

Vol. 6.

No. 7.



NOTES FOR

STUDY

BIBLE

FOLLOWING THE COURSE

OF THE

Bible Reading & Prayer Alliance.

JULY, 1886.

For Terms and other information see 2nd Page

Toronto, Canada :

S. R. BRIGGS,

TORONTO WILLARD TRACT DEPOSITORY & BIBLE DEPOT,

COR. YONGE AND TEMPERANCE STREETS.

TERMS, &c.

The Terms of the "NOTES" per year are:—Single subscription, 36c. **CLUB RATES.**—To one address (*if to separate address add 3c. per copy*) Three copies, \$1.00; 6 to 10 copies, each 30c; over 10 to 50 copies, each 25c; over 50 copies; each 20c. For each of the remaining months of the year, to single subscribers, three cents, and to clubs over 20 copies, two cents.

P.S.—All amounts under \$1.00 may be sent us in Canadian, United States, or English Postage Stamps.

Remittances may be made for clubs by P.O.O. or Bank Bills or Cheques—(Have P.O.O. and Bank Cheques made payable to the order of S. R. Briggs.)

Rates to Great Britain—Single Copy, 1s. 6d.; Clubs (*to one address*), 4 copies 5s.; 10 copies 10s.; 20 copies, 18s.

A Calendar of the year's course of study, issued by the Alliance Committee, will be sent to new subscribers.

All Subscriptions end with the December Number.

Change of address. Friends moving to other neighbourhoods will please notify us of the change of address.

BOUND VOLUMES, Vols. I, II, III, IV, & V. for 1881-82-83-84-85. with Index complete, in uniform cloth binding. Each, 50c. The *five volumes* for \$2.00

ALL subscriptions and correspondence to be sent direct to
S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada.

Calendars are 50 cents per 100; 5 cents per 10, 500 or more (*not less*) ordered for a Church, with name and programme of weekly meetings, not exceeding 40 words, on first page 10 cents *extra* per 100. Address all orders for Calendars to MISS E. DRYER, 150 Madison Street, Chicago.

FREE DISTRIBUTION OF TRACTS, &c.

It will afford us great pleasure to forward, *free of charge*, Tracts small books, &c., to *all who are unable to pay* for the same, and who desire to work for the Lord in this way. Those who apply are requested to send postage stamps to cover postage on packages asked for. We trust the Lord's people, who are able, will see that we are fully supplied with funds to carry on this work. This fund is now over-drawn \$441.41.

ACKNOWLEDGMENTS.

Received from May 1st, 1886, to June 1st, 1886.

Free Circulation of The "Notes."—

Free Distribution of Tracts, [Books, &c.]—A. McA, 19c.; Miss C., 20c.; Mrs. Judge G., \$3.00; M. H. S., \$1.00; F. M., 65c.

Toronto Mission Union.—E. B., \$4.00; Mrs. B., \$1.00; J. T. W., 75c.

1622

The Queen's Royal Hotel,

NIAGARA, CANADA.

Located on the shores of Lake Ontario at the mouth of Niagara River, opens for the season June 20, 1886.

This hotel and summer resort is situated on the shore of Lake Ontario, fourteen miles from the Falls of Niagara. Has accommodation for three hundred guests, Complete, with all modern improvements.

The rooms are mostly "en suite" and well adapted for families.

Lawn Tennis and Croquet Lawn in grounds of Hotel. Good fishing, bathing and boating.

Trains leave Buffalo and Niagara Falls twice a day for Niagara. via. Mich. Central. Steamers leave for Toronto four times a day.

As a family hotel the Queen's Royal can be safely recommended as a desirable residence for the summer months. As excursionists of all kinds are not allowed on the grounds, families can rely on finding "The Queen's Royal" a refined home, and worthy of the patronage of the best people.

For terms and diagrams apply to

McGAW & WINNETT.

"The Queen's Royal," Niagara,
or "The Queen's Hotel," Toronto.

The Pavilion in which the "Believer's Meetings for Bible Study" are to be held in July, is situated in the private Park of the Hotel,

TO OUR MEMBERS.

We feel convinced that we can do no better service to our members than by calling attention from time to time to works calculated to build up and develope Christian character. We have in times past received great blessing from the perusal of the writings of God's children, and we feel assured that any work which has been used of God to the increase of appetite for spiritual food will be gladly welcomed by our readers. We have now before us a book which has been, and must continue to be a blessing. It has received the unqualified approval of many of the best known workers for God throughout the world, and now added to this is the following testimony from Miss E. Dryer of Chicago.

"WITH CHRIST IN THE SCHOOL OF PRAYER," by Rev. Andrew Murray, is a book that a thoughtful consecrated Christian will not be willing to do without.

The little book is arranged for a month's daily readings which are appropriately called "Lessons." Each chapter presents attractive and direct truths for the day's meditation and prayer.

