same image. 2 Cor. iii. 18.

Even as We are One. John xvii. 22.

That they may be one. John xvii. 23.

Even as Thou hast loved Me. John xvii. 23.

Thou hast loved them. John xvii. 23.

In whom I am well pleased. Matt. iii. 17.

The Lord taketh pleasure in His people. Psalm cxlix. 4.

Without spot. 1 Peter i. 19.

There is no spot in thee. Song iv. 7.

Who only hast immortality. 1 Tim. vi. 16.

This mortal must put on immortality. 1 Cor. xv. 53.

How terrible art Thou. Psalm lxvi. 3.

Thou art terrible. Song vi. 4.

Holy, undefiled. Heb. vii. 26.

My undefiled. Song v. 2.

Grace is poured into Thy lips. Psalm xlv. 2.

Thy lips are like a thread of scarlet and thy speech is comely. Song iv. 3.

God hath blessed Thee for ever. Psalm xlv. 2.

God hath blessed us with all spiritual blessings in heavenly places. Eph. i. 3.

He which raised up the Lord Jesus. 2 Cor. iv. 4.

Shall raise up us also by Jesus. 2 Cor. iv. 4.

Crowned with glory and honor. Heb. ii. 9.

Ye shall receive a crown of glory. 1 Peter v. 4.

Chosen of God. 1 Peter ii. 4.

They that are with Him are chosen. Rev. xvii. 14.

He was faithful to Him that appointed Him. Heb. iii. 2.

They that are with Him are faithful. Rev. xvii. 14.

Mine elect. Isaiah xlii. 1.

Elect of God. Col. iii. 12.

In whom my soul delighteth. Isaiah xlii. 1.

The Lord delighteth in thee. Isaiah lxii. 4.

My beloved. Matt. xii. 18.

My beloved. Jer. xi. 15.

Fairer than the children of men. Psalm xlv. 2.

Thou art all fair. Song iv. 7.

How great is His beauty. Zech. ix. 17.

Thou wast exceeding beautiful. Ezek. xvi. 13.

He Himself likewise took part of the same. Heb. ii. 14.

The children are partakers of flesh and blood. Heb. ii. 14.

There appeared an angel, strengthening Him. Luke xxii. 43.

Strengthened with all might. Col. i. 11.

My Father. John xx. 17.

Your Father. John xx. 17.

My God. John xx. 17.

Your God. John xx 17.

The Lord of peace. 2 Thess. iii. 16.

My peace I give unto you. John xiv. 27.

He would have given thee living water. John iv. 10.

He that believeth on Me, out of him shall flow rivers of living water. John vii. 38.

A man of sorrows. Isaiah liii. 3.

Ye shall be sorrowful. John xvi. 20.

His raiment was white as the light. Matt. xvii. 2.

Clothed in white raiment. Rev. iv. 4.

His countenance was as the sun. Rev. i. 16.

Clear as the sun. Song vi. 10.

The Lord will hold thine hand. Isaiah xlii. 6.

I the Lord will hold thy right hand. Isaiah xli. 13.

Jesus wept. John xi. 35.

Ye shall weep. John xvi. 20.

All power is given unto Me. Matt. xxviii. 17.

I give unto you power. Luke x. 19.

Jesus groaned in the spirit. John xi. 33.

We do groan being burdened. 2 Cor. v. 4.

Jesus was troubled. John xi. 33.

We are troubled on every side. 2 Cor. iv. 8.

I will also give Thee for a light to the Gentiles. Isaiah xlix. 6.

The Lord commandeth us, saying, I have set thee to be a light of the Gentiles. Acts xiii. 47.

A man of sorrows. Isaiah liii. 3.

Ye now therefore have sorrow. John xvi. 22.

This is His name whereby He shall be called, the Lord our righteousness. Jer. xxiii. 6.

This is the name wherewith she shall be called, the Lord our righteousness. Jer. xxxiii. 16.

Christ hath suffered for us in the flesh. 1 Peter iv. 1.

Arm yourselves likewise with the same mind. 1 Peter iv. 1.

A man approved of God. Acts ii. 22.

Study to shew thyself approved unto God. 2 Tim. ii. 15.

He became obedient. Phil. ii. 8.

As obedient children. 1 Peter i. 14.

Merciful. Heb. ii. 17.

Be ye therefore merciful. Luke vi. 36.

Christ pleased not Himself. Rom. xv. 3.

We then . . . ought . . . not to please ourselves. Rom. xv. 1.

I am meek and lowly. Matt. xi. 29.

Be clothed with humility. 1 Peter v. 5.

Separate from sinners. Heb. vii. 26.

Be ye separate. 2 Cor. vi. 17.

Even as Christ forgave you. Col. iii. 13.

So also do ye. Col. iii. 13.

I am holy. 1 Peter i. 16.

Be ye holy. 1 Peter i. 16.

As I have loved you. John xiii. 34.

That ye also love one another. John xiii. 34.

Jesus rejoiced in spirit. Luke x. 21.

Rejoice in the Lord. Phil. iv. 4.

I will feed My flock. Ezek. xxxiv. 15.

Feed My sheep. John xxi. 16.

He . . gave thanks. Mark viii. 6.

Giving thanks always. Eph. v. 20.

Holy, harmless. Heb. vii. 26.

Be ye harmless. Matt. x. 16.

I have washed your feet. John xiii. 14.

Ye also ought to wash one another's feet. John xiii. 14.

Even as He is pure. 1 John iii. 3.

Every man that hath this hope in him purifieth himself. 1 John iii. 3.

I in them, and Thou in Me. John xvii. 23.

To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in His throne. Rev. iii. 21.

To him that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and He shall rule them. Rev. ii. 26, 27.

Even as I received of my Father. Rev. ii. 26, 27.

As My Father hath sent Me. John xx. 21.

Even so send I you. John xx. 21.

As the Father hath loved me. John xv. 9.

So have I loved you. John xv. 9.

I have given *unto them* the words which *Thou* gavest *Me*. John xvii. 8.

The glory which Thou gavest Me, I have given them. John xvii. 22.

As . . I live by the Father. John vi. 57.

So he that eateth Me, even he shall live by Me. John vi. 57.

If ye keep My commandments, ye shall abide in My love. John xv. 10.

Even as I have kept My Father's commandments. John xv. 10.

And abide in His love. John xv. 10.

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter i. 4.

FAITH.—Heb. xi. 1.

Hope of faith. Gal. v. 5.

Joy of faith. Phil. i. 25.

Confidence of faith. Eph. iii. 12.

Boldness in speaking. 2 Cor. iv. 13.

Peace. Rom. xv. 13.

Rest. Heb. iv. 3.

Fight of faith. 1 Tim. vi. 12.

Believers live by faith. Heb. ii. 4.

Believers stand by faith. 2 Cor. i. 24.

Believers walk by faith. 2 Cor. v. 7.

Believers resist the devil. 1 Pet. v. 9.

Believers overcome the world. 1 John v. 4.

Believers obtain a good report. Heb. xi. 39.

Believers overcome difficulties. Heb. xi. 33.

Believers die in faith. Heb. xi. 13.

We are saved by faith. Acts xvi. 31.

We get remission of sins. Rom. iii. 25.

We are adopted by faith. Gal. iii. 26.

We are justified by faith. Rom. v. 1.

We are sanctified by faith. Acts xxvi. 18.

We are purified by faith. Acts xv. 9.

We are edified by faith. 1 Tim. i. 4.

We are kept by faith. 1 Pet. i. 5.

We have access to God by faith. Rom. v. 2.

We inherit the promises. Heb. vi. 12.

Saints should be sincere. 1 Tim. i. 5.

Saints should abound. 2 Cor. viii. 7.

Saints should continue. Acts ii. 22.

Saints should be strong in faith. Rom. iv. 20, 21.

FAITH IN EXERCISE.

Living. Gal. ii. 20. Obeying. Rom. xvi. 26. Walking. 2 Cor. v. 7. Working. 1 Thes. i. 3. Praying. Jas. v. 15. Enduring. 1 Pet. i. 7. Fighting. 1 Tim. vi. 12.

TRUE FAITH AND ITS FRUITS.

The man believed the word that Jesus had spoken unto him. John iv. 50.

If thou believest with all thine heart. Acts viii. 37.

Lord, I believe; help Thou mine unbelief. Mark ix. 24.

A great number believed and turned unto the Lord. Acts xi. 21.

Whosoever believeth that Jesus is the Christ, is born of God. 1 John v. 1.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. 1 John v. 5.

As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. John i. 12.

Whosoever believeth in Him shall receive remission of sins. Acts x. 43.

He that cometh to Me shall never hunger; and He that believeth on Me shall never thirst. John vi. 35.

We should be to the praise of His glory, who first trusted in Christ. Eph. i. 12.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise. Eph. i. 13.

The multitude of them that believed were of one heart and of one soul. Acts iv. 32.

They which have believed in God should be careful to maintain good works. Titus iii. 8.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

We are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x. 39.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii. 16.

He that believeth on the Son hath everlasting life. John iii. 36.

Whosoever believeth in Me shall never die. John xi. 26.

He that believeth on the Son of God hath the witness in himself. 1 John v. 10.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day. 2 Tim. i. 12.

We which have believed do enter into rest. Heb. iv. 3.

Believing, ye rejoice with joy unspeakable and full of glory. 1 Pet. i. 8.

Receiving the end of your faith, even the salvation of your souls. 1 Pet. i. 9.

H. N. C.

WHAT WE GAIN BY FAITH.

Pardon. Acts x. 43.
Peace with God. Rom. v. 1.
Eternal Life. John iii. 36.
The Holy Spirit. John vii. 39.
Sonship. Gal. iii. 26.
Heirship. Rom. viii. 17.

WHAT WE DO BY FAITH.

We live. Rom. i. 17.
We stand. 2 Cor. i. 24.
We walk. 2 Cor. v. 7.
We fight. 1 Tim. vi. 12.
We overcome. 1 John v. 4.

FAITH.

Faith's key unlocks the treasury of *Grace*, and gives us fourteen things of priceless value, as seen in Rom. v:

The Holy Ghost. Ver. 5.
The love of God in our hearts. Ver. 5.
Atonement. Ver. 11.
Reconciliation to God. Ver. 10.
Justification now by His blood. Ver. 9.
Salvation from wrath. Salvation by his life. Ver. 9.
Abundance of grace. Ver. 17.
Gift of righteousness. Ver. 17.
Access to God. Ver. 2.
Stand. Ver. 2.
Peace with God. Ver. 1.
Joy in God. Ver. 11.
Rejoicing in hope. Verse 2.
Reign in life. Ver. 17.

FORGIVENESS.

Eph. i. 7; 1 John ii. 12; Isaiah lv. 7; with Luke xviii. 13, 14; John i. 29; Isaiah liii. 6; 1 Peter ii. 24; Heb. ix. 26; Isaiah i. 18; Rev. i. 5; 1 John i. 9; Psalm xxxii. 1; ciii. 12; Isaiah xliv. 22; Jer. xxxi. 34; Isaiah xxxviii. 17; Micah vii. 19; Ezekiel xxxiii. 16; Luke xv. 20-22.

Lessons. 1. Love much. Luke vii. 36-50. 2. Forgive others Eph. iv. 32; Col. iii. 13; Matt. vi. 12-15; xviii. 23-35

ASSURANCE OF FAITH.

John v. 24 ; John vi. 47 ; John x. 28; Rom. viii. 1 ; Phil. i. 6 ; Eph. ii. 6 ; 2 Tim. i. 12 ; 1 John ii. 25 ; Heb. xiii. 5.

FAITH.

By faith we live. Rom. i. 17.
By faith we stand. 2 Cor. i. 24.
By faith we walk. 2 Cor. v. 7.
By faith we fight. 1 Tim. vi. 12.
By faith we overcome. 1 John v. 4.
By faith we are justified. Rom. iii.28.
By faith we are made children of God. Gal. iii. 26.
By faith we are sanctified. Acts xxvi. 18.
By faith we have access. Rom. v. 2; Eph. iii. 12.
Faith purifies the heart. Acts xv. 9.
Without faith we cannot please God. Heb. xi. 6.

HOLINESS OR SANCTIFICATION.

I.—*Sanctification as Act.*

1. To make clean. See Old Testament, also Heb. xiii. 12; x. 29; x. 14; x. 10; ix. 13; ii. 11.

2. To set apart or consecrate to a divine purpose after purifying. See Old Testament, the case of priest and Levites, also 2 Tim. ii. 21; Eph. v. 26, 27; Titus ii. 14.

3. To set apart a common thing for the holy use of a holy one. 1 Tim. iv. 4,5.

4. To devote a person already and intrinsically holy to a divine purpose. John x. 36; xvii. 17-19.

5. To consider and treat with the respect or veneration becoming a person or thing as holy. Matt. vi. 9; 1 Peter iii, 15; Ex. xx. 8; Deut. xxxii. 51.

II.—*Sanctification or Holiness as a State or Condition of being, and as the permanent essential condition of the believer in the sight of God.*

1. The believer in Christ unites in his permanent condition before God all the results of the sanctifying act of God; he is a separated, cleansed, consecrated, unblemished one, without spot or wrinkle or any such thing, ever to be mentioned as holy and without blame in Christ.

2. Before God his changeless name is "saint;" see the greetings of the Epistles.

3. See Acts xx. 32; xxvi. 18.

4. See 1 Cor. i. 30; vi. 11; vi. 19 Eph. v. 27; 2 Tim. i. 9.

5. Holy brethren. Heb. iii. 1; John xvii.

6. Holiness is inseparable from "the new man."

III.—*How is this State or Condition before God brought about by Him?*

By union with what is holy; see the frequent "in Christ," "in Him." 1 Cor. i. 30; Eph. i, 4; Col. i. 22; and as illustrated by lesser facts in Matt. xxiii. 17-19; 1 Cor. vii. 14.

IV.—*How is the believer to be or to become holy in actual experience.*

1. The ground of such possibility lies in the new birth and in "the Spirit" as different from, and opposed to "the flesh." Rom. viii. 4; Gal. v. 16-18; 1 John ii. 29; iii. 9.

2. The permanent state of the believer before God in Christ must first of all be seen and owned by him; and then the word to him is, "you are a saint, now be a saint," "you are a sanctified one, be sanctified," "you are unleavened, be unleavened;" in brief, "be what you are," "do what you did once for all in becoming one with Christ."

For proof see 1 Cor. v. 7, 8; Col. iii. 1-5; 1 Peter i. 22, 23; 1 John iv. 17; Rom. vi. 19, 22; 2 Cor. vii. 1; 1 Thess. iii. 12, 13, iv. 3, 7; v. 23, 24; Heb. xii. 14; Rom. xii. 1; 1 Cor. iii. 17; Eph. iv. 24; Col. iii. 12; 1 Peter i. 15, 16; Jude 20; John xvii. 11. Holiness is both the condition and end of being.

3. The believer must ever as a person identify himself with "the Spirit" as the new nature, sphere, realm, to which he now belongs. Gal. v. 27; Col. iii. 7. He is in Christ and Christ is in him, the Spirit of God is with the spirit of the saintly child of God. Rom. viii. 9, 16; 1 Cor. vi. 17.

4. The agent of such practical holiness, whose spirit and fulfillment is love, is the Holy Spirit; the means He uses the holy Word: the instrument the

faith of the saint; and prayer is inseparable from all.

(*a*). As agent, the Holy Spirit takes charge of the child of God for everything, from regeneration to glorification. Rom. viii. 14; Phil. i. 19; John iii. 5; 1 Cor. v. 11; 1 Peter i. 2; Titus iii. 5, 6; 2 Thess. ii. 13. "*Another* Comforter."

(*b*). He educates the believer especially in holiness. Phil. ii. 12; 2 Cor. iii. 18; Eph. iv. 30; as covering. Eph. iv. 17-32.

(*c*). The Holy Spirit uses the word, the truth, and in fullest personal form He uses the whole, Christ. Jesus, the Word, all that is in Christ for the saint, from the cross to the throne. John xv. 26; xvi. 13, 14; xv. 3; Eph. v. 25, 26; 1 Peter i. 22; Rom. v. 5; 1 Cor. ii. 12, as related to 1 Cor. i. 30.

(*d*). And so specifically He uses for sanctification the facts and finished realities in Christ. He points faith to the blood and the glory. He makes the leading thought of every epistle a reason for holiness. Rom. xii. 1; Eph. v. 1; 1 Peter ii. 1-5, 9-11; Col. i. 9-11, as related to Col. i. 12-14; Gal. v. 22-28; 1 Cor. v. 7, 8; 1 Peter i. 22, 23.

(*e*). He enlightens for growth in grace the believer to see in Christ such realities as follows: Eph. i. 16-23, as related to Eph. i. 4-6; Eph. iii. 16-20, as related to 2 Cor. xii. 9; John xvii. 17-19, as related to John xvii. 14, 16, 26; also, 2 Cor. iii. 18; iv. 16-18; vii. 1; 1 Cor. vi. 19; 1 John iii. 13; Titus ii. 11-14. The result of all such action and beholding is holiness.

(*f*). Finally, all is related to humble, earnest prayer to God for such manifestation of the enlightening power of the Holy Spirit, who leads and keeps the believer in holiness. So Paul, inspired by the Holy Spirit to pray, hints to us evermore of the mind of the Spirit. Eph. i. 15-23; iii. 14-21; Phil. i. 3-6; 1 Thess. v. 23-25; John xv. 16; Heb. xiii 20. 21.

V.—*Lastly, present Attainments and Experiences of Holiness* (*and Love is the spirit and sum of Holiness.* 1 Thess. iii. 12, 13), *are never up to God's standard and measure for us as saints.* This is implied or taught in—

1. The exhortations of the Epistles.

2. The advocacy of our High Priest. Luke xxii. 31, 32; 1 John ii. 1.

3. The intercession of the Holy Spirit. Rom. viii. 26, 27.

4. The washing of feet. John xiii. 3-17.

5. The offerings in Old Testament for SINS of ignorance.

6. The typical teaching of the mitre. Ex. xxviii. 36-38.

7. The water of purification for the wilderness. Num. xix.

8. The leaven in the meat-offering of the Church as compared with that of Christ in Lev. xxxiii. 15-17, with Lev. xxiii. 10-13.

9. The testimony of Paul. 1 Cor. iv. 1-5.

10. The perfecting change dependent on the Lord's coming.

11. The confession of saints.

12. The deeper knowledge of the word of God. Heb. iv. 11-16; xii. 9-14; xiii. 20, 21.

W. J. ERDMAN.

HOLINESS.

"Be ye holy, for I am holy."

God is Holy, Holy, Holy. Rev. iv. 8.

The Holy Father. John xvii. 11.

The Holy Son. Luke i. 35.

The Holy Spirit. Eph. iv. 30.

His people are a holy temple. 1 Cor. iii. 17.

His people are a holy priesthood. 1 Pet. ii. 5.

His people are holy brethren. Heb. iii. 1.

The Father chose them that they might be holy. Eph. i. 4.

The Son died for them that they might be holy. Eph. v. 27.

The Spirit was given that they might be holy. 2 Thess. ii. 13.

God creates them in holiness. Eph. iv. 24.

God calls them to holiness. 1 Thess. iv. 7.

God establishes their hearts in holiness. 1 Thess. iii. 13.

God chastens them that they may be partakers of His holiness. Heb. xii. 10.

They are to serve Him in holiness. Luke i. 75.

They are to perfect holiness in His fear. 2 Cor. vii. 1.

They are to follow holiness. Heb. xii. 14.

They are to have their fruit unto holiness. Rom. vi. 22.

They are to offer their bodies as a holy sacrifice. Rom. xii. 1.

They shall be presented holy in His sight. Col. i. 22.

They shall be citizens of the holy Jerusalem. Rev. xxi. 10.

They shall be holy still. Rev. xxii. 11.

THE WAY OF HOLINESS.

BELIEVER, would you be "sanctified wholly?" Then ponder, deeply and prayerfully, exhortations in the sixth and following verses of 1 Thessalonians v., specially noting the force of the "and" in verse 23: —

1st—Let us not sleep as do others.

2nd—Let us watch.

3rd—Let us be sober.

4th—Let us put on the breast plate of faith and love.

5th—Let us put on an helmet, the hope of salvation.

6th—Let us exhort one another.

7th—Let us edify one another, even as also ye do.

8th—Let us know them which labour among us.

9th—Let us esteem them very highly in love for their work's sake.

10th—Let us be at peace among ourselves.

11th—Let us warn them that are unruly.

12th—Let us comfort the feeble minded.

13th—Let us support the weak.

14th—Let us be patient towards all men.

15th—Let us see that none render evil for evil unto any.

16th—Let us ever follow that which is good among ourselves and to all.

17th—Let us rejoice evermore.

18th—Let us pray without ceasing.

19th—Let us in every thing give thanks.

20th—Let us quench not the Spirit.

21st—Let us not despise prophesying.

22nd—Let us prove all things.

23rd—Let us hold fast that which is good.

24th—Let us abstain from every appearance of evil. And the very God of peace will sanctify us wholly.

Do you say, Who is sufficient for these things? I answer, God, our God; all our sufficiency is of God. Take from Him then, beloved, strength you have not. All He wants to use is *our weakness*, not *our* strength. Be strong in the Lord and in the power of His might. (Eph. vi. 10.) As you trusted Him for your eternal salvation, so trust Him with your present salvation, your salvation over sin. It is God which worketh in you both to will and to do of His good pleasure. (Phil. ii. 13.) Let holiness to the Lord be in the forefront of you always and everywhere. (Matt. v. 48; Rom. xii. 1; 1 Cor. iii. 17; Eph. i. 4; Col. i. 21, &c.; 2 Timothy i. 9; 1 Peter i. 13 to 16, and 2 Peter iii. 11, &c.)

SANCTIFICATION.

Leviticus xx. 7; John xvii. 17; 1 Thessalonians v. 23; Hebrews xiii. 12; Isaiah xiii, 3; Acts xx. 32; Romans xv. 16; 1 Corinthians i. 2; Acts xxvi. 18; 1 Corinthians vi. 11; Hebrews ii. 11; Hebrews x. 10, 14; 1 Corinthians i. 30; 1 Thessalonians iv. 3, 4; 2 Thessalonians ii. 13; 1 Peter i. 2.

HOLY LIVING OR SELF EXAMINATION.

Am I now living in the favor of God? 2 Cor. vi. 2; Rom. viii. 15, 16.

Am I going on to holiness? 2 Peter iii. 18.

Do I intentionally aim to please God in all things? Psa. lxvi. 18; 1 Sam. ii. 3.

Am I cultivating a constant sense of the presence of God? Gen. xvi. 13.

Do I read and love the Scriptures more than any other book? Psa. i. 2.

Do I anxiously redeem the time? Eph. v. 15, 16.

Do I study not to be conformed to this world? Rom. xii. 2.

Do I regularly and faithfully examine myself. 2 Cor. xiii. 5.

Do I meditate much upon the joys of heaven? Col. iii. 1-3.

Do I live in the spirit of prayer? Eph. vi. 18.

Do I deny myself for Christ's sake? Mark viii. 34.

Do I love my Saviour Christ with all my heart? Matt. xxii. 37.

Is the reproach of Christ dearer to me than the applause of the world? Heb. xi. 24-26.

Do I set my affections upon things above? Matt. vi. 21.

Do I delight more to obtain poverty of spirit than the riches of this world? Mark viii. 35-38.

Am I constantly employed for God? John ix. 4.

Would I rather die than sin? Matt. v. 29.

Am I increasing in spiritual mindedness? Matt. v. 6.

Do I delight in God more than I ever did? Psa. xxxvii. 4.

Am I dying daily to sensible objects, and living for eternity? 2 Cor. iv. 17, 18.

Is the thought of death pleasing and comforting to me? Phil. i. 23.

Is it a part of my study to accomplish much for God in a little time? 2 Tim. iv. 2, 6, 8.

Are my tastes and dispositions more heavenly than formerly? Ps. xxxiv. 8.

Do I relish religious conversation most? Mal. iii. 16.

Do I love best the company of the pious? Psa. xvi. 2, 3.

Do I seek opportunities of gaining and doing good? 1 Cor. x. 33.

Am I afraid of misemploying my talents? Matt. xxv. 16, 19, 21.

Do I exercise all my influence for God? Psa. ci.

Am I carefully solicitous as to my example? Matt. v. 16.

Do I reprove sin without respect of persons? Psa. cxli. 5; Eph. v. 11.

Am I doing all in my power to save souls? Jer. ix. 1; Psa. cxvi. 12.

Do I regularly pray for the prosperity of the church, and the conversion of the world? Psa. xxviii. 9; Matt. ix. 36-38.

Do I leave nothing undone to promote Christ's kingdom upon earth? Matt. xxv. 29, 30.

Have my last days been my best days? Psa. xc. 12.

Have I that faith in Christ which realizes a present salvation? 2 Cor. xiii. 5.

Have I that love to God which constrains to obedience? 2 Cor. v. 14, 15.

Does the Spirit of God bear testimony to my acceptance with him? Rom viii. 16.

Am I sowing to the flesh, or to the Spirit? Gal. vi. 7, 8.

Do I grow in grace and in the knowledge of Christ Jesus? 2 Pet. iii. 18.

Do I love the Sabbaths and ordinances of God? Psa. xxvi. 18.

Am I never absent from the house of God when I could be present? Psalm cxxii. 1.

Do I visit and pray with the sick, the poor, and the destitute? Job xxix. 11-16.

Do I cultivate a spirit of deep humility? 1 Pet. v. 5, 6; Matt. v. 3.

Do I study to understand the word of God? John v. 39.

Do I carefully heed the voice of conscience? 2 Cor. i. 12.

Do I watchfully guard against lightness of spirit? 1 Pet. iv. 7.

Do I always bear in mind my final account? Luke xvi. 2.

Am I daily living in the spirit of sacrifice? Rom. xii. 1.

Do I watch in the world for moments of inward communion with God? Psa. iv. 4; xvi. 8.

Do I always attend to the inward monitions of the Holy Spirit? Eph. iv. 30.

Do I always remember the omniscience of God? Psa. cxxxix. 1-12.

Do I carefully abstain from speaking or hearing evil of others? Psa. xv. 1-3, James iv. 11.

Have I done anything this day to save souls from death? James v. 19, 20.

Were I sure of dying this day, what should I immediately do? Isa. xxxviii. 1; Amos iv. 12.

HEAVEN.

Heaven is our Father's house. John xiv. 2; Isaiah lxiii. 15; 1st clause 1 Kings viii. 30; Matt. xxiii. 9; vi. 9; vii. 11.

The home of Jesus. Whence He came, John iii. 13; vi. 38.

Whither He has returned. John xx. 17; Acts iii. 21; Heb. ix, 24.

Whence He shall come again. 1 Thess. i. 10; iv. 16.

The place from which the Spirit proceeds. John i. 32; Acts ii. 2; 1 Peter i. 12.

The source of all earthly good. John iii. 27; James i. 17.

The future abode of all believers. John xiv. 2, 3; 2 Cor. v. 1; Heb. xi. 10.

The blessedness of heaven consists

In freedom from sin. Psalm xvii. 15; 1 John iii. 2; Rev. xxi. 27.

Freedom from pain and sorrow. Rev. vii. 15-17; xxi. 4.

In being with Jesus. John xii. 26; Phil. i. 23; 1 Thess. iv. 17.

Seeing His glory. John xvii. 24; Rev. xxii. 4.

Receiving His reward. Matt. v. 12.

This reward is represented as

An inheritance. Acts xxvi. 18; Col. i. 12; 1 Peter i. 4; Rev. xxi. 7.

A prize. Phil. iii. 14.

A rest. Heb. iv. 9; Rev. xiv. 13.

A kingdom. Matt. xxv. 34; Luke xxii, 29, 30.

A crown. 1 Cor. ix. 25; James i. 12; Rev. ii. 10, last clause; 2 Tim. iv. 8 1 Peter v. 4.

Fulness of knowledge. 1 Cor. xiii. 12.

Fulness of life. Matt. xxv. 46.

Fulness of joy. Psalm xvi. 11.

Christians should rejoice because their names are now written in heaven. Luke x. 20; Heb. xii. 23.

Strive to lay up treasure there. Matt. vi. 19, 20; Luke xii. 33.

KINGDOM OF GOD—KINGDOM OF HEAVEN.

To be sought for. Matt. vi, 33; Luke xii. 31; Matt. vi. 9, 10; Luke xi. 2.

Its nature. John xviii. 36; Luke xvii. 21; 1 Cor. iv. 20; Luke xviii. 29, 30; Rom. xiv. 17.

Hidden to some. Matt. xiii. 11; Mark iv. 11; Luke viii. 10

Its approach. Luke xvii. 20; Matt. xxiv. 14; Luke xix. 11; xxii. 16, 18; Matt. xxvi. 29; Mark xiv. 25; Matt. xxi. 31.

Who enter, Matt. vii. 21; v. 19, 20; xix. 24; Gal. v. 19, 21; Eph. v. 5; 1 Cor. vi. 9, 10; James ii. 5; Matt. v. 3, 10; Luke x. 20; Mark x. 14, 15; Acts xiv. 22; Matt. xvi. 19.

Similitudes. Matt. xiii., xviii., xx. xxii., xxv; Mark iv; Luke xiii., xix., etc.

Warnings. Matt. xxi. 43; Luke xiii. 28, 29; Matt. viii. 11, 12; Luke ix. 62; Matt. xxi. 31, 32; xviii. 1-4; John iii. 3, 5.

Exhortation. 1 Thess. ii. 11, 12; 2 Peter i. 10, 11; Heb. xii. 28.

THE FELICITY OF HEAVEN.

Heaven is not *all* unknown; something is revealed. We can here only refer to, without stopping to explain, certain passages of Scripture which describe it, and give the substance of them. It will consist of the moral perfection of the soul.

Its perfect knowledge. 1 Cor. xiii. 12.

Its perfect holiness. Eph. v. 27.

Its perfect love. 1 John iv. 17.

Its perfect likeness to Christ. 1 John iii. 2.

The physical perfection of the body in incorruptibility, immortality, glory, and spirituality. 1 Cor. xv. 42-44.

The presence of God in the full manifestation of His glory. Rev. xxii. 4.

The beatific vision of Christ. John xvii. 24; 1 Thess. iv. 17, 18.

The society of angels and all the redeemed. Heb. xii. 22-24.

The joint worship of the heavenly hosts. Rev. iv. 5-11.

The perfect service of Christ without interruption, imperfection, or cessation. Rev. xxii. 3.

Complete freedom from pain, toil, hunger, thirst, anxietv, fear, sorrow, and death. Rev. vi. 15-17; xxi. 4.

Such are the substantials of heavenly felicity. Take any one of them by itself and each is heaven; and taking them all together, what a heaven—how pure, how elevated, how felicitous. To believe them is nearly all we can do, and wait for their meaning hereafter.

J. A. JAMES.

DAYS OF HEAVEN UPON THE EARTH.

(Deut. xi. 21.)

What the Christian's life now should be and may be.

1. We may *here* enjoy the certainty of the right of entrance into heaven. John iv. 24 ; Rev, xxii. 14. "Do His commandments" is, in the original, "have washed their robes."

2. "Believing on Him"—"our robes washed"—"we give thanks to the Father, who *hath* made us meet to be partakers of the inheritance of the saints in light." Col, i. 12, 13.

3. With Christ received, the Holy Spirit makes us "new creatures" in desires, hopes, and practice. 2 Cor. v. 17; Rev. xxi. 4. And we enjoy *now* what we look forward to above, all centered in the Lord Jesus Himself.

4. *Then* "the Lamb shall feed them." Rev. vii. 17 ; Psa. xxxvi. 8.

5. *Now*, "I am the Bread of life ; he that cometh to Me shall never hunger." John vi. 35 ; x. 9 ; Psa. xxiii. 2, 5.

6. *Then* "the Lamb shall lead them unto living fountains of waters." Rev. vii. 17 ; Psa. xxxvi. 8.

7. *Now*, "Whosoever drinketh of the water that I shall give him shall never thirst." John iv. 10, 14 ; Rev. xxi. 6.

9. *Then*, "we shall" join in the "new song" of redemption and cleansing. Rev. xiv. 3 ; v. 9.

8. *Now* we may begin that same "new song" of praise for present salvation. Psa. xl. 3 ; xcviii. 1, 2.

10. *Then* they "*follow* the Lamb whithersoever He goeth." Rev. xiv. 4.

11. *Now*, "Be ye *followers* of God, as dear children." "Follow thou Me." "Caleb followed Me fully." Eph. v. 1 ; John xxi. 22 ; Num. xiv. 24.

12. *Then* "His servants shall *serve* Him"—"day and night in His Temple." Rev. xxii. 3 ; vii. 15.

13. *Now*, "the servants of Christ, doing the will of God from the heart." "Ye serve the Lord Christ." Eph. vi. 6 ; Col. iii. 24 ; John xii. 26 ; Psa. cxxxiv. 1.

14. *Then* "His name shall be in their foreheads." Rev. xxii. 4.

15. *Here* "*manifestly* declared to be the epistle of Christ." "Called *Christians*." 2 Cor. iii. 3 ; Acts xi. 26 ; iv. 13.

16. *Then* "the Lamb is the Light thereof." Rev. xxi. 23.

17. *Now* "I am the Light of the world ; he that followeth Me shall not walk in darkness, but shall have the Light of Life." John viii. 12 ; Eph. v. 8, 11.

