

**The Love of God.**

BY SAXE HOLM.

Like a cradle rocking, rocking,  
Silent, peaceful, to and fro,  
Like a mother's sweet looks dropping  
On the little face below,  
Hangs the green earth, swinging, turning,  
Jarless, noiseless, safe and slow;  
Falls the light of God's face bending  
Down and watching us below.

And as feeble babes that suffer,  
Toss and cry and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best;  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O great heart of God! whose loving  
Cannot hindered be, or crossed,  
Will not weary, will not even  
In our death itself be lost—  
Lord divine, of such great loving  
Only mothers know the cost—  
Cost of love, which all love passing,  
Gave a Son to save the lost.

**LESSON NOTES.**

**THIRD QUARTER.**

STUDIES IN THE OLD TESTAMENT.

**LESSON VIII.—AUGUST 20.**

**THE RIVER OF SALVATION.**

Ezek. 47. 1-12. Memory verse, 12.

**GOLDEN TEXT.**

Whosoever will, let him take the water of life freely.—Rev. 22. 17.

**OUTLINE.**

1. The Power of Divine Grace, v. 1-6.
2. The Beneficence of Divine Grace, v. 7-12.

Time.—This prophecy was delivered probably about B.C. 587 or 585.

Place.—Ezekiel lived in the Euphrates valley, near the river Chebar.

**LESSON HELPS.**

1. "Afterward he brought me again into the door of the house"—The prophet had trained in the outer court. The door of the house is the gate of the temple where the entrance into the holy place of the temple opens. "Behold, waters issued"—From a spring under the gate. Living spring water is in Scripture a symbol of the divine blessings. Literally there was no such spring. The waters are to be understood typically or spiritually. The water comes from the depths of the sacred mountain and from the sanctuary. It is the pure and full blessing which flows over the community from the new manifestation of God. "Of the altar"—From the altar flows a stream of salvation.

2. "There ran out waters"—At first oozing forth, but soon a mighty, rushing river. Purity and abundance and progress are here set forth.

3-5. The measurement was repeated, and each time the stream was found to widen and deepen in its onward course. Various applications may be made. The stream of truth is seen as taught by (1) patriarchs, (2) prophets, (3) Christ. In spiritual growth—increasing fulness. Or waters may be a type of the spread of Christianity among (1) Jews of Palestine, (2) Gentiles of Asia Minor, (3) in Europe, and so a mighty river rushing, like the Nile for fertility, over the world. Or it may be applied personally, as a figure of that growth in grace which is the Christian's high privilege.

7. "Very many trees"—The purpose of which is seen in verse 12. Trees are for (1) fruit, (2) shade, and (3) ornament.

8. The waters from the sacred spring flowed from the temple past the altar of burnt offerings, from west to east, flowed into the brook Kidron, and thence into the Dead Sea. The Dead Sea is well named. Its waters are very bitter, it has no visible outlet, and fish carried down from the river Jordan soon perish. "The sea" is the image of death. "The waters shall be healed"—By the spring from the temple. Healed is purified so that life can animate the waters.

9. The thought is that the stream of divine truth will flow with increasing power over a dead world and converts be multiplied.

10. "The fishers"—Prophets, then apostles, then other Christian teachers. "From En-ge-di," the southern point of the Dead Sea, to "En-eglaim," the northern point of the same. "According to their kinds"—All nations, kindreds, people.

11. "Miry places"—Stagnant hearts and communities, over which truth will

not roll like a river, for they are unwilling it should.

12. "All trees"—The righteous whose glory shall be an unfading leaf, whose fruits shall be those of the Spirit.

**HOME READINGS.**

- M. The river of salvation.—Ezek. 37. 1-12.
- Tu. Streams in the desert.—Isa. 35.
- W. A miraculous supply.—2 Kings 3. 9-20.
- Th. Living waters.—Zech. 14. 4-11.
- F. The river of God.—Psalm 65.
- S. A free gift.—Rev. 21. 1-7.
- Su. Water of life.—Rev. 22. 1-7.

**QUESTIONS FOR HOME STUDY.**

1. The Power of Divine Grace, v. 1-6.
  - Where did God bring Ezekiel?
  - What house was this?
  - What flowed out from under its threshold?
  - In what direction did the waters pour?
  - Was this a weak rivulet or a great, majestic river?
  - When a man had measured a thousand cubits how deep were the waters?
  - When he had measured another thousand how deep were they?
  - When he had measured a third thousand how deep were they?
  - When he had measured a fourth thousand how deep were they?
  - What did he say to Ezekiel?
  - Where did he bring him?
2. The Beneficence of Divine Grace, v. 7-12.
  - What did Ezekiel see on the bank of the river?
  - Through what sort of country had the river flowed?

Jesus, the good news that saves men, is like this. Our souls are thirsty. They need Jesus' love and forgiveness. He freely saves and makes clean the heart as water saves the body from dying and makes it clean. No matter how many come, there is enough for all. The river of the vision came from the temple; the river of salvation comes from God. Sweet promises and everything good grow beside this river, as trees grew beside the one Ezekiel saw. As that river grew broader and deeper so the news and knowledge of Jesus will spread and grow till all shall hear of him. Our gifts help to make a way for this river to flow to heathen lands.

