

Pastor and People.

LOVING WORDS

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What on earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to serve as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them tell them so.

THE ATONEMENT IN REVIVALS.

Every true Christian has some just conception of the necessity, power and blessedness of the blood of Jesus. It is indeed paramount to every other doctrine in the salvation of the soul.

The value of the atonement is fully manifest in the potent statement of the inspired apostle when he asserted: "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

It would indeed seem by this, the blood of the atonement is not only invaluable, but imperative, and also that it must be preached to save souls. Indeed, preaching without revealing the blood of Jesus as a remedy for sin, is utterly meaningless and abortive.

Never was there a time in the history of the Church when the preaching of the blood doctrine was more needed than now. This, if rightly employed, has mighty possibilities. All believers should live by all-conquering faith in the blood of the Lamb. But when the seasons of special soul-awakening and revival refreshings come, the uplifting of Calvary's Cross and the soul-cleansing blood are to be the great force of power. The most prominent thing in revivals should be the setting forth of the cleansing blood. Then sinners need it, and sinners want it: as at no other time.

The deliverance from sin by the blood of Jesus is a marked feature of experience to be made prominent in revival work. There is no time in which the human soul has such salutary moulding in holy living as in revival seasons. Milestones in religious life are very prominent. The true idea of the blood of Jesus in the "new creature" life should be enforced in a special way in revivals. Now the quickenings of the spirit are keenly felt by saint and sinner, and it is a grand hour to teach and enforce the doctrine that, "His name shall be called Jesus, because He saves His people from their sins," and that "if the Son shall make you free, ye shall be free indeed," and that "there is no condemnation to them that are in Christ Jesus." The seeking and believing soul should be made to feel that redemption means deliverance from sin by the blood of Christ.

And then the satisfaction that this brings to the soul is real, salutary and complete. Nothing can be better for the new born soul. In this the young convert should be rooted and grounded at the very outset of his religious life. Here is strength. Any other course is weakness. Like the tree, when it is set out in good soil, is to take root, live, grow, thrive and bear fruit, may grow larger and stronger, but will never have better life than at the beginning. So the Christian can never have better or more complete Christ-life in the holiness of God than the hour when he first took the experience of justification, sanctification and redemption by the blood of the Lamb. His growth in grace and the knowledge of his Lord and Saviour Jesus Christ will only unfold to him more and more the blessedness of the Christ-life. And this is enough. It will satisfy his soul and make him happy and useful. To make this effectually clear is a great part of the work of revivals.

The power of the blood of the atonement can never be surpassed in the forces of our moral natures. Resolutions and human purposes are all abortive; by the side of this they are men of straw. As blood is the life of the flesh, bone and sinew of our bodies, and without it they are dead, so without the blood of Jesus a religious profession is dead. Of what infinite moment is this idea to the Christian. Being true, it is the great lever of holy power. Being true, can this doctrine be preached or pressed too much in revivals?

Nay, verily, the victories of the precious blood of Christ are of no small consideration. There is nothing a seeking soul or a young convert desires to know so much as how he is to "hold out," live a holy life and reach heaven. The solution of this question is alone found at the cross of Christ and by the blood of Jesus. The mischief of many revivals is to carry them on by the devices of legalism and leave their

fruits to be perpetuated on the same line. Such a course will fill the Church with dead professions and damn the souls of multitudes in hell. I repeat, there is no time or place when the victories of the blood should be set forth more definitely and clearly than in revival seasons. Start out the young convert with the idea of present, constant and eternal victory by the blood, and that alone, and we shall have more holy living in this world and more shouts of victory at the death-bed, the coffin and the grave.

This is what the holy John meant when he cried out in Rev. vii. 14: "They overcame him by the blood of the Lamb, and the word of their testimony, and counted not their lives dear unto their death."—*Rev. A. P. Graves, D.D.*

LITTLE COUNTRY CHURCHES AND BIG CITY CHURCHES.

Most of the very wealthy people of the United States are in the cities, and it is the general belief that none of our little country churches can bear a comparison with the rich city churches in the matter of benevolence. The minutes of the General Assembly show that there is only a grain of truth in this view. Our city churches do contribute more than most of the country churches, but not always more *per capita*. Nearly all of them give more in the aggregate, but simply because there are a greater number of members to give.

Of the thirty-five city churches that have a membership of over 800, thirteen give less than one dollar per member for foreign missions, four give between one dollar and two dollars per member, eleven between two dollars and three dollars, four between three dollars and four dollars, one between five dollars and six dollars, while only two go far beyond the six dollar standard.

