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MESSIAH'S MESSENGER.

of deloward. He was the last of the prophete; was contemporary with Nehemiaby lived at Jerusalem between 640 and 600.

De But of his personal history nothing is but of his personal history nothing is large to the second of the large and the content of the personal history nothing is large and the content of the personal history nothing is large and the content of the personal history nothing is large and the content of the personal history nothing is large and the content of the personal history nothing is large and the content of the personal history nothing is large and the content of the large and his commandments for their constitution and laws. But they needed exaculty and is commandments for their constitution and laws a few the same reasons as they.

If The Massacran personal real way, we have a server of the large and the personal history. The most ample proof is a saviour, is easily a sense of the large and the personal personal history and the large and the personal personal history and the large and the personal history and the large and l

unto the Lord. Since the Lord caree not for the form of the offering or the material, but the love and worship or the heart.

V. Tun Wonz or run Savious adapted \$10.5 & And I self come near yet to judgment. He would come to judgment. A self refines. Onling auddenly, unexpostedly, so as to see them in the very sol. Against sonceres, de. Jesus Chirak in opposed to every form and degree of sin. And four not me, said the Lord of hosts. This was the fountain and source of their sin, as on the other hand "the farer of the Lord of the bed in the beginning of wisdom."

8. Jesus grant of the lord of the beginning of wisdom."

SUBSTREE CORNESSIVE CONTROL OF THE C

sense of deliverance, salvation, bleesed-

Curity as a Sur of Rughtreunness.
Christ into the natural world. (1) He is the source of light. (2) He is the source of light. (3) He is the source of light. (4) He is the source of the seul of the source of light. (4) He is the source of the beauty of holines; all the glories of color come from the sun.

And ye shall yo forth, from your difficulties, from your prison house of trouble and masfortune. And grove up as calles of the stall. Rather, "leap or vanibol as stall-ted calves," which, when let out to the fields, caper and frolic in the exuberance of healthy life.

SECOND,—VICTORY. 3. And ye shall tread down the wicked. Rightrousness shall be victorious over evil. In the day that shall do this. At the time when Messiah shall come and have perfected his reign. This was already began. It is going on till Jesus shall be king of kings, and his kingdom rile over all.

Therm,—Rightrousness. 4. Remember so as to obey, the law of Moses: The ten commandments, and all the other laws, which were the constitution and laws of the Jesus, (even) the statues and judgments.

3. Behold I will send you Eigha the prophet. Viz., one who should be a second Eigha, who should come with a spirit and power like his, sterally stoking sin, and carnestly salling all men to repentance.

Our Lord on two occasions. (Ratt. Il 1 it and Mark. 9 11, 12) interpreted it thus of John the Bartist. The call to repentance.

Our Lord on two occasions (Ratt. Il 1 it and Mark. 9 11, 12) interpreted it thus of John the Bartist. The call to repentance, of the low, the reprise of sing the server of the law, the reprise of the forms, the smitten down by the terrible Roman area.

4. And he shall turn the heart of the Jostice in Lordon the meaning is that the office of the domestic relations, the colinders. This may have either or all of three interpretations. (1) He shall turn the heart of young and old slike, fathers and children, in

lablished upon better promines" Heb. 8.ds.
13, 10-15). Whom ge delight in. In the expeciation of whose coming they took cominch pleasures.

2. But who may abide the day of his coming to They did not realized, nor chief desires could be realized, nor chief desires could be realized, nor cheir desires who have nor cheere the necessary conditions of realizing the hope for heaven, without realizing what must be done in them before heaven is possible to them?

IV. The Work or the Savour is the processor of the condition of the walk mans the done in them before heaven is possible to them?

IV. The Work or the Savour is the processor of the complex of the walk professor of the complex of the complex of the walk provided the processor of the complex of the complex

that which is right. We comtical religiou. Spargeon saked a young
girl, who served as a denosetic in one of his
families. when the presented herself for
membership in his church, what evidence
she could give of having become a christian,
and she meekly answered, "I now sweep
inder mats." and the renovand pressher
and it is was good evidence, and we agree
with him. Beal religion leads one to do
work thoroughly.—W. M. Taylor.

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