

whosoever believeth in him should not perish, but have everlasting life." There was no reply. A second time she repeated it, and a third. Then the eyes, already glazing in death, opened, the thin white lips moved, and the answer slowly came, "Nobody ever told me this before, but thank him kindly for it."—*Mr. John Barnsley.*

"The voice . . . Prepare ye." The Lord recognizes in these verses human co-operation.

"Whether I become a Christian or not is nobody's business but mine," cried an excited youth to a man of God; but the youth was wrong. To be a Christian is not simply to secure our own salvation, it is to clear the pathway along which the weak and the feeble must travel. I remember in my boyhood the excitement of a great meeting to recruit the army in 1863. Amid deafening applause the village blacksmith went forward to put his name down as a soldier. Having signed the roll, he said to the crowd: "I want my children to say that their father helped to save the liberty of our land." What richer legacy than this can any child inherit: "My father helped to win the world for Christ!"—*The Golden Rule.*

This lesson illustrates what Canon Willerforce means when he says: "Christian life and experience has four elements: First. Admit. Second. Submit. Third. Commit. Fourth. Transmit."

Napoleon said: "The army that remains in its intrenchments is beaten." A Church without missions, without earnest, aggressive work, is a declining Church. The gravitation of pure love is toward equal distribution. You cannot accumulate water in a heap except by freezing it.

Verse 5. A few years ago I stepped on to the island of St. Helena, and as I walked up from the shore I caught the sound of singing from a group of mango-trees—sweet, plaintive voices, blending with the music of the waves. And as I listened I caught the words of that grand old doxology of the English Church: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen." And I said, Here it is; the islands of the sea have caught the sound. "Unto him that loved us, and washed us from our sins in his own blood. . . . to him be glory and dominion for ever and ever."—*Dr. J. T. Gracey.*

Verses 6, 7, and 8. Kingdoms and nations and monuments and cities have gone into dust, and out of remembrance, save where they touched in some way the word of God, while the eternal word, growing brighter with every cycle of years, is the book in this world to-day. It was never so studied as now, never so believed as now, never so loved as now; and, as the years roll on, it will shine as the sun in the heavens, with increasing glory.

Verses 9, 10. We find Paul going within thirty-three years over most of the known world west of the Golden Horn, certainly as far as Rome, and probably to Spain and Britain. Paul is able to write to the Colossians before his death, which must have been before Nero's death, A. D. 68: "The Gospel is come unto you as it is in all the world," and "The Gospel which ye have heard, and which was preached to every creature under heaven." We find that within thirty-five years after our Lord ascended the Gospel had been carried throughout the known world. That generation of believers gave the Gospel to that same generation of unbelievers as it has never been done since. Upon the banners of the Church let us emblazon as in letters of light our motto: "The world for Christ in our own generation."—*Dr. A. T. Pierson.*

This nineteenth century is getting like the first in missionary zeal and success. Every heathen nation is calling for missionaries, and the islands of the sea are transformed from cannibalism to civilization in twenty years. Bishop Thoburn, calling for helpers, says: "We now have the embarrassment of success—converts faster than churches can be built to house them, or teachers to teach them." The good tidings shall be "to all people" before this century closes if God's Church is faithful. Every nation receiving the Gospel can proclaim it to others, as every individual hearing of Christ can tell his neighbor.

The Teachers' Meeting.

This lesson may be considered under four heads: I. The vestibule of coming glory. II. The making of a highway in the wilderness. III. The certainty of God's word. IV. The proclamation of the good tidings. This may be applied first to the history of the Jews, then to Christian experience, finally to missionary topics. . . . Or the passage may be at once treated as a missionary lesson under five heads: 1. God owns the world. "My people" are to be evangelized, and that includes the inhabitants of the world—Jew and Gentile, Christian and heathen. 2. God's message is one of mercy and pardon. 3. The Church has to do the missionary work, building the highways and leveling the obstructions. 4. The temporal fails and the spiritual is eternal. 5. The success of the work is sure.

References.

FREEMAN. *Vers. 3, 4:* Preparing the way of the king, 513. . . . *FOSTER'S CYCLOPEDIA.* *Ver. 1:* Poetical, 451-453. *Vers. 1-31:* Poetical, 3531. *Ver. 2:* Prose, 10889. *Vers. 3-5:* Prose, 7173. *Ver. 5:* Prose, 2467, 2468. *Ver. 6:* Prose, 2703, 7779. *Vers. 6, 7:* Poetical, 1338, 1384; Prose, 6347. *Ver. 7:* Prose, 5946. *Ver. 8:* Prose, 2622-2642.