

## The fruit of the Spirit is love, joy, peace, etc.—Gal. v. 22.

closer than a brother"—*art* now and shall be with Him forever.

"EVER"—in the life to come "nothing shall separate"—we shall see "face to face" our "eyes shall see the King in His beauty"—and behold "the land that is fairer than day."

"WITH ME"—the same Jesus "who gave Himself for our sins"—who keeps us here, who will be with us when we pass through the waters, who Himself will bid us welcome in the golden city, He has gone to prepare. Yes! we shall be "forever with the Lord."

"*All that I have is thine.*"—We did not choose Him but He chose us. As "heirs of God"—"joint heirs" with Jesus—"now we are the sons of God" and "all things" are ours—"the love of Christ which passeth knowledge"—all we need in this life and that which is to come—all in all—if we have the Saviour as our own, He "in whom all fulness dwells" then are we "perfect in Christ Jesus"—for "in Him dwelleth all the fulness of the Godhead bodily."

"All things are yours"—pardon and peace and love, Freedom from sin, the Saviour as your friend ; A sweet communion with the world above, A foretaste of the bliss that knows no end.

### OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[May 16.] The Nobleman's Son. [John 4: 43-54.]

Jesus has returned to Cana, where nine months before He was guest at the wedding feast, and turned water into wine.

#### GALILEE,

the northern Province of Palestine, with a population of over two million inhabitants, vigorous minded, moral, intelligent, and industrious. This constituted a good field for missionary work. Jesus returns to His own country with the established reputation of a prophet. His work at Jerusalem, in the presence of the assembled nation, has done much to prepare the people favorably to consider the claims of Christ, hence He forestalled the ordinary proverb. *v. 44*, and the Galileans receive Him with respect, reverence, and in a hopeful state of mind, *v. 45*, intelligently based on what they had heard and seen.

#### THE NOBLEMAN AND THE HEALING OF HIS SON.

The story is picturesque and easily outlined. The man is an officer in the service of the king, and has his home in Capernaum. He has heard much of Jesus and His mighty works. He has a sick boy—at the point of death—he is moved to apply to Jesus—to visit the child and heal him.

#### JESUS EXERCISING THE NOBLEMAN'S FAITH.

He will not consent to become a mere wonder worker, but rather that He be believed upon for what and who He is ; and that He who had life in Himself, did not require to go to Capernaum. The Nobleman perseveringly repeats his petition, "Come down ere my child die," *v. 49*. These SIGNS are but symbols of something deeper and more spiritual. WONDERS—things that by their

strange aspect arrest attention. Jesus would lead out to the fuller view of Himself and the higher faith of the Father.

"GO THY WAY ; THY SON LIVETH." *v. 50*.

His prayer is answered ; the child is already whole, though not as the father's faith had dictated.

#### THE NOBLEMAN'S FAITH REWARDED.

He gets more than was asked—for the dying boy—and for himself. He has a larger faith, of experience and love, calm conviction—household blessings—they all believed.

[May 23.] Jesus at Bethesda. [John 5: 5-18.]

Jesus has been occupied in quiet labour in Galilee for about three months since last lesson—and He is back to Judea, attending a feast at Jerusalem. What feast, is much discussed, but the decision does not affect the teachings of the lesson.

#### THE HELPLESS SUFFERER

is thirty-eight years in this condition—a long period of discipline, day by day in helpless waiting or painful suffering—either drawing us into closer fellowship with the Man of sorrow, or making us impatient and fretful. Christian invalids have opportunities of fellowship with God, and find sources of comfort in the Word of which others know little, making the sick room a Bethel. Heb. 12 : 5-11.

#### THE HELPING AND HEALING SAVIOUR.

Jesus comes to the sufferer in the spirit in which He came to the world to save sinners. In this lesson we have a parable of how sinners are saved. The man is helpless and hopeless. Jesus asks a question, moved by sympathy and seeking to awaken the man to reflection, faith, and expectation, "Wilt thou be made whole?" kindling desire and the sense of need—these preceded the miracle. Psalm 103 : 13.

In a word of Jesus the thirty-eight years of helplessness is changed into permanent strength and manifest vigour, proving the man's faith and the living power of Jesus.

In this lesson begins the fierce conflict between the Jews and Jesus, which ended in their final rejection of Him—and His death on the Cross—overruled for the world's redemption. The conflict began in an unproved charge of Sabbath breaking. Jesus avoids the notice of the crowds, and the carnal enthusiasm of the multitudes. Finding the restored man in the Temple, He instructs him as to his future life and conduct.

#### "NO LONGER CONTINUE IN SIN."

Sinning brings disease—this is followed by helplessness. Let the new life, light, and strength be devoted to new ways of usefulness and helpfulness to others. "Work together with God, and with men." Phil. 2 : 12, 13.

#### THE DOUBLE GROUND OF THE MALICIOUS ENMITY.

Jesus doing His miracles on the Sabbath day. Acts of mercy which transgressed Jewish traditions of the Law. Seven of these miracles done on the Sabbath are recorded. See defence, *v. 17*.

#### THE CLAIM OF EQUALITY WITH GOD.

Authoritatively determining the intent of the law on the Sabbath ; also claiming that His knowledge and action were on a level with God's.