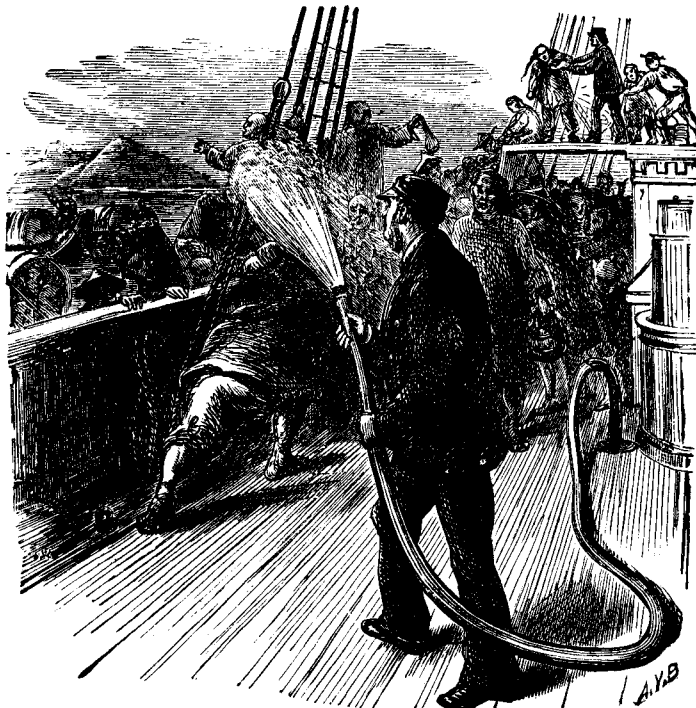
What shall we do? There may be water enough, but unless one drinks he will die. "Drink and live."

"Frances," said that little girl's mamma, who was entertaining callers in the parlour, "you came down stairs so noisily that you could be heard all over the house. You know how to do it better than that. Now go back and come down the stairs like a lady." Frances retired, and after the lapse of a few minutes re-entered the parlour. "Did you hear me come downstairs this time, mamma?" "No, dear. I am glad you came down quietly. Now, don't let me ever have to tell you again not to come down noisily, for I see that you can come down quietly if you will. Now, tell these ladies how you managed to come down like a lady the second time, while the first time you made so much noise." "The last time I slid down the banisters," explained Frances.



**Proof Positive.**

In Sunday-school my teacher says, "All folks is dust," says she,  
An' course what teacher says I never doubt.  
So now I know Jemima's human folks  
the same as me,  
'Cause look at all the dust a-comin' out!



**UNWELCOME VISITORS.**

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The Chinese are often a great pest to the captains of sea-going vessels, from their habit of swarming over the decks and often pilfering and carrying off whatever they can lay their hands on. Sometimes, too, they are regular pirates, who will board a vessel, take possession of it by force, and kill or capture its officers and crew. A very effective way of dispersing these is to attach the hose to the steam pump and drive them overboard. If they prove very refractory, hot water can be used, of which they have a great terror. Our picture shows the way in which the officers of Lord Brassey's yacht, the Sunbeam, got rid of their unwelcome visitors.

"So they finally froze Johnson out of the company, did they?" "Yes. And I never saw a hotter man in all my life."

Father—"What is the meaning of that black eye, my son?" Johnny—"Oh, that's merely a mark of esteem, father." Father—"How so?" Johnny—"I esteemed myself a better boxer than Tommy Jones."

Wasted Time.—Miss Topnot—"Isn't it too bad about this book?"

Miss Panhandle—"Why, what is the matter?"

Miss Topnot—"Why, I didn't discover until I had finished it that I had read it before."

What Tells the Story.—"Do you believe men show character in the way they carry their umbrellas?"

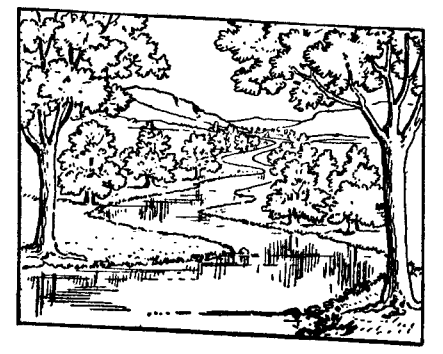
"No; but they show lack of character in the way they carry other people's umbrellas."

- Into what sort of sea did it pour?  
What was its effect on this bad sea?  
What was the effect of the river on everything that it touched?  
What was the effect of the river on the nation's industries?  
What about the cultivation on its banks?  
What sort of fruit and leafage would come from its trees?  
What was the cause of the goodness of these waters? (They issued out of the sanctuary.)  
What is the Golden Text?

**PRACTICAL TEACHINGS.**

- Where in this lesson do we learn—
1. That the grace of God is outpoured in his own time, in his own way?
  2. That it constantly increases in strength without any earthly tributaries?
  3. That it is meat and medicine for all souls?

The title of our lesson calls the river of the prophet's vision "The River of Salvation," because the Gospel of



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