18. *Then* "in Thy presence is *fulness* of joy." Psa. xvi. 11.

19. *Now*, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be *full*." John xv. 11 ; xvii. 13 ; 1 Thes. v. 16.

20. *Then* all enemies destroyed : perfect peace, for He is owned as "King of kings, and Lord of lords." Rev. xix. 6.

21. *Now*, "Thou wilt keep him in perfect peace whose mind is stayed in Thee." Isa. xxvi. 3 ; xlviii. 18 ; John xiv. 27.

22. *Then* "they..rest from their labours." "There *remaineth* a rest to the people of God." Rev. xiv. 13; Heb. iv. 9.

23. *Now* "we which have believed *do* enter into rest." Come unto Me,..and I will give you rest." Heb. iv. 3 ; Matt. xi. 28.

24. *Then* it is round *Him*—Jesus Himself—the grand ingathering is. The Lamb *in the midst*." Rev. vii. 9, 17 ; Gen. xlix. 10.

25. *Now, it* is in His Name we meet —His name our link—"Jesus in the midst." John xx. 19, 26 ; Matt. xviii. 20.

26. *Then* the central joy is, "they shall *see His face*." Rev. xxii. 4 ; Job xix. 26, 27.

27. *Now* "we *see* Jesus." "Looking unto Jesus." I have set the Lord always before me." Heb. ii. 9 ; xii. 2 ; Psa. xvi. 8.

28. *Then* the result of seeing Him is—"we shall be like Him, *for* we shall see Him as He is." 1 John iii. 2.

29. *Now* the result is the same—"we ..*beholding*, *are* changed into the same image." 2 Cor. iii. 18.

30. *Then* the crowning joy of all will be His eternal, unclouded presence. "God Himself shall be with them." "So shall we ever be with the Lord!" Rev. xxi. 3; 1 Thes. iv. 17; John xvii. 24.

31. *Now* we may enjoy and live in that same joy. "Lo I AM with you ALWAY." Matt. xxviii. 20; Heb. xiii. 5, 6.

"Thy will *be* done on earth, AS IT IS in Heaven!"

"Who is sufficient for these things?" "Our sufficiency is of God." 2 Cor. ii. 16; iii. 5. F.

PRAYER.

Jas. i. 17; Matt. vii. 7; Matt. vii. 8; Psalm cxxi. 1, 2.

Who may pray. Matt. xi. 28; Rev. xxii. 17; Acts ii. 21; Psalm lxv. 2; lxxxvi. 5.

How to pray. Ecc. v. 2; Psalm ix. 12; Heb. xi. 6; Rom. viii. 26; James v. 16; Matt. xxvi. 39; Mark xi. 25, 26; Dan. ix. 4, 5; Phil. iv. 6; John xiv. 14; Eph. vi. 18; Matt. vi. 9, 13.

When to pray. Psalm lv. 17; Isaiah xxvi. 9; Col. iv. 2; 1 Thess. v. 17; Psalm l. 15; Luke xviii. 1; Isaiah lv. 6; 2 Cor. vi. 2.

Encouragements to pray. Psalm cxlv. 18, 19; Isaiah lxv. 24; Rom, x. 12; Matt. xviii. 9; Matt. vii. 8; 1 Chron. xxviii. 9; Heb. x. 22, 23; John xvii; ix. 20; Heb. vii. 25.

Answered prayers. Exodus xvii. 5,6; 1 Kings xviii. 38, 39; James v. 17, 18.

PRAYER.

1. Remember whatever we pray for should interest and deeply concern us.

Examples: Gen. xxxii. 9-12, 24, 26; 1 Sam. i. 10; Dan. ii. 17, 18; Dan. ix. 17-20; Matt. xv. 22, 25; Luke viii. 24, 41; Matt. xxvi. 38.

2. We must feel that of ourselves we are utterly unable to accomplish what we want.

Examples: Psa. cxxiv. 2; Dan. ii. 18; Matt. viii. 24; Jno. xv. 5.

3. We must feel that God is interested and concerned in what interests and concerns us.

Examples: Gen. xxi. 12-20; Psalm cxlvi. 7, 8, 9; Psa. cxlvii. 9; Matt. vi. 28; 1 Tim. ii. 3, 4; 1 Peter v, 6, 7.

4. We must feel that God is able to do all we ask of Him.

Examples: Jer. xxxii. 17, 18; Mark ix. 19; Matt. xix. 26.

5. We must feel that God is *accessible* or *open to receive us.*

Examples: Eph. ii. 11-13; Matt. xi. 28. John vi. 37. J. C. DOUGLASS.

JESUS THE MAN OF PRAYER.

1. At baptism: while praying Holy Ghost came upon Him. Luke iii. 21-22.

2. After He had healed many sick. Mark i. 35.

3. When His fame spread and multitudes came to hear. Luke v. 16.

4. When enemies sought to destroy Him and before appointing disciples. Luke vi. 2-12.

5. When He had fed 5,000. Mark xiv. 21-23.

6. When praying alone, told His disciples He must be rejected and slain. Luke ix. 18.

7. When He was transfigured. Luke ix. 28.

8. At the grave of Lazarus. John xi. 41.

9. When He taught His disciples to pray. Luke. xi. 1.

10. When His soul was troubled. John xii. 27.

11. When about to leave His disciples in a world of tribulation. John xvii.

12. In the garden of Gethsemane. Matt. xxvi. 36.

13. For His malefactors. Luke xxiii. 34.

14. Jesus resigned His breath in prayer. Luke xxiii. 46.

POSITIONS IN PRAYER.

The publican, standing; Job, sitting, Jot ii. 8; Hezekiah, lying on his bed, 2 Kings xx. 2; Elijah, with his face between his legs, 1 Kings xviii. 42; Paul kneeling, Eph. iii. 42. FULLER.

PRAYER.

Hymn. What a friend we have in Jesus.

Model. Matt. vi. 9-13.

Commanded. Isaiah lv. 6; Matt. vii. 7; Phil. iv. 6.

Offered through Christ. Eph. ii. 18; Heb. x. 19.

In faith.. Heb. x. 22.

In full assurance of faith. Heb. xi. 6.

With confidence in God. John v. 14.

With boldness. Heb. iv. 16.

Watchfulness. Luke xxi. 36.

With obedience. John ix. 31.

Shortness of time a motive. 1 Pet. iv. 7.

Christ present. Matt. xviii. 20.

God's willingness to give. Matt. vii. 11.

Paul and Silas. Acts. xvi. 25.

Without ceasing. 1 Thess. v. 17.

Hymn. Prayer is the soul's sincere desire. W. H. GRIMES, M.A.

PRAYER.

Call upon Him. Isaiah lv. 6.

Lifting up holy lands. 1 Tim. ii. 8.

I will be enquired of. Ezek. xxxvi. 37.

I am poor and needy. Psalm lxxxvi. 1.

He besought the Lord, 2 Chron. xxxiii. 12, 13.

In my name. John xvi. 23.

The Spirit helpeth. Rom. viii. 26.

When ye pray, say. Luke xi. 1-4.

According to His will. 1 John v. 14-15.

Let us come boldly. Heb. iv. 16.

In everything. Phil. iv. 6.

Ought always to pray. Luke xviii. 1; Eph. vi. 18.

PRAYER

Call upon Me in the day of trouble: I will deliver thee. Psalm l. 15.

Open thy mouth wide, and I will fill it. Psalm lxxxi. 10.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. Psalm cxlv. 18.

Then shalt thou call, and the Lord shall answer: thou shalt cry, and He shall say, here I am. Isaiah lviii. 9.

I sought the Lord, and He heard me, and delivered me from all my fears. Psalm xxxiv. 4.

I love the Lord because He hath heard my voice and my supplications. Psalm cxvi. 1.

In the day when I cried, Thou answeredst me. Psalm cxxxviii. 3.

Seek ye the Lord while He may be found, call ye upon Him while He is near. Isaiah lv. 6.

EXCEEDING GREAT AND PRECIOUS PROMISES.

The following are some of the exceeding great and precious promises (1 Peter i. 4) given by our Everlasting Father (Isa. ix. 6) for the comfort, stability, and security of all that believe on Jesus to everlasting life (John v. 24), and which are mentioned in the Word of God as being *Everlasting*:—

Everlasting Love. Jer. xxxi. 3.

Everlasting Salvation. Is. xlv. 17.

Everlasting Righteousness. Psalm cxix. 142.

Everlasting Covenant. Isaiah lv. 3; 2 Sam. xxiii. 5.

Everlasting Kindness, Is. liv. 8.

Everlasting Joy. Is. xxxv. 10; Is. li. 11.

Everlasting Consolation. 2 Thess. ii. 16.

Everlasting Way. Ps. cxxxix. 24.

Everlasting Remembrance. Psalm cxii. 6.

Everlasting Sign. Is. lv. 13.

Everlasting Children. Eph. i. 4, 5.

Everlasting Life. John vi. 47.

Everlasting Light. Is. lx. 19, 20.

Everlasting Mercy. Ps. ciii. 17; cvi. 1.

Everlasting Arms. Deut. xxxiii. 27.

Everlasting Strength. Is. xxvi. 4.

Everlasting Kingdom. 2 Peter i. 11; Ps. cxiv. 13.

Everlasting Testimonies. Ps. cxix. 144.

Everlasting Word. Isaiah xl. 8.

Everlasting God. Ps. viii. 23; Ps. xc. 2.

"Jesus Christ the same yesterday, and to-day, and forever." Hebrews xiii. 8

PROMISES.

Whatsoever ye shall ask in my name, &c., &c.—John xiv. 13.

If ye shall ask anything, &c.—John xiv. 14; John xv. 7; John xv. 16; John xvi. 23, 24; Matthew vii. 7; Matthew xxi. 22; 1 John iii. 22; 1 John v. 14, 15.

PROMISES.

John xvi. 23, 24; John xiv. 2, 3; John v. 24; John i. 12; 1 John i. 8, 9; Rev. xiv. 13; Ezekiel xxxvi. 26, 27; Rom. vi. 23; John ix. 31.

Whatever ye shall ask in my name, &c., &c. John xiv. 13.

If ye shall ask anything, &c. John xiv. 14; John xv. 7; John xv. 16; John xvi. 23, 24; Matt. vii. 7; Matt. xxi. 22 1 John iii. 22; 1 John v. 14, 15.

HOURLY PROMISES.

1. Peace. John xiv. 27.
2. The Comforter John xiv. 26.
3. Will never leave. Heb. xiii. 5.
4. All things are ours. 1 Cor. iii. 21.
5. I will be your God. 2 Cor. vi. 16.
6. Lo, I am with you alway. Matt. xxviii. 20.
7. The Lord knoweth them that are His. 2 Tim. ii. 19.
8. I go to prepare a place for you. John xiv. 2.
9. Where I am, there shall My servant be. John xii 26.
10. And whosoever liveth and believeth in Me shall never die. John xi. 26.
11. Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. 1 Cor. i. 30.
12. All the promises of God are yea, and Amen, in Christ Jesus. 2 Cor. i. 20.

He is faithful that promised. Heb. x. 23.

What He hath promised, He is able also to perform. Rom. iv. 21.

"ALL."

All the promises of God in Him, 2 Cor. i. 20.

Forgiveth all thine iniquities, Psalm ciii, 3.

Cleanseth from all sin, 1 John i. 7.

Casting all your care on Him, 1 Pet. v. 7.

Count it all joy, James i. 2.

God is able to make all grace abound towards you, 2 Cor. ix. 8.

All things are yours, 1 Cor. iii. 21.

Freely give us all things, Rom. viii. 32.

Able to quench all the fiery darts, Eph. vi. 16.

All things are possible to him that believeth, Mark ix. 23.

The Lord shall preserve thee from all evil, Psa. cxxi. 7.

All fair, Song iv. 7.

All came to pass, Joshua xxi. 45.

That He might redeem us from all iniquity. Titus ii. 14.

JUSTIFICATION.

We are justified by God, the author of it, Rom. iii. 26.

We are justified by grace, the spring of it, Rom. iii. 24.

We are justified by blood, the ground of it, Rom. v. 9.

We are justified by resurrection, the acknowledgment of it, Rom. iv. 25.

We are justified by faith, the principle of it, Rom. v. 1.

FROM THE MIDST OF THE CLOUD.

The law given, Ex. xix. 9.

Israel guided, Ex. xiii. 21.

God's presence revealed, Ex. xl. 34.

In the cloud Christ transfigured, Luke ix. 28.

In the cloud He ascended, Acts i. 9.

In the cloud His saints shall be rapt, Thess. iv. 17.

In the cloud shall return with saints. Rev. i. 7.

JUSTIFICATION.

BEFORE GOD—BY BLOOD. Heb. ix. 22. No remission, without shedding of blood, Lev. xvii. 11. The life is in the blood, Ex. xii. 13. When I see the blood, Heb. ix. 7-9. High-priest with blood, a figure, Heb. ix. 11, 12. Christ by His own blood. Rom. v. 9. Justified by His blood. Acts xx. 28. Purchased by His own blood. 1 Pet. i. 19. Redeemed with precious blood. Col. i. 20. Made peace through blood and by imputed righteousness. Isaiah liii. 11. By his knowledge justify many. Isaiah liv. 17. Their righteousness is of Me. Jer. xxiii. 6. The Lord our righteousness.

REALIZED BY FAITH.—Eph. ii. 8. Not of yourselves: gift of God. Rom. iii. 26. Justifier of him that believeth. Acts xiii. 39. Justified from all things. Rom. v. 1. Have peace with God.

MANIFESTED BY WORKS.—Eph. ii. 10. His workmanship. Phil. ii. 13. God which worketh in you. Jas. ii. 18, 24, 26. Show faith by works. Matt. v. 16. Men see good works: glorify Father. 1 Pet. ii. 9. Show forth praises of Him who has called you.

JUSTIFICATION.

1 Cor. vi. 9-11.

Who are justified—Rom. ii. 13; iii. 20; Psa. xiv. 2, 3.

How obtained—Rom. viii. 3-5; 2 Cor. v. 21; James ii. 21; Rom. iv. 2; Gal. iii. 11, 24; ii. 16; Isaiah liii. 11; Rom. iii. 24, 26; Titus iii. 5-7; Rom. xi. 6.

BEING JUSTIFIED.

By blood—we have salvation from wrath, Rom. v. 9.
By faith—peace with God, Rom. v. 1.
By grace—heirs of heaven, Titus iii. 7.
By works—reward, James ii. 24.

PARDON.

Read Luke xv. 20-24.
Pardon promised. Isa. i. 18; Jer. xxxi. 34; Heb. viii. 12; Jer. l. 20.
No pardon without shedding of blood. Lev. xvii. 11; Heb. ix. 22.
Legal sacrifices ineffectual. Heb. x.4.
Outward cleansing ineffectual. Job ix. 30, 31; Jer. ii. 22.
The blood of Christ alone is efficacious. Zech. xiii. 1; 1 John i. 7.
Pardon is granted by God alone. Dan. ix. 9; Mark ii. 7.
Through the blood of Christ. Matt. xxvi. 28; Rom. iii. 25; Col. i. 14.
According to the riches of his grace. Eph. i. 7.
Freely. Isa. xliii. 25.
Readily. Neh. ix. 17; Psa. lxxxvi. 5.
Abundantly. Isa. lv. 7; Rom. v. 20.
Who confess their sins. 2 Sam. xii. 13; Psa. xxxii. 5; 1 John i. 9.

BLOTTED OUT.

1. Sinners blotted out. Ex. xxxii. 33.
2. Prayer for sins to be blotted out. Psalm li. 1-9.
3. God only can blot out sin. Isaiah xliii. 25.
4. Repentance and conversion necessary that sins may be blotted out. Acts iii. 19.
5. Sin has been blotted out. Isaiah xliv, 22.
6. Sin blotted out on the Cross. Col. ii. 14.
7. The believer not blotted out of the Book of Life. Rev. iii, 5. S.R.B.

PEACE.

Isa. xlv. 7; Job xxii. 21; Job xxxiv. 29; Isa. ix. 6-7; John xvi. 33; Eph. ii. 14-17; Rom. v. 1; Rom. i. 7; Prov. iii. 17; James iii. 17-18; Isa. xxx. 15; Luke vii. 50; Heb. xii. 14; 1 Pet. v.14; Psalms lxxxv. 8; Isa. liv. 10; xxxii. 17, 18; Phil. iv. 9; Isa. liv. 13; Psalms cxix. 165; Isa. xxvi. 3, 4; Isa. xlviii.18; John xiv. 27; Phil. iv. 7; 1 Thess. v. 23; 2 Thess. iii. 16.

PEACE.

Peace with God, forgiveness of sins. Rom. v. 1.
Peace of God, God-like peace. Phil. iv. 7.
In peace, God-like spirit. 2 Cor. xiii. 11.

A PRECIOUS THOUGHT.

The mainspring, centre and source is Jesus. 1 Peter ii. 6, 7.
Precious blood. 1 Peter i. 19.
Precious faith. 2 Peter i. 1.
Precious promises. John xiv. 3; [illegible] iii. 21; Matt. xi. 28; Mal. iii. 17.

PEACE.

Reconciliation with God. Satisfaction for sin, made by Christ for us; and our sense of it, which is the gift of God, wrought in us by the Holy Ghost.

1. The God of Peace. Phil. iv. 9.
2. Has thoughts of Peace. Jer. xxix. 11.
3. Peace announced on earth. Luke ii. 14.
4. Peace made by the blood of Christ. Col. i 20.
5. The chastisement of our peace was upon him. Isa. liii. 5.
6. In Him righteousness and peace kissed each other. Psa. lxxxv. 10.
7. Proofs of peace. John xx. 19, 20.
8. Peace preached by the Holy Ghost. Acts x. 36; Eph. ii. 17
9. Christ is our peace. Eph. ii. 14.
10. Peace comes by believing. Rom. xv. 13.
11. It follows faith. Rom. v. 1.
12. Christ maintains our peace. Phil. iv. 7

BLESSED.

1. Blessed is he whose transgression is forgiven. Psalm xxxii 1.
2. Blessed is he that considereth the poor. Psalm xli. 1
3. Blessed is he that waiteth. Dan. xii 12
4. Blessed is he that cometh in the name of the Lord. Matt. xxi. 9.
5. Blessed is he that readeth Rev. i. [illegible]
6. Blessed is he that blesseth thee, and cursed is he that curseth thee. Num. xxiv. 9.
7. Blessed is he that watcheth. Rev. xvi. 15.

THE ASSURANCE OF THE WORLD, OR SEVEN THINGS THE WORLD KNOWS OF CHRIST.

HYPOCRITES.

1. We know that thou art true.
2. We know that thou teachest the way of God in truth.
3. We know that thou neither carest for any man. Matt. xxii. 16.

SINCERE SEEKERS.

4. We know that thou art a teacher come from God. John iii. 2.

LIARS AND BLASPHEMERS.

5. We know whence he is, (see John ix. 29). John vii. 27.
6. We know that thou hast a devil. John viii. 52.
7. We know that this man is a sinner. John ix. 24. J. McK.

DELIVER.

1. Deliver me from all my transgressions. Ps. xxxix. 8.
2. Deliver me from the hand of mine enemies. Ps. xxxi. 15.
3. Deliver me from bloodguiltiness, O God. Ps. li. 14.
4. Deliver me from the deceitful and unjust man. Ps. xliii. 1.
5. Deliver me from evil work. 2 Tim. iv. 18.
6. Deliver me from the oppression of man. Ps. cxix. 134.
7. Deliver me from the body of this death. Rom. vii. 24.

JOY IN HIM.

Oh, there is so much said about joy, for God has given us such a portion in Himself as the heart cannot contain. Think of it—*Himself*, "a well of water springing up into everlasting life." John iv. 14.

Let us see where joy is to be with us. The source is above—in the Father, the Son, and the Holy Ghost. It flows down and springs up in us first in our *soul*. "My soul shall be joyful in the Lord." Ps. xxxv. 9; and then it bursts forth in the heart: "My servant shall sing for joy of *heart*." Isa. lxv. 14; then it flows out in praise. "My *mouth* shall praise thee with joyful *lips*." Ps. lxiii. 5; and the feet are strengthened and "*leap* for joy." Luke vi. 23, and "everlasting joy is on their heads." Isa. li. 11.

It does not cease because of earth's sorrows and troubles, for even "the widow's heart sings for joy." Job xxix. 13.

"They that sow in tears shall reap in joy," Ps. cxxvi. 5; and He gives them "the oil of joy for mourning," Isa. lxi. 3. He even "turns their mourning into joy," Jer. xxxi. 13. The Lord Jesus, "for the *joy* that was set before Him, endured the cross," Heb. xii; and therefore tells His disciples that "*their* sorrow shall be turned into joy," John xvi. 20. All this because our joy is to *be in the Lord*, and not in self, not in any other.

THE JOY OF THE LORD.

"My meditation of Him shall be sweet," such was my experience in meditating of "The Church" as an "*occasion* of *joy* to *Christ*."

1. Before the foundation of the world, when, as in the counsels of His own heart, He "*found the treasure;*" and for *joy* thereof He went and sold all that He had and bought it. Matt. xiii. 45, 46.
2. When the world was made, He rejoiced in "the habitable part of the earth; and His *delights* were with the sons of men." Prov. viii.
3. When He finds His lost sheep, He lays it on His shoulders *rejoicing*. "I have meat to eat that ye know not of." John iv. 32.
4. When He rejoices in the obedience of His children. "If thine heart be wise, my heart shall rejoice, even mine." Prov. xxiii. 15.
5. When He comes for us it will be with a shout of joy and victory.
6. When He presents us to the Father it will be with exceeding joy. Jude 24.
7. At the marriage supper. "Let *us* be glad and rejoice." Rev. xix. 7.
8. At the throne of glory. "With gladness and rejoicing shall they be

brought; they shall enter into the King's palace." Ps. xlv. 15.

And may we constantly remember that 'It was for the *joy set before Him*, He endured the cross, despising the shame, and is now set down at the right hand of the throne of God," Heb. xii. 2. And as we gaze on Him now "Crowned with glory and honour," may our gladsome hearts (made gladsome by Himself) joyfully sing, "Worthy is the Lamb that was slain."

JOY.

Isa. lv. 10–13; Eccl. ii. 26; Psa. iv. 7; Isa. lxi. 3; Gal. v. 22; Lev. ii. 10; Neh. viii. 10, 11, 12; Jer. xv. 16; Isa. xxxv. 10; Isa. lv. 12; Eccl. ii. 10-11; Eccl. xi. 8; Isa. xxix. 19; Psa. xvi. 11; Psa. cxlix. 2; Heb. iii. 18; Rom. v. 11; Luke i. 47; Phil. iii. 3; Rom. xiv. 17; Acts viii. 5-8; Ps. xxxii. 11; Luke vi. 23; 1 Pet. i. 18; 2 Cor. vi. 10; Phil. iv. 4; 1 Thes. v. 16; Jas. i. 2; Jas. v. 13; Eph. v. 19; John xvii. 13; Heb. xii. 2; 3 John iv.

J. W. DEAN.

JOY.

Reason for true joy. Luke x. 20.
Illustration. Matt. xiii. 44; Acts xiii. 52.
End of the world's joy. Pro. xiv. 13.
World's joy short lived. Job xx. 4, 5.
God's joy in his children. Zeph. iii. 17; Isa. lxii. 5.

PRAISE—REJOICE.

Is good and comely. Ps. xxxiii. 1; clxvii. 1.
With the whole soul. Ps. ciii. 1, 2.
Continually. Psa. xxxv. 28; 1 Thess. v. 16.
More and more. Psa. lxxi. 14; also cxlv.
Invite others to. Ps. xxxiv. 1, 3; xcv. 1, 2.
For present salvation. Isa. xii; Luke i. 68, 69.
For all spiritual good. Eph. i. 3.
For all temporal good. Psa. xiii. 6; also civ.
In affliction. Acts v. 41; Acts xvi. 25; Rom. v. 3-5; Rom. viii. 35-39

WELLS.*

1. Wells of Scripture. Gen. xvi. 14; xxi. 30, 31; 2 Sam. xxiii. 15; Exod. xv. 27; Deut. vi. 11. 2. Well-side conversations. John iv. 6; Gen. xxiv. 16, 17; Exod. ii. 15-20; Gen. xxi. 25; xxvi. 21. 3. Weariness and thirst. John iv. 6; Heb. xii. 3; Gal. vi, 9; Psa. vi. 6; xlii. 1, 2. 4. Wells without water. Jer. xiv. 3; Zech. ix. 11; Jer. ii. 13; 2 Pet. ii 17. 5. Wells of living water. Matt. v. 6; John iv. 10; Isa. xii. 3; John vi. 54-56. 6. Water from the Throne. Rev. xxii. 1; Ezek. xlvii. 1; Zech. xiv. 8; Psa. xlvi. 4. 7. Words of invitation. Isa. lv. 1; John vii. 37, 38; Isa. i. 18; Rev. xxi. 6; xxii. 17.

REV. J. H. VINCENT, D. D.

VINES.*

1. The Vines of Canaan. Deut. vi. 11 viii. 8; Num. xiii, 23, 24; 1 Kings iv 39. 2. The Vine of Jehovah. John xv 1, 5; Isa. iv. 2; Jer. xxiii. 5; Zech. iii. 8; vi. 12. 3. Unfruitful Branches. Jno. xv. 2, 6; Isa. v. 4; Matt. xv. 13; iii. 8; xiii. 22. 4. Fruitful Branches. John xv. 2, 5; Hos. xiv. 8; Phil. i. 11; Eph. v. 9; Gal. v. 22, 23. 5. Branches cast forth. Matt. iii. 10; vii. 19; Luke xiii. 7; Heb. vi. 8. 6. The Husbandman's Care. John xv. 1, 2; Isa. v. 1, 2; Matt. xiii. 24; xxi. 33; Heb. xii. 6. 7. The Husbandman's Glory. John xv. 8; Mat. v. 16; 1 Pet. ii. 12; 3 John iv; 1 Pet. ii. 9.

REV. J. H. VINCENT, D. D.

THINGS WORTH KNOWING.

Our state by nature. Rom. vii. 18.

The purpose for which Christ was manifested. 1 John iii. 5.

Christ Himself, John vi. 69, the words *are sure* should have been rendered *know*. John x. 14; 2 Tim. 12.

The Holy Spirit. John xiv. 17.

God the Father. John xvii. 3; 1 John ii. 13.

*From Biblical Explorations by Rev. J. H. Vincent, D. D.,

The grace of Christ. 2 Cor. viii. 9.

The love of Christ. Eph. iii. 19.

Christ risen. John xxi. 12; Rom. vi. 9; 2 Cor. iv. 14.

The way of justification. Gal. ii. 16.

That we have passed from death unto life. 1 John iii. 14.

That our old man was crucified with Christ. Rom. vi. 6.

Our election of God. 1 Thess. i. 4.

That we have eternal life. 1 John v. 13.

The mysteries of Christ's kingdom and providence. Matt. xiii. 11; John xiii. 7.

That tribulation leads to patience and experience and hope. Rom. v. 3.

That all things work together for our good. Rom. viii. 28.

That if death comes we have a house in heaven. 2 Cor. v. 1, 8.

That resurrection awaits us. John xi. 24.

That in the last days perilous times shall come, 2 Tim. iii. 1.

That the day of the Lord cometh as a thief in the night. 1 Thess. v. 2.

That Christ our life shall appear. 1 John iii. 2.

That in heaven we have a better substance than on earth. Heb. x. 34.

THINGS WORTH HAVING.

Faith in God. Mark xi. 22.

Everlasting life. John iii. 36.

The light of life. John viii. 12.

The commandments of Jesus. John xiv. 21.

The joy of Jesus, John xvii. 13.

Hope toward God. Acts xxiv. 15.

A conscience void of offence. Acts xxiv. 16.

Peace with God through our Lord Jesus Christ. Rom. v. 1.

Access by faith into this grace wherein we stand. Rom. v. 2.

Fruit unto holiness. Rom. vi. 22.

The first fruits of the Spirit. Rom. viii. 23.

The Holy Ghost which is in us. 1 Cor. vi. 19.

A building of God. 2 Cor. v. 1.

God's promises. 2 Cor vii. 1.

All sufficiency. 2 Cor. ix. 8.

Redemption through the blood of Christ. Eph. i. 7.

Access by one Spirit unto the Father. Eph. ii. 18.

A desire to depart and to be with Christ. Phil. i. 23.

The same love. Phil. ii. 2.

Promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.

A great high priest. Heb. iv. 14.

A strong consolation. Heb. vi. 18.

Hope as an anchor of the soul. Heb. vi. 19.

Boldness to enter into the holiest. Heb. x. 19.

Fellowship with Him. 1 John i. 6.

Fellowship one with another. 1 John i. 7.

An advocate with the Father. 1 John ii. 1.

Boldness in the day of judgment. 1 John iv. 17.

The petitions that we desire of God. 1 John v. 15.

WHOSOEVER.

Condemnation. John viii. 34; Rom. ii. 1, James ii. 10; 1 John ii. 23; 1 John iii. 4; 1 John iii. 10; 2 John 9.

Salvation. John iii. 16; John iv. 14; Luke xii. 8; Acts x. 43; Rom. x. 11; 1 John v. 1; Rev. xxii. 17.

WHAT WE ARE.

1. We are born. John i. 12, 13.
2. We are sons. 1 John iii. 2.
3. We are heirs. Romans viii. 17.
4. We are led by the Spirit. Romans viii. 14.
5. We are saved by (in) hope. Rom. viii. 24.
6. We are made nigh. Eph. ii. 13.
7. We are accepted. Eph. i. 6.
8. We are washed. 1 Cor. vi. 11.
9. We are justified. 1 Cor. vi. 11.
10. We are sanctified. 1 Cor. vi. 11.
11. We are complete in Him. Col. ii. 10.
12. We are as He is. 1 John iv. 17.

WHAT WE HAVE.

1. We have redemption. Eph. i. 7.
2. We have eternal life. 1 John v. 13.
3. We have peace with God. Rom. v. 1.
4. We have the Spirit of adoption. Rom. viii. 15.
5. We have strong consolation. Heb. vi. 18.
6. We have the first-fruits. Romans viii. 23.
7. We have such an High Priest. Heb. viii. 1.

WHAT WE KNOW.

1. We know whom we have believed. 2 Tim. i. 12.

2. We know we have a building of God. 2 Cor. v. 1.

3. We know we have passed from death unto life. 1 John iii. 14.

4. We know that all things work together for good. Rom. viii. 28.

5. We know that Christ shall appear. 1 John iii. 2.

WHAT WE HAVE NOT.

1. We have not attained unto the resurrection of (or from among) the dead. Phil. iii. 11.

2. We have not apprehended that for which we are apprehended of Christ Jesus.

3. We are not already perfect. Phil. iii. 12.

These Scriptures are taken in connection with Joshua i. 3 and xiii. 1; Gen. xii. 7; xiii. 14-17, etc.

LAW AND GRACE.

John i. 17.

Law.—Exodus ii. 12; iii. 2-5; iv. 1-3; iv. 6; vii. 19-21; x. 22; xi. 4-6; xix. 16-21; xx. 21, 25, 26; xxxii. 28; Deut. xxi. 18-21.

Grace.—John i. 4; i. 14; i. 43; iii. 16; ii. 1-10; ix. 5-38; x. 10, 27-29; xiii. 1-10; xiv. 6; Acts ii. 41; Luke xv. 11-23.

The law can not justify, Acts xiii. 39; nor free us from sin and death, Rom. viii. 1-3; nor give righteousness, Gal. ii. 21; iii. 21; nor make perfect, Heb. vii. 19; x. 1, 2. What then was the purpose of the law? Rom. iii. 19; v. 20; Gal. iii. 19.

THINGS WE KNOW.

1. Romans vii. 18, our depravity.

2. 1 John iii. 5, Christ our Saviour.

3. 1 Peter i. 18, 19, Redeemed, purchased.

4. Job xix. 25, Living, Interceeding, Advocate.

5. John ix. 14; 1 John iii. 14, Experimental religion.

6. 2 Timothy i. 12, able to keep.

7. Rom. viii. 28, God's discipline good.

8. 2 Corinthians v. 1, a home.

1 John v. from 11. The seven "we knows." W. R.

WHAT WE KNOW NOT.

1. We know not what we should pray for as we ought. Rom. viii. 26.

2. We know not that day and that hour. Mark xiii. 32.

3. We know not what a day may bring forth. Prov. xxvii. 1.

ADOPTION.

Eph. ii. 1, 3–12; Ezek. xvi. 5, 6; Ezek. xvi. 6, 9; Jer. iii. 19; John i. 12; Eph. iv. 23, 24; Eph. v. 29, 30; Rom. viii. 17; 2 Peter i. iv.

HOURLY ADMONITIONS.

1. Watch. Mark xiii. 37.

2. Be sober. 1 Thes. v. 6.

3. Pray without ceasing. 1 Thes. v. 17.

4. Pray for one another. Jas. v. 16.

5. Bear ye one another's burdens. Gal. vi. 2.

6. Set your affections on things above. Col. iii. 2.

7. And be not conformed to this world. Rom. xii. 2.

8. Love one another with a pure heart fervently. 1 Pet. i. 22.

9. Do all in the name of the Lord Jesus. Col. iii. 17.

10. Present your bodies a living sacrifice, holy, acceptable unto God. Rom. xii. 1.

11. And whatsoever ye do, do it heartily as to the Lord. Col. iii. 23.

12. Let your moderation be known unto all men. The Lord is at hand. Phil. iv. 5.

Exhorting one another daily, and so much the more, as ye see the day approaching. Heb. x. 25.

