

LIVER COMPLAINT CURED BY GATES' LIFE OF MAN BITTERS AND INVIGORATING SYRUP

PAIKHONG, July 10, 1878. GENTLEMEN—This is to certify that about a year ago I was suffering with what the Doctors said was Liver Complaint, and had tried medical treatment all to no purpose, but continued growing worse, and thought I should never be well again. A friend persuaded me to try your medicine, and I felt so badly that I knew something must be done, so I purchased a bottle of your No. 1 BITTERS and one of your No. 2 SYRUP, and before I had taken half I felt like a new being and when I had finished I felt as well as ever. I would recommend them to the public as an invaluable remedy. Yours, etc. J. W. JENKS, Postmaster.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter. Lesson 1. July 3. Matt. 2: 1-13.

THE INFANT JESUS.

GOLDEN TEXT. Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21.

We now turn from the Old Testament to the New. We began the year with an account of the creation; we now study the new world. The same God who created the world by his Eternal Son, now redeems the world by his Eternal Son. We stand on the threshold of "the new order of the ages"; the Redeemer of the world comes to be his king, and to make all things new. This is the central point of the world's history.

I. THE BIRTH OF JESUS, THE KING OF THE JEWS.

(I.) HIS PRE-EXISTENCE (John 1: 1-3). The Word, who became Jesus on earth, was with his Father in heaven from eternity. By him the worlds were created. He was with God, and was God. (II.) HIS COMING FORTH. From the beginning there were prophecies, by word and by type, of his coming (see Gen. 12: 1-3; Deut. 18: 15; Ps. 2 and 72; Isa. 9 and 53; Dan. 7: 27; 9: 24-27). The daily sacrifice was a perpetual symbol of his coming.

(III.) PREPARATIONS FOR HIS COMING.

There were many lands, but nearly all the world was subject to the one government at Rome. 2. The world was at peace. 3. The Greek language was spoken everywhere with the other languages, so that the Gospel could be heard and read by all. 4. The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah. 5. It was a time of great intellectual activity, and there was a widespread disbelief in the existing religions.

(V.) THE PLACE OF HIS BIRTH.

Bethlehem of Judaea, a village five or six miles south of Jerusalem. Its name, Bethlehem (House of bread), was due to the reality of the adjacent corn-fields. II. THE WISE MEN AND THE STAR IN THE EAST. 1. Now when Jesus was born, not at the exact time, but after he was born, and before he had left Bethlehem. In the days of Herod the king. Herod the Great, founder of the Herodian family. Though alien by race, the Jews regarded him as a king, and from the time of their conversion remained constant to their new religion. The king. The title of "king" distinguishes him from the Herods named in the Gospels. There came wise men (Greek, Magi, magos). They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly cast of the Medes, and as interpreters of dreams. Afterwards the term was applied to all Eastern philosophers. From the east. Here it should be translated "the far east."

2. Saying, Where is he that is born King of the Jews?

THE EXPECTATION OF THE MESSIAH IN THE WORLD. We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that a long powerful monarch would arise in Judaea, and gain dominion over the world. Virgil, who lived a little before this, owns (fourth eclogue) that a child from heaven was looked for, who should restore the golden age, and take away sin, Confucius, in China, had prophesied the appearance of such a deliverer. But the clearest of all these prophecies was one by Zoroaster. He declared that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing even at noon, with unimpaired lustre. "You, my sons," exclaimed the venerable seer, "will perceive its rising before any other nation. As soon as you see the star, follow it wherever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

Where arose this expectation?

Without doubt from the Jews, who were scattered everywhere, with their Scriptures and their hopes, since the Babylonian captivity. For we have seen his star in the east. Seen by them in the eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother. But, at the same time, the remarkable conjunction of planets at this time may have had something to do with it. And are come to worship him. To acknowledge his "worship"; to do homage to him. We learn from astronomical calculations that the remarkable conjunction of the planets of our system took place a short time before the birth of our Lord.

