

Son of God in a peculiar sense—he is of the same nature with the Father, his express image, and his equal in power and glory. Notice the doctrine of the Trinity here illustrated. The Father speaks—The Son is addressed—The Spirit descends. If the Father pleased with Son, ought not we to rejoice in him with joy unspeakable?

No. 11. *Temptation of Christ*, Luke iv. 1, 13. Strong temptations often succeed seasons of special privilege. Satan tempts Christ when he had fasted forty days and nights. So he always suits temptation to circumstances. He tempts Christ to distrust goodness, doubt the faithfulness and disown the authority of his father. All temptations repelled by sword of Spirit, which is Word of God. Contrast our Lord's temptation with that of Adam. Having been tempted himself, Christ knows how to sympathize with and succour us. Personality and power of Satan here illustrated. We have to contend with same adversary and must resist with same weapon.

No. 12. *The Baptist's testimony to Christ*, John, i. 19, 29. These priests and Levites, probably members of the Sanhedrim. John's denial that he was the Christ proves that he was no impostor. He might have made himself the object of adoration, but directs all eyes to Christ. So ministers and teachers should exalt the Saviour and abase themselves. The Jews expected Elijah and Jeremiah, Matt. xvi. 14. John denies that he was either. He was not Elijah literally as they expected, although he came in spirit of Elijah. Christ called the Lamb of God, because of his innocence and meekness, and because provided and accepted by God as a sin offering for us. Christ was slain, not like Pass-over lamb for Israelites alone, but for all the people of God throughout the whole world.

THE DEVOTIONAL SPIRIT OF CHRIST.

The Evangelists have said enough upon this subject to justify the conclusion that his whole life was eminently a life of devotion. The opening scene of his public career introduces him to us in the attitude of a suppliant. When he was baptised by his forerunner in the Jordan, he lifted up his heart to the Father in prayer, and lo! the heavens were opened, and the spirit of God, in a bodily shape, came down and lighted upon him. Before his transfiguration he took Peter and James and John apart, into a high mountain to pray—and as he prayed the fashion of his countenance was changed, and those heavenly visitants, Moses and Elias, came down to talk with him “of his decease which he should accomplish at Jerusalem.” When he stood by the grave of Lazarus, he lifted up his eyes to heaven, and thanked the Father for hearing his requests, adding these significant words—significant in their bearing upon the question of his devotional habits—“And I knew that thou hearest me always.” When anticipating the suffering he was to endure for sinners, he said, “Father, I glorify thy name” When contemplating Peter's temptation and fall, he prayed for him that his faith might not entirely fail him—and, doubtless, it was that prayer that saved him from utter apostacy and ruin. He opened the solemnities of the last supper by looking up for a blessing, and he closed that most interesting interview with his disciples by offering for them, and for all who should ever believe in his name, a comprehensive and tender petition with which we are all familiar. In the garden of Gethsemane he said to his disciples, “Tarry ye here, while I go and pray yonder.” For those who crucified him he lifted up the entreaty—“Father forgive them, for they know not what they do;” and on the cross,—who can forget what he said just before he bowed his head and died, “Father, into thy hands I commend my spirit.” These examples show that the invariable frame of his mind and the habits of his life were strictly and deeply devotional. But touching this point, the Evan-

gelical history furnishes several other facts still more remarkable and convincing. Just before he chose his twelve Apostles it is related of him, that he went out into a mountain to pray, and *continued all night in prayer to God*. On another occasion, *rising up a great while before day*, he went out and departed into a solitary place, and there prayed. At another time, “he withdrew himself into the wilderness and prayed.”—And again when he had fed five thousand with five loaves and two fishes, “he sent away the multitude, and went up into a mountain apart to pray, and when the evening was come he was there alone.” What a solemn and impressive lesson of instruction is conveyed to us by this example of our Redeemer. Though he had no sins to confess and no evil propensities to be eradicated, it was his habit and his delight to commune with his Heavenly Father in prayer. He prevented the drawing of the morning and broke the stillness of midnight with the voice of devotion.

“Cold mountains, and the midnight air,
Witnessed the fervour of his prayer:
The desert his temptation knew,
His conflict, and his victory too.”

Does not a spirit of devotion, then, become his followers? If they have the mind that was in him, will they not love to break away from the din and care, the bustle and business of the world, that they may commune with their God? How can we be the followers of Christ, and neglect secret prayer? How can we be his followers, and perform that duty with reluctance, as though it were a task? How can we be his followers, and not *delight*, upon every suitable occasion, to seek the blessing of our Father in heaven and commend all our interests to his hands? To his love of retirement and his habits of both secret and social devotion we should not be strangers. And if we were sometimes to protract our devotional exercises through an entire night, as he did, we should, doubtless, be amply rewarded by an augmented spirituality of mind, and a more clear and decided victory over sin, Satan, and the world. At any rate, one thing is certain;—if it was proper for Him, who was holy, harmless, undefiled, and separate from sinners, to rise a great while before day for devotion, or to spend sleepless nights in prayer to God, it is proper in a far higher degree for us, for we have wants growing out of the depravity of our hearts, and the sinfulness of our lives, which He never had. P. D. G.

—*Pres. of West.*

SELECTIONS FOR THE YOUNG.

THE WORTH OF HEAVEN;
A FRIENDLY ADMONITION TO THE YOUNG.

My dear readers, heaven is a world of love. We have often been told that heaven is a bright, and a beautiful, and a glorious world. But have we ever thought that heaven is also a world of love? And that if we would go there, we must learn to love; to love our parents, to love our teachers, to love goodness, and more than all, to love God.

Did any young friend in the Sabbath school ever think of getting ready to die? If you have never done this you had better think of it now; because you may die, while you are yet little children. Do you feel quite ready to die now, if God should call you? If you are not ready, you know you must go, when God does call you.—And what if he should call you to-night, or to-morrow morning? When you kneel down to pray, before getting into bed to-night, ask God to teach you how to get ready to die? My dear little boy or girl, God will hear such a prayer as that; and he will answer it, by giving His Holy Spirit to make your little heart good, and to fit you to live in heaven with all the good, where you will be very, very happy, and where you will

need to prepare to die *no more forever*; for in heaven, the Bible says, “there is no more death, neither sorrow, nor crying, neither is there any more pain.”

But I have one parting question to ask you. Have you ever, in all your life, knelt down and thanked God, your heavenly Father, for giving his only Son, to die for you.

I will write one verse for you, about this, which I hope you will commit to memory, and ask God to teach you its meaning:—

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

That word *perish* is a dreadful word; it means to suffer forever the pains of hell. Jesus died to save you from hell; and now he says, “Suffer little children to come unto me.” He said this of little children, who were too young to understand him; but if he were now to speak to you, he would say, “little children, come unto me.”—Go to him now, and he will save you from perishing in hell, and will take you to live with him in heaven, where you will die no more, but will be very happy forever and ever.—S. S. Journal.

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