STEPS IN BACKSLIDING.

1. Neglect of secret prayer. Job xv. 4; Isa. xliii. 10.

2. Disregard of the Bible. Jer. vi. 19; Hos. iv. 6.

3. Forsaking the means of grace. Neh. x. 39; Heb. x. 25.

4. Worldly-mindedness. 2 Tim. iv 10; 1 John ii. 15.

5. Levity in conversation. Eph. v. 4; 2 Pet. iii. 11.

6. A quarrelsome spirit. Isa. xxix. 21; 1 Cor. iii. 3.

7. Dwelling on the faults of others. Matt. vii. 3, 5.

8. Readiness to take offence. Pro. xiv 17; xviii. 19.

9. A murmuring, repining spirit. 1 Cor. x. 10 ; Phil. ii. 14.

10. A critical hearing of the word. 2 Tim. iv. 3.

11. Covetousness. Luke xii. 15 ; Col. iii. 5.

12. Light thoughts of sin. 1 Kings xvi. 41 : Matt. xxii. 5.

13. Intemperance. Prov. xxii. 29-32.

14. Love of pre-eminence. Prov. xvi. 18 ; Luke xiv. 8-11.

15. Indulgence in secret sin. Num. xxxii. 23 ; Eccl. xii. 14.

16. Falling into outward sin. Prov. xiv. 4 ; Hos. iv. 17.

17. Into scoffing and infidelity. 2 Pet. iii. 3.

18. Persecuting the righteous. Acts vii. 52.

19. An awful death. Prov. xiv. 32.

20. Final perdition. Matt. xxv. 41.

Turn to the Scriptures attached to every step in the ladder—ponder them. And "now unto Him that is able to keep you from falling, be glory and majesty, dominion and power, both now and forever. Amen."

CONFESSION OF SIN.

Acknowledge, not hide. Psalm li. 3 ; xxxii. 5.

Me, a sinner. Luke xviii. 13.

Father, I have sinned. Luke xv. 18.

Dealt very corruptly. Neh. i. 6, 7 ; 1 Kings viii. 47.

Against thee. Jer. xiv. 20.

Because—forsaken God. Judges x. 10.

Unto us, confusion. Dan. ix. 8.

For Thy Name's sake. Ps. lxxix. 9.

Cleanse me. Ps. li. 2.

Heal my soul. Ps. xli. 4.

Whiles I was confessing. Dan. ix. 29.

THE "COMES" OF THE NEW TESTAMENT.

1. God's invitation. Luke xiv. 7.
2. The soul's struggle. Mark x. 21.
3. Grace to the chief of sinners. Luke xix. 5.
4. Rest. Matt. xi. 28.
5. Separation from the world. 2 Cor. vi. 17.
6. Strength for service. John xxi. 12.
7. Second coming of Christ. Rev. xxii. 20.

THE TRUTH.

THE "COMES" OF THE OLD TESTAMENT.

1. Judgment. Gen. vii. 1.
2. Salvation. Isa. i. 18.
3. The Holy Spirit. Ezek. xxxvii. 9.
4. Worship. Psalm xcv. 6.
5. Revival. Song of Sol. iv. 6.
6. Care of Israel's faithful remnant in the last days. Isa. xxvi. 20.
7. Second appearing of Christ. Jer. l. 5.

CHANCE.

GOD'S PART.

He controls every event. 1 Sam. ii. 6-9 ; Dan. iv. 35 ; Matt. vi. 26 ; x. 29-31 ; Eph. i. 11.

He upsets all unrighteous plans. Job v. 12.

MAN'S PART.

He should do his best. Prov. xxi. 31 ; Eccl. ix. 10.

He should do what is right. Prov. xxi. 30.

He should trust God for success. Prov. xvi. 33.

Events appear to men to happen by chance. Eccl. ix. 11 ; Luke x. 31, 37.

But they are portions of God's providence. Eccl. iii. 17.

And man cannot in any way control them. Eccl. vii. 13 ; Lam. iii. 37.

RENEWED ACCEPTANCE AND DEDICATION.

(IN DEPENDENCE ON DIVINE STRENGTH.)

I know and acknowledge myself to be a sinner. Rom. iii. 23 ; Psa. cxix. 176 ; Luke xv. 18, 21.

I believe that God the Father, in love, sent His Son to save sinners. John iii. 16, 17 ; Acts iii. 26 ; 1 Tim. i. 15.

I embrace Jesus, the Christ of God, as my Saviour. John i. 11-13 ; Matt. xi. 28 ; Acts xiii. 38, 39 : Isa. xlv. 22.

I welcome the Holy Spirit as my Sanctifier. John xiv. 16, 17, 26 ; 1 Thes. iv. 8 ; 1 Peter i. 2.

I give myself wholly to Christ for Time and Eternity. Isa. xliv. 5 ; Rom. xii. 1 ; 1 Cor. vi. 19, 20.

I take His Word for my Rule. Psalm cxix. 105 ; 2 Timothy iii. 16, 17 ; 1 Peter i. 14.

I take His people for my Companions. Ruth i. 16 ; Acts ii. 47 ; Heb. x. 25.

I will make His Glory my end. Rom. vi. 11 ; 1 Cor. x. 31 ; 1 Peter iv. 11.

REMEDIES FOR SPIRITUAL MALADIES.

Bad Temper. Ps. xxxiv. 1.
Evil Speaking. Ps. xxxv. 28.
Melancholy. Ps. lxx. 4.
Scandal. Ps. lxxi. 8.
Self Righteousness. Ps. lxxi. 15.
Fear. Ps. lxxi. 24.
Songs. Ps. lii. 9.
Boasting. Ps. xliv. 8.
Envy. Prov. xxiii. 17.
Evil Thoughts. Ps. cxix. 97.

DEW DROPS.

Drops of the night. Cant. v. 2.

God give thee of the dew of heaven. —Genesis xxvii. 28. Comes down the gift of heaven, copious, free, refreshing, gently, silently, fertilizing. Isaac's blessing on Jacob.

Dew of heaven turned to manna. In the morning the dew lay round about the host.—Exodus xvi. 13. Then the manna, angels' food.—Num. xi. 19; Psalm lxxviii. 25.

Softly God's mercies fall. My speech shall distil as the dew.—Deut. xxxii. 2.

Joseph's land blessed for the precious things of heaven, the dew. Deut. xxxiii. 13.

The heavens shall drop down dew. Deut. xxxiii. 28, 29.

Death of Saul in Gilboa. Ye mountains of Gilboa, let there be no dew.—2 Sam. i. 21.

Elijah's prophecy. There shall not be dew these years.—1 Kings xvii. 1.

Job's former prosperity. The dew lay all night upon my branch. Job xxix. 19.

Who hath begotten the drops of dew? Job xxxviii. 28.

Of Christ it is said: Thou hast the dew of thy youth, freshness, brilliancy. Psalm cx. 3.

Christian unity and love compared to the dew of mount Hermon, mountains of Zion. Psalm cxxxiii. 3.

God makes the *clouds* drop down dew. Prov. iii. 20.

The King's favor is as dew upon the grass. Prov. xix. 12.

God will comfort His people as with a cloud of dew in the heat of harvest. Isaiah xviii. 4.

Life-giving, the dew of herbs. Isaiah xxvi. 19.

I will be as the dew unto Israel. Hosea xiv. 5.

As a dew from the Lord. Micah v. 7.

Heaven over you is stayed from dew and earth from her fruit. Haggai i. 10.

Heavens shall give their dew. Zech. viii. 12.

Dew comes in the night, darkness; night of affliction. Clouds drop the dew. C. P. J.

THE TWENTY-THIRD PSALM ILLUSTRATED BY SCRIPTURE.

1. The Lord is my shepherd. Isaiah xl. 11; John x. 11-14.

2. I shall not want. Psalm lxxxiv. 11; xxxiii. 18-19; xxxiv. 22; xxxvii. 18-19.

3. He maketh me to lie down in green pastures.—Pastures of tender grass. He leadeth me beside the still waters.—Waters of quietness. Gentle shepherd still.

4. He restoreth my soul. Ruth iv. 15; Isaiah lviii. 12.

5. He leadeth me in the paths of righteousness. Isaiah xlviii. 17; John x. 13.
Sing. He leadeth me.

6. For his name sake. 1 Samuel xii. 22; Psalm cvi. 8; 1 John ii. 12; Psalm lxxii. 17-19.

7. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Isaiah xliii. 1-2; Acts xxvii. 20-25; Daniel iii. 25-27.

8. Thy rod and thy staff they comfort me. Exodus xvii. 5-6 and 9; Micah vii. 14.

9. Thou preparest a table before me in the presence of mine enemies. Psalm lxxviii. 25-28. Luke xxii. 29-30; Rev. vii. 17.

10. Thou anointest my head with oil. Psalms xlv. 7; lxxxix. 20; xcii. 10; xxviii. 8.

11. My cup runneth over. Psalm xxxi. 19; xxxiv. 6-8; xlv. 13-15; lxxxix. 1; xcvii. 10-12; ciii. 1-5.

12. Surely goodness and mercy shall follow me all the days of my life. Psalm c. 5; ciii. 17; 1 Chron. xvi. 34; Psalm cvi. 1; cvii. 1.

13. And I will dwell in the house of the Lord forever. Psalm lxxxiv. 10; xxvii. 4; cxvi. 16-19. C. P. J

NOW!

There is a great deal more in the little word *now* than at first sight may appear.

It is of the very essence of the Gospel. How often have we pressed upon anxious enquirers that, *now* is the accepted time, now is the day of salvation!

But the word *now* is of the very essence of all spiritual blessings.

Of justification: being *now* justified by His blood. Rom. v. 9.

Of assurance: *now*, says the apostle, are we the sons of God.—1 John iii. 2. Again, *now* are ye light in the Lord.—Eph. v. 8.

Of deliverance from the law: but *now* we are delivered from the law. Rom. vii. 6.

Of freedom from condemnation: there is therefore *now* no condemnation to them who are in Christ Jesus. Rom. viii. 1.

Of union to Christ: but *now* in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13.

Of holiness: but *now* being made free from sin, ye have your fruit unto holiness. Rom. vi. 22.

Of the life of faith: the life which I *now* live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. Gal. ii. 20.

Many other passages tell us plainly that our position and blessing and power are established and promised *now*. Let us then in faith cultivate the present use and enjoyment of our Christ, in whom we *now* possess all things. C. B.

NOW.

1. Come; for all things are *now* ready. Luke xiv. 17.

2. The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. John v. 25; John iii. 3; John iii. 30; 1 Tim. v. 6; Isaiah lv. 3.

3. But *now* the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe. Rom. iii. 21, 22; 1 Cor. i. 30.

4. Much more then, being *now* justified by His blood, we shall be saved from wrath through Him. Rom. v. 9; Acts iii 39.

5. There is, therefore, *now* no condemnation to them which are in Christ Jesus, Rom. viii. 1; and here the verse properly ends, as the clause, who walk not after the flesh but after the spirit, it is well known, is a human interpolation, appropriately belonging to the fourth verse, but marring the grandeur and simplicity of the first verse. If a man turns his eye in upon himself with the hope of finding some good to comfort his soul, he will only lift the wail of distress. Rom. vii. 24.

6. Behold, *now* is the accepted time; behold, *now* is the day of salvation,—2 Cor. vi. 2. Or as Alford says it means, now is the very time of most favorable acceptance.

7. But *now*, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13; Heb. ix. 24.

8. Beloved, *now* are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John iii. 2; Gal. iii. 26. J. H. BROOKES.

NOW.

The *now* of Calvary. Heb. ix. 26.
The *now* of resurrection. 1 Cor. xv. 20.
The *now* of deliverance. Ps. xxvii. 6.
The *now* of salvation. 2 Cor. vi. 2.
The *now* of no condemnation. Rom. viii. 1.
The *now* of nearness. Eph. ii. 13.
The *now* of sonship. 1 John iii. 2.
The *now* of intercession. Heb. ix. 24.
The *now* of hope. Rom. xv. 13.
The *now* of peace. Rom. xv. 33.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

JOB XIX. 8, 9, 10.

He hath fenced up my way. Shew me thy ways, O Lord. Ps. xxv. 4.

He hath set darkness in my paths. The paths of the Lord are mercy and truth. Ps. xxv. 10.

He hath stripped me of my glory. That we should be to the praise of His glory. Eph. i. 12.

And taken the crown from my head. On His head were many crowns. Rev. xix. 12.

He hath destroyed me. That the body of sin might be destroyed. Rom. vi. 6.

I am gone. Not I, but Christ liveth in me. Gal. ii. 20.

Mine hope hath He removed. Christ in you, the hope of glory. Col. i. 27.

THE NEW LIFE AND THE NEW WAY.

My birthday.—John iii. 7; Eph. ii. 1.
My Father.—1 John iii. 1.
My food.—1 Peter ii. 2.
My clothes.—Isa. lxi. 10; 1 Pet. v. 5.
My life.—Col. iii. 3; Phil. i. 21.
My growth.—2 Peter iii. 18; Eph. iv. 15.
My school.—Deut. viii. 2.
My teacher.—John xiv. 26.
My lesson.—Titus iii. 14; Phil. iv. 11.
My friend.—Hebrews xiii. 8; Prov. xviii. 24.
My character.—1 Peter i. 15.
My pursuits.—Phil. iii. 13, 14.
My sorrows.—2 Cor. vi. 10; Rom. xii. 15.
My joys.—1 Peter i. 8; Psa. xvi. 11.
My home.—John xiv. 2; Rev. xxi. 10.

THE NEW THINGS OF THE BIBLE ABOUT THE NEW MAN.

"New things do I declare."—Isa. xlii. 9.

1. A new creature. 2 Cor. v. 17. If any man be in Christ, &c. Implying—Regeneration.

2. A new heart. Ezek. xxxvi. 26. A new heart will I give you. Implying—Love.

3. A new tongue. Mark xvi. 17. They shall speak with, &c. Implying—Power.

4. A new song. Psalm xl. 3. He hath put a new song, &c. Implying—Joy.

5. New food. 1 Peter ii. 2. As new-born babes, &c. Implying—The Scriptures.

6. A new name. Rev. iii. 12. I will write on him, &c. Implying—Privilege.

7. A new covenant. Heb. viii. 8. I will make a new covenant. Implying—Relationship.

8. A new commandment. John xiii. 34. A new commandment, &c. Implying—Law.

9. A new way. Isaiah xliii. 19. I will do a new thing, &c. Implying—Guidance.

10. New mercies. Lam. iii. 23. They are new, &c. Implying—Gratitude.

11. New fruit. Ezek. xlvii. 12. It shall bring forth. Implying—Holiness.

12. A new home. Rev. xxi. 1. I saw a new heaven, &c. Implying—Heaven.

"Behold, I make all things news."—Rev. xxi. 5.

NOTE.—The "New Song" occurs eight times—oftener than any other new thing—and shows that the Lord's people ought to be a singing people.

CONVERSION.

A radical change. 2 Cor. v. 17.
A spiritual change. John iii. 6.
God's gift. Titus iii. 5.
Necessary. John iii. 3.
Commanded. Acts iii. 19.
Evidence. Matt. vii. 20.
Manner. Acts xvi. 31.

CONVERSION.

Conversion *is not* Profession. Titus i. 16—Baptism. Acts viii. 13—Morality. Luke xviii. 11, 12—Outward Conformity to Religion. 2 Tim. iii. 5—the Suppression of Vice. 2 Peter ii. 20, 21, 22—or the excitement of Feeling. Acts xxiv. 25; xxvi. 28.

Conversion *is a change* in the mind. Phil. ii. 5—in the members. Rom. vi. 13—and in the life. Rom. xiv. 8—and *a turning* from sin. Matt. i. 21—from Satan. Col. i. 13—from the world. Gal. vi. 14—and from self-righteousness. Phil. iii. 8, 9—to God. Psalm li. 13—to Christ. Phil. i. 21—and to Christ's commandments. Matt. xi. 29, 30.

Without Conversion, Existence. Matt. xxvi. 24—Creation. Rom. viii. 22—Religion. Prov. xv. 8—Hope. Job xxvii. 8—and the work of Christ, as far *as Thou art* concerned, *are in vain*. John iii. 3; Matt. xviii. 3.

Art Thou Converted?—2 Cor. xiii. 5; Gal. vi. 4; 1 Peter iii. 15.

WHAT IS RELIGION?

1. To be religious is, to know the only true God and Jesus Christ whom He hath sent. John xvii. 3; 2 Cor. iv. 6; Matt. iv. 6; xiii. 16, 17.

2. To return to God, and repose in Him as the rest of our souls. Psalm cxvi. 7; cxix. 111; xci. 9.

3. To come to God as a Father, in and by Jesus Christ as Mediator. Gal. ii. 20; Phil. iii. 3; Rom. xv. 13.

4. To enjoy God in all our creature-comforts. Psalm iv. 6, 7; xxxiv. 8, 9; 1 Tim. vi. 17.

5. To cast all our cares upon God, and to commit all our ways and works to Him, with an assurance that He will care for us. 1 Peter v. 7; Psalm xxxvii. 4, 5; Phil. iv. 11-13.

6. To rejoice in the Lord always. Phil. iii. 1; iv. 4; 1 Thess. v. 16; Psalm cxxxviii. 5; Hab. iii. 17, 18.

7. To make a business of praising God. Psalm lxxxiv. 4; 1 Peter ii. 9; Heb. xiii. 15.

8. To have all our inordinate appetites corrected and regulated. Rom. viii. 13; 2 Tim. ii. 26; Prov. xxiii. 29-32.

9. To have all our unruly passions likewise governed and subdued. Psalm xxxvii. 17; Matt. xi. 29.

10. To dwell in love to all our brethren, and to do all the good we can in this world. Rom. xiii. 10; Acts xx. 25; Rom. xii. 15; Job xxix. 13; Psalm cxxxiii. 1.

11. To live a life of communion with God. 1 John i. 3; Psa. xxv. 15.

12. To keep up a constant believing prospect of the glory to be revealed. Col. iii. 11; Rom. xv. 13; Phil. iii. 20, 21.

MATTHEW HENRY.

REGENERATION.

1. Regeneration—its Definition. 2 Cor. v. 17; Rom. vi. 4; Eph. ii. 1, 5; Ezek. xxxvi. 26; Eph. iv. 24. 2. Regeneration—its Necessity. John iii. 6; Rom. viii. 7, 8; Matt. xviii. 3; John iii. 3. 3. Regeneration—its Author. John i. 13; 1 Peter i. 3; 1 John ii. 29; John iii. 6; Titus iii. 5. 4. Regeneration—its Means. James i. 18; 1 Pet. i. 23; 1 Cor. iv. 15; Psa. cxix. 59; John vi. 45. 5. Regeneration—its Evidences. 1 John v. 1; ii. 29; iv. 7; 2 Cor. v. 17. 6. Regeneration—its Fruits. Eph. iv. 24; Rom. viii. 29; Col. iii. 10; 1 John v. 4; Rom. vii. 22. 7. Regeneration—its Blessedness. Romans iv. 6-8; v. 1-3; viii. 16, 17; 2 Cor. ix. 8; Jude 24.

Rev. J. H. VINCENT, D.D.

"NEW."

He that sat upon the throne saith, "Behold, I make all things new," Rev. xxi. 5.

New Testament, Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; Heb. ix. 15.

New covenant, Heb. viii. 8, 13; xii. 24.

New and living way, Heb x. 20.

New man, Eph. ii. 15; iv. 24; Col. iii. 10.

New creature or divine nature, 2 Cor. v. 17; Gal. vi. 15; 2 Pet. i. 4.

New Commandment, John xiii. 34.

New Spirit within you, 1 John ii. 8; Ezek. xi. 19; xxxvi. 26.

New Heavens and a new earth, Isa. lxv. 17; lxvi. 22; 2 Peter iii. 13; Rev. xxi. 1.

New Jerusalem, Rev. iii. 12; xxi. 2.

New name, Rev. ii. 17; iii. 12; Isa. lxii. 2.

New Song, Psa. xl. 3; xc. 1; Psalm xcviii. 1; cxlix. 1.

New Tongues, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6; 1 Cor. xii. 10, 28; 1 Cor. xiv.

God's mercies new every morning, Lamentations iii. 23.

THE NEW BIRTH.

1. Its necessity. Gen. vi. 5; Job xiv. 4; Psalm li. 5; Prov. xxviii. 26; Eccl. ix. 3; Jer. xvii. 9; Mark vii. 21-23; Rom. viii. 7, 8; 1 Cor. ii. 14; Eph. ii. 1.

2. Its sources. John i. 13; Titus iii. 5; James i. 18; 1 John ii. 29.

3. How described. New creation: 2 Cor. v. 17; Gal. vi. 15; Eph. ii. 10. Spiritual resurrection: Rom. vi. 4-6

Eph. ii. 1-5; Col. ii. 12; iii. 1. New heart: 1 Sam. x. 9; Ezek. xxxvi. 26. Circumcision of the heart: Deut. xxx. 6; Rom. ii. 29; Col. ii. 11. New man: 1 Sam. x. 6; Eph. ii. 15; iv. 24. Inward man: Rom. vii. 22; 2 Cor. iv. 16. Washing of regeneration: Titus iii. 5. Born again: James i. 18; 1 Peter i. 23.

4. Its effect. Begets likeness to God: Eph. iv. 24; Col. iii. 10. To Christ: Rom. viii. 29.

5. Evidences of faith in Christ. 1 John iii. 9; v. 1; i. 18. Love of God's law: Rom. vii. 22. Brotherly love: John xiii. 35; 1 John iii. 14-24; iv. 7; v. 1, 2. Victory over the world: 1 John v. 4.

6. Instrumentalities of the word of God: Jas. i. 18; 1 Peter i. 23, Ministry of the Gospel: 1 Cor. iv. 15.

NEW LIFE.

1. New creature or new birth. 2 Cor. v. 17; John iii. 3, 7; 1 Peter i. 23; James i. 18, 21; John i. 12, 13; 2 Peter i. 4; Gal. iii. 26; Eph. ii. 10; Eph. iv. 22,24.

As new creatures, we live under a

2. New covenant. Heb. viii. 8-13; Heb. xii. 22, 24; Matt. xxvi. 28.

As new creatures under a new covenant, we have a

3. New commandment. John xiii. 34; John xv. 12, 17; 1 John iii. 14-24; Rom. xiii. 8-10; Matt. xxii. 36, 40; 1 Cor. xiii.

And walk in a

4. New way. Heb. x. 19, 20; John x. 9; John xiv. 6; Isaiah xxxv. 8-10.

To the

5. New Jerusalem. Rev. xxi. 1, 2; Rev. iii. 12; John xiv. 2; John xvii. 24; Phil. iii. 19,20; Eph. ii. 6,9; 1 John iii. 2,3.

We are known by a

6. New name. Rev. iii. 12; Rev. ii. 17; Isaiah lxii. 2; Isaiah xliii. 1-7; Rev. xxii. 4; Luke x. 20; 1 John v. 4, 5; 1 Cor. xv. 57, 58.

Then in that glorious home with our new name, we shall join with the untold host of the redeemed in singing the

7. New song. Rev. v. 9, 12; Rev. xiv. 1-3; Rev. xv. 3; Rev. xix. 1-9. We learn the new song in this world.—Psalm xl. 1-4; Psalm cxviii. 14.

O sing unto the Lord a new song for He hath done marvellous things. Praise ye the Lord. Sing unto the Lord a new song. Praise ye the Lord.

How shall we sing the Lord's song in a strange land. S. R. B.

A SWARM OF SCRIPTURE BEES

Be converted. Acts iii. 19.
Be renewed. Eph. iv. 23.
Be obedient. Eph. iv. 23.
Be comforted. Col. ii. 2.
Be content. Heb. xiii. 5.
Be sober. 1 Peter i. 14.
Be thankful. Col. iii. 15.
Be discreet. Titus ii. 5.
Be gentle. 2 Tim. ii. 24.
Be loved. 1 John iii. 2.
Be courteous. 1 Peter iii. 8.
Be pitiful. 1 Peter iii. 8.
Be wise. 1 Cor. iii. 8.
Be diligent. 2 Peter iii. 14.
Be faithful. Rev. ii. 10.
Be zealous. Gal. iv. 18.
Be temperate. Titus i. 8.
Be vigilant. 1 Peter v. 8.
Be ready. 1 Peter iii. 15.
Be glad. 1 Peter iv. 13.
Be good. 2 Cor. v. 10.
Be holy. 1 Peter i. 16.
Be perfect. 2 Cor. xiii. 11.
Be Christ's. Gal. iii. 29.

READY.

Destruction is ready.—Job xviii. 12. The day of darkness is ready.—Job xv. 23. God is ready to pardon.—Neh. ix. 17. The feast is ready.—Luke xiv. 17. Salvation is ready to be revealed.—1 Peter i. 5. Christ is ready to judge the quick and the dead.—1 Peter iv. 5. Therefore be ye also ready.—Matt. xxiv. 44.

The believer should be ready to give an answer of the hope that is in him.—1 Peter iii. 15. To preach the Gospel.—Rom. i. 15. To distribute.—1 Tim vi. 18. To every good work.—Titus iii. 1. To be bound and to die.—Acts xxi. 13. To be offered and to depart.—2 Tim. iv. 6 To meet the Lord.—Luke xii. 40.

STRONG IN THE LORD.

In order to be strong in the Lord

1. We must have simple faith.

Little faith fails. Matt. xiv. 31.

Great faith prevails. Mark xi. 22,23; John xiv. 12; Luke xviii. 42.

If thou canst believe, all things are possible to him that believeth. Mark ix. 23.

According to your faith be it unto you.

Our God whom we serve is able to deliver us. Dan. iii. 17, 18; vi. 23.

2. We must realize our oneness with Christ.

All my springs are in Thee.—Psalm lxxxvii. 7. We must abide in the Vine. —John xv. 4, 5; Col. ii. 3, 9. We hold the Head that we may grow up into Him.—Col. ii. 19; Eph. iv. 15, 16.

3. We must seek strength by prayer.

They that wait upon the Lord will renew their strength.—Isaiah xl. 31; Psalm xxvii. 14. Christ Himself sought strength by prayer.—Heb. v. 7. St. Luke tells us very much about the prayerfulness of our blessed Saviour.—Luke iii. 21; v. 16; vi. 12; ix. 18, 29; xi. 1; xxii. 32, 39-46. So He bade us ask.—Matt. vii. 7; James i. 5. Our God is faithful.—1 Cor. x. 12, 13; 2 Thess. iii. 3.

Only trust Him. Let our resolve be —I will go in the strength of the Lord God. I will make mention of Thy righteousness; even of Thine only.

FROM SUFFERING TO GLORY.

Jesus. Heb. xxi. 2; 1 Pet. i. 21-24.
Paul. Rom. viii. 18; 2 Cor. iv. 17-18.
Peter. 1 Peter iv. 12-14.
All. Rev. vii. 9-17.

SUCH AN OFFER.

COME UNTO ME: I WILL GIVE YOU REST.

Such an offer! Full and free!
Can it be really meant for me?
That all *my* sins on Christ be laid, Isa. liii. 6.
That all *my* debt by Him be paid? Gal. iii. 13.
Yes: Jesus says it, Who has died:— Rom. iv. 5.
'Believe,' and thou art justified. Gal. ii. 16. John iii. 16.

Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. John vii. 37.

Ho, every one that thirsteth, come ye to the waters; and he that hath no money come ye, buy and eat: yea, come, buy wine and milk without money, and without price. Isa. lv. 1.

Such an offer! Pardon *now* Isa. i. 18.
For hidden sin, and broken vow! Heb. viii. 12.
And years of cold neglect and scorn;—
Can mercy's ray upon me dawn?
Yes: Jesus died instead of thee; 2 Cor. v. 21.
His death for *thine*, must be thy plea. 1 Pet. ii. 24. 1 Pet. iii. 18.

Through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified, etc. Acts xiii. 38.

When he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Luke xv. 20.

Such an offer! Need I bring, Rom. iii. 20-24. Tit. iii. 5.
To Jesus Christ no offering?
A willing and believing heart,
This—this is all the sinner's part:
He says it, Who death's sting has braved: Hos. xiii. 14.
Look unto Me, and be saved. Isa. xlv. 22.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. x. 10.

Verily, verily I say unto you, He that believeth on Me hath everlasting life. John vi. 47.

Such an offer! But I find
All unrenewed my heart and mind, Rom. iii. 10;
Is it not written in God's Word, viii. 7.
We must be 'holy to the Lord'? Heb. x. 16.
Yes: and that holiness begins 1 Pet. i. 16.
When Jesus saves us from our sins.

Thou shalt call His name *Jesus:* for He shall save His people from their sins. Matt. i. 21.

Sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. vi. 14.

Such an offer! Peace and joy, 1 Pet. i. 8, 9.
Untainted by the world's alloy;
The sweet assurance of a Friend
Who loving, loves unto the end; John xiii. 1.
The knowledge *now* of sins forgiven, 1 John i. 7.
And of a place prepared in Heaven. John xiv. 1-3.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. John xiv. 27.

Your heart shall rejoice, and your joy no man taketh from you. John xvi. 22.

Oh, what goodness! Lord, I take
This offer Thou dost freely make! Mark ix. 24.
My one desire shall henceforth be Acts viii. 37.
To live for Him who died for me. 1 Cor. vi. 20. Phil. iii. 8.

Spread glad news through every nation!
Instant, free, and full salvation!

The love of Christ constraineth us; because we thus judge.....that they which live should not henceforth live unto themselves, but unto Him which died for them. 2 Cor. v. 14, 15.

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the Water of Life freely. Rev. xxii. 17.

I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all.

WHERE ARE YOUR SINS?

Isa. liii. 6; 1 Pet. ii. 24; Isa. xxxviii. 17; Isa. xliii. 25; Isa. xliv. 22; Micah vii. 19; Ps. ciii. 12; John i. 29; Rom. iv. 7, 8; Heb. ix. 26; Heb. x. 17.

TEMPTATION.

Lead us not into. Matt. vi. 13.
Way of escape. 1 Cor. x. 13.
Deliver out of. 2 Peter ii. 9.
Time of temptation. Luke viii. 13.
Will be rich, fall into. 1 Tim. vi. 9.
Divers temptations. Jas. i. 2; 1 Peter i. 6.
Lest thou also be tempted. Gal. vi. 1.
Let no man say. Jas. i. 13, 14.
Trial of your faith, precious. 1 Peter i. 7.
Blessed is he that endureth. Jas. i. 12.
I will keep thee from. Rev. iii. 10.

FAITH.

1. What is faith? John xiv. 1; Rom. x. 6-10; 2 Cor. v. 7; Heb. xi. 1. 2. The Truth to be believed. Psa. xxvii. 13; Matt. ix. 28-30; Mark xi. 24; Heb. xi. 3. 3. The aim of faith. Heb. ii. 6; John iii. 16; 2 Cor. i. 24; 1 Tim. i. 5. 4. The results of faith. Acts x. 43; Rom. x. 9-11; Gal. ii. 20; Eph. iii. 12. 5. The testing of faith. Gen. xxii. 15-18; John xi. 25-27; James i. 3; 1 Peter i. 7. 6. The power of faith. Matt. ix. 28-30; Mark ix. 23; Eph. vi. 16; Jas. v. 15. 7. From faith to fruition. Rom. iv. 3; Heb. iv. 3; James ii. 17; 1 John v. 4.

J. H. VINCENT, D. D.

TRUMPETS.

I. GOD'S CALL TO MAN.

(1) *The trumpet of the jubilee* (on day of atonement).—Lev. xxv. 9. To proclaim:
  (*a*) Liberty, ver. 10.—Isa. lxi. 1; Rom. vi. 7; Gal. v. 1.
  (*b*) Restoration { Possession.—Eph. i. 11. Family.—Eph. ii. 19.
  (*c*) Rest, ver. 11.—Matt. xi. 28, 29.
(2) *The silver trumpets.*—Num. x. 1-8.
  (*a*) The gathering call. "For the calling of the assembly," ver. 2, (present)—Matt. xxiii. 37; xviii. 20; (future) 1 Thess. iv. 16, 17; Psa. l. 5; 2 Thess. ii. 1.
  (*b*) The journeying call, ver. 2. Follow me.—Mark x. 21; 1 Peter ii. 21; Heb. xiii. 14.
(3) *The trumpets of rams' horns.*—Josh. vi. 5.
  God's call to a shout of victory.—2 Chron. xiii. 14, 15; 1 Cor. xv. 57; Psalm v. 11.

(4) Warning to His rebellious children. —2 Chron. xiii. 12; Isa. xxx. 1.

II.—MAN'S CALL TO GOD (as priests).

(1) In time of war and oppression of the enemy.—Num. x. 9; Ps. l. 15; Ps. xlii. 9.

Ye shall be remembered.—Isa. xliii. 26; Isa. xliv. 21.

Ye shall be saved.—Ps. cxxxvi. 23, 24.

(2) In the day of gladness.—Num. x. 10; 2 Chron. v. 13; Ps. xcviii. 6.