III. THE WISE MEN AND THE STAR.

When Herod the king had heard these things. In their simplicity of heart, the Magi addressed themselves in the first place to the official head of the nation. He was troubled, lest he should lose his throne and his power. He was old, and feeble, and wicked. His life had been full of crimes. He knew he was hated by his subjects. The least disturbance would inflame his conscience and arouse his fears. And all Jerusalem with him. Those in power, officials of Herod, would be afraid of anything that shook the throne. 4. And when he had gathered all the chief priests and scribes. The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8; Luke 1: 5). The "scribes" were the interpreters of the law, the casuists, and collectors of the traditions of the elders, for the most part Pharisees. He demanded (rather, "inquired") of them where Christ should be born. He appeared as an inquirer, desirous of knowing what the Scriptures said about the place where their expected Messiah should be born. 5. And they said, i.e., the chief priests, etc. The answer seems to have been given without any hesitation, as a matter perceived by well understood, and settled by divine authority. 6. And show Bethlehem. This is quoted freely from the Septuagint (the Greek version of the old Testament), just as such quotations were popularly made at that time, for the Hebrew was a dead language, so far as the people were concerned. For give the reason for the greatness in spite

of the insignificance. Shall come a Governor. A leader, guide, or ruler. That shall rule; or, more correctly, "shall be the shepherd of this people." This points to an affectionate, careful, firm ruler. 8. Then Herod... Privately, for he was already hatching, still more privily, his malicious plot. Inquired of them diligently; or rather, "ascertained from them accurately." What time the star appeared. That he might know what was the exact age of the infant whom he wished to slay. 8. He sent (or directed) them to Bethlehem, a short six miles from Jerusalem. Search diligently. Better, as before, accurately, carefully. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes. It was a diplomatic lie based on the truth. IV. THE WISE MEN WORSHIPPING THE NEW-BORN KING. 2. Lo, the star. Unexpectedly, the star they had seen in the east ("it was not now in the east, but in the south) appeared to them in the evening as they went towards Bethlehem. Stood over where the young child was, i.e., over the house, as implied by verse 11; not merely over the village of Bethlehem. When they saw the star, guiding them, and pointing out the place. They rejoiced. Because their journey was now ended, their search was successful. 11. When they were come into the house. This could scarcely have been the stable where our Lord actually lay, as Joseph and Mary remained for forty days in Bethlehem, and would find temporary lodgings. And fell down, in the Oriental manner of showing homage and worship. And worshipped Him. The homage of the Magi is the first and most conspicuous evidence of Christ, and their offerings as symbolic of the world's tribute. They presented unto him gifts. According to the Oriental custom in paying tribute to royalty. Setting forth greater truths than the Jews, they offered, to the Son of man and Son of God, myrrh, hincing at the resurrection of the dead, the royal gold, and frankincense that breathes prayer. Frankincense. A gum resin, obtained by an incision made in the trunk of a tree of the genus Boswellia. It occurs in commerce in semi-circular, round, or oblong tears. Myrra. An aromatic gum highly prized by the ancients, and used in incense and perfumes. OUR GIFTS TO OUR KING.—We should bring to Jesus our most precious gifts, (1) ourselves, body and soul; (2) our hearts' love, devotion, and admiration; (3) our worship; (4) our personal services for his kingdom; (5) our property. 13. Being warned of God. In a dream, in the same manner as God may have spoken to them before. Into their own country. They could easily go direct from Bethlehem to the Jordan river, leaving Jerusalem to the north and west. Their Early Training. Under the title, "How I was Educated," a very popular and interesting article written by a priest, ministers and teachers, is just now a leading feature of one of our magazines. This title, rather than the matter which follows it every month, has suggested the thought that, possibly, if the members of almost any Church in the land were to read the article written by a Christian teacher, a part, at least, and by no means an unimportant part, of the answer to the query—why are we so vigorous and active as Church members and others indifferent, would soon appear. It would be to mind the young of whom are our earnest Christian workers, of whose earlier years I know something. The story of those years is suggestive in its bearing upon their present activity. One was the only son of a widowed mother. Outside of her home the boy, as an orphan, was a stranger to the Church, and church life became so much a part of the home life that the boy took his place naturally among God's people, with no other thought than that he belonged to the time of his conversion is not withstanding, he understands what it is to accept Christ as his Saviour from sin, as well as does one who has spent his years in sin before his conversion. Another was one of a large family of children. He stands among them alone as an orphan, and his parents were Church members, but inactive. The Church had their names, but it did not have them. The home was filled with the affairs of business and society, but that receive the attention of the children now that are grown up with the exception of one. In his earlier years his most intimate boy friend belonged to a godly family. The two were inseparable, as boys of neighboring families are sometimes, and the intimacy continues to this day. 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