

## CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches, and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

## Testimony.

First Day—Public—Luke xii. 1-12.

Second Day—Constant—Ps. lxxi. 8-24.

Third Day—Fearless—Ps. cxix. 41-48.

Fourth Day—Modest—1 Cor. ii. 1-16.

Fifth Day—Loving—Col. iv. 1-6.

Sixth Day—Trustful—Exod. iv. 10-17.

PRAYER MEETING TOPIC, JAN. 26.—“HOW AND WHY SHOULD WE TESTIFY FOR CHRIST?” 1 John iv. 2-7.

Let us take the last question first, “Why should we testify for Christ?” There are two great reasons at least, and the first is, because of what He has done for us. “While we were yet sinners Christ died for us;” when we were rebels against God, fugitives from Divine Justice on the one hand, and diseased by the leprosy of Sin on the other, He left His throne in the Heavens and coming to earth declared with outstretched hands from the hill called Calvary, God’s amnesty and peace with men; yea, more than that; by the wonderful virtue of His shed blood He stayed the progress of the plague that with insidious power had sapped and corrupted the vitality of men. Peace and healing He brought us; by faith we received them; the free gifts of His love; therefore let us testify. And the second reason is like unto the first, what He did for us He has done for all; the difference being that we know it and believe it while others are either ignorant of it or ignore it. We must testify for Christ then that all may know what He has done, and have at least the opportunity of availing themselves of His redemptive work. There are many other reasons why we should testify, but surely no Christian needs more than these. Let us then notice briefly, how we should testify. Our testimony should be public, the world so far as it knows us should know that we are Christ’s. It should be constant, every day should give us some new thing to tell about the Master’s love. It should be fearless, neither laugh nor taunt should be sufficient to extinguish our light, or drown our voice. It should be modest, it will then be more like our Master; but remember it is never immodest, never out of place to sound the praise of Jesus. Modesty is lost only when the testifier overshadows the testimony. It should be loving, Christ hated sin but He loved the sinner; remember the wrath of the Great White Throne will be the wrath of the Lamb. It should be trustful, it may be weak in wording, halting in enunciation, but if it is backed by simple faith in God the powers of Hell itself will not be able to resist it. Above all let the eloquent witness of a consecrated life accompany the earnest testimony of consecrated lips.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

## LESSON IV.—THE EARLY MINISTRY OF JESUS.—JAN. 26.

(Luke iv. 14-22.)

GOLDEN TEXT.—“His Word was with power.”—Luke iv. 32.

CENTRAL TRUTH.—Power for Preaching.

ANALYSIS.—The **P**lace of Preaching. v. 14.  
purpose of v. 15, 16.  
v. 17-22.

TIME AND PLACE.—A. D. 27, in Galilee and Nazareth.

INTRODUCTION.—Jesus’ forty days’ fasting, and temptation by Satan in the wilderness (Luke iv. 1-13), came directly after His baptism. Then followed about fifteen months, the record of which belongs between verses 13 and 14 of Luke iv. In John i. 10—v. 47 is found all we know of Jesus’ life during this period, which embraced His return to the place where John was baptizing; John’s pointing Him out as the “Lamb of God;” the call of Jesus’ first disciples; His first miracle at Cana, and His first year’s ministry in Judea. The principal recorded events of this Judean ministry are, Jesus’ cleansing of the temple; His talk with Nicodemus; His visit to Galilee, on the way meeting the Samaritan woman at Jacob’s well, and at Cana healing the nobleman’s son who was ill at Capernaum; His return to Jerusalem to attend a feast (John v. 1) believed to have been the passover occurring A. D. 28, March 30th-April 6th, when He healed the impotent man at the pool of Bethesda. After this, hearing that John the Baptist had been imprisoned, Jesus left Judea and began His eighteen months’ ministry in Galilee. At this point Luke again takes up the story of Jesus’ life. Chap. iv. 14.