(3) In your solemn days.—Isa. xxx. 29. "For a memorial" over burnt-offerings and sacrifices of peace.

III.—MAN'S CALL TO MAN.

(1) For warning.—Ezek. xxxiii. 3; Col. i. 28.

(2) For battle.—Neh. iv. 20; 1 Cor. xiv. 8.

CHRISTIAN UNITIES.

1. Christ and the Father are "one." John x. 30.

2. Christ and His disciples are "one." John xv. 5.

3. The Father and the Son and disciples are "one." John xvii. 23.

4. Disciples are "one" with each other. Rom. xii. 5. T. W. H.

TRUST.

COMMAND.

Trust in the Lord. Psa. xxxvii. 3; Prov. iii. 5.

ANSWER.

In Him will I trust. Psa. xci. 2; Psa. cxliii. 8.

PROMISE.

They that trust shall be as Mount Zion. Psa. cxxv. 1.

RESULT.

My heart trusteth, and I am helped. Psa. xxviii. 7.

God's command. 2 Cor. vi. 17; Rom. xii. 2; 1 John ii. 15, 16.

Christ's declaration. Matt. vi. 24; Matt. vii. 21; Matt. x. 34-40; John xv. 18-20.

The choice. Heb. xi. 24, 25, 26.

The promise to the faithful. Mark x. 29, 30; 2 Cor. vi. 18; Rev. ii. 10.

Pray without ceasing, and to watch and be sober. 1 Thess. v. 17; Rom. xii. 12; Mark xiii. 33; 1 Peter iv. 7; Eph. vi. 18; Col. iv. 2: Mark xiv. 38; 1 Peter v. 8; Thess. v. 6; Matt. xxvi. 41.

To bear one another's burdens Gal. vi. 2; 1 Thess. v. 11, 14.

Support and comfort one another. Rom. xv. 1.

To serve one another. Gal. v. 13.

God commandeth Noah. Gen. vii. 1.

God remembered Noah. Gen. viii. 1.

God blessed Noah. Gen. ix. 1.

DOUBT.

1. We should Doubt Self. Prov. xxviii. 26; Matt. xxvi. 33, 34; Rom. xi. 20; 1 Cor. x. 12; Phil. ii. 21. 2. We should Doubt Man. Jer. xvii. 5; Isa. ii. 22; Psa. cxlvi. 3, 4; cxviii. 8, 9. 3. We should Doubt the World, Luke xii. 19, 20; 1 Tim. vi. 9, 10; Job xxvii. 8; James iv. 13-15; Luke xv. 14. 4. We should not Doubt God. Psa. xxxiv. 8; Isa. xxvi. 3, 4; 1 Tim. vi. 17; Heb. xi. 6. 5. We should not Doubt Christ. John xiv. 1; vi. 21; 2 Tim. i. 12; Matt. xiv. 31. 6. Warning against Doubt. 1 John v. 10; Rev. xxi. 8; Mark xii. 29; Heb. iii. 12. 7. Rewards of Trust. Psa. ii. 12; Isa. xxx. 18; Jer. xvii. 7, 8; Matt. xxi. 21; Prov. xvi. 20.

REV. J. H. VINCENT. D.D.

"TRUST."

Whom not to trust.—2 Cor. i. 9; Prov. xxviii. 26; Job. viii. 13-15; 1 Tim. vi. 17; Psa. xlix. 6, 8; Gal. ii. 16; Eph. ii. 9, etc.; Isa. xxxi. 1; Psa. cxlvi. 3.

Whom to trust.—Isa. xxvi. 4; Matt. xii. 18-21; Psa. xcix. 2-4; Psa. xx. 7; Psa. ix. 10; 1 John v. 9-13; Acts viii. 38, 39.

When to trust.—Psa. lxii. 8; Psa. lvi. 3, 4; Mark v. 36; Isa. l. 10; Heb. iii. 17-19; Job xiii. 15; Matt. viii. 23-26.

How to trust.—Prov. iii. 5; Rom. x, 9, 10; Heb. xi. 6; Psa. xxxiv. 8; Isa. xii. 2; Psa. xviii. 2; Rom. xii. 1, 2; Jas. i. 27; Rom. vi. 1-6; Amos iii. 3; Gal. ii. 20; Phil. iii. 3-8; Phil. i. 20, 21; iv. 6, 7.

Result of trusting man.—Jer. xvii. 5, 6; Job viii. 13-16; Job xxvii. 8; Isa. xxx. 1, 2; Matt. vii. 26, 27; Exod. xii. 29, 30; xiv. 23-31; 1 Kings xviii. 17-29; Luke xvi. 23, 24; Rev. xxi. 8.

Result of trusting God.—Jer. xvii. 7.

8; **Prov. xvi.** 20; Luke xviii. 13, 14; Psa. cxxv. 1; xxxvii. 3-6; xxxiv. 8-22; Prov. xxix. 25; Rom. viii. 1-35; Isa. lvii. 12, 13; Psa. xiv. 3-8; Psa. xxviii. 7; Psa. v. 11, 12; Exod. xii. 21-23; xiv. 13-18; xv.; 1 Kings xviii. 30-39; John v. 24; Eph. i. 12-14; Rom. v. 1-3; Dan. vi. 16-24; Dan. iii. 23-28; Matt. vii. 24, 25; Rev. vii. 13-17.

"Have faith in God." S. R. B.

WHAT WE MAY LEARN FROM THE "TAKES" OF THE BIBLE?

Take, Rev. xxii, 17.
Receive, Isa. i. 12,
Accept, Lev. xxvi. 41.
The fatal (mis)-take, Gen. iii. 6; another in Luke xv. 13; and last, Rev. xxii. 17, its great remedy.
Take cup of salvation, Psa. cxvi. 13.
Take hold of my strength, Is. xxvii. 5.
Take hold of my covenant, Isa. lvi. 4, 6; lxiv. 7.
Take with you words, Hosea iv. 2.
He said:—
Take eat my body, Matt. xxvi. 26.
Take this cup, Luke xxii. 17; xviii. 17
Take my yoke, Matt. xi. 29.
Take up cross, Mark x. 21.
Take up cross daily too, Luke ix. 23.
Receive one another as He received us Rom. xv. 7; Luke. xv. 2; Matt. xviii. 5.
Take unto you the whole armour, etc. Eph. vi. 13.
Armour of God, Eph. vi. 16.
Taking shield of faith. Eph. vi. 16.
Take helmet of salvation, Eph. vi. 17.
Take water of life, Rev. xxii. 17.

THE "ONE THINGS" OF THE BIBLE.

1. The world's—Confusion, Acts xix. 22.
2. Befalleth all—Death, Eccl. iii. 19.
3. Needful—Conversion, Luke x. 42.
4. Lacking—Decision, Mark x. 21.
5. Known—Assurance, John ix. 25.
6. To do—Progress, Phil. iii. 13.
7. Desired—Communion, Ps. xxvii. 4.
8. Never fails—Lord's promise, Josh. xxiii 14.
9. Forgotten—Lord's Coming, 2 Pet. iii. 8.

TEACH ME.

1. Teach me the way of salvation, Ps. xxv. 5; Matt. xi. 28, 30; John xiv. 26; John v. 24; Acts xvi. 31.
2. Teach me thy way, Ps. xxvii. 11; John xiv. 6; Prov. xvi. 25; Ps. xxxii. 8.
3. Teach me thy paths. Ps. xxv. 4; Prov. iii. 13-17; iv. 18; Eph. ii. 17-24; Titus ii. 11-13.
4. Teach me thy statutes, Ps. cxix. 12; xix. 7, 11; cxix. 26, 27, 130; John viii. 32; vii. 17; Jas. i. 21; Acts xvii. 11; 1 John v. 13.
5. Teach me to pray, Luke xi. 1; Mark i. 35; Matt. vi. 5-15; Luke vi. 12; Acts xvi. 25; Gen. xxxii. 24, 26.
6. Teach me thy judgments, Ps. cxix. 108; Prov. iii. 11, 12; Ps. xix. 9; Heb. xii. 6, 8; Rev. iii. 19; Hab. iii. 17, 19; Psa. xciv. 12.
7. Teach me to number my days, Ps. xc. 12; Eccl. xii.; Job xix. 25-27; Deut. xxxii. 29; Matt. xxv. 1-10; 1 Cor. xv. 55-58; John ix. 4; 2 Tim. iv. 7, 8.

S. R. B.

ONE OR OTHER: WHICH?

Alienated from the life of God. Eph. vi. 18; or, Reconciled to God, Rom. v. 10.

Condemned already, John iii. 18; or, No condemnation, Rom. viii. 1.

Far off; or, Nigh by the blood of Christ, Eph. ii. 13.

Dead in sins, Eph. ii. 1; or, Quickened with Christ, Eph. ii. 5.

Sins red like crimson; or, White as snow, Isa. i. 18.

Without Christ, Eph. ii. 12; or, In Christ, Eph. ii. 13.

In the flesh; or, In the Spirit, Rom. viii. 9.

Without hope, Eph. ii. 12; or, The hope of glory, Col. i. 27.

THANKSGIVING.

Thanksgiving is the employment of those who are in the immediate presence of God. Rev. vii. 9-12. And therefore in giving thanks we approach their condition, as is indicated in Psalm cxl. 13. Thanklessness is the characteristic of sinful man, man gone away from God. Rom. i. 21. If our great English poet has expressed the truth with regard to thanklessness, and we think he has, in these words put into the mouth of King

Lear: "How sharper than a serpent's tooth it is."

To have a thankless child—how bitter a thing sin must be to God since it bears this fruit in man. Thanklessness is the fruit of a sinful and depraved nature; thankfulness is the fruit of a regenerated heart. It flows naturally from it as light from the sun. And yet it is not left to our free action, it is enjoined upon us.

1. *As a Duty.* Ps. l. 14; 1 Thess. v. 18; Ephes. v. 20.

How solemnly it is urged, "This is the will of God in Christ Jesus concerning you." When? Always. In times of adversity as well as in times of prosperity. For what? Everything. All things. Examples. Paul in all his epistles. Job in his desolation. Job i. 20, 21. But the word does not rest in generalities, it descends to particulars, as; For Christ. 1 Cor. ix. 15. For saving grace. Col. i. 12. For peace of God in the heart. Col. iii. 15. In all speeeh and action. Col. iii. 17. For food. 1 Tim. iv. 4. Examples. Jesus. John vi. 11. Paul. Acts xxvii. 35. In worship. Ps. c. 4; Ps. cxxii. 4; Ps. xcv. 2. Thanksgiving is the essence of worship. In the xcii. Ps., which is a song for the Sabbath, thanksgiving is the keynote. David (1 Chron. xvi. 41) and Hezekiah (2 Chron. xxxi. 2) Appointed priests and Levites whose special duty was to give thanks—to offer this spiritual sacrifice; now we are the priests who are to offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. For victory over sin and death and the grave. 1 Cor. xv. 57.

2. *What are the motives to Thanksgiving?* These all spring from the character of God and his action toward us, as His goodness and mercy. Psalm cvi. 1. Psalm xxxvi. celebrates his mercy in every department of his great kingdom and providence. His holiness. Ps. xxx. 4. His power. Ps. lxxv. 1. His help. Ps. xlii. 5. His word. Psalm cxix. 62. Because it magnifies him. Ps. lxix. 30. It dwells upon his grace, his love, his excellencies.

3. *What are the Results of Thanksgiving?* We may mention all in one, the glory of God fills the heart as it filled the Temple. 2 Chron. v. 13, 14. As Christians we ought earnestly to cultivate a spirit of thanksgiving, for it is one of the most beautiful and beneficial we can have. "Evermore thanks, the exchequer of the poor."

JAMES A. R. DICKSON.

MEEKNESS.

Blessed are the meek. Ps. xxxvii. 11.

Inherit the earth, Matt. v. 5.

Contentment, peace of mind, kindness, tenderness.

Promises for the meek:—

Eat and be satisfied, Ps. xxii. 26.

Preach good tidings to the meek, Isa. lxi. 1.

Save all the meek, Psa. lxxvi. 9.

Guide in judgment, teach His way. Psa. xxv. 9.

Lifteth up the meek, Psa. cxlvii. 6.

Beautify the meek, Psa. cxlix. 4.

Increase their joy, Isa. xxix. 19.

Fruit of the Spirit, meekness. Gal. v. 23.

We are all to seek meekness:—

Seek the Lord ye meek, Zeph. ii. 3.

Receive with meekness, Jas. i. 21.

Follow after meekness, 1 Tim. vi. 11.

Walk with meekness, Eph. iv. 2.

Put on meekness, Col. iii. 12.

Show meekness to all men, Titus iii. 2.

Show meekness, James iii. 13.

Instruct in meekness, 2 Tim. ii. 25.

Answer with meekness, 1 Pet. iii. 15.

And they sing the song of Moses, the servant of God, and the song of the Lamb, Rev. xv. 3.

The meekness and gentleness of Christ, 2 Cor. x. 11.

Servant of God: The meekest of all the men on the face of the earth.

Son of God: Learn of me, I am meek.

GENTLENESS.

Fruit of Spirit, Gal. v. 22.

Christ's example, 2 Cor. x. 1; Psalm xviii. 35; Matt. viii. 3; xix. 13-15.

We are to be gentle, 1 Thess. ii. 7; 2 Tim. ii. 24-25; Jas. [illegible]; 1 Pet. ii. 18.

A STUDY.

CONTENTS OF CHAPTER I. MARK'S GOSPEL.

(The numbers give the verses.)

Three principal persons mentioned—

John the Baptist: (4) Preached repentance — (4) Baptized Jesus — (7) Pointed to Christ.

Jesus Christ: (9) Baptized by John—(13) Tempted of Satan—(35) Prayed to God.

Satan: (13) Tempted Jesus—(23, 32) Got possession of men—(25, 34, 39) Cast out by Jesus.

Three Titles given to Jesus—

By Mark: (1) Jesus Christ. By God: (17) My beloved Son. By Satan: (24) Holy One of God.

Three Miracles wrought by Jesus—

(23) On an unclean spirit — (30) Simon's wife's mother—(40) Leper.

Three Contrasts—

(8) Baptism of John—baptism of Jesus. (13) Satan tempts — angels minister. (23, 24) Unclean spirit of devil—Holy One of God.

Four Disciples—

Simon and Andrew, James and John: (16, 17) Called—(18, 20) Forsake all—(18, 20) Follow Jesus.

A remarkable result of disobedience—

Because the healed leper published his cure (when Jesus told him to "say nothing"—verse 44), Jesus "could no more openly enter into the city" (verse 45).

THE CHURCH AND ITS OFFICERS.

(1 Cor. xii. 27-31.)

Verse 27. Ye, 1 Cor. i. 1, 2; Body, 1 Cor. xii. 12; Col. ii. 19; Members, Rom. xii. 4, 5; Eph. v. 28-32; 1 Cor. vi. 17; John xvii. 20-23.

Verse 28. Church—its aim, 1 Tim. iii. 15; Eph. iii. 10; ii. 20-22; God hath set, Jer. iii. 15; Eph. iv. 4-6; iv. 11; 1 Cor. xii. 7-11; Gifts differ, 1 Cor. xii. 4-6; Rom. xii. 6-8.

Verse 31. Best Gift, Matt. v. 6; Luke x. 39-42; 1 Cor. xiv. 12; More excellent way, 1 Cor. xiii. 1; Col. iii. 14; 1 Peter iv. 8; 1 Cor. xiii. 13; Rom. xii. 9; 1 Cor. xiii. 4-8.

REV. J. H. VINCENT, D.D.

MEEKNESS.

Fruit of Spirit, Gal. v. 23.

Christ's example. 2 Cor. x. 1; Matt. xi. 29; Isa. liii. 7; Matt. xii. 18-20; Luke xxii. 63-65; xxiii. 11, 32-39.

We are to be meek, Eph. iv. 1-2; Col. iii. 12-13; 1 Pet. iii. 4; Jas. i, 21; Gal. vi. 1; 1 Pet. iii. 15; 2 Tim. ii. 25.

Promises to the meek, Ps. xxii. 26; xxv. 9; xxxvii. 11; cxlvii. 6; cxlix. 4; Isa. xxix. 19; Matt. v. 5.

THE MOON AN EMBLEM OF THE CHURCH.

Ps. xix. 4, 5; Song of Sol. vi. 10; Gen. i. 17; Eph. ii. 6; Ps. viii. 3; John xv. 16; Ps. lxxxix. 37; Eph. iii. 10; Job xxxi. 26; Isaiah ii. 5; Deut. xxxiii. 14 John xv. 16; Isaiah xxx. 26.

AS—SO.

As Moses lifted up the serpent....*so* must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. John iii. 14 15.

As thou hast believed, *so* be it done unto thee. Matt. viii. 13.

As far as the east is from the west, *so* far hath He removed our transgressions Psalm ciii. 12.

As we have received Christ Jesus the Lord, *so* walk ye in Him. Col. ii. 6,

As the Father hath loved me, *so* have I loved you. John xv. 3.

As the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. Isaiah lxii. 5.

As ye have received of us how ye ought to walk, *so* ye would abound more, &c. 1 Thess. iv. 1.

As thy days, *so* shall thy strength be. Deut. xxxiii. 25.

As Thou hast sent Me into the world, *so* have I sent them. John xvii. 18.

As He....is holy, *so* be ye holy. 1 Peter i. 15.

As He is, *so* are we in this world. 1 John iv. 17.

THE "AS" AND "SO" OF THE BIBLE.

1. The *as* and *so* of God's sovereignty. Isaiah lv. 9; Micah iv. 9; Rom. xi. 33; Isaiah lv. 8.

2. The *as* and *so* of God's love and mercy. Psalm ciii. 13; Isaiah lxvi. 13; Isaiah liv. 9, 10, Psalm ciii. 11, 12.

3. The *as* and *so* of imparting. 1 Peter iv. 10; Matt. x. 8.

4. The *as* and *so* of the uncertainty of life. Psalm ciii. 15.

5. The *as* and *so* of example. Read 1 Peter ii. 21.

(1.) His obedience to His Father. John xiv. 31.
(2.) Meekness under injuries. Isaiah liii. 7.
(3.) Readiness to forgive. Col. iii. 13.
(4.) Greatness of His love. John xv. 9; John xv. 12.

6. The *as* and *so* of degree of holiness required of us. 1 John iv. 17; 1 Peter i. 15; Col. ii. 6; 1 Thess. iv. 1.

7. The *as* and *so* of encouragement to those who work for God. 1 Thess. ii. 4; Isaiah lv. 10, 11. E.

EVERLASTING.

Everlasting life. John vi. 4, 7.
Everlasting love. Jer. xxxi. 3.
Everlasting joy. Isaiah xli. 7.
Everlasting light. Isaiah xl. 19.
Everlasting consolation. 2 Thess. ii. 16.
Everlasting kindness. Isaiah liv. 8.
Everlasting salvation. Isaiah xlv. 17.
Everlasting strength. Isaiah xxvi. 4.
Everlasting mercy. Psalm ciii. 17.
Everlasting covenant. Heb. xiii. 20.

THOUGHTS.

I thought. 2 Kings v. 14.
God hates thoughts. Psalm cxix. 113.
Forsake unrighteous thoughts. Isaiah lv. 8.
Not hid from God. Job xlii. 2.
He understands afar off. Psalm cxxxix. 2.
He understands all the imaginations. 2 Chron. xxviii. 9.
Try me and know my thoughts. Psalm cxxxii. 23.
Why do thoughts arise. Luke xxiv. 38.
Take no thought. Matt. vi. 25.
My thoughts not your thoughts. Isaiah lv. 8.
God's thoughts towards us. Jer. xxix. 11; Psalm xl. 5.
How precious. Psalm cxxxix. 17.

ECC. IX. 14-18.

Besieged little city. Luke iv. 6.
Poor wise man. 2 Cor. viii. 9; 1 Cor. i. 24.
By wisdom delivered. 1 Cor. i. 18, 25.
None remembered. Isaiah liii. 3.
Despised. 1 Cor. i. 18; Heb. iv. 8.
Words heard in quiet. Job vi. 24 Ez. i. 25; Luke x. 42.

PITH AND ESSENCE OF THE GOSPEL IN TWO WORDS.

WHOSOEVER, for those without. John iii. 16.
WHATSOEVER, for those within. John xiv. 13,

TWIN SCRIPTURAL DOCTRINE.

Come to Me. Abide in Me. Believe this and all difficulties vanish.

Abide not only for successful work, but for answered prayer.—John xv. 4, 7. Joyful living.—John xv. 11. Actual safety.—John xv. 6.

Notice how often "in Christ," occurs in Ephesians and Colossians,

WANTED FOR OUR COUNTRY.

1. Men like Daniel. Dan. ix. 3, 4; Deut. xi. 25.

2. Men like Shadrack and his brethren Exodus xx. 4, 5; Dan. iii. 4, 7, 23, 25, 28.

3. Men in authority. Neh. xiii. 4-9; Jude 3, 4; Rev. xiv. 10, 11.

4. Men like Paul. 1 Cor. xii. ?; ii. 2, 13.

5. Men like the Bereans. Acts xvii. 10. 12; Deut. xxix. 29; John xvi. 13; Matt. iv. 10, 11.

6. Young men like Jabez. 2 Thess. ii. 8.

7. Young women like gracious Ruth. Ruth i. 16, 17; ii. 11, 12; 1 John iii. 14; Psalm ci. 1-4.

8. Matrons, like the pious Shunamite. 2 Kings iv. 8, 13; Titus ii. 5; 1 Tim. v. 9, 14.

9. Fathers, like Abraham. Gen. xix. 19; Prov. x. 21; Luke xix. 20, 24, 26.

10. Brethren, like Aaron and Hur Exodus xvii. 9-12; 2 Thess. iii. 1, 2.

11. Sisters, like Mary and Martha. Luke x. 38, 39; John xii. 2; Matt. xxv. 37-40.

.. Heads of families, like Caleb. .. 13 x.2 ; Num.xiv.24 ; Joshua xxiv.15.
13. Wives. Prov. xxxi. 10-31.
14. Mothers, like Hannah. 1 Sam.i. 10, 11, 24-28.
15. Maidens. 2 Kings v. 1-4, 15 ; Prov. xv. 23.
16. Servants of Christ, like Barnabas. Acts xi. 22-26 ; ix. 27 ; Gal. vi. 2 ; 1 Thess. v. 14.

THE DIVINE SHALL.

1. As assuring us of the saving power of faith. Rom. i. 17 ; John v. 24 ; xi. 25, 26 ; Acts x. 43 ; xvi. 31 ; Rom. x.6-9.
2. As assuring us of an answer to prayer. Pro. viii. 17 ; Deut. iv. 29 ; Isa. xl. 31 ; Job xxii. 27 ; Matt. vi 6 ; v. 6 ; Luke xi. 13 ; John xvi. 23, 24 ; Luke xi. 9 ; John xv. 7 ; Luke xviii. 7, 8 ; James i. 5 ; Rom. x. 13 ; Phil. iv. 19 ; 1 John v. 4, 5.
3. As it assures us of the success of God's word. Isa. lv. 9-13 ; Num. xiii. 9 ; Luke xxi. 33 ; 1 Cor. xv. 58 ; Gal.vi.9.
4. As showing us the evil of unbelief. John iii. 36 ; Mark xi. 24 ; James ii. 3 ; Matt. xvii. 19, 20 ; xiii. 58 ; John xi. 40 . iii. 33 ; Matt. xvii. 20.

THE "SHALL NOTS" OF JOHN'S GOSPEL.

THE BELIEVER.

Shall not come into condemnation. John v. 24.
Shall not walk in darkness. John viii. 12.
Shall never hunger. John vi. 35.
Shall never thirst. John iv. 14.
Shall not be plucked out of Christ's hand. John x. 28.
Shall not perish. John iii. 15.
Shall never die. John xi. 26.

W. H. S.

ISAIAH XXXV.

The word "shall" occurs twenty-two times in this short chapter of ten verses. And each time it prefaces a promise of comfort or joy to God's people who walk in the way of holiness.

The "shall" of blessing and comfort occurs nine times. Verses 1, 2, 5, 6, 7, 8, 9.

The "shall" of Deliverance occurs eight times. Verses 7, 8, 9, 10.

The "shall" of joy occurs five times. Verses 1, 2, 10.

There are thirty-five clear promises altogether in these ten verses for the welfare of God's wayfaring men.

THE BOOK OF LIFE.

(Dan. xii. 1.)

At that time my people shall be delivered, every one that shall be found written in the book.

Written in the book. Ex. xxxii. 32 ; Rev. xx. 12 ; Matt. iii. 16 ; Rev. iii. 5 ; xxi. 7 ; Isa. iv. 3 ; Luke x. 20 ; Phil. iv. 3 ; Heb. xii. 23 ; Psa. lxi. 8.

Contrast (not written.) Psa. lxix. 28 ; Rev. xiii. 8 ; xvii. 8 ; xx. 15. See also, Ezek. xiii. 9 ; Psa. cxxxix. 16 ; Num. xvi. 5 ; John x. 14 ; 2 Tim. ii. 19.

If our names be written then. Rom. viii. 16, 17 ; 2 Cor. i. 22.

HAPPINESS.

Whoso trusteth in the Lord *happy* is he. Prov. xvi. 20.

Happy is that people whose God is the Lord. Psa. cxliv. 15.

Blessed is every one that feareth the Lord, that walketh in His ways..... *Happy* shalt thou be, and it shall be well with thee. Psa. cxxviii. 1, 2.

HOLD FAST.

That which is good. 1 Thes. v. 21.
The form of sound words. 2 Tim. i. 13.
The faithful word. Tit. i. 9.
The confidence and rejoicing of the hope. Heb. iii. 6.
Our profession. Heb. iv. 14.
The confession of our hope. Heb. x. 23.
Grace. Heb. xii. 28. (margin.)

HARVEST.

The believer's harvest time. John iv 35, 36.
The sinner's harvest time. Prov. x. 5.
God's harvest time. Matt. xiii. 30.

JUSTIFICATION.

We are justified judicially by God. Rom. viii. 31.
We are justified meritoriously by Christ. Isa. liii. 11.
We are justified medially by faith. Rom. v. 1.
We are justified evidently by works. Jas. ii. 24.

HARVEST LESSONS.

"Who hath ears to hear let him hear." Matt. xiii. 19.

1. Harvest time proclaims *God's faithfulness*. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. viii. 22.

2. Harvest time tells of *God's goodness*. Thou crownest the year with Thy goodnes;.....the valleys are covered over with corn; they shout for joy, they also sing. Psa. lxv. 11, 13.

3. Harvest time is *a time for prayer and work*. The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest. Matt. ix. 37, 38.

4. Harvest time is *a time of joy*. They joy before Thee according to the joy in harvest, Isa. ix. 3. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm cxxvi. 6.

5. Harvest time is *a testing time*. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn. Matt. xiii. 20.

6. Harvest time is *connected with seed time*. Whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi. 7, 8.

7. Harvest time *speaks loudly to the unsaved*. The harvest is past, the summer is ended and we are not saved. Jer. viii. 30.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Psalm cvii. 8.

THE HOPE OF THE GOSPEL.

What is our hope? 1 Thess. ii. 19.

1. Hope is the desire for and expectation of future good. Jer.xvii.7. Hence,

2. The sources of hope are:— 1. Christ and His resurrection.—1 Peter i. 3. 2. The gospel truth.—Col.i.5; and 3. The entire revelation contained in the Holy Scriptures.—Rom. xv. 4.

3. The value of hope. Col. i. 22, 23; Rom. viii. 24; 1 Thess. v. 8.

4. Only believers have hope. Men without God have no hope. Eph. ii. 12; 1 Thess. iv. 13; Job xi. 20.

5. The pious are now prisoners of hope. Zech. ix. 12; Rom. viii. 24.

6. Hope is to be waited for. Rom. viii. 25; 1 Thess. i. 3.

7. The use to be made of hope. 1. We must not be ashamed of our hope.—Psalm cxix. 116; Rom. v. 5. 2. We are to defend it and be ready to give a reason for it.—1 Peter iii. 15. 3. We should so walk in the Spirit that hope may abound in us.—Rom.xv.13. 4. We should thus cultivate hope as one of the three sister graces.—1 Cor. xiii. 13. 5. It should impart holy boldness.—2 Cor. iii. 12. 6. We should hope to the end.—1 Peter i. 13.

8. The pious dead rest in hope. Prov. xiv. 32; Acts ii. 26; Acts xxiii. 6-8.

9. There is hope for the little ones. Jer. xxxi. 17.

10. The objects of hope. These are all the good, the glory, the joy, the happiness of the eternal kingdom. Paradise, access to the tree of life, honors, crowns, white robes, thrones, equality with angels, society of the redeemed, and more than has entered into the heart of man, are reserved for those who love God. 1 Cor. ii. 9.

11. There is for all men only one hope. Eph. iv. 4; 1 Peter i. 21; Psalm xlii. 5; Col. i. 5; Acts iv. 12.

It is good that a man should hope. Lam. iii. 26; Psalm cxxx. 7; Titus ii.13.

D. T. TAY.

THE HOPE OF THE GOSPEL.

1. A good hope. 2 Thess. ii. 16.
2. A blessed hope. Titus ii. 13.
3. A joyful hope. Heb.iii.6; Rom.v.3.
4. A sure, firm hope. Heb. vi. 18.
5. A living or lively hope. 1 Peter i.3.
6. A saving hope. Rom. viii. 24.
7. A glorious hope. Col. i. 27.
8. A purifying hope. 1 John iii. 3.

BAALAM'S PARABLES—PROGRESSIVE EXPERIENCE.

1. Separation, Num. xxiii. 11. 12.
   1. By blood, Ex. xi. 7.
   2. By God's presence, Ex. xxxiii. 16.
2. Standing, Num. xxiii. 21; Isaiah xlii. 19; Col. ii. 10, 16; Eph. i. 6; Col. i. 22.
3. Sanctification, Num. xxiv. 5, 6, 7.
   1. Pilgrim life, 1 Pet. ii. 11.
   2. Fruitfulness, Psa. i. 3.
   3. Dominion, 1 John iv. 4.
4. Glorification, Num. xxiv. 17.
   1. Vision, 1 John iii. 2,
   2. Daybreak, 2 Pet. i. 19.
   3. Victory, 1 Cor. xv. 25.

ROLL

Thy way upon the Lord, Ps. xxxvii. 5.
Thy works, Prov. xvi. 3.
Thy burden, Psa. lv, 22.
He rolled (margin) Himself, Psa. xxii.8.

RAIN

His doctrine, Deut. xxxii. 2.
His favour, Prov. xvi. 15.
Himself, Psa. lxxii. 6.

FILLED

With the Spirit, Eph. v. 18.
With comfort, 2 Cor. vii. 4.
With joy, 2 Tim. i. 4; Rom. xv. 18.
With fruits of righteousness, Phil.i.11.
With knowledge of His will, Col. i. 9.
With good things, Luke i. 53.
With all the fulness of God, Eph.iii.19.

I AM THINE.

For safety, Psa. cxix. 94.
For service, 1 Chron. xii. 18.
For property, 1 Kings xx. 4.
For deliverance, Isa. lxiii. 19.

GIRDED.

John xxi. 18: Isa. xlv. 5; Psa. xviii. 39; Psa. xxv. 11.

THE WINDOWS OF THE BIBLE.

The window of deliverance. Joshua ii. 21.

The window of communion. (It was "above".) Gen. vi. 16.

The window of prayer. Dan. vi. 10.

The window of faith, (because an illustration of "according to thy faith be it unto thee.") 2 Kings xiii. 7.

The window of contempt. 2 Sam. vi. 16, 20, 22.

The window of disappointment. Judges v. 28-30.

The window of destruction. 2 Kings ix. 30-37.

These are the windows we look through. Now notice the two windows through which God looked.

1. A window opened to destroy. Gen. vii. 11.

2. A window opened in blessing. Mal, iii. 10.

CHOSEN.

When?—John xv. 16; 2 Thess. ii. 13
Whom?—1 Cor. i. 27; Eph. i. 4.
Why?—Deut. vii. 7.
Whence?—John xv. 19.
How?—Isa. xlviii. 10; Psa. cv. 43.
Wherefore?—Psalm xxxiii. 13; Eph. i. 4; Num. xvi. 5-7; Acts ix. 15; 1 Pet. ii. 9; Deut. xxi. 5; 2 Chron. xxix. 11; 2 Tim. ii. 4; Psalm xlvii. 4; xxv. 12; lxxxix. 3; Isaiah xliii. 20; xli. 9; Rev xvii. 4; Psalm lxv. 4.

Whosoever. John iii. 16; v. 4.
Whomsoever. Luke xii. 48.
Whatsoever. John ii. 5; xiv. 13.
Whensoever. Mark xiv. 7.
Whithersoever. Matt. viii. 19; Rev. xiv. 4.

BIBLE TESTIMONIES ABOUT INTEMPERANCE.

Guilty Cause of Sin.—Gen. iii. 6; 1 John ii. 16, 2 Peter ii. 13; Numbers vi. 3; Gen. ix. 20-25; Gen. xix. 32-38; Zeph. ii. 9; Prov. xx. 1; xxiii. 29, 30.

Prohibition.—Proverbs xxiii. 31, 32; Eph. v. 18; Isa. v. 22; Luke xxi. 34; Jer. xxxv. 6.