Of thirty-five little country churches that have between 100 and 200 members, twenty give between one dollar and two dollars per member for the same cause—foreign missions—seven give between two dollars and three dollars, six between four dollars and five dollars, one between five dollars and six dollars, while one goes beyond the six dollar standard.

Not only will the country church bear favourable comparison with the city churches in regard to their gifts to the Foreign Board, but in the total amount given to all the Boards. In this respect few give as much per member as two little country churches, well known to the writer, which average six dollars and thirty-six cents and eight dollars and twenty-two cents per member. If all our churches, little and big, would imitate the self-denial shown by these two, we would soon wipe out the indebtedness of the Boards, and the cry would be "Go Forward," not "Fall back."—*Rev. H. H. Henry.*

DREAMS.

There are dreams and dreams. There are dreams that come of laziness, idleness, selfishness and over-feeding, gross nightmares, fit for swine; dreams coming of self-indulgence and worldliness, poor grovelling things; a man's mind is not much better for them. There are dreams that are born of a backboneless sentimentality, of sweet mock chivalry, that loves to represent itself in pretty pictures; not much good comes of them. But there are other dreams, that come out of a man's wide-awake activity; dreams that are the vapours rising from a fervent spirit, from the cooling of the machinery. They work out the character that God is weaving in that lad or in that young girl. These dreams are prophetic; they have something of heaven in them; from God they come; they are the threads and fibres by which He would lead us on to do great deeds on earth, and at last receive us as faithful and good servants of our Master. I do believe the dreams of youth, that come in at that window which is open heavenward to every young soul, until the dust and dirt of youth cloud it over; the dreams of romance, the stupid old people try to crush out, and that the world puts its heel upon; those dreams of friendship and honour, of truth and purity, to be chosen rather than worldly gain; those dreams of love, generous and tender, that shall make two lives knit together into one of exceptional tenderness and goodness. There is the breath of heaven here; these are the golden glows in the mists of life's morning, that come from God and are the guarantees of a splendid sunset on earth, and beyond, a brighter dawn in heaven. Would to God that all of us, when we are old men and women, may be able to think without shame and remorse about the dreams of our youth; that the woman has been true to her dreams, and has fulfilled the sweet, unselfish ideals of her girlhood, and been a noble, loving mother; that the lad has come through this world, at least comparatively unspotted, with a heart fresh and tender, not eaten up by selfishness and greed, with a clean conscience, with the benediction in his old age of having made other men happy and good. O, the worst enemies of your dying bed, that will come to mock you, will be the dreams of your youth, or your boyhood and girlhood, should they be unfulfilled? But if you can only in part realize them in your life they will be angels that will come to comfort you.—*Prof. William Gray Elmslie.*

HOW TO CHOOSE A COLLEGE.

Friendly advice to Young Men on this subject will be contributed to the forthcoming volume of *The Youth's Companion* by President Seth Low, of Columbia; ex-President Andrew D. White, of Cornell; President Merrill E. Gates, of Amherst, and Prof. Goldwin Smith.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 14. } **JESUS MADE KNOWN.** } Luke 24
1900. } 28-41.

GOLDEN TEXT.—And their eyes were opened, and they knew Him.—Luke xxiv. 31.

INTRODUCTORY.

The two disciples conversing in despondent tones of Christ's crucifixion and burial while on their way to Emmaus were joined by the risen Saviour, though at first they did not know Him. After reproving them for their unbelief, He unfolded to them the teaching of Scripture concerning Himself. The conversation continued till the village of Emmaus, whither the disciples were going, was nearly reached. What then occurred forms the subject of today's lesson.