VERSE BY VERSE.—V. 14. “In the power of the Spirit.”—Thus Christ accomplished His ministry through a power which we also are privileged to possess. The difference is that Christ had the Spirit without measure, while human imperfection sets bounds and limitations to the exercise of His influence on us.

V. 15. “Being glorified of all.”—The praise of men does not count for much. The same people who now glorified Him and wondered at His gracious words, a little later tried to compass His destruction by casting Him over the rocky brow on which Nazareth was built.

V. 16. “Where He had been brought up.”—Just on that place it is most difficult to preach Christ. There one is well known, and one’s weaknesses and besetting sins are all remembered; but there, also will earnest, consistent testimony to Jesus have the greatest effect. Let us witness at home, before we seek to witness abroad. “As His custom was.”—We cannot afford to neglect a custom which Jesus so unfailingly practiced. Attendance on Divine service is one of the means of grace which God uses richly to the blessing of souls, and those who absent themselves will lose invaluable privileges and become spiritually starved.

V. 17. “He found the place.”—Jesus was well acquainted with the Scriptures; He had no difficulty in finding those passages either for reading or quotation which He needed in His work. How can the Christian worker expect to serve his Master effectively if he needs to search the concordance every time he wants a suitable verse? Practice “finding the place,” so that you may be able to wield the sword of the Spirit intelligently.

V. 18. “He hath anointed me.”—You also, if you are a Christian have been anointed by the Holy Spirit. Anointing signifies commission and qualification. Are you waiting to be called to service? The call came at conversion; you were blessed to bless. Are you waiting to be qualified? The qualification is yours, for every believer already has the Spirit of Christ or he is none of His. Wait no longer. Obey the call, and submit to the qualifying power of the Holy Spirit within you. “To preach the gospel to the poor.”—Preachers cease your theorizing, desist from your speculations, and overboard with your philosophies; we want certainties, realities, eternal truths on which to lay hold in this vacillating, ever changeful age; we want the Gospel, and we want it spelt the old fashioned way, as John spelt it 1800 years ago,—

God so loved the world that He gave His

Only begotten

Son, that whosoever believeth in Him should not

Perish, but have

Everlasting

Life.

“To heal the broken hearted.”—O, ye thousands of weeping, sorrowing ones, hear this sweet message! No broken hearts where Jesus is, He has a perfect balm to heal; His love can bring a sure and swift relief. “To preach deliverance to the captives.”—Sin has no chains strong enough to resist the liberating power of Christ Jesus. Reader, have you some besetting sin? are you captive to an evil habit? Christ can make you free. “To set at liberty the bruised.”—Bruised by unsuccessful efforts to keep the law, by constant failures in our strivings “to be good.” But here is One who has rendered complete obedience, who has worked out a perfect righteousness, and He brings us liberty. “Sight to the blind.”—

Heaven above is brighter blue,  
Earth beneath is sweeter green,  
Something lives in every hue  
Christless eyes had never seen.  
Birds with sweeter songs o’er flow,  
Flowers with deeper beauties shine,  
Since I know as now I know,  
I am His, and He is mine.

V. 19. “The acceptable year of the Lord.”—Jesus proclaimed a period of grace, when men might find acceptance with God. If men would have salvation they must come in God’s time, and go God’s way about it.

V. 20. “He closed the book.” It is interesting to notice that Christ ended His reading in the middle of a sentence, the next words being “and the day of vengeance of our God.” He had come to preach grace not vengeance, but when He comes again it will be to fulfil this clause of condemnation. Notice too the contrast, so characteristic of God’s love, “an acceptable year,” but only “a day of vengeance.”

V. 21. “This day is this scripture fulfilled.”—What an empty book the Old Testament would be for us, if it did not find complete fulfilment in Jesus Christ. Woe to the men who would steal the meaning from prophecy, and make empty words that God meant should be life and power.

V. 22. “Bare Him witness.”—You have heard His gracious words, can you do less than those Nazarenes? Go, proclaim the mission of Christ; let the world know of liberty, and light and love.