Abstinence.—1 Thess. v. 22; Rom. xiv. 21; 1 Cor. x. 31; 1 Cor. ix. 25, 27, 1 Cor. viii. 8-13; Luke xxii. 17-20; Ex. xii. 19; 1 Cor. x. 16; Rom. xiv. 13; xiii. 10-14; 1 Cor. vi. 19, 20.

THE INVALID'S NOSEGAY.

A refreshing scripture nosegay, gathered by a friend, and affectionately presented to Zion's invalids.

Judges xviii. 24, last clause.

When Sick. John xi. 3; Ps. xli. 3; 2 Cor. v. 1.

When Weak. Isaiah xl. 29; xxvi. 4.

When Weary. Isaiah xxxii. 2; Matt. xi. 28.

When Oppressed. Isaiah xxxviii.14; Ps. lv. 22.

When Tempted. James i. 12; 1 Cor. x. 13.

When apprehensive of Judgment.—1 Sam. vi. 20; Rom. viii. 31-34; Psalm ciii. 13, 14; 2 Tim. iv. 8.

Please examine each, and tie all up with faith.

"WHAT THINKEST THOU."

(Matt. xvii. 25).

I....meditate on Thee. Ps. lxiii. 6.

My meditation of Him shall be sweet. Ps. civ. 34.

I....meditate in Thy Word. Psalm cxix. 148.

Thy servant did meditate in Thy statutes. Ps. cxix. 23.

I will meditate in Thy precepts. Ps. cxix. 15.

Thy testimonies are my meditation. Ps. cxix. 99.

I muse on the work of Thy hands. Ps. cxliii. 5.

Not that we are sufficient of ourselves to think anything as of ourselves. 2 Cor. iii. 5.

Let the....meditation of my heart be acceptable in Thy sight, O Lord. Ps. xix. 14.

Bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5

"TAKE HEED."

Luke xi. 35; Heb. iii. 12 Deut. iv.9; 1 Tim. iv. 16; 1 Cor. x. 12; 1 Cor.iii.10; Mark iv. 24; Luke viii. 18: 2 Peter i. 19: Psalm xxxix. 1: Col. iv. 17; Luke xii. 15; Hosea iv. 10.

JUDGMENT.

Day of. Rev. xxii. 12; Ecc. xii. 14; Matt. xii. 36; xxv. 31, 32; Rev. xi. 18; xx. 12; xiv. 6.

The judge. John v. 22, 27; xii. 48; Matt vii. 22. 23; Rom. xiv. 10, 12; 2 Tim iv. 1. 8; Acts x. 42; xvii. 31; Matt. xiii. 41, 42.

Exhortation. 2 Peter iii. 7, 10, 14, 1 Peter iv. 17; Jude xiv. 15; John iii 18.19.

WHY SHOULD WE LOVE JESUS?

To this question believers may reply —because

He is God's beloved Son, in whom His soul delighteth. Matt. iii. 17; Isa. xlii. 1.

He is full of grace and truth;—the brightness of God's glory, and the express image of His person. John i. 14; Heb. i. 3.

He is the chiefest among ten thousand, and altogether lovely. Cant. v. 10, 16.

He is fairer than the children of men; grace is poured into his lips. Psa. xlv.2.

And because—

He first loved us. 1 John iv. 19.

He laid down His life for His sheep. John x. 15.

He died for us while yet sinners. Rom. v. 8.

He suffered the just for the unjust, that He might bring us to God. 1 Peter iii. 18.

He made peace through the blood of His cross. Col. i. 20.

He gave Himself for our sins. Gal.i.4.

He redeemed us to God by His blood, Rev. v. 9.

He hath loved us, and hath given Himself for us. Eph. v. 2.

He quickened us when we were dead in trespasses and sins. John v. 25; Eph. ii. 1.

He has given unto us eternal life. John x. 28.

He has redeemed us from the curse of the law. Gal. iii. 13.

He has delivered us from condemnation. Rom. viii. 1.

He has justified us by His blood. Rom. v. 9.

"AND POUR CONTEMPT ON ALL MY PRIDE."

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank. Matt.xiii.55.

Pride of wealth. Matt. viii. 20.

Pride of respectability. John i. 46. Matt. ii. 23.

Pride of personal appearance. Isaiah liii. 2.
Pride of reputation. Matt. xi. 19.
Pride of independence. Luke viii. 3.
Pride of learning. John vii. 15.
Pride of superiority. Luke xxii. 27; Phil. ii. 8; Gal. iii. 13.
Pride of success. John i. 11; John vii. 5; Isaiah liii. 3.
Pride of self-reliance.
Pride of ability. John v. 19.
Pride of self-will. John v. 30.
Pride of intellect. John viii. 28.
Pride of bigotry. Luke ix. 50.
Pride of resentment. Luke xxiii. 34; Matt. xxvi. 50.
Pride of reserve. Luke xxvi.38; Matt. xxvi. 38; Luke ix. 22.
Pride of sanctity. Luke xv. 2.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal.vi.14.

THE CHRISTIAN WALK.

1. Walk past. Eph. ii. 2; 1 Cor. vi. 11; Col. i. 21.

2. Walk in good works. Eph. ii. 10; Isa. xliv. 21, 22; 2 Cor. v. 5; Gal. v. 22, 23; Phil. ii. 12, 13; 2 Cor. ix. 8.

3. Walk worthy. Eph. iv. 1; 1 Thes. ii. 12; Col. i. 10; Phil. i. 27; Ps. i. 1, 2, 3; 1 Pet. i. 13-16; Heb. iii. 1; 1 Thes. iv. 7.

4. Walk humbly with God. Eph. iv. 17; Rom. xii. 1, 2; Rom. vi. 36; 2 Cor. vi. 14-16; Amos iii. 3.

5. Walk in love. Eph. v. 2, John xv. 12; 1 Thes. iv. 9; 1 John iv. 20-21; 1 John iii. 14; 1 John ii. 6.

6. Walk as children of light. Eph. v. 8; John xii. 36, 46; John viii. 12; Isa. lx. 19, 20; 1 John i. 5, 7 Ps. lxxxix. 15, 16.

7. Walk circumspectly. Eph. v. 15; Col. iv. 5; Ps. xxvii. 11; 1 Thess. iv. 12; Neh. v. 9. S. R. B.

THE CHRISTIAN'S WALK.

(Eph. iv. 1.)

The first thing necessary for walk with God is:
To be agreed. Amos. iii. 3.
Being now reconciled are made nigh. Eph. ii. 13.
Called to God's kingdom and glory. 1 Thes. ii. 12.
Accepted in the Beloved. Eph. i. 6.
Adopted as sons. Gal. iv. 5, 6.
Joint heirs with Christ. Rom. viii. 17; Gal. iv. 7.
Made children of God. Rom. viii. 16.
Called with an holy calling. 2 Tim. i. 9.
Therefore having this high position and privilege the Apostle exhorts us to
Walk worthy. Eph. ii. 4; 1 Thess. ii. 12.
Being fruitful as Christ Himself. Col. i. 10.
Hath chosen us, &c. John xv. 16; Eph. i. 10.
Increasing in knowledge of God. Col. i. 10.

HOW TO WALK.

With lowlincss and meekness. Eph. i. 2.
In the Spirit. Gal. v. 16.
By faith. 2 Cor. v. 7.
In newness of life. Rom. vi. 4.
Honestly. Rom. xii. 13.
In love. Eph. v. 2.
As children of light. Eph. v. 7.
As ye have received Christ Jesus so walk. Col. ii. 6.
In the light. John viii. 12.
In wisdom towards those without. Col. iv. 5.
Not in darkness. 1 John i. 6.
So walk as Christ walked, and learn of Him. 1 John ii. 6; Matt. xi. 29,
Walking with God. He will walk with us. 2 Cor. vi. 16; Lev. xxvi. 12.
Take diligent heed to walk in His ways. Jos. xxii. 5.

Miss J. Wiggington.

LOVE TO THE BRETHREN.

The command. John xiii. 34.
Its characteristics. 1 Cor. xiii. 4-8; Rom. xii. 9, 10; Phil. ii. 2.
Its measure. 1 John iv. 10, 11, with John xiii. 34.
Is a test of new birth. 1 John iii. 14.
Is a proof to the world of our discipleship. John xiii. 35.

SEVEN LINKS IN A WONDROUS CHAIN.

Crucified together with Christ. Gal. ii. 20.
Quickened together with Christ, Col. ii. 13.
Raised together with Christ. Eph. ii. 6.

Seated together with Christ in heavenly places. Eph. ii. 7.

Sufferers together with Christ. Rom. viii. 17.

Heirs together with Christ. Rom. viii. 17.

Glorified together with Christ. Rom. viii. 17.

The first and second are seen at the cross and grave of Christ.

The third to the sixth form our present privilege.

The seventh has its scene in the glory.

WALKING WITH GOD — COMPANIONSHIP IN THE WALK.

1. Illustrations: Adam, Genesis iii. 8. Enoch, Gen. v. 22-24. Noah, Gen. vi. 9. Must of necessity agree with each other. Amos iii. 3.

WHERE THEY WALK.

Not in the counsel of the ungodly. Ps. i. 1. Not after the flesh. 2 Cor. x. 2. Not according to the course of this world. Eph. ii. 2.

They walked on earth, but always away from the world. Noah from the flood; Abraham from Mesopotamia and Sodom; Moses from the throne of Egypt, Heb. xi. 24-26; Israel from Egypt and through the wilderness, Ex. xiv. 29; Deut. ii. 7; Job through darkness, Job xxix. 3; David in midst of trouble, Psa. cxxxviii. 7; Isaiah through fire and water, Isa. xliii. 2; Daniel in and out of the den, Dan. vi. 22; Peter on the water, Matt. xiv. 29; Apostles in and out of prison, Acts iv. 16; John on Patmos, Rev. i. 22.

3. HOW THEY WALK.

In the light, Ex. xiii. 21, John viii. 12. In safety and on dry land, Ex. xiv. 22; Josh. iii. 17. At liberty. Psa. cxix. 45; Dan. iii. 25. Humbly, Mic. vi. 8. In peace, Mal. ii. 6. By faith, 2 Cor. v. 7.

4. WHO WALK.

The redeemed, Isa. xxxv. 9. The lame, Matt. xi. 5. The saved, Rev. xxi. 24.

5. THE END OF THE WALK.

Through the valley, Psa. xxiii. 4. In white (washed), Rev. iii. 4. In the light of the city, Rev. xxi. 24.

THE LORD JESUS.

1. The Lord Jesus as He was promised to our first parents. The *seed* who should bruise the head of the serpent, be their deliverer. Gen. iii. 15; iv. 1.

2. The Lord Jesus as He was promised to Abraham The *seed* in whom all the families of the earth should be blessed. Gen. xii. 1-3; xxii. 15-18; John viii. 56; Gal. iii. 16.

3. The Lord Jesus was to Jacob the angel which redeemed him from all evil. Gen. xlviii. 15, 16. And the *Shiloh* which should come, unto whom the gathering of the people should be. Gen. xlix. 10.

4. To Moses Jesus was the angel of the Lord's presence, his *leader* and *guide*. Ex. xiii. 21, 22; xiv. 24, 25; Num. ix. 15-23; x. 33, 34; Deut. i. 33; Ps. lxxviii. 14; Ex. xxxiii. 13-15; xxiii. 20, 21, 23; Isa. lxiii. 9; lv. 4. Is so still. John x. 2, 3, 4.

5. Jesus as Captain of the Lord's host. Josh. v. 13-15; Isa. lv. 4; Heb. ii. 10; 2 Tim. ii. 3. The drawn sword —no hesitation in the conflict, and no quarter to the enemy. Christ's soldiers committed to warfare with world, flesh, &c. No neutrality. Matt. xii. 30. Enemies mighty. Eph. vi. 12. No strength to cope with them. 2 Chron. xx. 12. Our strength is in the Lord. Eph. vi. 10. The battle is His—the responsibility His. 2 Chron. xx. Ours to obey orders. His plans may not be what we would have chosen. His power and wisdom infinite. He will lead His people on to victory. 1 Cor. xv. 57; 2 Cor. ii. 14.

6. The Lord Jesus as Redeemer Kinsman. Job xix 25-27; Lev. xxv 25; lxvii. 49; Ruth ii 20 · iv 14; Jer. xxxii 7, 8.

We are in the position of the brother who is waxen poor, and has sold back

himself and his inheritance. Rom. iii 9-24 ; vi 16 ; vii. 14 ; 1 Kings xxi 21, 25 ; 2 Kings xvii 17 ; Isa. lii 3.

Man cannot redeem himself or his brother. Job xxxvi 18, 19 ; Psa. xlix 7, 8 ; Matt. xvi 26 ; Mark x 26, 27.

The Redeemer must be near of kin to have the right to redeem. Lev. xxv. 48, 49 ; Ruth ii. 20, margin. This Jesus is. Heb. ii. 9-18. As man Jesus has the right ; as God, He has the power to redeem. Isa. xlvii. 4 ; Psa. lxxviii. 35 ; Isa. xliv. 6 ; Luke i. 68 ; Job xxxiii. 23, 24 ; Isa. xlix. 24, 25 ; lxiii. 1 ; Ps. lxviii. 18 ; Eph. i. 14 ; Acts xx. 28 ; 1 Cor. vi. 19, 20 ; 1 Pet. i. 3-6 ; xviii. 19 ; John viii. 36 ; Heb. ii. 14 ; 1 Peter ii. 9. Purchased people—see margin.

Not a stranger. Job xix,—see margin : John x. 4, 5, 14 ; 1 Pet. i. 8.

MISS L. HOWARD.

FOLLOWING JESUS.

FOLLOWING JESUS—THE COMMAND.

1. Follow Me. John i. 43 ; Luke ix. 59. Equally applicable to us now.

It is the mark of the Lord's people. The sheep follow Him for they know His voice. John x. 4. My sheep hear My voice and they follow Me. John x. 27. These are they which follow the Lamb whithersoever He goeth. Rev. xiv. 4.

2. How are we to follow Jesus in His humility. Let this mind be in you, which was also in Christ Jesus. Phil. ii. 5-8. I have given you an example that ye should do as I have done to you. Jno. xiii. 3-17.

3. Follow Jesus in His meekness, gentleness, and readiness to forgive. 1 Pet. ii. 21-23.

4. Follow Jesus in His entire devotion to His Father's will. John iv. 34.

MISS L. H.

ON GIVING.

God claims a tenth of our possessions. Lev. xxvii. 30 ; Num. xvii. 21.

God promises a rich blessing to those who give a tenth. Mal. iii. 10 Prov. iii. 9.

Examples of giving. Heb. vii. 1. In Heb. vii. 3, we find that Melchisedec was a type of Christ. Made like unto the Son of God. Abraham the father of the faithful was a type of the Christian. If then the type of the Christian gave to the *type* of Christ a *tenth* : how much more should we give to Christ ? who for our sakes became poor, that we through his poverty might be made rich. See how the early Christians gave. Acts ii. 44 ; iv. 34.

General rules laid down for giving. Matt. x. 8 ; Luke vi. 38 ; 2. Cor. ix. 7 ; viii. 7.

M. D. M.

A GOOD ACTION.

Three things enter into its composition, viz., a right principle, a right rule, and a right end.

The right principle is the love of God. 2 Cor. v. 14, 15.

The right rule is the Word of God. 2 Tim. iii. 16, 17.

The right end is the glory of God. 1 Cor. x. 31.

Be all my heart and all my days. 1 Thess. v. 23.

Devoted to my Saviour's praise. Col. i. 10.

And let my glad obedience prove. John xiv. 21.

How much I owe, how much I love. 2 Cor. viii. 9.

"Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10.

"THIS GREAT SIGHT."

Exodus iii. 3.

WHO WILL SHEW US ANY GOOD ?

I will shew thee *great and mighty things*. Jer. xxxiii. 3.

God is the Lord who hath shewed us *light*. Ps. cxviii. 27.

He hath shewed *strength* with His arm. Luke i. 51.

His *righteousness* hath He openly shewed. Ps. xcviii. 2

The Lord our God hath shewed us *His glory*. Deut. v. 24.

He hath shewed me His *marvellous kindness*. Ps. xxxi. 21.

Grace hath been shewed from the Lord. Ezra ix. 8.

Shewing *mercy* unto thousands. Ex. xx. 6.

Shewing *Him* : S. of Sol. ii. 9.

GLAD TIDINGS.

The "*Glad Tidings*" of a Saviour and His finished salvation, are called in one word, "*The Gospel*."

By "*faith*" we look *unto* it.—Isa. xlv. 22.

By "*understanding*" we look *into* it.—Eph. i. 17-23.

By "*hope*" we look *through* it.—1 Pet. i. 13.

By the first we look unto it trustfully.

By the second we look into it intelligently.

By the third we look through it expectantly.

Each prepares for its successor, and all aid each other. The first invariably precedes. We first *believe*, then we feel or realize. By "*faith*" we come to "*understanding*," and by these two we attain to a clear and lively "*hope*." The term "full assurance" refers to their *degree*, which from the lowest to the highest is the alone work of the Divine Spirit.

GOD'S "FEAR NOTS."

To Abraham, the father of the faithful. Gen. xv. 1.

To Hagar, in the wilderness of Beersheba. Gen. xxi. 21.

To Isaac, at the same Beersheba. Gen. xxvi. 24.

To Jacob, again at Beersheba, Gen. xlvi. 3, 4.

To the trembling children of Israel, with the Red Sea before them, and the host of Pharaoh pressing on behind. Exod. xiv. 13.

To Moses again, on the eve of a deadly conflict with Og, the king of Bashan. Num. xxi. 34.

Again, to the awe-stricken Gideon. Judges vi. 23.

Over the evangelical page of Isaiah, there is scattered many a sweet and precious "fear not." Isa. xli. 10, 13, 14; xliii. 1, 5: xliv. 2, 8; li. 7; liv. 4.

Jeremiah, too, has "fear nots,"—Jer. xxx. 10; xlvi. 27, 28; and Ezekiel, one to make his forehead as adamant against apostate Israel. Ezek. iii. 9.

To Daniel, the "man greatly beloved." Daniel x. 12.

We come now to the New Testament, and here all the "fear nots" are Jesus' own. Matt. x. 26.

For the persecuted, even unto death. Matt. x. 28.

For the mourner. Luke viii. 50.

For "Little faith," with his unbelieving cry. Matt. x. 31.

For the "little flock." Luke xii. 32.

For Paul, in his tempest-tossed bark. Acts xxvii, 24.

And last, but not least, Rev, i, 17, 18.

"FEAR NOT,"

1, "Fear not, I have redeemed thee," Is. xliii. 1; li. 11.

2. "Fear not, little flock." Luke xii. 32; Heb. xii. 28.

3. "Fear not: for God is come to prove you." Ex. xx. 20; Ps. xvii, 3,

4. "Fear not ye, for I know that ye seek Jesus, which was crucified. Matt. xxviii. 5; Mal. iv. 2; Ps. xxii, 26,

5. "Fear ye not; stand still, and see the salvation of the Lord." Ex. xiv, 13; Jonah ii, 9; Is. xii, 2,

6, "My Spirit remaineth among you, fear ye not." Haggai ii. 5; Zech. viii. 13; Mal. ii. 5.

7. "Fear ye not the reproach of men." Is. li. 7; Matt. x. 26; Gen. xliii. 23.

"Fear not, I am the first and the last." Rev. i. 17.

A PLACE FOR YOU.

John xiv. 2. 1. Our place out of Christ. Afar off.—Eph. ii. 13. Lost—Luke xix. 10. Enemies.—James iv. 4. Condemned.—John iii. 18. Judged.—Rom. v. 18. Under wrath.—John iii. 36. Doomed to torment.—Psalm ix. 17. 2. Our place through Christ. Access.—Eph. ii. 18. Children.—1 John iii. 1. Prepared place.—John xiv. 2. A city.—Heb. ix. 16. Place of rest, inheritance.—1 Peter i. 4. 3. Our place in Christ. Nearness.—Eph. ii. 13. Privilege.—John xiv. 13. Power.—John xiv. 12. Honor.—John xii. 26. Seated with Him.—Eph. ii. 6. Reigning with Him.—Rev. xxii. 5. 4. Our place for Christ. Separation.—John xv. 19. Reproof.—John xv. 20. Suffering.—John xv. 21 Testimony.—John xv. 27. Service—John xv. 8.

POWER.

Power from on high. 2 Kings ii. 13-25.
Power over the sea. Exodus xiv. 13-22.
Power over the springs. Exodus xv. 23-27.
Prophecy of power. Isaiah xl. 1-8.
Promise of power. Luke xxiv. 44-53.
Condition of power. John xv. 1-11.
Gift of power. Acts ii. 1-13.

PAST, PRESENT, AND FUTURE.

We are often reminded from Psalm xxiii. that the shepherds of the East do not, as in this country, drive the sheep, but go before them.

How sweet is it to remember this at the end of this precious portion, goodness and mercy follow us. So that, the Lord before us, and goodness and mercy behind us, and the house of the Lord to dwell in for ever, we have a complete and eternal blessing.

The past.—The Shepherd died for the sake of His flock. John xv. 13.

The present.—He careth for you. 1 Peter v. 7.

The future.—He is preparing a place for us. John xiv. 3.

GOD'S ORDER.

In self without Christ. Eph. ii. 11, 12.
In Christ brought nigh. Eph. ii. 13.
In the church walk in good works. Eph. ii. 10.

Man often reverses the order of the words, and would say:—

1. In the church.
2. To get out of self.
3. If at last we may get to heaven.

H. R. F.

ST. PAUL TELLS OF HIS OWN CONVERSION.

To the Jews. Acts xxii.
To Agrippa. Acts xxvi.
To the Galatians. Gal. i. 13-16.
To the Philippians. Phil. iii. 4-5.

PRECIOUSNESS OF CHRIST.

The trial of his faith is more precious than gold. 1 Peter i. 7.

His redemption with the precious blood of Christ. 1 Peter i. 19.

Christ as the source of life, a living stone, is precious. 1 Peter ii. 4.

Christ as a foundation, a chief cornerstone, is precious. 1 Peter ii. 6.

Because of our faith; to you which believe He is precious. 1 Peter ii. 7.

Because this precious faith comes to us through the righteousness of our God and Saviour Jesus Christ. 2 Peter i. 1.

And because of the great and precious promises in and through Jesus Christ. 2 Peter i. 4.

THE TABERNACLE AND ITS TEACHING.

In the first place the whole, in some way or other, typified the Lord Jesus in His person or in His work. There were fourteen different materials used in the construction of the Tabernacle and its furniture and vessels.

Gold.—The divine glory of the Lord Jesus the Son of God.

Silver.—This was derived from the atonement-money of Israel, and presents Christ as the *ransom* for the sinner.

Brass.—The divine character of Christ, as able to sustain the fire of God's holiness.

Blue.—The heavenly color: Christ as the manifestation of the love and grace of God.

Purple.—The kingly glory of Christ as the Son of Man.

Scarlet.—Christ as the suffering One unto death—the cross the pathway to the glory.

Fine Linen.—Christ as the spotless, righteous Son of Man.

Goats' Hair.—The memorial of Christ as the Sin-offering.

Rams' Skins dyed Red.—Christ as the One who by His blood made an atonement for sin.

Badgers' Skins.—The outward aspect of Christ toward the world, as without form or comeliness.

Shittim Wood.—The incorruptible humanity of Christ.

Oil for the Light.—The Spirit's fulness shining forth in Christ.

Spices for Anointing and for Sweet Incense.—The perfect graces and perfumes of the person of Christ.

Precious Stones.—The effulgent glories and brightness of Christ.

EVERLASTING.

1. Everlasting salvation. Isaiah xlv. 17.
2. Everlasting life. John iii. 16.
3. Everlasting strength. Isaiah xxvi. 4.
4. Everlasting love. Jer. xxxi. 3.
5. Everlasting joy. Isaiah xxxv. 10.
6. Everlasting light. Isaiah lx. 20.
7. Everlasting God. Rom. xvi. 26.

MILE-STONES ON THE WAY.

Past.—I was chief of sinners. 1 Tim. i. 15.

Present.—I am a new creature in Christ Jesus. 2 Cor. v. 17.

Future.—I shall be like Him. 1 John iii. 2.

In the meantime.—I press toward the mark Phil iii. 14. T. W. HANDFORD.

THE BIBLE AND SUNDAY SCHOOL MACHINERY.

1. Importance of orderly arrangement, 1 Cor. xiv. 40, 33.
2. Officers and Division of Labor, 1 Cor. xii. 28; 1 Kings iv. 1-7.
3. Financial Arrangements, Neh. x. 32; 1 Cor. xvi. 2.
4. Illustrative Helps, Matt. xiii. 34.
5. Sacred Music, 1 Chron. xv. 22; Neh. xii. 46; 2 Chron. xxix. 25-31.
6. Sunday-school exercises, Col. iii. 16.
7. Spirituality pervading all, 1 Cor. xiii. 1; Ezek. i. 20; 1 Cor. xiv. 15.

THE BIBLE AND CHILDHOOD.

1. Man's anxious question about every child, Luke i. 61.
2. God's interest in childhood, Gen. xxi. 17; Ps. cxlvii. 13; Prov. viii. 17.
3. God's care of His little ones, Deut. vii. 4; Psalm ciii. 13; Isaiah xl. 11; Mal. iii. 7; Matt. vii. 11.
4. God saving men by homefuls, Gen. vii. 1; xix. 16; Josh. xxiv. 15; Acts xvi. 31-33.
5. Parents as God-appointed teachers, Deut. vi. 4-7; Psalm lxxviii. 5-7.
6. Children to be early saved, Matt. xix. 41; 2 Chron. xxxiv. 3; 1 Sam. iii. 1, 19.

SUNDAY SCHOOL TEACHERS' DECALOGUE.

1. Pray for inspiration, wisdom and patience, 2 Tim. ii. 24; James i. 5.
2. Have faith in your convictions, Mark xi. 22; John xiv. 1; Heb. xi. 32, 33.
3. Respect your pupils, Luke xi. 11; Matt. x. 29, 31.
4. Understand your own purpose, Prov. xvii. 24; Luke vi. 39.
5. Obtain the attention and affection of your pupils, Matt. vii. 6, 9, 10; 1 Thess. ii. 7, 8.
6. Express thought precisely; illustrate freely, 1 Cor. xiv. 19; Matt. xiii. 34.
7. Teach arrangement and classification, 2 Tim. ii. 15; Eccl. iii. 1, 11.
8. Christ's test; fruit, Matt. vii. 16-20.
9. Review frequently, Isa. xxviii. 10.
10. Expect great results, Eccl. xi. 1; Matt. xiii. 8.

"Thou, therefore, which teachest another, teachest thou not thyself?"

PSALM CIII.

Forgiveth, Luke vii. 36-50.
Healeth, Luke viii. 43-48.
Redeemeth, Luke viii. 49-56.
Crowneth, Luke xv. 11-24.
Satisfieth, Luke xvii. 19, 20.
Saved in the Lord with an everlasting salvation, Isa. xlv. 17.
Loved by Him with an everlasting love, Jer. xxxi. 3. MISS MACPHERSON.

THE FORGIVENESS OF SINS.

Who can forgive sins but God only? Mark ii. 7.

If we were to ask, Who need the forgiveness of sins? the ready answer would be, Sinners. But who are sinners? All men are sinners. See what God says, Rom. iii. 10, 12, 23, and 1 John i. 8, 10. Mark the distinction, we *deceive ourselves* if we say we have no sin in our nature; we make God a liar if we say we have not sinned in our life. The dreadful reality of sin in us, and of sin on us, making us sinners in the deepest sense, gives the teaching of the Word touching forgiveness a large and living interest to us all.

In the following Scriptures we have:

1. *The fact that God forgives sin.* 1. Stated, Exodus xxxiv. 6, 7; 2 Chron. vii. 14; Psalm lxxxvi. 5; cxxx. 4; 2. Illustrated in David, Psalm xxxii. 5. Sick of the Palsy, Matt. ix. 2. Woman in Simon's house, Luke vii. 48.

2. *The meritorious ground on which God forgives.* Christ Jesus, Col. i. 14; 1 John ii. 12; Acts x 43; Rom. iii. 24, 25. The question may be asked what has Christ done that God forgives for his sake? see Heb. ix. 22-26; 1 Pet. iii. 18; Isaiah liii. 5, 6.

3. *The conditions in us necessary to forgiveness.* Faith, Acts xiii. 38. Repentance, Acts iii. 19. Confession, 1 John i. 9. Forsaking sin, Prov. xxviii. 13.

4. *The perfection of this forgiveness of God.* 1. Sins are blotted out, Isa. xliii. 35. 2. Totally removed from sight, Isa. i. 18, 3. Forgotten for ever, Jer. xxxi. 34; Heb. x. 17.

5. *The consequences of forgiveness.* We have—1. Life, Col. ii. 13. 2. Blessedness in the soul, Ps. xxxii. 1, 2; 1 John v. 10. 3. Praise in the heart, Isa. xii. 1. 4. The fear of God, Ps. cxxx, 4; Jer. xxxiii. 8, 9. 5. Reconciliation with God, Luke xv. 12, 32. 6. Peace with God and joy in the hope of the glory of God, Rom. v, 1, 2.

J. A. R. DICKSON.

CONTRASTS BETWEEN CHRIST AND HIS PEOPLE.

My God, my God, why hast Thou forsaken me, Ps. xxii. 1; Mark xiv. 20.

I will never leave thee nor forsake thee, Heb. xiii. 5.

Why are Thou so far from helping me? Ps. xxii. 1.

The Lord is my helper, Heb. xiii. 6.

Thou hearest not, Ps. xxii. 2.

While they are yet speaking I will hear, Isa. lxv. 24.

I am a worm and no man, Ps. xxii. 6.

He hath made us kings and priests unto God and His Father, Rev. i. 6.

Many bulls have compassed me, &c., for dogs have compassed me. Psalm xxii. 12, 16.

The angel of the Lord encampeth round about them that fear Him. Psa. xxxiv. 7.

I sink in deep mire, Psa. lxix. 2.

He brought me up also out of an horrible pit, out of the miry clay, Psa. xl. 2.

The floods overflow me, Ps. lxix. 2.

When thou passest .... through the rivers they shall not overflow thee, Isa. xliii. 2.

I am weary of my crying, Ps. lxix. 3.

God shall wipe away all tears from their eyes, Rev. vii. 17; Isa. xxv. 8.

Reproach hath broken my heart, and I am full of heaviness, Ps. lxix. 20.

These things have I spoken unto you that your joy might be full, John xv. 11.

I looked for comforters, but I found none, Psa. lxix. 20.

I will not leave you comfortless, John xiv. 18.

Now is my soul troubled, John xii. 27.

Let not your heart be troubled, John xiv. 1.

They gave me gall for my meat, and in my thirst they gave me vinegar to drink. Psa. lxix. 21.

He that drinketh of this water that I shall give him shall never thirst, My flesh is meat indeed, John iv. 14; John vi, 35, 55.

I am poor and sorrowful, Ps. lxix. 29.

Your sorrow shall be turned into joy, John xvi. 20.

I am a worm and no man, Ps. xxii. 6.

. . . hath made us unto our God, kings and priests, Rev. i. 6.

I am forgotten as a dead man out of mind, Ps. xxxi. 12.

Yet will I not forget thee, Isa. lxix. 15.

Mine iniquities are gone over mine head, Psa. xxxviii. 4.

Their sins and (their) iniquities will I remember no more. The Lord hath laid on Him the iniquity of us all, Heb viii. 12; Isa. liii. 6.

I am weary with my groaning; all the night make I my bed to swim, Ps. vi. 6.

Then I said I have laboured in vain, Isa. xlix. 4.

All thy waves and billows are gone over me. Psa. xlii. 7.

They all forsook him and fled, Matt. xxvi. 56

I will never leave thee nor forsake thee, Heb. xiii. 5.

My God, my God, why hast thou forsaken me, Matt. xxviii. 46.

Fear thou not, for I am with thee, Isa. xli. 10.

When they had platted a crown of thorns they put it upon his head, Matt. xxvii. 29.

I will give thee a crown of life, Rev. xi. 10.

They put on him a scarlet robe, Matt. xxvii. 28.

He that overcometh shall be clothed in white raiment, Rev. iii. 5.

They had no leisure so much as to eat, Mark vi. 31.

The Lamb who is in the midst of the throne shall feed them, Rev. vii. 17.

The Son of man hath not where to lay His head, Luke ix. 58.

In my Father's house are many mansions. He brought me into His banqueting house, John xiv. 2; Cant. ii. 4-6.

Jesus being wearied with His journey John iv. 6.

Come unto Me all ye that are weary (Greek) . . . and I will give you rest, Matt. xi. 28.

Jesus said I thirst, John xix. 28.

They shall not hunger nor thirst. Let him that is athirst . . . come and take the water of life freely, Isa. xlviii. 21; Rev. xxii. 17.

I looked and there was none to help, Isa. lxiii. 5.

In all their afflictions He was afflicted, I will help thee, Isa. lxiii. 9; xli. 10.

I cry in the day-time, but thou hearest not, Psa. xxii. 2.

This poor man cried and the Lord heard him, etc. Psa. xxxiv. 6.

They that hate me without a cause are more than the hairs of mine head, Ps. lxix. 4.

I have loved thee with an everlasting love, Jer. xxxi. 3.

Mine eyes fail while I wait for my God, Ps. lxix. 3.