I. **Christ Makes Himself Known at Emmaus.**—When the village was reached the little company is about to part. The two disciples had reached their destination, and Jesus "made as though He would have gone further." This was no pretence, but as He had not yet revealed Himself, the disciples did not know Him from a stranger. So deeply, however, were they impressed with what He had told them, so strongly did they feel drawn towards Him that they gave Him a most pressing invitation to abide with them for the night. Their invitation was most courteous and cordial. "Abide with us, for it is toward evening and the day is far spent." With this request He complies. Reclining at table for the evening meal, Jesus "took bread and blessed it, and brake and gave to them." The manner in which this was done recalled Jesus to their minds, and then they recognized Him. In the sixteenth verse of this chapter it is said that "their eyes were holden that they should not know Him." Here it is said that "their eyes were opened and they knew Him." The eyes of their understanding were opened. Him whom they had regarded as only a stranger—one, indeed, who had awakened their deepest interest it is true—is after all the very One whom they had expected as the Redeemer of Israel. But the mystery surrounding His appearance to them is heightened by His departure. "He vanished out of their sight." The companionship by the way and the pleasant intercourse in the house had made a vivid and lasting impression on their minds. They speak to each other of their blessed and glorious experience. "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" The Old Testament, the whole of the Scriptures then in their possession, bore abundant and direct testimony to Christ. This they did not fully understand before. The opening up of Scripture unfolds Christ in His glorious fulness. So filled were their hearts with an exalted joy that they stayed no longer, but set out at once for Jerusalem. They went to the place where the eleven and their friends were assembled.

II. **The Disciples' Meeting.**—While the disciples and friends of Jesus were assembled the two who had just come from Emmaus to tell their glad tidings were anticipated by the saying: "The Lord is risen indeed," the same statement that was made by the angels to the women who first visited the sepulchre. The statement is further confirmed by the testimony of Peter, to whom also the Lord had appeared. The disciples who had returned from Emmaus then gave an account of their eventful journey, how Christ had joined them, His conversation and then the revelation of Himself in the breaking of bread. Mark's testimony is that the account of the two was received with incredulity. He says: "After that He appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue: neither believed they them." However inexcusable or otherwise this doubt on the part of the disciples may be, it is evident that their testimony is all the more trustworthy because of their reluctance to admit that Jesus had risen from the dead except on the most convincing evidence. And yet, it may be asked, were not their doubts very unreasonable in the circumstances? The women were not only told by the angels that Jesus had risen from the dead. Some of them had seen Him, and Peter was able to say that he also had seen the risen Lord. The appearance to Peter is not mentioned by any of the evangelists, but in Paul's statement of the resurrection in 1 Corinthians xv. 5 this unmistakable reference occurs: "And that He was seen of Cephas, then of the twelve."

III. **Jesus Appears to the Disciples.**—While they are discussing the statements that had been made, Jesus Himself appears mysteriously in their midst. How He entered is not told, but it was strange as it was at the moment unexpected. John tells us that "the doors were shut for fear of the Jews." Simultaneously with His appearance He greeted them with the customary salutation, but with a meaning far deeper than that ordinarily attached to it: "Peace be unto you." Some of the company had been doubtful of the unexpected tidings told them from different sources. Now all of them beheld the risen Christ and heard from His lips the same words they had often heard before, but now they had a significance more profound than ever. They spoke the peace that comes from an assured salvation. Notwithstanding the words of peace, the company was startled and afraid. The intensity of their feelings is described by two words, "terrified and affrighted." They supposed at first that they beheld an apparition, some spiritual being, a visitant from another world. It is the same Jesus whom they had known, and He now divines the thought in their hearts as He had often done before. "Why are ye troubled? and why do thoughts arise in your hearts?" He asks them. Their trouble was visible, and to Him their doubts and fears are equally well known. This appeal to them might recall to them similar instances in which He had read their inmost thoughts. We see in Him the same Jesus who had patience with the weakness of their faith. They needed tangible evidence of His identity, and this is given them. "Behold," He says, "My hands and My feet." The hands and feet on which were still visible the wound-prints made by the nails by which He was affixed to the cross. He invites the fullest examination. "Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." The revulsion in their minds is complete. From the extreme of fright and terror they quickly pass to an ecstasy of joy. "They yet believed not for joy." It was so tumultuous and overwhelming that as yet they cannot take in what was now a palatable fact to their minds. It looked to them for the moment as if the news was too good to be true. To bring them down to the region of actuality He now puts to them the plain question: "Have ye here any meat?" They produce a piece of broiled fish and of a honeycomb, and "He did eat before them," confirming by this common act of everyday life the glorious announcement which became the theme of all their subsequent testimony: "The Lord is risen indeed."

PRACTICAL SUGGESTIONS.

If, like the two disciples, by our love and obedience to Him we pray, "Abide with us," He will come in and make His abode with us.

In Christ's company our eyes will no longer be holden; the mists of prejudice and unbelief will be removed, and we will be able to see Him in all His grace and beauty.

Christ's presence brings peace to His disciples.

The risen Christ is the constant object of the true disciples' affection, trust and comfort; the Church's hope, and the foundation truth of Christianity. No fact concerning Jesus is better attested.