

us, "Where shall I spend eternity?" What fatal madness for us to evade it, to neglect it, and to succeed in so disposing of it, as to settle down and be at home in the mere trifles of this poor passing world! Oh friend, if you are doing this, awake to your madness, reflect upon that eternity, and, like a rational being, ask yourself the solemn question, "When I have done with this short life, WHERE shall I spend that undying eternity—in heaven or hell!"

Perhaps to-day you may pass out of time into eternity; and if so, beloved reader, *what then?*

We read of a time that is coming, when the nations shall be assembled before the Son of Man, when He will sit upon the throne of His Glory, and He will say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; but to those on His left hand He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 31-46).

What more solemn and soul-awakening than these words, coming as they do from the lips of the blessed Son of God, He who could weep over unrepentant Jerusalem, and who, to save us from "eternal judgment" (Heb. vi. 2), died on the cross of Calvary? To save us, He, blessed be His name for ever, interposed His precious blood,—

"O groundless deep! O love beyond degree!
The Offended died to set the offender free!"

But if He is rejected as Saviour, and His precious blood treated as a thing of naught; if all the love of God manifested in the dying Lamb of God, and the beseechings of God in the Gospel, and the strivings of His blessed Spirit, are refused, and despised, and slighted; oh, sad and awful thought! righteousness must take its course, in the eternal judgment of the unrepentant!

Beloved reader, are you saved? are you reconciled to God? are you sure of eternal happiness? If not, make haste to be saved! Jesus stands ready to receive and save all who come to Him. God is ready to justify from all things the one who believes on the Lord Jesus Christ. If not saved, *will you be that one?* Delay not, I beseech you.

"Return, O wanderer, to thy home,
The Spirit calls for thee,
There are no pardons in the tomb,
And brief is mercy's day.
Return! Return!"

"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 Gospel Messenger.*

The man who keeps right himself does a good deal to help other people behave themselves.

Confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them.—*Moir.*

Write your name in kindness, love and mercy on the hearts of thousands, you come in contact with year by year, and you will never be forgotten.—*Chalmers.*

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richter.*

International S. S. Lessons.

11 Nov.

The Twelve Chosen.

Les. Mark 3 : 6-19.
Mem. vs. 13-15.

Gol. Text, John 15: 16.
Catechism Q. 101.

Review and remember Christ's travel and work.

He went from Nazareth to the Jordan, to be baptized, (Les. Aug. 5) about January; was tempted immediately after, (Les. Aug. 12); returned to the Jordan and called His first disciples, (Les. Aug. 19); went north to Galilee with these disciples, and wrought His first miracle, at Cana, (Les. Aug. 26); visited Capernaum, and then came back south to Jerusalem to the Passover, in April, where He cleansed the temple, (Les. Sept. 2); and met Nicodemus, (Les. Sept. 9). He taught the next eight months in Judea, and His disciples baptized, and in December He started north with them to Galilee, speaking to the woman at Jacob's well, (Les. Sept. 16), and remaining two days with the Samaritans, by whom He was warmly welcomed. He then went north to Galilee, where the healing of the nobleman's son closes the first year of His ministry, the year of beginnings. After this it is supposed that He lived for two or three months in retirement, while His disciples went home to Capernaum and resumed their fishing.

In the second year, "the year of developments," He came in April, to Jerusalem, to the Passover, and then returned to Galilee, where the most of this second year was spent. He began with His native village, Nazareth, but they tried to kill Him, (Les. Oct. 7). He left them, and, shortly after, followed by the usual crowd, came to the Sea of Galilee, near Capernaum, where His last summer's disciples were fishing, gave them the great draught of fishes, and called them to enter His service permanently, (Les. Oct. 14). Next Sabbath, (Les. Oct. 21), was the great Sabbath of healing in Capernaum, and then, after his first missionary tour (of several weeks) through Galilee, He comes back to Capernaum, and heals a paralytic, (Les. Oct. 28); collides with the Pharisees on Sabbath keeping, (Les. Nov. 4); and about midsummer of this second year, we reach the present lesson, which marks a great epoch in the progress of Christ's Kingdom, when it first takes organized form, in the setting apart of the twelve men who were to carry it on after His departure.

I. PLOTTING TO KILL HIM, vs. 6, 7.—The opposition to Jesus and hatred against Him, begun when He drove the traders from the temple, more than a year previous, had become intensified by his wonderful success among the people, and when He healed the paralytic in last lesson, the Pharisees went and plotted with the Herodians to kill Him.

The Pharisees were the strict, religious sect of the Jews who bitterly hated Rome. The Herodians were a political party, who "joined the Sadducees in scepticism, the Greeks in licentiousness, pandered to the Herods in vice, and truckled to the Romans," but so bitterly did the Pharisees hate Christ that they were willing to make use of the Herodians to get Him out of the way, probably showing, as did the Pharisees of Jerusalem, to Pilate, nearly two years later, that He would be a dangerous rival to Caesar.

His time was not yet come, and He quietly withdrew to the country beyond their influence.

11. THE MULTITUDES THRONING HIM, vs. 7-12. Though the Pharisees hated Him, the people