Blessed are all they that wait for Him, Isa. xxx. 18; Ps. xl. 1.

They that would destroy me are mighty, Psa. lxix. 4.

If God be for us, who can be against us, Rom. viii. 31.

For thy sake I have borne reproach, Psa. lxix. 7, 9, 20.

Blessed are they which are persecuted for righteousness' sake, Matt. v. 10; 2 Cor. xii. 10.

Reproach hath broken my heart. Psa lxix. 20.

He healeth the broken in heart, Psa. cxlvii. 3.

Shame hath covered my face, Psalm lxix. 7.

Whosoever believeth on Him shall not be ashamed, Rom. x. 11.

I chastened my soul with fasting, Ps lxix. 10,

Thou preparest a table before me, Psa. xxiii. 5.

I made sackcloth also my garment, Psa. lxix. 1.

He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. Isa. lxi. 10.

I am in trouble, Psa. lxix. 17.

Let not your heart be troubled, John xiv. 1.

I am full of heaviness, Ps, lxix. 20.

Let all those that seek Thee rejoice and be glad in Thee, Psa. lxx. 4.

I looked for some to take pity, but there was none, Psa. lxix. 20.

The Lord pitieth them that fear Him, Psa. ciii. 13.

For comforters, but I found none, Psa. lxix. 20.

I am He that comforteth you, Isaiah xli. 12; John xix. 18.

A man of sorrows, Isa. liii. 3.

The joy of the Lord is your strength, Neh. viii. 10.

Thy fierce wrath goeth over me, Psa. lxxxviii. 16.

There is therefore now no condemnation to them who are in Christ Jesus, Rom. viii. 1.

This man hath done nothing amiss, Luke xxiii. 41.

All we like sheep have gone astray, Isa. liii. 16; Luke xviii. 10.

Thy terrors have cut me off, Psalm lxxxviii. 16.

Thou shalt not be afraid for the terror by night, Psa. xci. 5; Isa. xii. 2.

Crown of thorns, John xix. 12.

Crown of glory, 1 Peter v. 4.

Lover and friend hast thou put far from me, Psa. lxxxviii. 18.

There is a friend that sticketh closer than a brother, Prov. xvii. 24; Jno. xv. 14.

He wondered that there was no intercessor, Isa. lix. 16.

He ever liveth to make intercession. Heb. vi. 25.

He hath made Him to be sin for us who knew no sin, 2 Cor. v. 20.

Their sins and iniquities will I remember no more, Heb. x. 17; Micah vii. 19.

The Son of Man came to give His life a ransom for many, Matt. xx. 28.

None of them can redeem his brother, Psa. lxix. 7.

I have redeemed thee, Isa. xliv. 22-24.

Nor give to God a ransom for him. Psa. xlix. 7.

Neither wilt Thou suffer Thine Holy One to see corruption, Psa. xvi. 10.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, etc., Job xix. 25-27.

MRS. MENY.

CONTRASTS.

Psalm cvii.

They found no city to dwell in. ver. 4.
He led them to a city. verse 7.
Hungry and thirsty. verse 5.
Satisfied, filled. verse 9.
In darkness and the shadow of death. verse 10.
He brought them out of darkness and the shadow of death. verse 14.
Bound in affliction and iron. ver. 10.
He brake the bars of iron in sunder. verse 16.
Afflicted. ver. 17.
Healed. ver. 20.
Near death. ver. 18.
Singing. (Margin.) ver. 22.
Stormy wind. ver. 25.
Calm. ver. 29.
Up and down. ver. 26.
Quiet. ver. 30.
Great waters. ver. 22.
Their desired haven. ver. 30.

MRS. M.

GOD'S ARM.

Thou hast with Thine arm redeemed Thy people. Psalm lxxvii. 15.
A mighty arm. Psalm lxxxix. 13.
A strengthening arm. Psalm lxxxix. 21; Luke i. 51.
A holy arm. Psalm xcviii. 1; Isaiah lii. 10.
A glorious arm. Isaiah lxiii. 13.
A high arm. Acts xiii. 17.
A stretched-out arm. Deut. v. 15.
An everlasting arm. Deut. xxxiii. 27.
Be Thou their arm every morning. Isaiah xxxii. 2.
His arm shall rule. Isaiah xl. 10.
He shall gather the lambs with His arms. Isaiah xl. 11.
He took them up in His arms. Mark x. 16.
His arms like polished brass. Daniel x. 6.
On Mine arm shall they trust. Isaiah li. 5.
Hast thou an arm like God? Job xl. 9

MISS McP.

HIDING PLACES.

Adam *hid* under the trees. Gen. iii. 8.
Rejectors of Christ will cry to the rocks to *hide* them. Rev. vi. 16.
I flee unto Thee to *hide* me. Psalm cxliii. 9.
He shall *hide* me. Psalm xxvii. 5.
Hide them in the secret of Thy presence. Psalm xxxi. 20.
Thy *hidden* ones. Psalm lxxxiii. 3.
Your life is *hid* with Christ in God. Col. iii. 3.
Ye shall be *hid*. Zeph. ii. 3.
Thou shalt *hide* them. Psalm xxxi. 20.
Thou art my *hiding* place. Psalm xxxii. 7.

SHARERS WITH CHRIST.

In life. 1 John iv. 9; 1 John v. 10. Col. iii. 4.
In wealth. Rom. viii. 17; 1 Cor. i. 5.
In power. Phil. iv. 13; 2 Tim. i. 7.
In love. John xv. 9; John xiv. 21; John xvii. 23.
In joy. John xv. 11.
In sufferings. Phil. iii. 10.
In glory. 1 Thess. ii. 12; 1 Cor. xv. 43; Phil. iii. 21.

MISS McP.

CONTRAST AND SIMILARITY OF CHRIST'S TEACHING.

Lengthened interview between one of the most respectable and one of the least respectable. John iii. and iv.

Specially useful to us in noticing Christ's different dealing, and yet it is the same truth that saves. Jno. iii. iv.

A man of the Pharisees named Nicodemus, a ruler of the Jews, came to Jesus by night and said unto Him, Rabbi we know that thou art a teacher. John iii.

A woman of Samaria—no name given—she a sinner, I must needs go through Samaria. Sixth hour—noon. The woman saith unto him, Sir, I perceive that thou art a prophet. John iv.

Christ does not waste time but comes at once to the root of the matter.

"Ye must be born again." "He would have given thee living water."

Both make the same mistake, thinking it literal birth and water.

How can a man? From whence then hast thou that living water?

Christ reiterates the truth three times:

Born again, verses 3, 5, 7. Water, thrice in verse 14.

Contrasts between earthly and heavenly, and culminating in everlasting life.

Born of the flesh is flesh.

Drinketh of this water shall thirst again.

Born of the Spirit is spirit.

Water that I shall give him shall never thirst.

But have everlasting life.

Springing up into everlasting life.

And this not purchased or earned, but given.

God so loved the world that He gave.

If thou knewest the gift of God.

One of the first consequences of talking with Jesus. Ignorance shewn.

Art thou a master of Israel and knowest not these things?

Ye worship ye know not what.

Sin revealed.

This is the condemnation, men loved darkness rather than light.

Go call thy husband and come hither.

Tells both of the near approach—

The Son of man must be lifted up.

The hour cometh and now is.

Faith the ground work.

Believe and believeth seven times to Nicodemus.

But once. Woman believe me.

Assurance.

To Nicodemus, general. We speak that we do know and testify.

To the woman, definite and personal, I that speak unto thee am He.

Same spiritual worship.

Every one that is born of the Spirit must worship Him in spirit.

Reject. Ye receive not our witness.

Accept. Is not this the Christ?

Bearing testimony.

Nicodemus timidly, some time after, among his associates.

Doth our law judge any man.

The woman at once boldly among hers.

Come, see a man.

Result. Unbelief, ridicule.

Art thou also of Galilee. Search.

After service, Then came also Nicodemus and brought a mixture.

A great company of priests were obedient to the faith. Acts vi. 7.

Immediate compliance.

They went out of the city and came to Him.

She has the honor of being Christ's first missionary.

Results—Many of the Samaritans believed on Him, for the saying of the woman.

Many more believed because of His own word. See also Acts viii. 5, 6.

MISS E. BILBROUGH.

SCRIPTURE CONTRASTS.

In *me* (that is, in *my flesh*), dwelleth no good thing. Rom. vii. 18. Ye are complete in *Christ*. For in Him dwelleth all the fulness of the Godhead bodily. Col. ii. 9, 10.

There is therefore now *no condemnation* to them which are in Christ Jesus. Rom. viii. 1. We must all appear before the *judgment seat of Christ*. (That is, the believer cannot come into judgment or condemnation; but his works, as a believer, must be manifested before the judgment seat of Christ, as the context implies.) 2 Cor. v. 10.

Without Me ye can *do nothing*. John xv. 5. I can *do all things* through Christ, which strengtheneth me. Phil. iv. 13.

Who hath saved us, and called us with an holy calling, *not according to our works*, but according to His own purpose and grace. 2 Tim. i. 9. *Work out your own salvation* with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure. Phil. ii. 12, 13.

They are *not of the world*, even as I am not of the world. John xvii. 16. *Use the world*, as not abusing it. 1 Cor. vii. 31.

Wherefore, let him that thinketh he standeth take heed *lest he fall*. 1 Cor. x. 12. I give unto them (My sheep) eternal life, and they shall *never perish*. John x. 28.

Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Exod. iii. 5. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. *Let us draw near* with a true heart in full assurance of faith. Heb. x. 19, 22.

For it is not possible that the blood of *bulls and of goats* should take away sins. Heb. x. 4. The blood of *Jesus Christ* His Son cleanseth us from all sin. 1 John i. 7.

Sin dwelleth in me. Rom. vii. 17. He that dwelleth in love dwelleth in God, and *God in him.* 1 John iv. 16.

He *weakened* My strength in the way. Ps. cii. 23. The *mighty* God. Isaiah ix. 6. Upholding all things by the Word of His *power.* Heb. i. 3.

A Man of *sorrows*, and acquainted with grief. Isaiah liii. 3. These things have I spoken unto you, that *My joy* might remain in you. John xv. 11.

In His days shall the righteous *flourish.* Ps. lxxii. 7. In the world ye shall have *tribulation.* John xvi. 33.

Whom having *not seen*, ye love. 1 Peter i. 8. We *see* Jesus. Heb. ii. 9.

Every man shall bear *his own* burden. Gal. vi. 5. Cast thy burden *upon the Lord* and He shall sustain thee. Ps. lv. 22.

My Son *give* Me thine heart. Prov. xxii. 26. *Keep* thine heart with all diligence. Prov. iv. 23.

Father, if it be possible, let this cup *pass from* Me. Matt. xxvi. 39. The cup which My Father hath given Me, *shall I not drink* it? John xviii. 11.

W. C.

A FEW TEXTS FOR THE SORROWFUL WIDOW.

Exodus xxii. 22; Deut. x. 18; Psalm cxlvi. 9; Psalm lxviii. 5; Hosea xiv. 3; Isaiah liv. 5; Isaiah lxvi. 13; 1 Tim. v. 4; 2 Cor. i. 3; vii. 6; John xvi. 33.

MOUNTAIN GLOOM AND MOUNTAIN GLORY.

The mountains of Scripture will repay the climber. MORLEY PUNSHON.

1. Aaarat.—Sin, and sorrow, and saving grace. Gen. vii. 1; viii. 1, 15-22.

2. Moriah.—The typical sacrifice. Gen. xxii. 14.

3. Horeb.—The call of Moses. Exodus ii. 10, 12.

4. Sinai.—God and man face to face. Exodus xxxiv. 28-35.

5. Pisgah.—Visions of home. Deut. iii. 27.

6. Nebo.—Rest for the weary. Deut. xxxiv. 1, 8.

7. Carmel.—The battle of the Gods. 1 Kings xviii. 21.

8. Mount of Transfiguration.—Divine fellowships. Mark ix. 2, 8.

9. Calvary.—Glory breaking through the gloom. Matt. xxvii. 45.

10. Olivet.—Memories and anticipations. Acts i. 12. T. W. HANDFORD.

SABBATH OBSERVANCE.

The Sabbath must be remembered. Ex. xx. 8.

The Sabbath must be hallowed. Ex. xx. 8.

The Sabbath must be secure from ordinary secular occupation—day of rest. Ex. xx. 9.

The Sabbath must be employed in divine worship, private and public. Isa. lxvi. 23; Acts xx. 7.

The Sabbath must be hailed as honorable of the Lord, and held in delight as a day of gladness. Isa. lviii. 13; Psa. cxviii. 24; Acts xx. 7: 1 Cor x. 16.

The Sabbath must not be dishonored by frivolous recreation or pleasure. Isa. lviii, 13.

The Sabbath must not be disturbed by unseemly noise and tumult. Hab. ii. 20; Matt. xxiv. 20; Heb. iv. 9.

The Sabbath must not be outraged by gala spectacles, etc. Isa. lviii. 13; Ps. lxv. 1, 2, 4, 7.

THE SABBATH.

It must not be profaned by traffic for gain. Neh. xiii. 15-22; Isa. lviii. 13; John ii. 13, 17.

It must not be polluted by any vice or dissipation. Isa. lvi. 2.

It may be used in acts of social intercourse, imperative travel, visiting the prisoner, sick or poor in religious instruction or charity. Matt. xii. 13 ; Luke xiii. 10, 17 ; xxiv. 13, 31.

It may be employed in any work of necessity or mercy. Mark ii. 23, 28.

VERY SHORT AND VERY LONG.

There are some things very short, and some things very long. God in His Word tells us of both of these, and bids us look at them.

1. *Life is very short.* God speaks of it as a shadow, 1 Chron. xxix. 15 ; a weaver's shuttle, Job vii. 6 ; a flower, Psalm ciii. 15 ; a leaf, Isa. lxiv. 6 ; a handbreadth, Ps. xxxix. 5 ; a vapour, Jas. iv. 14 ; a sleep, Ps. cx. 5 ; a flood, Psa. cx. 5. Is not life then short ? If it be like these, it must be short indeed.

2. *Time is very short.* It is made up of many lives yet it is short. The time is short, says Paul, 1 Cor. viii. 29 ; the world passeth away, says John, 1 John ii. 17. A few years will end all.

3. *The sinner's joy is short.* It is but for a moment, says Job, xx. 5. The fashion of this world passeth away, 1 Cor. vii. 31. It fades away, and leaves nothing behind it but grief.

4. *The saint's sorrow is short.* It is but for a moment, 2 Cor. iv. 17. It may be heavy and hard to bear, but it is soon over, and it leaves no shadow behind.

These are some of the things that are very short. But there are other things that are long. They are forever and ever.

1. *God Himself.* He is from everlasting to everlasting, Psalm xc. 2. His life is throughout all eternity, for He is the King eternal and immortal, 1 Tim. i. 17. How well for us to have this God for our God.

2. *God's Love.* The mercy of the Lord, says David, is from everlasting to everlasting, Psalm ciii. 17. The love of God changes not. His grace never grows old.

3. *The life to come.* It is everlasting life, John iii. 16 ; there is no death in this life, and no end. He who gets it, gets it for ever and ever. What must it be to have ETERNAL life !

4. *The saint's joy.* At God's right hand are pleasures forevermore, Ps. xvi. 11 ; the joy which the ransomed of the Lord obtain is everlasting joy, Isa. xxxv. 10. How blessed to have joy like this—joy that shall never end.

5. *The sinner's sorrow.* It is endless, *endless.* The fire is everlasting, Isa. xxxiii. 14. The torment is day and night, forever and ever, Rev. xx. 10. The darkness is the blackness of darkness forever, Jude 13. How sad to lie down in such sorrow—to have these everlasting burnings for our home !

PRIESTHOOD OF CHRIST.

This is presented in type in the Old Testament. It is unfolded in the New.

The first notice of Priesthood is that of BLESSING. Gen. xii. 18-20 ; Hebrews vii. 1-3 ; Luke xxiv. 50-51.

The second typical setting forth of Priesthood is that of PRESENTATION. Exodus xxviii. 1, 4, 29 ; Heb. ix. 24.

The third representation of the Priesthood of Christ may be called ATONEMENT. Levit. xvi. 7-10, 14-16, 20-22 and 27 ; John i. 29 ; Hebrews ix. 26, and xiii. 11, 12.

This is the order in which priesthood is according to the mind of God, but the opposite order is that in which it is apprehended by the mind of man. Blessing is the thing set before the mind of God, but we know that sin must *first* be put away, and the persons to be blessed must then be presented faultless, before blessing comes. Hence we must first be reconciled to God by the cross-atonement, before we share the blessings of the intercession of Christ. His intercession only for believers. Hence Abraham receives blessing through priesthood and is strengthened for the conflict before him. Gen.

xii. 21-24. Hence priesthood amongst Israel (one types 1 Cor. x. 11) was given after they were redeemed by blood. Exodus xii. and Levit. viii. Hence in building Tabernacle the priesthood begins after the brazen altar which is the type of the cross. Exodus xxvii. 1-8; xxviii. 1. Hence the intercession for the fig tree, which is a standing type of the Israelites and not of the Gentiles, of the believer and not the unbeliever. Luke xiii. 6-9; Matt. vii. 16-20.

Christ is now exercising the priesthood of intercession and of blessing, based upon his atonement, for those who trust him.

It is all powerful. Heb. vii. 25.

It avails for sins. John i. 7-9 and ii. 1.

It gives aid in temptation. Hebrews ii. 16-18; Luke xxii. 31, 32; Mark xvi. 7.

It is full of sympathy. Heb. iv. 14-16.

It gives strength and joy. As Abraham was openly fed with bread and wine. So we take these elements of the strength and joy ministered to us by the Holy Ghost through the word. John vi. 33, 53-58. REV. R. CAMERON.

PRIESTHOOD OF BELIEVERS,

All through the letters to the Churches Christians are spoken of as priests, but no one person or class of persons more so than another. The officers and teachers of the church are *never* called priests. See 1 Peter ii. 5, 9; Rev. i. 6; v. 10; xx. 6.

It is evident that the believer can never participate with Christ in making atonement for sin, that was once made and never to be repeated. Hebrews ix. 26; x. 10-14, 17-18.

In what respects are we priests.

Referring back to the typical teaching it will be found that Aaron s sons were priests by virtue of their relationship to him, so we by our relationship to Christ —we possess his life, (John i. 4, 12-14) as they possess the life of Aaron.

The breastplate with special garments and the Urim and Thummim were alone given to Aaron. Levit. ix. 7-14. He was also anointed abundantly before the sin offering was made, ver. 12; the sons after, and in a limited way, ver. 30. Both were consecrated by blood, ver. 23-24 They were not to enter upon their priestly work till the *eighth* or resurrection day—33-35; ix. 1. So Christ after His resurrection, and we also after risen from the dead. Eph. ii. 5, 6; Col. iii. 1.

1. In offering praise. Hebrews xiii. 15; Hos. xiv. 2.

2 In doing good and giving. Heb. xiii. 16; Phil. iv. 16. Hence giving is an act of worship. 1 Cor. xvi. 1-2.

3. In discerning between the clean and the unclean x. 10-11; Ezek. xxii. 26. See New Testament Exhortations to believers. Heb. v. 14; Rom. xii. 9.

4. In pronouncing clean. Levit. xiii. 6, 13. So John xx. 23. They pronounce clean, forgiven, all the sinners who believe, and unclean, (their sins retained) all who do not believe. Acts x. 43; xiii. 38-39.

5. In blessing. Levit. ix. 22-23; Num. vi. 22-26. So we. Matt. v. 44; Rom. xii. 14; 1 Cor. iv. 12. This we do in preaching gospel. Rom. xv. 29; Rom. i. 11. We should always seek to be a blessing to all whom we meet.

6. Intercession. It is our privilege. Examples in days of Christ. John iv. 46-53; Matt. xvi. 21-28; Mark ii. 4-12. Amongst apostles. Acts xii. 3-7; Rom. i. 9; 1 Thess. iii. 10; James v. 14-16. So we may pray for saved and unsaved friends. REV. R. CAMERON.

FALLING LEAVES,

Where there is little faith there is little joy, Luke xxiv, 25,

The grand test of discipleship is not knowledge, but love, 1 John iv, 7,

The believer must not only say "Lord teach me," but "Lord lead me," Ps, xxv, 4, 5,

When we reign over sin, what liberty! —when sin reigns over us, what bondage? Rom, vi, 14,

Never trust to grace received, but to the inexhaustible fountain whence you received it, 2 Cor. xii. 9,

The law discovers our ruin, but cannot provide the remedy. Jesus alone can do that. Rom. viii, 3.

Those who are most holy are most lovely; for the beauty of the Lord is His holiness. Psalm xcvi. 9.

There is joy with peace in believing, but nothing but perplexity in unbelief. Acts viii. 37, 39.

Miscellaneous.

THE FIVE PRECIOUS THINGS OF PETER.

Christ.—1 Peter ii. 4, 7. His blood—1 Peter i. 19. The promises.—2 Peter i. 4. Faith.—2 Peter i. 1. The trial of faith.—1 Peter i. 7.

SEVEN WALKS.

Walk in obedience. Eph. ii. 2.
Walk in good works. Eph. ii. 10.
Walk worthy of the vocation, ect. Eph. iv. 1.
Walk not as other Gentiles. Eph. iv. 7.
Walk in love. Eph. v. 5.
Walk as children of light. Eph. v. 8.
Walk circumspectly. Eph. v. 15.

SEVEN TOGETHERS.

Quickened us together. Eph. ii, 5.
Raised us up together. Eph. ii. 6.
Sit together. Eph. ii. 6.
Workers together with Him. 2 Cor. vi. 1; 1 Cor. iii. 9.
Glorified together. Rom. iii. 17.
Work together for good. Rom. iii. 28.
Planted together. Rom. vi. 5.

SEVEN ONES.

One body, one spirit, one hope. Eph. iv. 4, 5, 6.

One Lord, one faith, one baptism. Eph. iv. 4, 5, 6.

One God and Father of all. Eph. iv. 4, 5, 6.

SEVEN STEPS OF THE WICKED.

Psalm xxxvi. 1-5.

SEVEN STEPS.

Philippians ii. 6, 7, 8.

SEVEN THINGS THE LORD HATES.

Proverbs vi. 16-19.

SEVEN THINGS IN COLOSSIANS II.

Received Christ. ver. 6.
Walk in Christ. ver. 6.
Rooted in Christ. ver. 7.
Built up in Christ. ver. 7.
Complete in Christ. ver. 10.
Buried with Christ. ver. 12.
Risen with Christ. ver. 12.

SEVEN "MUSTS" OF THE GOSPEL.

1. What *must* I do to be saved? Acts xvi. 30.

2. Ye *must* be born again. John iii. 7.

3. As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up. John iii. 14.

4. Neither is their salvation in any other, for there is none other name under heaven, given among men whereby we *must* be saved. Acts iv. 12.

5. Then all the congregation answered and said with a loud voice, as Thou hast said so *must* we do. Ezra x. 12.

5. And Jesus said unto him, Zacchæus, make haste and come down, for to-day I *must* abide at thy house. Luke xix. 5.

7. For we *must* all appear before the judgment seat of Christ, that every one may receive the things done in his body—according to that he hath done, whether it be good or bad. 2 Cor v. 10.

S.R.B.

SEVEN THINGS ABOUT PEACE.

It is made. Col. i. 20.
It is preached. Acts x. 36.
It is given. John xiv. 27.
It is possessed. Rom. v. 1.
It should fill the heart. Rom. xv. 13.
It should keep the heart. Phil. iv. 6, 7.
It should rule the heart. Col. iii. 15.

SEVEN THINGS THAT FAIL.

Money fails. Genesis xlvii. 15.
Kinsfolk fail. Job xix. 14.
Strength fails. Psalm xxxi. 10.
Refuge fails. Psalm cxlii. 4.
Eyes fail. Psalm lxix. 3.
Desire fails. Ecc. xii. 5.
Flesh and heart will fail. Psalm lxxiii. 26.

SEVEN ALLUSIONS TO ONE THING.

Death. Ecc. iii. 19.
Salvation. Mark x. 21.
Assurance. John ix. 25.
Communion. Psalm xxvii. 4.
Devotedness. Luke x. 42.
Progress. Phil. iii. 13, 14.
Coming of the Lord. 2 Peter iii. 8.

SEVEN INDISPENSABLE THINGS.

1. Without *shedding of blood* is no remission. Heb. ix. 22.
2. Without *faith* it is impossible to please God. Heb. xi. 6.
3. Without *holiness* no man shall see the Lord. Heb. xii. 14.
4. Without *works* faith is dead. James ii. 26.
5. Without *love* I am nothing. 1 Cor. xiii. 1, 3.
6. Without *chastisement* ye are not sons. Heb. xii. 8.
7. Without *Me* [Jesus] ye can do nothing. John xv. 5.

SEVEN THINGS GOD DID FOR NOAH.

Warned him. Gen. vi. 13.
Brought him into the ark. Gen. vii. 1.
Shut him in. Gen. vii. 16.
Remembered him. Gen. viii. 1.
Brought him out. Gen. viii. 15.
Accepted his sacrifice. Gen. viii. 21.
Blessed him. Covenant.—Gen. ix. 1.

SEVEN THINGS TO HOLD FAST.

1. That which is good. 1 Thess v. 1.
2. The faithful word. Titus i. 9.
3. The form of sound words. 2 Tim. i. 13.
4. The confidence and rejoicing of the hope. Heb. iii. 6.
5. The profession of our faith. Heb. x. 23.
6. That we have, that no man take our crown. Rev. iii. 11.
7. The unfaithful, hold fast and repent. Rev. iii. 3.

SEVEN THEREFORES OF ROMANS.

1. Therefore man is without excuse. Rom. ii. 1.
2. Therefore not justified by work of law. Rom. iii. 20.
3. Therefore it is of faith. Rom. iv. 16
4. Therefore being justified, we have peace. Rom. v. 1.
5. Therefore there is no condemnation Rom. viii. 1.
6. Therefore behold the goodness and severity of God. Rom. xi. 22.
7. Therefore present your bodies a living sacrifice. Rom. xii. 1.

SEVEN ASPECTS OF WORSHIP.

The basis, the cross. Heb. x. 19.
The object, the Father; the source, the Spirit; the channel, Christ. Eph ii. 18.
The place, the vail. Heb. x. 20.
The subjects, believers. John iv. 24.
The theme, praise. Heb. xii. 15.

The Gospel, good news.—The glorious Gospel of the blessed God.—1 Tim. i. 11. The Gospel of Christ.—Rom. i. 16. The Gospel of His Son.—Rom. i. 9. The Gospel of the grace of God.—Acts xx. 24. My Gospel.—Rom. xvi. 25. The Gospel of the Kingdom.—Matt. iv. 25. The everlasting Gospel.—Rev. xiv. 6.

SEVEN ABLES.

1. Able to do exceeding abundantly above all that we ask or think.—Ephes. iii. 20.
2. Able to save them to the uttermost that come unto God by him.—Heb. vii. 25.
3. Able to raise him up even from the dead.—xi. 19.
4. Able to make all grace abound toward you.—2 Cor. ix. 8.
5. Able to succour them that are tempted.—Heb. ii. 18.
6. Able to keep you from falling.—Jude 24.
7. Able even to subdue all things unto himself.—Phil. iii. 21,

SEVEN DELIVERS.

1. Deliver me from all my transgressions.—Psa. xxxix. 8.
2. Deliver me from the hand of mine enemies.—Psa. xxxi. 15.
3. Deliver me from bloodguiltiness O God —Psa. xli. 14.

4. Deliver me from deceitful and unjust man.—Psa. xli. 1.

5. Deliver me from evil work.—2 Tim. iv. 18.

6. Deliver me from the oppression of man.—Psa. cxix, 134.

7. Deliver me from the body of this death.—Rom. vii. 24.

THE SEVEN RESTS OF SCRIPTURE.

REST.	SABBATH.
Creation. Gen. ii. 2, 3.	S-eventh day.
Canaan. Josh. xxi. 44.	A-fter subduing the land.
Sinners. Matt. xi. 28.	B-elieving.
In service. Mat. xi. 29.	B-eing yoked with Christ.
Recompense. 2 Thess. i. 6, 7.	A-t the coming of Christ.
Millennial. Isa. xiv. 7.	T-housand years.
Eternal. Rev. xxi. 3, 4.	H-ereafter for ever.

A SEVENFOLD VIEW OF GOD.

Rom. i. 1–18.

1. Gospel of God. Rom. i. 1.
2. Son of God. Rom. i. 4.
3. Beloved of God. Rom. i. 7.
4. Peace of God. Rom. i. 7.
5. Power of God. Rom. i. 16.
6. Righteousness of God. Rom. i. 17.
7. Wrath of God. Rom. i. 18.

Thus we have a message of love—"The Gospel of God," telling us of the death and resurrection of "The Son of God," through which we are seen to be "The Beloved of God," and the basis upon which that love rests, "The Peace of God," setting forth the only way to elevate man, "The Power of God;" and in which also "The righteousness of God" is seen; but, if rejected, nothing but the "Wrath of God" remains.

H. R. F.

TWICE SEVENFOLD DESCRIPTION OF THE HOLY SPIRIT.

1. Spirit of Christ. Rom. viii. 9; 1 Peter i. 11.
2. Spirit of Promise. Eph. i. 13.
3. Spirit of Truth. John xiv. 17; xv. 26; xvi. 13; 1 John iv. 6.
4. Spirit of Adoption. Rom. viii. 15.
5. Spirit of Wisdom. Ex. xxviii. 3; Deut. xxxiv. 9; Isaiah xi. 2; Eph. i. 10.
6. Spirit of Counsel. Isaiah xi. 2.
7. Spirit of Knowledge. Isaiah xi. 2.
8. Spirit of Understanding. Isaiah xi. 2.
9. Spirit of Prophecy. Rev. xix. 10; Joel ii. 28.
10. Spirit of Power. 2 Tim. i. 7.
11. Spirit of Love. 2 Tim. i. 7.
12. Spirit of Sound Mind. 2 Tim. i. 7.
13. Spirit of Grace. Zech. xii. 10; Heb. x. 29.
14. Spirit of Glory. 1 Peter iv. 14.

"Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. vi. 19.

SEVEN THINGS OPENED.

The eyes. Isaiah xlii. 7. The ears. Isaiah l. 5. The heart. Acts xvi. 14. The mouth. Psalm li. 15. The Scriptures. Luke xxiv. 32. The understanding. Luke xxiv. 45. The door for service. 1 Cor. xvi. 9.

SEVEN APOSTOLIC COMMANDMENTS.

1. As ye have therefore received Christ Jesus the Lord, walk ye in Him. Rooted and built up in Him. Col. ii. 6, 7.

2. Walk in the Spirit and ye shall not fulfil the lusts of the flesh. Gal. v. 16.

3. Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour. Eph. v. 2.

4. And this is love, that we walk after His commandments. 2 John 6. For this is the love of God, that we keep His commandments. 1 John v. 3.

5. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Ephes. v. 15, 16.

6. Now are ye light in the Lord: walk as children of light; proving what is acceptable unto the Lord. Ephes. v. 6, 10.

7. Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 10; Eph. iv. 1, 2.

He that saith he abideth in him, ought himself also so to walk, even as He walked. 1 John ii 6.

SEVENFOLD VIRTUE OF THE BLOOD.

1. Redemption. In whom we have redemption through His blood even the forgiveness of sins. Col. i. 14.

2. Justification. Much more then, being now justified by His blood, we shall be saved from wrath through Him. Rom. v. 9.

3. Sanctification. Jesus also, that He might sanctify the people with His own blood, suffered without the camp. Heb. xiii. 12.

4. Peace. Having made peace through the blood of His cross. Col. i. 20.

5. Made nigh. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. ii. 13.

6. Kept nigh. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. Heb. x. 19.

7. Victorious. And they overcame him by the blood of the Lamb. Rev. xii. 11. And have washed their robes and made them white in the blood of the Lamb. Rev. vii. 14.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

SEVEN NOWS.

1. The now of Calvary: now once in the end of the world (age) hath Christ appeared to put away sin by the sacrifice of Himself. Heb. ix. 26.

2. The now of Resurrection: now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. xv. 20.

3. The now of Salvation: now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2.

4. The now of No Condemnation: now there is therefore no condemnation to them that are in Christ Jesus. Rom. viii. 1.

5. The now of Nearness. now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. ii. 13.

6. The now of Sonship: now are we the sons of God. 1 John iii. 2.

7. The now of Intercession; now to appear in the presence of God for us. Heb. ix. 24.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

SEVEN PRECIOUS THINGS.

1. None can by any means redeem his brother nor give to God a ransom for him; for the redemption of their soul is precious. Psalm xlix. 7, 8.

2. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold..but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter i. 18, 19.

3. Precious faith with us through the righteousness of God and of our Saviour Jesus Christ. 2 Peter i. 1.

4. Whereby are given unto us exceeding great and precious promises. 2 Peter i. 4.

5. How precious also are Thy thoughts unto me, O God! how great is the sum of them! Psalm cxxxix. 17.

6. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah xxviii. 16.

7. Precious in the sight of the Lord is the death of His saints. Ps. cxvi. 15.

Unto you therefore which believe He is precious. Amen. 1 Peter ii. 7.

SEVEN THINGS WORTH HAVING.

1. The grace of God that bringeth salvation. Tit. ii. 11.

2. The blessedness of the man whose transgression is forgiven, whose sin is covered. Psa. xxxii. 1.

3. Peace with God through our Lord Jesus Christ. Rom. v. 1.

4. A great High Priest that is passed into the heavens, Jesus the Son of God. Heb. iv. 14.

5. The spirit of adoption, whereby we cry, Abba, Father. Rom. viii. 15.

6. An inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you. 1 Pet. i. 4.

7. A crown of righteousness, which the Lord the righteous Judge shall give me at that day. 2 Tim. iv. 8.

He that hath the Son hath life. 1 Jno. v. 12.

SEVEN MARKS OF REGENERATION.

1. Every one that doeth righteousness is born of God. 1 John ii. 29.

2. Whosoever is born of God doth not commit sin. 1 John iii. 9.

3. Every one that loveth is born of God and knoweth God. 1 John iv. 7.

4. Whosoever believeth that Jesus is the Christ is born of God. 1 John v. 1.

5. Whosoever is born of God overcometh the world. 1 John v. 4.

6. He that is begotten of God keepeth himself, and that Wicked One toucheth him not. 1 John v. 18.

7. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. i. 3.

Jesus said unto him: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 3. Amen.

SEVEN THINGS WORTH KNOWING.

1. We *know* that the Son of God is come, and hath given us an understanding that we may know Him that is true. 1 John v. 20.

2. We *know* that He was manifested to take away our sins. 1 John iii. 5.

3. We *know* that we have passed from death unto life, because we love the brethren. 1 John iii. 14.

4. We *know* and believe the love that God hath in us. 1 John iv. 16.

5. We *know* that He abideth in us by the Spirit which He hath given us. 1 John iii. 24.

7. We *know* that all things work together for good to them that love God. Rom. viii. 28.

7. We *know* that if out earthly house of this tabernacle were dissolved we have a building of God—an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

And hereby we do know that we know Him, if we keep His commandments. 1 John ii. 3.

SEVEN BEATITUDES FROM THE PSALMS.

1. Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii. 1.

2. Blessed is the man that walketh not in the counsel of the ungodly. Psa. i. 1.

3. Blessed is that man that maketh the Lord his trust. Psa. xl. 4.

4. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. Psa. cxii. 1.

5. Blessed is the man whose strength is in Thee. Psa. lxxxiv. 5.

6. Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law. Ps. xciv. 12.

7. Blessed are they that dwell in Thy house. Psa. lxxxiv. 4. In the house of the Lord for ever. Psa. xxiii. 6.

Blessed are they which are called unto the marriage supper of the Lamb. Rev. xix. 9. Amen.

SEVEN BLESSEDS OF REVELATION.

He that readeth, and they that hear, chap. i. 3. The dead which die in the Lord, chap. xiv. 1. He that watcheth and keepeth his garments, chap. xvi. 15. They which are called to the marriage supper, chap. xix. 9. He that hath part in the first resurrection, chap. xx. 6. He that keepeth the sayings, chap. xxii. 7. They that do His commandments, chap. xxii. 14.

A SEVENFOLD ASPECT OF THE BELIEVER'S RESPONSIBILITY.

Salt of the earth. Matt. v. 13.
Light of the world. Matt. v. 14.
A city set on a hill. Matt. v. 14.
Epistles of Christ. 2 Cor. iii. 3.
Fruit-bearing branches. John xv. 8.
Witnesses. Isa. xliii. 10.
Servants. John xiii. 16.

THE SEVEN MYSTERIES OF THE NEW TESTAMENT.

1. The mystery of the Kingdom of Heaven. See Matt. xiii. 11.

2. The blindness in part that happened to Israel. See Rom. xi. 25.

3. The mystery of those who are to be changed, and of those who are to be raised at the return of our Lord Jesus. See 1 Cor. xv. 51, 52.

4. The mystery concerning Christ and the Church. Eph. v. 32. See also Rom. xvi. 25, 26 ; Eph. iii. 3-10 ; Col. i. 25-27.

5. The mystery of God, and of the Father, and of Christ. Col. ii. 2.

6. The mystery of iniquity (Lawlessness.) 2 Thes. ii. 7.

7. The mystery of God. Rev. x. 7.

W. H. P. W.

SEVEN COMMANDS AS TO OUR SPEECH.

Let no corrupt communication proceed out of your mouth. Eph. iv. 29.

Laying aside....all evil speaking. 1 Pet. ii. 1.

The word I speak to thee, that thou shalt speak. Num. xxii. 35.

Talk ye of all His wondrous works. Ps. cv. 2.

Tell.....how great things the Lord hath done for thee. Mark v. 19.

Speak my word faithfully. Jer. xxiii. 28.

Speak every man truth with his neighbour. Eph. iv. 25.

THE BELIEVER'S RESPONSE.

Set a watch, O Lord, before my mouth; keep the door of my lips. Psa. cxli. 3. Let the words of my mouth.....be acceptable in Thy sight, O Lord. Ps. xix. 14.

SEVEN DAILY THINGS.

Daily bread. Matt. vi. 2. Daily cross. Luke ix. 23. Daily increase in the church. Acts xvi. 5. Daily searching of scripture. Acts xvii. 2. Daily dying. 1 Cor. xv. 31. Daily exhorting. Heb. xiii. 13. Daily watching. Pro. viii. 34.

SEVEN CAUTIONS.

Beware lest ye forget God. Deut. vi. 12. Beware lest any man spoil you. Col. ii. 8. Beware of evil workers. Phil. iii. 2. Beware of being led away. 2 Pet. iii. 17. Beware of hypocrisy. Luke xii. 1. Beware lest that come on you. Acts xiii. 40. Beware of covetousness. Luke xii. 15.

THE MULTIPLICATION TABLE OF FORGIVENESS.

Peter—7 times 1 } Charity never faileth
Christ—7 times 70 } Matt. xviii. 21, 22.

SEVEN QUESTIONS OF OUR LORD.

"Answer Ye."

1. Friend wherefore art thou come? Matt, xxvi. 50.

2. What seek ye? John i, 38.

3. What wilt thou that I shall do unto thee? Mark x. 51.

4. Believe ye that I am able to do this? Matt. ix. 28.

5. Wilt thou be made whole? Jno.v.6.

6. Dost thou believe on the Son of God? John ix. 35.

7. Who touched me? Luke viii. 45.

SEVEN BEHOLDS.

1. Behold I was shapen in iniquity, Psa. li. 5.

2. Behold I bring you good tidings of great joy, Luke ii. 10.

3. Behold the Lamb of God, Jno.i.29.

4. Behold now is the accepted time, 2 Cor. vi. 2.

5. Behold now is the day of salvation, 2 Cor. vi. 2.

6. Behold, I stand at the door and knock, Rev. iii. 19.

7. Behold he prayeth, Acts ix. 11.

SEVEN THOUGHTS ABOUT LOOKING TO JESUS.

As a sinner my remedy is to look at Him, John i. 36.

As a dead one look and live, Num, xxi.; John iii. 13, 14.

As a saint I grow by looking at Him, 2 Cor. iii. 18.

Do I want to learn dispensational truth, Eph. i. 17 to end.

Gazing on Him I learn my oneness with Him, Heb. ii. 9-11.

I am nerved for the race, Heb. xii. 2,

As to the future a sight of Him will change me bodily into His image, 1 John iii. 2. C. S. B.

THE SEVEN CRIES OF THE REDEEMER ON THE CROSS.

1. Father forgive them they know not what they do, Luke xxiii. 34.

2. To-day shalt thou be with me in paradise, Luke xxiii, 43.

3. My God, my God, why hast thou forsaken me, Matt. xxvii. 46.

4. Woman behold thy Son, to his mother; behold thy mother, to the disciple, John xix. 26.

5. I thirst, John xix. 28.

6. It is finished, John xix. 30.

7. Father into Thy hand I commend my Spirit, Luke xxiii. 46.

SEVEN ETERNALS IN HEBREWS.

1. Salvation. v. 9.
2. Judgment. vi. 2.
3. Redemption. ix. 12.
4. Spirit. ix. 14.
5. Inheritance. ix. 15.
6. Covenant. xiii. 20.
7. Perfection. vii. 28.

J. H. E.

SEVEN HENCEFORTHS.

1. I call you not servants.... John xv. 5.
2. We should not serve sin. Rom. vi. 6.
3. Not to live unto themselves. 2 Cor. v. 15.
4. Know we no man after the flesh. 2 Cor. v. 16.
5. Be no more children. Eph. iv. 14.
6. Hope in the Lord from henceforth. Psalm cxxxi. 3.
7. There is laid up for me a crown 2 Tim. iv. 8.

SEVENFOLD TRIALS OF OUR LORD AT THE END OF HIS EARTHLY LIFE.

1. Temptation by Satan. Matt. xxvi. 39-44.
2. Betrayal by Judas. Matt. xxvi. 49.
3. Forsaken by His disciples. Matt. xxvi. 56.
4. Denial of Peter. Matt. xxvi. 70.
5. Chief priests against Him. Matt. xxvii. 1.
6. Pilate condemns Him against his conscience. Matt. xxvii. 19-26.
7. Father's face hidden. Matt. xxvii. 46.

We have not an high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are. Perfect through suffering.

SEVEN FELLOWSHIPS.

1. Fellowship of His Son Jesus Christ. 1 Cor. i. 9,
2. Fellowship of the mystery. Eph iii. 9.
3. Fellowship of the Spirit. 2 Cor. xiii. 14; Phil. ii. 1.
4. Fellowship of His sufferings. Phil. iii. 10.
5. Fellowship with the Father. 1 John i. 3, 6.
6. Fellowship one with another. 1 John i. 7: Acts ii. 42; Phil. i. 5.
7. Fellowship with the blood. 1 Cor x. 16.

SEVEN CUPS.

1. Trembling. Isaiah l. 17, 22.
2. Salvation. Psalm cxvi. 13
3. Consolation. Jer. xvi. 7.
4. Suffering. Matt. xx. 22.
5. Blessing. 1 Cor. x. 16.
6. The Lord. Psalm xvi. 5.
7. Wrath. Rev. xvi. 9.

I took the cup at the Lord's hand Jer. xxv. 9.

SEVEN TRUMPETS.

1. Law. Exodus xix. 16.
2. Gathering. Num. x. 2.
3. Journeying. Num. x. 5.
4. Victory. Joshua vi. 4; Num. x. 9 Judges vii. 18.
5. Joy. Psalm xcviii. 6; Num. x. 10 2 Chron. xxix. 2.
6. Warning. Eze. xxxiii. 3.
7. Christ's coming. 1 Cor. xv. 52; 1 Thess. iv. 16.

SEVEN "ONE THINGS."

Needed. Luke x. 42.
Lacking. Mark x. 21.
Desired. Psalm xxvii. 4.
Enjoyed. John ix. 25.
Bearing fruit. Phil. iii. 13.
Longsuffering. 2 Peter iii. 8.
Faithfulness. Joshua xxiii. 14.

SEVEN REFERENCES TO THE LAMB IN REVELATION.

Wrath of the Lamb. vi. 16.
Blood of the Lamb. vii. 14.
Book of life of the Lamb. xiii. 8.
Song of the Lamb.. xv. 3.
Marriage of the Lamb. xix. 7.
Marriage supper of the Lamb. xix. 9.
Throne of the Lamb. xxii. 1.

SEVEN ROCKS.

1. Salvation. Psa. lxxxix. 26.
2. Stability. Matt. xvi. 18.
3. Security. Ps. xc. 22.
4. Shelter. Ps. lxxi. 31.
5. Satisfaction. 1 Cor. x. 4.
6. Strength. Ps. xxxi. 2.
7. Shadow. Isa. xxxii. 2.

SEVEN CROWNS.

1. Crown of thorns. Matt. xxvii. 29.
2. Crown of life. Jas. i. 12 ; Rev. ii. 10.
3. Crown of righteousness. 2 Tim. iv. 8.
4. Crown of rejoicing. 1 Thes. ii. 19.
5. Crown incorruptible. 1 Cor. ix.25.
6. Crown of glory. 1 Pet. v. 4.
7. Crown of gold. Rev. iv. 4.

SEVEN HOPES.

1. Without Christ, having no hope. Eph. ii. 12..
2. Christ in you the hope of glory. Col. i. 27.
3. Jesus Christ who is our hope. 1 Tim. i. 1.
4. Which hope we have, etc. Heb. vi. 19.
5. The hope of eternal life. Tit. iii.7.
6. Blessed hope. Jer. xvii. 7.
7. Rejoicing in hope. Rom. xii.

SEVEN MOUNTS.

Sinai. The law. Deut. xxxiii. 2.
Ebal. The curse of the law. Deut. xxvii. 13.
Calvary, The curse removed. Luke xxii. 33.
Gerizim. Present blessing. Deut. xxvii. 12.
Pisgah. Future inheritance. Deut xiv. 1.
Olives. The coming. Zech. xiv. 4.
Zion. The final kingdom. Isa. xxiv. 23.

SEVEN PROMISES FOR SEVEN STATES OF NEED.

1. Are you tired. Isa. xl. 29, 31.
2. Are you hungry. Isa. xl. 11.
3. Are you thirsty. Isa. xli. 18 ; xliv. 3 ; lviii. 11.
4. Are you fearful. Isa. xli. 10, 13.
5. Are you troubled. Isa. xxvi. 3, 4.
6. Are you tempted. Isa. lix. 19.
7. Are you fighting. Isa. liv. 17.

In whatsoever state thou art. Isa. xlix. 16.

SEVEN ASSURANCES.

1. No assurance of life. Deut. xxviii. 66.
2. Full assurance unto all men. Acts xvii. 31.
3. Much assurance. 1 Thes. i. 5.
4. Full assurance of understanding. Col. ii. 2.
5. Full assurance of hope. Heb. vi.11.
6. Full assurance of faith. Heb. x. 22.
7. Assurance for ever. Isa. xxxii. 17.

A SEVENFOLD CONSECRATION.

1. My eyes are to be upon Jesus. Acts xii. 2.
2. My feet to be in the race course. Acts xii. 1.
3. My hands are to minister to others. Eph. iv, 28.
4. My mind to be set on things above. Col. iii. 2 (margin.)
5. My heart to be established in grace. Heb. xiii. 9.
6. My body to be a living sacrifice Rom. xvii. 1.
7. Myself—spirit, soul and body—blameless at the coming of Jesus Christ 1 Thes. v. 23.

SEVEN REWARDS TO OVERCOMERS.

1. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii.7.
2. He that *overcometh* shall not be hurt of the second death. Rev. ii. 11.
3. To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone

a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17.

4 He that *overcometh*, and keepeth my works unto the end, to him will I give power over the nations:....even as I received of my Father. And I will give him the morning star. Rev. ii. 26-28.

5. He that *overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. Rev. iii. 5.

6. Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. iii. 12.

7. To him that *overcometh* will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in His throne. Rev. iii. 21.

Reader, will you be an overcomer, and make these glorious rewards your own?

SEVEN TOGETHERS.

Quickened us together. Eph. ii. 5, 6.
Raised us up together. Eph. ii. 5, 6.
Sit together. Eph. ii. 5, 6.
Workers together with him. 2 Cor. vi. 1.
Glorified together. Rom. viii. 17, 28.
Work together for good. Rom. viii. 17, 28.
Planted together. Rom. vi. 5.

SEVEN WITHOUTS.

1. Without shedding of blood is no remission. Heb. ix. 22; John vi. 53-56; Acts xx. 28; Rom. iii. 24-26; Eph. ii. 13; Rev. xii. 11.

2. Without faith it is impossible to please Him.—Heb. xi. 6; Rom. xiv. 23. Hence the prominence that is given to faith in the New Testament, where it is mentioned more than five hundred times. —John i. 12; iii. 14-18: Acts x. 43; Rom. iv. 5; 1 Cor. i. 21; 2 Cor. i. 24; Eph. ii. 8; Rev. ii. 13.

3. Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. xii. 14. It is not said to us, *become* holy, but *be* holy, for we are already partakers of Christ's holiness.—Gal. v. 24; Eph. v. 1; Phil. iii. 3; Col. i. 21, 22; 1 Peter i. 15, 16.

4. As the body without the spirit is dead, so faith without works is dead also. James ii. 26; Matt. v. 16; John vi. 29; Rom. xi. 6; Rev. xiv. 13.

5. That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. Luke i. 74, 75; John xv. 11; xvi. 24; Rom. v. 5; Gal. v. 6; 2 Tim. i. 7; 1 John iv. 17.

6. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Heb. xii. 8; Phil. i. 29; Matt. v. 11, 12; Luke vi. 22, 23; Acts v. 41; Rom. v, 2; 1 Peter iv. 12-14;

7. Without Me ye can do nothing. John xv. 5.

SEVENFOLD POWER OF CHRIST.

1. His power in heaven. John i. 1-3; John i. 10; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2; Isaiah ix. 6; Psa. xxxiii. 6; Psalm cii. 25; John v. 17, 18; x. 30; Phil. ii. 6; Rev. i. 8; iii. 14.

2. His power on earth. Matt. ix. 6; Matt. xi. 5; Matt. viii. 27; Luke vii. 50; Mark viii. 19; John xi. 43, 44; Matt. viii. 2, 3; ix. 20-22; xvii. 18; Mark iii. 5; Luke vii. 11-15; viii. 23, 24.

3. His power in death. John xii. 24-33; Lev. xvii. 11; Isaiah liii. 5; Matt. xxvi. 28; Rom. v. 10; 1 Cor. xi. 26; Gal. iii. 13; Eph. i. 7: Phil. ii. 8; Col. i. 21, 22; Heb. ii. 9; 1 John i. 7; Rev. v. 9.

4. His power in resurrection. Rom. i. 4; Matt. xxviii. 18; Acts ii. 24; Rom. iv. 25; vi. 6-9; viii. 34; Eph. ii. 4-6; Col. ii. 12; iii. 1-4; 1 Peter i. 3.

5. His power in exaltation. Eph. i. 20-23; John xiv. 19; Acts v. 31; Rom. v.

10; 1 Cor. i. 24; Phil. ii. 6-11; 1 Peter iii. 22; Rev. i. 18.

6. His power in intercession. Heb. vii. 25; Exodus xxviii. 38; 1 John ii. 1; John xiv; Heb. ii. 17, 18; iv. 15, 16; v. 1, 2; Psalm ciii. 14; Hosea xi. 8; John xiii. 1; Eph. v. 25-27.

7. His power in His second coming. Matt. xxiv. 30; 1 Thess. iv. 16-18; John xiv. 3; Col. iii. 4; 1 Thess. i. 10; iii. 13; 2 Tim. iv. 8; Titus ii. 13; Heb. ix. 28; x. 37; James v. 8; 1 John ii. 28.

SEVEN NEW THINGS.

1. A new creature, 2 Cor. v. 17; Rom. v. 12-21; John iii. 16; Eph. v. 30; Col. iii. 9, 10; Gal. vi. 15; Eph. iv. 22-24; John i. 12, 13; iii. 1-15; Rom. vii. 13-25; viii. 6-9; Gal. iii. 26; v. 17; 1 John v. 1.

2. A new tongue, Mark xvi. 17; Psa. v. 9; x. 7; l. 19; lii. 2; lvii. 4; lxxiii. 9; cxl. 3; Rom. iii. 13; James iii. 6; Psa. xxxv. 28; xxxix. 1; Phil. ii. 11; 1 Pet. iii. 10; see Psa. li. 14; lxxi. 24; Mark vii. 35; Acts ii. 4; James i. 26.

3. A new song, Ps. xl. 2, 3; Matt. xxvi. 40; Heb. ii. 12; Rev. v. 9-12; Psa. cxxxviii. 4, 5; 2 Chron. xx. 21, 22; xxix. 27, 28; Num. xxi. 9, 17; Acts xvi, 25; Rom. xv. 9; Eph. v. 19; Col. iii. 16; James v. 13.

4. A new name, Rev. ii. 17; iii. 12; xix. 12; 1 Cor. xii. 12; Matt. i. 21; Luke xxiv. 47; John xiv. 13, 14, 26; Acts iv. 12; v. 41; ix. 15; Phil. ii. 9, 10; James ii. 7.

5. A new covenant, Heb. viii. 8-13; x. 15-17; Matt. xxvi. 28; Rom. xi. 27; 1 Cor. xi. 25; 2 Cor. iii. 6; Gal. iii. 17; Heb. vii. 22; ix. 15, 17; xii. 24; xiii. 20.

6. A new commandment, John xiii. 34; John xv. 12-17; xvii. 21-23; Acts i. 44-47; Rom. xii. 10, 19; 1 Cor. xiii, 1-7; 2 Cor. xiii. 11; Gal. v. 13-15; Eph. iv. 30-32; v. 1, 2; Phil. ii, 1-3, 14, 15; Col. iii. 12-15; 1 Thess iv. 9; Heb. x. 24; James iii. 13-18; 1 Pet. iii. 8, 9; iv. 7, 8; 1 John ii. 8-11; iii. 10-16, 23; iv. 7-12.

7. A new home, Rev. xxi. 1; John xiv. 3; Ps. xvi. 11; 2 Thess. ii. 1; 1 Thess. iv. 15-18; 2 Pet. iii. 11-14; Rev. xxii. 20. J. H. B.

SEVEN TWO'S.

1. Two opinions. 1 Kings xviii. 21; Gen. xlix. 4; James i. 6, 7; Josh. xxiv. 15; Ruth i. 15, 16; Matt. xii. 30; xvi. 24-27; Luke xiv. 26, 27; John vi. 67-69; 1 John ii. 18, 19.

2. Two treasures. Matt. vi. 19, 20; Psalm xlix. 6-9; Luke xviii. 24, 25; Eph. ii. 6, 19; Phil. iii. 20, 21; 1 Tim. vi. 6-9; Heb. xiii. 5, 6; James iv. 4; 1 John ii. 15.

3. Two masters. Matt. vi. 24; x. 37-39; Luke ix. 59-62; Rom. xii. 12; 1 Cor. vi. 19, 20; x. 31; Gal. i. 10; Phil. i. 21; 2 Tim. iv. 10.

4. Two ways. Matt. vii. 13, 14; Luke xii. 32; xiii. 23-27; John xvi. 33; Acts xiv. 22; 1 Cor. i. 26-29; Phil. iii. 18; 2 Tim. iii. 12, 13; 1 John v. 19.

5. Two debtors. Luke vii. 41; Mark v. 34; x. 52; Luke xix. 10; John iii. 16; Acts x. 43; xiii. 39; 1 Cor. vi. 9-11; 1 Tim. i. 15.

6. Two men. Luke xviii. 10; Rom. iii. 22, 23; Rom. iii. 24, 26, 28; v. 1, 9; vi. 7, [margin]; Gal. ii. 16; iii. 11-13; Titus iii. 5-7; 1 Peter i. 18, 19.

7. Two resurrections. Rev. xx. 5, 6; Mark ix. 10; Luke xiv. 14; John v. 29; 1 Cor. xv. 23; Phil. iii. 10, 11; 1 Thess. iv. 16-18.

SEVEN THINGS THAT FAIL NOT

1. The Lord faileth not. Deut. xxxi. 6, 8; Josh. i. 5; Heb. xiii. 5; 1 Chron. xxviii. 20; Ps. xxvii. 10; Isa. xlix. 15; John x. 27, 28; xiii. 1; Acts xviii. 9, 10; 2 Tim. iv. 16, 17.

2. His word fails not. Josh. xxi. 45; xxiii. 14; Prov. vi. 22; Ps. cxix. 89; Isa. xl. 8; Jer. xxix. 10; Matt. xxiv. 35; Luke iv. 32; 2 Tim. iii. 16; 1 Peter i. 25; 1 John ii. 14.

3. His Spirit fails not. 2 Kings iv. 2; John iii. 34; vii. 38, 39; xiv. 16, 17; Ps. cxxxiii. 2; Isa. xi. 2; John i. 16; 1 Cor. xii. 4-11; Rev. v. 6.

4. His compassions fail not. Lam. iii. 22; Heb. xii. 6; Ps. ciii. 13; Matt. ix. 36; xiv. 14-21; xx. 34; Mark i. 41; Luke vii. 13; x. 33-35; xv. 20.

5. A treasure in the heavens fails not. Luke xii. 33; Matt. x. 25; Phil. iv. 19; Matt. vi. 19-21; Mark x. 21-23; Luke xii. 32; John xiv. 1-3; Acts xx. 35; Rom. viii. 28; 1 Cor. iii. 21-23; 1 Tim. vi. 6-10; 1 Pet. i. 3-9.

6. Faith fails not. Luke xxii. 32; John xvii. 9, 20; Rom. viii. 34; Phil. i. 6; Heb. ii. 17, 18; iv. 15; vii. 25; ix. 24; Ex. xxviii. 38.

7. Love fails not. 1 Cor. xiii. 8; Eph. v. 2; 2 Cor. v. 14.

SEVEN THINGS TO WHICH WE SHOULD TAKE HEED.

1. Take heed that no man deceive you. Matt. xxiv. 4: 1 Cor. x. 32; Matt. xxiv. 42; Mark xiii. 33-37; Luke xii. 37-40; xxi. 34-36; John xiv. 3; xxi. 20-23; Acts i. 11; 1 Cor. i. 7; xi. 26; Phil. iii. 20; 1 Thess. i. 10; Titus ii. 13; Heb. ix. 28; Rev. xxii. 7, 12, 20.

2. Take heed what ye hear. Mark iv. 24; Prov. vi. 27; Isa. viii. 20; Matt. xxiv. 35; John xiv. 26; xv. 3; xvi. 13; xvii. 17; 1 Thess. ii. 13; 1 John ii. 27.

3. Take heed therefore how ye hear. Luke viii. 18; 1 Sam. iii. 9, 10; Psalm cxix. 11; Jer. xxii. 29; Acts xiii. 26; 2 Tim. iii. 16, 17; Heb. ii. 1; iv. 2, 12; James i. 22, 25; 1 Peter i. 25.

4. Take heed to yourselves. Luke xxi. 34; Phil. iii. 3; Psalm li. 5; Jer. xvii. 9; Mark vii. 21-23; xiii. 9, 23, 33; Acts xx. 28; Rom. vii. 18; 1 Cor. x. 12; 1 Tim. iv. 16.

5. Take heed how ye build. 1 Cor. iii. 10; Mal. iii. 16; Matt. xxv. 40; Mark ix. 41; Rom. xiv. 23; 1 Cor. x. 31; Gal. i. 10; Col. iii. 23; Heb. xi. 6; 1 John ii. 28.

6. Take heed, brethren, lest there be in any of you an evil heart of unbelief. Heb. iii. 12; Matt. xiii, 58; xvii. 20; xxi. 21, 22; Mark vi. 6; xvi. 14; Luke xvii. 5, 6; John v. 24; vii. 38; Acts ii. 44-47; Rom. i. 16; xi. 20; 2 Cor. iv. 13; 2 Tim. i. 12; Heb. xi.; 1 Pet. i. 8.

7. Take heed to the sure word of prophecy. 2 Peter i. 19; Matt. xxiv. 42; Mark xiii. 33-37; Luke xii. 35-40; John xiv. 3; Acts i. 11; 1 Thess. i. 10; 2 Tim. iv. 8; Titus ii. 13; Hebrews ix. 28; x. 37; James v. 8; Rev. xxii. 20.

SEVEN THINGS ABOUT PEACE.

1. It is made. Col. i. 20; Eph. ii. 13, 14; Ecc. iii. 8; Isaiah ix. 6; xxvi. 12; xxvii. 5; xxxii. 17; lii. 5; Luke i. 79, ii. 15.

2. It is preached. Acts x. 36; Eph. ii. 17; Rom. viii. 7; 1 John iv. 10; John iii. 16; xv. 13; Rom. v. 8; Gal. ii. 20; Eph. ii. 4, 5.

3. It is given. John xiv. 27; John v. 24; Acts xiii. 39; xvi. 31; Rom. iv. 5; 1 John v. 13.

4. It is possessed. Rom. v. 1; Luke vii. 50; Rom. v. 10, 11; 2 Cor. v. 18-21; Eph. ii. 8. 9.

5. It should fill the heart. Rom. xv. 13; Luke xi. 34-36; John xv. 7, 11; Rom xiv. 17; 2 Cor. v. 5-8; vi. 10; Phil. i. 21. iv. 13; Col. iii. 17; 1 John i. 7; iii. 10.

6. It should keep the heart. Phil. iv. 6, 7; Isaiah xxvi. 3, 4; Matt. vi. 34; Luke xii. 22; Rom. viii. 28, 32; 1 Cor. iii. 21-23; Phil. iv. 19.

7. It should rule the heart. Col. iii. 15; John xvi. 33; 2 Thess. iii. 16; Heb. xiii. 20, 21; Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; Thess. i. 1; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Philem. 3; 1 Peter i. 2; 2 Peter i. 2; 2 John 3; 3 John 14: Jude 2; Rev. i. 4.

SEVENFOLD MEASURE OF BLESSING.

1. Predestinated. Eph. i. 5; Deut. vii. 7, 8; Jer. xxxi. 3; John xv. 16; Rom. ix. 16; Eph. i. 4, 11; 1 Peter i. 2; Rev. iv. 11.

2. Called. Rom. viii. 28; Rom. viii. 30; Phil. i. 6; 1 Thess. v. 24; 2 Thess. ii. 13, 14; 1 Tim. vi. 12; Heb. ix. 15; 1 Peter v. 10; 2 Peter i. 3; 1 John iii. 1, 2; Jude 1; Rev. xvii. 14.

3. Saved. Titus iii. 5; Matt. ix. 12, 13; Luke i. 72, 78; Rom. ix. 23. 24; Eph. ii. 4-9; 2 Pet. i. 3.

4. Forgiven. Eph. i. 7; Heb. xi. 12; John i. 16, 17; Acts xv. 11; Rom. iii. 24; iv. 16; v. 1, 2; xi. 6; 1 Cor. xv. 10; 2 Cor. viii. 9; 2 Tim. i. 9.

5. Strengthened. Col. i. 11; 2 Cor. xii. 9, 10; 2 Kings vi. 15-17; Acts i. 8; vi. 8; Rom. i. 16; xv. 13; 1 Cor. i. 18; 2 Cor. vi. 7; 2 Tim. i. 7, 8; 1 Pet. i. 5.

6. Supplied. Phil. iv. 19; 1 Cor. iii. 21, 22; Heb. xiii. 5, 6; Matt. vi. 25-34; John xiv. 12-23; Eph. iii. 20, 21.

7. To be fashioned. Phil. iii. 20, 21; Rom. viii. 22, 23, 29; 1 Cor. i. 7; 2 Cor. v. 1, 2; 1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 13-18; v. 1-6; 2 Thess. i. 10; ii. 1-8; iii. 5; Heb. x. 37; James v. 7, 8; Rev. xxii. 7, 12, 20.

SEVEN GIFTS OF GOD.

1. His Son. John iii. 16.

2. His Holy Spirit. John xiv. 16, 17; Acts ii. 38; Acts x. 45.

3. Faith. Eph. ii. 8; 2 Cor. iv. 13; 1 Cor. xii. 8, 9; Luke xvii. 5.

4. Grace. Rom. xii. 6; 1 Cor. i. 4; 2 Cor. vi. 1; Eph. iii. 7; Eph. iv. 7; James iv. 6.

5. Righteousness. Rom. v. 17.

6. Peace. John xiv. 27.

7. Eternal life. Rom. vi. 23; 1 John v. 11; 2 Cor. ix. 15. J. H. BROOKES.

SEVEN PROOFS OF CHRIST'S DIVINITY.

First, He is called God. Compare Ps. xlv. 6, 7, with Heb. i. 8, 9; Isa. ix. 1-6, with Matt. iv. 12-16; Isa. xl. 3; liv. 5; Zech. xiv. 5; Matt. i. 22, 23; John i. 1; x. 33; xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Tit. i. 3; ii. 13; 1 John v. 20.

Second, He is called the Son of God in the sense that implies sameness of nature with the Father. Compare Psa. ii. 7, with Acts xiii. 33; Matt. iii. 17; xvi. 16; xvii. 5; xxvii. 54; Mark iii. 11; v. 7; xiv. 61, 62; Luke i. 35; x. 22; John i. 18, 34, 49; iii. 18; v. 25; vi. 69; ix. 35, 36; x. 36; xi. 4, 27; xix. 7; xx. 31; Acts viii. 37; Rom. i. 4; viii. 3; 1 Cor. i. 9; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Col. i. 13; Heb. iv. 14; 2 Pet. i. 17; 1 John i. 3, 7; ii. 22-24; iv. 9, 10, 14, 15; v. 5, 10, 13; Rev. ii. 18.

Third, He is called Lord in a way that proves His infinite superiority to all creatures. Matt. xii. 8; xx. 30; xxii. 43-45. xxiv. 42; Mark v. 19, 20; ix. 24; xvi. 19, 20; Luke iii. 4; ix. 59-62; x. 17; xiii. 25; xxiii. 42; John i. 23; xi. 21, 22; xiii. 13; Acts i. 24; ii. 36; v. 14; vii. 59; ix. 6, 13; x. 36; Rom. i. 3; iv. 24; vi. 23; xiv. 8; 1 Cor. i 3; viii. 6; xii. 3; 2 Cor. v. 10, 11; Gal. vi. 14; Eph. iii. 11; Phil. ii. 11; Col. ii. 6; iii. 24; 1 Thess. iii. 13; 2 Thess. i, 8, 9; 1 Tim. i. 2; 2 Tim. i, 2; Tit. i. 4; Phil. 3; Heb. ii. 3; James i. 1; 1 Pet. i. 3; 2 Pet. i. 11; 2 John 3; Jude 14; Rev. xix. 16. The title of Lord is applied to Him more than five hundred times in the New Testament.

Fourth, He is declared to be equal with God, John iii. 35; v. 17, 23; x. 30, 38; xii. 45; xiv. 9, 11; xv. 23, 24; xvii, 5, 21, 23; Phil. ii. 6; Col. i. 15, 19; ii. 9; Heb. i. 1-3; 1 John ii. 21, 23, 24; Rev. iii. 21.

Fifth, He performs the works of God; (1) in creating, John i. 3, 10; Eph. iii. 9; Col. i. 16; Heb. i. 10; Rev. iii. 14; (2) in preserving and upholding, Col. i. 17; Heb. i. 3; (3) in forgiving sins, Mark ii. 5, 10; Luke vii. 48-50; Acts v. 31; (4) in imparting everlasting life, Luke xxiii. 42, 43; John v. 25, 40; vi. 47; x. 10, 28; xvii. 2; (5) in bestowing the Spirit and all spiritual blessings, Luke xvii. 5; xxiv. 49; John xiv. 13; xv. 26; 1 Cor. i. 4-6; Eph. iv. 7; Phil. iv. 13; (6) in raising the dead, John v. 21, 25-29; vi. 40; xi. 25; Phil. iii. 21; 1 Thess. iv. 16; (7) in judging the world, Matt. vii. 22; xvi. 27; xxv. 31; John v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16; xiv. 10; 2 Cor. v. 10; 2 Tim. iv. 1; Rev. i. 7; xxii. 12.

Sixth, He possesses the attributes and perfections of God, for (1) He is said to be eternal, Mic. v. 2, compared with Matt. ii. 6; John i. 2; viii. 56, 58; xvii. 5, 24; Acts iii. 15; Heb. i. 11, 12; Rev. i. 17; xxii. 13; (2) Omnipresent. Matt.

xviii. 20; xxviii. 20; John iii. 13; Eph. i. 23; (3) Omniscient, Matt. ix. 4; xii. 25; Mark ii. 8; Luke vi. 8; ix. 47; x. 22; John i. 48; ii. 24, 25; xvi. 30; xxi. 17; Rev. ii. 23; (4) Omnipotent, Matt, xxviii. 18; John v. 17; x. 18; 1 Cor. i. 24; Col. i. 17; ii. 10; Heb, vii. 25; Rev. i. 8; (5) Unchangeable, Heb. i. 11, 12; vii, 24; xiii. 8; (6) Infinitely wise and loving, 1 Cor. i. 24; Col. ii. 3; Eph iii. 19; (7) Sinless, Mark x. 18; John viii. 29, 46; xiv. 30; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5.

Seventh, He claimed and received divine worship; compare Ex. xx. 3; Matt. iv. 10; Acts xiv. 14; Rev. xix. 10, with Matt. ii. 2, 11; ix. 18; xiv. 33; xv. 25; xx. 20; xxviii. 9; Luke xxiv. 52; John ix. 38; xx. 28; Acts vii. 59; Phil. ii, 10; Heb. i. 6; Rev. v. 9-14; 2 Cor. xiii. 14; Rom. i. 7, and the beginning of all the Epistles. If such a being is not God, there is no God; but, blessed be His name for ever and ever, the believer is hanging his interests for time and for eternity upon the arm of One who is almighty, and who by Himself purged our sins. Love can not stoop lower than when He descended to the cross; love can not rise higher than when it lifts us to his throne. J. H. B.

SEVEN OFFICES OF THE SPIRIT IN JOHN.

1. Quickening, iii. 5, 6: i. 12,13, 32,33.

2. Indwelling, iv, 14; Eph. iv. 30; 1 Thess. v. 19.

3. Outflowing, vii. 37-39.

4. Comforting, John xiv. 16, 17; 1 John ii. 1; Rom. viii. 9; 1 Cor. vi. 19; 1 John ii. 27.

5. Teaching, xiv. 26; Rom. xii. 3; 1 Cor. ii. 14; viii. 2; John vi. 63.

6. Reproving, xvi. 8.

7. Predicting, xvi. 13; Matt. i. 18; Matt. iii. 16; Acts x. 38; Luke iv. 1; Matt. xii. 28; Heb. ix. 14; Rom. viii. 11; Acts ii. 33. J. H. B.

THE SEVEN BEATITUDES OF REVELATION.

1. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand, i. 3.

2. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, xiv. 13.

3. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15; 1 Thess. v. 4; Luke xii. 36; 1 John ii. 28.

4. Blessed are they which are called unto the marriage supper of the Lamb, xix. 9; Eph. v. 27.

5. Blessed and holy is he that hath part in the first resurrection, xx. 6; Phil. iii. 11.

6. Blessed is he that keepeth the sayings of the prophecy of this book, xxii. 7.

7. Blessed are they that do his commandments, (*wash their robes*, according to the correct rendering) that they may have right to the tree of life, and may enter in through the gates into the city, xxii. 14; Rev. v.

J. H. B.

SEVEN TOGETHERS.

1. We are gathered together. Matt. xviii. 20; Phil. iii. 3.

2. As the result of being gathered together, we are united together. What therefore God hath joined together, let not man put asunder, Matt. xix. 6; Acts ii. 44; iv. 23; 1 Cor. xii. 12-26.

3. Being united, we are builded together. In Christ all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 21, 22; Zech. iv. 7.

4. As builded together, we must be found striving together. Only let your conversation be as becometh the gospel of Christ: that, whether I come and see you, or else be absent, I may hear

of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, Phil. i. 27; Heb. x. 25; Rom. xii. 4, 5.

5. Thus striving together, and giving evidence that we are walking in fellowship with our Lord, He who is the Head over all things to the Church makes all things subserve our interests; for, we know that all things work together for good to them that love God, to them who are the called according to his purpose, Rom. viii. 28; 1 Cor. iii. 21-23.

6. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 16, 17.

7. As we commenced with two or three gathering together here on earth, so we conclude with another great and glorious gathering in the skies, for we read of our gathering together unto Him, 2 Thess. i. 1 · Rev. xxi. 4; Rev. xxii. 20, J. H. B.

SEVEN THINGS SAID OF THE BELIEVER'S SINS.

1. They have been laid on Christ, Isa. liii. 6; 1 Pet. ii. 24; 2 Cor. v. 21.

2. They have been blotted out, Isa. xliv. 22; Col. ii. 14; Rev. iii. 5.

3. They have been removed, Ps. ciii. 12; Lev. xvi. 21. 22.

4. They have been forgiven, Rom. iv. 7; Eph. i. 7; Luke vii. 48; Col. ii. 13.

5. They have been cast behind God's back, Isa. xxxviii. 17.

6. They are cast into the depths of the sea, Micah vii. 19.

7. They are forgotten, Jer. xxxi. 34; Heb. vii. 12; ix. 17. J. H. B.

SEVEN THINGS THE BELIEVER SHOULD REMEMBER ABOUT THE FLESH.

1. That he is under no obligation to it. We are debtors not to the flesh. Rom. viii. 12; viii. 8; Gal. vi. 8; Rom. viii. 6, margin; Rom. vii. 25; viii. 7, margin.

2. That he must not make it his companion. Who walk not after the flesh, Rom. viii. 4; Eph. iv. 19; Phil. iii. 19; Gen. xiii. 9.

3. That he must not make any allowance for it. Make not provision for the flesh, Rom. xiii. 14.

4. He must not give it an opportunity to show itself. Use not liberty for an occasion to the flesh, Gal. v. 13.

5. That he must not trust it under any circumstances. For we have no confidence in the flesh, Phil. iii. .3

6. That he must not expect any good thing from it. In my flesh dwelleth no good thing, Rom. vii. 18; It is sinful, Rom. viii. 3; Unclean, Gal. v. 19; Filthy, 2 Cor. vii. 1; Corrupt, Gen. vi. 12; Job xiv. 4.

7. He must not look upon it as a dead thing. And they that are Christ's have crucified the flesh, Gal. v. 24; Rom. vii. 24.

May the Lord Jesus grant that we may all through the Spirit mortify the deeds of the body, Rom. viii. 13; and not fulfil the lust of the flesh, Gal. v. 16.

R. A. O.

SEVEN THINGS ABOUT CHRIST.

1. Christ is wisdom, Prov. viii. 22-31; 1 Cor. i. 18-31.

2. Christ is light, Luke i. 76-79; John i. 4; ix. 5; 2 Cor. iv. 6.

3. Christ is health, Prov. xiii. 17; Jer. xxx. 17 Matt. viii. 17; Luke iv. 18, 19. Let sin-sick souls know upon the sure testimony of the word that the power of the Lord is present to heal them, and straightway sing with joy,

> The great Physician now is near,
> The sympathizing Jesus:
> He speaks, the drooping heart to cheer,
> O hear the voice of Jesus.

4. Christ is the antidote to the deadly poison of sin, Num. xxi. 8; John iii. 14; Rom. iii. 24.

5. Christ is life, John xiv. 6; Rom. vi. 23; 1 John v. 11, 12; Col. iii. 4: John xiv. 19.

6. Christ is heaven, John iii. 13; xiv. 3; Rev. vii. 17; Phil. iii. 20.

7. Christ is ours. Happy is the believer who can say in simple faith, "My beloved is mine, and I am his," Song of Sol. ii. 16; 2 Cor. vi. 10; 1 Cor. iii. 21-23; Rom. viii. 16, 17. J. H. B.

SEVEN "ARES" IN I COR. VI.

1. Ye are washed. Trace throughout the Bible the two washings, with blood and with water as the symbol of the word of God. Rev. i. 5; vii. 14; 1 John i. 7; Lev. xvii. 11; Matt. xxvi. 28; Rom. iii. 20-26; v. 9; Eph. i. 7; Col. i. 20-22; Heb. ix. 11-22; 1 Pet. i. 18, 19; Ex. xxix. 4; John xiii. 1-10; xv. 3; xix. 34, 35; Eph. v. 26; Heb. x. 19-22; 1 John v. 6, 8.

2. Ye are sanctified. Consider the standing of the believer as already sanctified in the Father's view, and then as manifesting his position before God in a life of practical and progressive holiness, observing how the latter is always represented as springing from the former, 1 Cor. i, 2, 30; Acts xx. 32; xxvi. 18; Heb. ii. 11; x. 10, 14; xiii. 12; 1 Pet. i. 14-16; Lev. xi. 44, 45: xx. 24-26; John xvii. 19; 1 Cor. iii. 17; Col. iii. 12; Heb. iii. 1; Jude 20.

3. Ye are justified. Notice that it means just the opposite of the word *condemn*, Deut. xxv. 1; Job ix. 20; Isa. l. 8, 9; Prov. xvii. 15; Rom. viii. 33, 34; Job xxv. 4; Acts xiii. 39; Rom. iii. 20-30; iv. 5; v. 1, 9; Gal. ii. 16; v. 4; James ii. 17-26.

4. Know ye not that your bodies are the members of Christ? Here we have the present tense, denoting continuous action, 1 Cor. xii. 27; Rom. xii. 5; Eph. i. 22, 23; v. 30; Col. i. 18, 24; iii. 1-5.

5. Ye are not your own. Here again is the present tense, showing our lasting obligation and privilege, Rom. xiv. 7, 8; 1 Cor. x. 31; xii. 7; 2 Cor. v. 14; Gal. vi. 14; Phil. i. 21; 2 Tim. ii. 4; 1 Pet. iv. 10.

6. Ye are bought with a price. The demanded price of our redemption was paid and accepted, Acts xx. 28; Gal. i. 4; ii. 20; Eph. ii. 13; Col. i. 12-14; Tit. ii. 14; Heb. ix. 26-28; Rev. v. 9.

7. Therefore glorify God in your body, and in your spirit, which are God's. The best authorities omit the last clause, but the same truth is abundantly taught elsewhere, Rom. xi. 36; 2 Cor. v. 5, 18; Eph. ii. 8-10; Tit. iii. 5; Rev. iv. 11.

J. H. B.

SEVEN ALLUSIONS TO "ONE THING."

1. Death, Ecc. iii. 19. It is not certain that believers now on the earth shall die, 1 Thess. iv. 17; 1 Cor. xv. 51. But, unbelievers, however exalted their social station, however remarkable their scientific attainments, shall surely die even as the beasts; and if they die in unbelief, they will mourn with unavailing regret through eternity that they had not ceased to exist, like beasts, in the dark hour of death. Alas! they are dead already, John v. 40; 2 Cor. v. 14; Eph. ii. 1; 1 Tim. v. 6; 1 John v. 12.

2. Salvation, Mark x. 21. This salvation by grace every dying son and daughter of Adam's race must have, or perish forever. The best can do with nothing less; the worst need nothing more, John iii. 7-18; Acts iv. 12; x. 43; xiii. 39; xvi. 31; Rom. x. 9; Eph. i. 7; Col. i. 12-14; 1 Pet. i. 19; 1 John i. 7.

3. Assurance. One thing I know, that, whereas I was blind, now I see, John ix. 25; i. 11, 12; v. 24; Matt. xi. 28; Isa. xlv. 22; Lev. xvi. 21; Heb. x. 19-22; Eph. ii. 1-10; 1 John v. 13.

4. Communion. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, Psa. xxvii. 4. It is well to remember that communion follows assurance, as assurance follows salvation, and that the word *fellowship* is the same as the word *partnership*, 1 John i. 3; Luke v. 7; Ex. xxv. 22-30; Rom. viii. 17; 1 Cor. iii. 21-23; x. 16-21; 2 Cor. vi. 14-18.

5. Devotedness. But one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her, Luke x. 42; Matt. xx. 28. Nothing pleases Him so much as to see His people forgetful of everything but His presence and sufficiency for all their wants, and nothing will throw such

light upon our path as to keep the eye exclusively fixed upon Him, Luke xi. 34-36; John viii. 12; xv. 7; 2 Cor. v. 14, 15; vi. 10; Gal. i. 10; Phil. i. 21; Rev. xiv. 4.

6. Progress. This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 13, 14. The apostle did not feel the slightest anxiety about his salvation, but he wanted the prize; and hence he continually pressed forward that he might lay hold of that for which also he was laid hold of by Christ Jesus, 1 Cor. iii. 12-15; ix. 24-26; Gal. vi. 7; 2 Tim. iv. 6-8; James i. 12; 2 Pet. iii. 18; Rev. iii. 11.

7. The coming of the Lord. Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8; Matt. xxiv. 36-51; Mark xiii. 33-37; Luke xii. 35-40; xvii. 26-37; xxi. 34-36; John xiv. 3; Acts i. 11; Rev. vii. 7, 12, 20. J. H. B.

SEVEN REASONS FOR COMING TO THE LORD'S SUPPER.

1. The participation of all Christians is an act of obedience, Matt. xxvi. 26, 27; Mark xiv. 22; 1 Cor. xi. 24.

2. It is an act of remembrance, Luke xxii. 19; 1 Cor. xi. 24, 25.

3. It is an act of testimony to His death, 1 Cor. xi. 26; v. 7.

4. It is an act of confession that salvation is through His blood, Matt. xxvi. 28; Luke xii. 8, 9; Rom. x. 9, 10; Rev. iii. 5.

5. It is an act of fellowship, 1 Cor. x. 16, 17.

6. It is an act of praise and thanksgiving, Luke xxii. 19; 1 Cor. x. 16; xi. 24.

7. It is an act silently but powerfully proclaiming His second coming, 1 Cor. xi. 26. J. H. B.

SEVEN THINGS ABOUT SIN.

1. Sin is folly, Psa. xlix. 11-13; lxxxv. 8; Prov. xiv. 9; xxviii. 26; Luke xii. 20: Eph. v. 15.

2. Sin is darkness, Prov. iv. 19; Luke i. 79; John i. 5; iii. 18; 2 Cor. iv. 3, 4; Col. i. 12, 13.

3. Sin is sickness, Isa. i. 5, 6; Matt. ix. 12.

4. Sin is poison, Num. xxi. 6; Psa. lviii. 3, 4; Rom. iii. 10-13.

5. Sin is death, Rom. v. 12; vi. 23; vii. 5; James i. 15.

6. Sin is hell, Luke xii. 4, 5; xvi. 22, 23; 2 Pet. ii. 1-9.

7. Sin was ours who are now saved. Psa. li. 5; Ecc. vii. 20; Rom. iii. 22, 23; Eph. ii. 1-3. J. H. B.

THE SEVEN WEEPINGS OF JOSEPH AND ISRAEL.

Joseph is regarded as a type of Christ.

1. He turned from his brethren and wept, and took from them Simeon, and bound him. Genesis xlii. 24.

2. At their second visit, so moved was he at the sight of Benjamin he sought where to weep, and he entered into his chamber and wept there. Gen. xliii. 30.

3. When he made himself known to his brethren he wept aloud, or, he gave forth his voice in weeping. (Margin.) Genesis xlv. 2.

4. Having comforted his brethren, he wept on Benjamin's neck; moreover he kissed all his brethren, and wept upon them. Genesis xlv. 14, 15.

5. At Goshen, where he went to meet his father, he fell on his neck, and wept on his neck a good while. Gen. xlvi. 29.

6. When Jacob died, Joseph fell upon his father's face and wept upon him and kissed him. Genesis l. 1.

7. After the death and burial of Jacob, when, through fear that Joseph would punish them for all the wrong they had done him, they besought his forgiveness, he wept when they spake to him. Genesis l. 17.

In further illustration that weeping may symbolically represent the sin and danger of disobedience to God and its

punishment, we find, in the history of Israel, that on seven different occasions they manifested their sorrow in tears.

1. Loathing the manna, they wept and said, Who shall give us flesh to eat? Num. xi. 5.

2. Refusing to believe the good report of Caleb and Joshua and go up and possess the land, they cried, and all the people wept, and murmured, and said, Would God we had died in this wilderness, Num. xiv. 1, 2.

3. When God had commanded them not to go to battle against the Amorites, but they rebelled and were defeated, they returned and wept before the Lord. Deut. i. 43-45.

4. They wept for Moses at his death thirty days. Deut. xxxiv. 8.

5. When rebuked at Bochim by an angel, for disobedience to God, they lifted up their voice and wept. Judges ii. 4.

6. When defeated in battle with Benjamin, they wept before the Lord until even, and asked counsel of the Lord. Judges xx. 23.

7. Having almost destroyed the Benjamites, they came to the house of God and abode there till even before God, and lifted up their voices and wept sore. Judges xxi. 2.

THE 'BEHOLDS' OF GOD'S WORD.

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isa. xxviii. 16.

Behold the lamb of God, which taketh away the sin of the world. John i. 29.

Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2.

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and He with Me. Rev. iii. 20.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Isaiah xii. 2.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1,

Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. Rev. xxii. 12.

FIVE PLACES.

1. A barren place, the wilderness. 2. Testing places, Marah and Peniel. 3. Pleasant places, Psa. xvi. 16. 4. Quiet resting places, Isa. xxxii. 18. 5. Forgotten resting places, Jer. l. 6. T. W. H.

FIVE "HEAVENLIES" IN EPH

Heavenly places. Chap. i. 3.
Heavenly places. Chap. i. 20.
Heavenly places. Chap. ii. 6.
Heavenly places. Chap. iii. 10.
Heavenly places. Chap. vi. 12.

THE BELIEVER WAITS FOR THREE THINGS.

Glory to be revealed. Rom. viii, 18, 19, 23.
Hope of righteousness. Gal. v. 5.
The Son from Heaven. 1 Thes. i. 10.

THREE STEPS TO THE LOST.

Neglecting. Heb. ii. 3.
Refusing. Heb. xii. 25.
Despising. Heb. x. 28.

THREE WARFARES.

Of the flesh. Rom. viii. 12, 13.
Of the world. 1 John. ii. 15.
Of the devil. Eph. vi. 11-16.

EIGHT "WITHOUTS."

Heb. ix. 22; Heb. xii. 14; Jas. ii. 26; John xv. 5; Heb. x. 16; Heb. xii. 8; 1 Cor. xiii. 1-3; Heb. xiii. 13.

FOUR FAITHFUL SAYINGS.

1 Tim. i. 15; iv. 8, 9; 2 Tim. ii. 11-13; Titus iii. 8.

FOUR PRECIOUS BLESSEDS.

The walk. Psalm i. 1.
Sin covered. Psalm xxxii. 1.
Chosen. Psalm lxv. 4.
Watching. Prov. viii. 34.

SIX CITIES OF REFUGE.

Joshua xx. 7, 8.

Kedish.—Holy. 2 Cor. v. 21.
Shechem.—Shoulder. Luke xv. 5.
Hebron.—Friendship. Prov.xviii.24.
Bezer.—Stronghold. Psalm xxxi. 3.
Ramoth.—High place. Hab. iii. 19.
Golan.—Happy. Prov. xvi. 20.

SIX PRAYERS ANSWERED BY GOD IN THE GIFT OF HIS SON.

Lead me in thy truth. Psalm xxv. 5.
Lead me in a plain path. Psalm xxvii. 11.
Lead me to the rock, &c. Psalm lxi. 2.
Lead me in the way everlasting. Psalm cxxxix. 24.
Lead me into the land of uprightness. Psalm cxliii. 10.
For thy name's sake lead and guide me. Psalm xxxi. 3.
ANSWER.—I have given Him for a leader . . . . to the people. Isaiah lv. 4.

THE BETTERS OF HEBREWS.

The Son better than angels—Chap. i. 4. Christ better than Melchisedec.—Chap. vii. 7. Better hope.—Chap. vii 19. Better testament.—Chap. vii. 22. Better covenant.—Chap. viii. 6. Better promises.—Chap. viii. 6. Better sacrifice.—Chap. ix. 23. Better substance.—Chap. x. 34. Better country.—Chap. xi. 16. Better resurrection.—Chap. xi. 35. Better thing for us.—Chap. xi. 40. The blood of Christ better than that of Abel.—Chap. xii. 24.

THE FIFTEEN SEVENS IN THE REVELATION.

Seven churches. Chap. i. 4.
Seven spirits. Chap. i. 4.
Seven candlesticks. Chap. i. 12.
Seven stars. Chap. i. 16.
Seven lamps. Chap. iv. 5.
Seven seals. Chap. v. 1.
Seven trumpets. Chap. viii. 2.
Seven thunders. Chap. x. 3.
Seven heads. Chap. xii. 3.
Seven crowns. Chap. xii. 3.
Seven plagues. Chap. xv. 8.
Seven vials. Chap. xv. 7.
Seven angels. Chap. xv. 7.
Seven mountains. Chap. xvii. 9.
Seven kings. Chap. xvii. 10.

THE SIX WONDERS IN REVELATION.

Great wonder in heaven. Chap.xii.1.
Great wonder in heaven. Chap.xii.3.
John wondered with admiration. Chap. xvii. 6.
All the world wondered. Chap. xiii.3.
They that dwell on the earth shall wonder. Chap. xvii. 8.
Great wonders. Chap. xiii. 13.

EIGHT LOVING HINTS.

1. Come by faith to the blood of Christ, yea, to Christ himself, that your sins may be pardoned. Lev. xvii. 11; Heb. ix. 14, 22; Eph. i. 7.

2. Seek by prayer the help of the Holy Spirit. Luke xi. 13; Rom.viii.26.

3. Try to recollect continually that God is always present, knowing every thought you think, every word you speak, and observing everything you do. Prov. xv. 3; Psalm cxxxix. 2; Ezek. xi. 5; Heb. iv. 13.

4. Live upon Christ as the life-giving root of all true holiness. John vi. 15; Col. ii. 3.

5. Before you speak, ask these three questions:—Is what I am going to say true? Is it useful? Is it kind? Psalm cxx. 2; cxli. 3; Prov. xv. 1; Eph. iv.

6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth. Job xxii. 21; Isaiah xxvi. 3; Hag. i. 5; Matt. xi. 29.

7. Remember, if religion has done nothing for our tempers, it has done little for our souls; therefore, be kind, merciful, cheerful, meek, and affectionate. Rom. xiii. 10; James i.26; 1 Peter iii.8.

8. Work, while it is called to-day, for the glory of God and the good of men. John ix. 4; 1 Cor. x. 31; Gal. vi. 10.

THREE ALSOS.

Where I am, there ye may be also. John xiv. 3. The same place.
He that believeth on Me, the works that I do shall he do also. The same occupation.
Because I live, ye shall life also. John xiv. 9. The same life.

TWELVE GOLDEN RULES FOR CHRISTIAN FAMILIES.

From the Book of Books.

Be not conformed to this world. Rom. xii. 2.

Be ye followers of God, as dear children. Eph. v. 1.

Be ye sober, and watch unto prayer. 1 Peter iv. 7.

Be kindly affectioned one to another. Rom. xii. 10.

Be content with such things as ye have. Heb. xiii. 5.

Be ye doers of the Word, and not hearers only. James i. 22.

Be ye of one mind, live in peace. 2 Cor. xiii. 11.

Be patient toward all men. 1 Thess. v. 14.

Be clothed with humility. 1 Peter v. 5.

Be pitiful, be courteous. 1 Peter iii. 8.

Be glad in the Lord, and rejoice. Psalm xxxii. 11.

Be ye ready for the Son of Man cometh. Luke xii. 40.

THE THREE FULL ASSURANCES OF HOLY SCRIPTURE.

1. Full assurance of faith. Heb. x. 22.
2. Full assurance of understanding. Col. ii. 2
3. Full assurance of hope. Heb. vi. 11.

NINE HOLD-FASTS.

1 Thess. v. 21, 22; Tim. i. 13; Heb. iii. 6; Heb. iv. 14; Heb. x. 23; Rev. ii. 25; Rev. iii. 3; Rev. iii. 11; Job xxvii. 6.

THE WHOSOEVERS.

Joel ii. 32; Rom. x. 13; John iii. 15; John iii. 16; Rom. x. 11; 1 John v. 1; John xii. 46; Matt. x. 32; 1 John iv. 15; Acts x. 23; Rev. xxii. 17.

THREE THINGS CHRIST GIVES US IN PRAYER.

1. Liberty.—To enter into the holiest by the blood of Jesus. Heb. x. 19.

2. Ability.—For we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. Rom. viii. 26.

3. A sure reward.—And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. John xiv. 13.

FOUR BLESSED FACTS.

God working for us. 1 Sam. xiv. 6, John xvii. 4.

God working in us. Phil. ii. 13; Heb. xiii. 21.

God working by us. 2 Cor. v. 20.

God working with us. Mark xvi. 20.

THE FOUR SUPPERS.

The supper of salvation. Luke xiv. 16.

The supper of communion. 1 Cor. xi. 25.

The supper of joy. Rev. xix. 9.

The supper of judgment. Rev. xix. 17.

FOUR HORSES.

1. To conquer. Rev. vi. 2.
2. To take peace. Rev. vi. 4.
3. Justice. Rev. vi. 5.
4. Death. Rev. vi. 8.

LOVE.—WORLD.—BELIEVE.—LIFE.

Four words which characterise John's gospel, and all four in John iii. 16. In the four gospels they occur thus:

Life in Matt. seven times; Mark four times; Luke six times; John thirty-six times.

Love in Matt. twelve times; Mark five times; Luke fifteen times; John fifty-six times.

World in Matt. nine times; Mark three times; Luke three times; John seventy-nine times.

Believe, in Matt. eleven times; Mark fifteen times; Luke eight times; John ninety-nine times.

HITHERTO.

Forgiven. Num. xiv. 19. (Marg.)
Blessed. Josh. xvii. 14.
Helped. 1 Sam. vii. 12.

HENCEFORTH.

Henceforth walk not as other Gentiles walk. Eph. iv. 17.

Henceforth we should not serve sin. Rom. vi. 6.

That they..should not henceforth live unto themselves, but unto Him. 2 Cor. v. 15.

Henceforth be no more children. Eph. iv. 14.

Henceforth I call you not servants.. but..friends. John xv. 15.

The Lord is round about His people from henceforth. Ps. cxxv. 2.

Hope in the Lord from henceforth. Ps. cxxxi. 3.

My words..shall not depart out of thy mouth..from henceforth. Is. lix. 21.

Henceforth there is laid up for me a crown of righteousness. 2 Tim. iv. 8.

HENCEFORTH.

Eph. iv. 17; Micah iv. 7; Ps. cxxxi. 3; Rom. vi. 6; John xv. 15; Is. lix. 21; 2 Cor. v. 15; Ps. cxxv. 2; 2 Tim. iv. 8; Is. ix. 7; Is. lii. 1; Matt. xxiii. 39; Luke v. 10; Acts xviii. 6; Rev. xiv. 13.

HEAVEN.

Bible representations of Heaven as a Kingdom. Matt. xviii. 14: 2 Peter i. 11.

As a City. Rev. xxii. 2-5; xxi. 21-26.

As a Home. John xiv. 2; Eph. iii. 15.

As a Rest. Heb. iv. 9; Rev. xiv. 13.

As an Inheritance. Col. i. 12; 1 Peter i. 3-5.

GLORIOUS STATE OF HEAVEN'S REDEEMED.

Bodily perfection. 1 John iii. 24; Phil. iii. 21.

Intellectual perfection. 1 Cor. xiii. 12; Rev. vii. 14.

Happiness of Heaven. Rev. vii. 5; xvi. 17; Ps. xvi. 11.

Being with Jesus. John xiv. 3; xvii. 24; Col. iii. 4.

Qualification for Heaven. John xiv. 2; Heb. xii. 14; Rev. xxi. 27; xxii. 14.

REV. J. POTTS.

HOW TO USE THE BIBLE.

Having studied the Bible, it is important that we know how to use it, and nowhere is this knowledge so essential as in our personal work for Christ. In this personal work we can divide those we meet into classes. They are: First, the professing Christian who has no liberty, and no assurance, but is in "Doubting castle." The whole of John's first epistle was written for such. Use 1 John v. 13; iii. 2, 14, and 24.

The second class are backsliders. Use Jeremiah ii. 5, 13, 19, 27, and 32; iii. 12, 13, 14, and 22, Hosea xiv. 1, 2, and 4; examples of backsliders reclaimed, David, Peter, Thomas and all the disciples.

The third class are those not deeply convicted of sin. Use Romans iii. 10, 12, and 23; Isaiah i. 5 and 6; 1 John i. 10; Isaiah liii. 6.

Avoid speaking false peace. Don't tell a man he is converted. Let God tell him that. See Jeremiah vi. 14.

The fourth class think themselves too great sinners. They are under very deep conviction. Use Isaiah i. 18; liii. 4 and 5; 1 Peter ii. 24; Isaiah xliii. 25; xliv. 22; Romans v. 6.

The fifth class don't know how to come to Christ. They must receive a person, not a creed. John i. 12. They must believe. John iii. 15, 16, 18, and 36; v. 24; vi. 40 and 47. They must trust. Isaiah xxvi. 3; Psalms xxxiv. 8. They must take a gift. Revelation xxii. 17; Psalms cxvi. 13; Romans vi. 23. They must come. John vi. 37; Isaiah lv. 1.

The new birth. John iii. 7; 1 John v. 1 and 4.

The sixth class don't feel that they are saved. Nowhere in the Bible is feeling coupled with salvation.

The seventh class go away trusting and come back doubting. They have neglected to confess Christ. Use Romans x. 9 and 10; Matthew x. 32.

The eighth class are afraid they will fall. Use Jude 24; Isaiah xli. 10 and 13; 2 Timothy i. 12; Romans viii. 35 and 39; Colossians iii. 3 and 4.

The ninth class say they can't believe. Use John vii. 17.

The tenth class say they will try to be saved. Use Romans iv. 5.

Why people are unsaved. John v. 40.

Who are invited? Luke xix. 10; Matt. ix. 12; Luke v. 32.

The time to be saved. See Isaiah lv. 6; 2 Corinthians vi. 2; Hebrews iii. 7.

The danger of delay. See Prov. i. 24, 28.

Warnings. See Psalm ix. 17; 2 Peter ii. 9.

Contrasts in conversions. There are no two alike. Matthew, Nicodemus, the woman at the well, the thief on the cross, Lydia, the Jailor, the Eunuch, Paul, the Centurion. Use the great invitations Revelation xxii. 17; Matthew xi. 28; Isaiah lv. 1. D. L. Moody.

FALLING LEAVES.

If God lays in proportionate grace, it matters not what suffering He lays on. 2 Cor. xii. 9.

There is nothing real about the world but its vanity. Job vii. 3.

Full pardon and full joy may well be expected from the Saviour; for in Christ all fulness dwells. Col. i, 19.

It is vain to expect calm spiritual peace apart from clear scriptural views. John xvii. 17.

Blessed is he that would rather grieve his dearest earthly friend than grieve the Spirit. Eph. iv. 30.

How many would rather have their praises sounded by men, than have their souls saved by God! Matt. vi. 2.

It is not to the mere teaching of a child, but to the training God gives the promise. Prov. xxii. 6.

A sure mark of a tender conscience is a readiness to suffer rather than to sin. Heb. xi. 25.

Many wish to seem right, but the Christian wishes to be right. Psalm xix. 12, 13.

We may be administrators, but we are not proprietors of the things we possess. Psalm xxiv. 1.

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