The following headings suggest the scope of its helpful instruction:—

"Lord teach us how to pray; or, The only Teacher." "Alone with God." "Ask and it shall be given you, or the certainty of the answer to prayer." "Because of his importunities." "If two or three agree." "Pray without ceasing, or a life of prayer," etc.

Of the thirty-one chapters, the reader will not like to spare one.

We select a few sentences:—"God only knows when every thing in and around us is fully ripe for the manifestation of the blessing that has been given to faith. Elijah knew that rain would come; God had promised it; and yet he had to pray the seven times. And that prayer was no show nor play. * * * Patience perseveres in prayer, until the gift bestowed in heaven is seen on earth. Between the *have received* in heaven, and the *shall have* of earth, *believe*. Believing, praise and prayer is the link."


We will send a copy of this book to any subscriber to the "NOTES" for 70 cents, post paid.

We also call special attention to the advertisement of our new Scripture Roll. "The Sacrifice of Praise." The testimonials accompanying the advertisement will speak as to its appropriateness and excellency.

OUR PRIZES for BIBLE STUDY.

The prize for review of the Epistle to the Ephesians has been awarded to Rev. C. A. Cook.

The Book of Joshua is selected for the July prize. The MS. must reach us not later than July 26th.

SPECIAL  We will send **THE NOTES** to any new Subscriber from June 1886 to December 1887—nineteen months—for 50 cents.

Notes on the Daily Readings.

145

For July, 1886.

BY REV. E. P. GARDNER.

NOTE.—Order for each Day: (1.) Day of Month, (2.) Chapter to be read, (3.) Memory verse, (4.) Notes.

1.-*Rev. 17: 14.* Harlot, or Babylon, = not merely Papal Rome, but apostate church everywhere in last days. Signs of her apostasy, earthly splendor, *v. 4*, instead of heavenly, *ch. 12: 1*; upheld by world, *v. 3*, instead of persecuted by it, *ch. 12: 13*; at home in wilderness, *v. 3*, instead of driven into it, *ch. 12: 14*; persecuting saints, *v. 6*. Her supporters at last reject her, *v. 16*, and Anti-Christ takes her place, *v. 17*.

2.-*Rev. 18: 5.* Before her fall, God's true people will be warned to come out of her, *v. 4*; *Jer. 51: 6, 45*; *Num. 16: 26*; *Matt. 24: 16*. Because she is allied to the world, the world will bewail her doom, *vs. 9-19*; but glorified saints will rejoice in it, *v. 20*. The doom will come when God can endure her no more, *v. 5*, and in the noon-time of her pride and splendor, *vs. 7, 8*.

3.-*Rev. 19: 7.* Then the elect church hitherto betrothed to Christ, *2 Cor. 11: 2*, will be taken by Him into the Father's house, *Matt. 25: 6-10*; clothed in His glory, *v. 8*; *Eph. 5: 27*; and wedded to Him in the presence of angels, *v. 9*; *Matt. 22: 2*; *Jude 24*. Meanwhile on earth, Anti-Christ usurps power, *ch. 13: 12*; *2 Thess. 2: 4, 8*; *Dan. 7: 8*; and Christ and His people descend for his overthrow, *vs. 11-21*; *Dan. 7: 9-11*; *Zech. 14: 3, 4*.

4.-*Lord's Day. Rev. 20: 4.* Then the millennium; devil bound, *vs. 2, 3*; Israel born in a day, and the "nations" with her; *Isa. 60-66*; *Jer. 32-33*; *Ezek. 36-39*; *Rom. 11: 15, 25, 26*; and the risen church reigning over the regenerated world, *vs. 4-6*; *ch. 5: 10*; *1 Cor. 6: 2*; then a brief outbreak of Satan, *vs. 7-10*; and the final judgment, *vs. 11-15*. Pray to-day that many may be gathered out to reign with Christ.

5.-*Rev. 21: 3.* At last the perfect and eternal glory. Now is the church; in millennium, the kingdom; finally the new heaven and earth. The transfigured saints, *vs. 2, 9, 10*, with God dwelling among them, *vs. 3, 22, 23*, and they shining with His brightness, *v. 11*, *Eph. 3: 10*; perfect in form, *v. 16*, resting on the stones which formed the High Priest's breast plate, *vs. 19, 20*; *Ex. 28: 17-20*, as if still on His bosom, shall glorify the world, *v. 24*.

6.-*Rev. 22: 3, 4.* The Paradise Lost, *Gen. 3: 23, 24*, shall be more than regained, *vs. 1, 2*. The saints shall serve the Lord, *v. 3*, see and be acknowledged by Him, *v. 4*, dwell in His light and share His power, *v. 5*. The beginning of all this shall soon break in upon us, *vs. 6, 10, 12, 20*; and for it we are to watch and pray, *vs. 17, 20*. Then what blessedness shall be ours! *v. 14*.

7.-*Josh. 1: 8.* From the church triumphant, *Rev. 21, 22*, to the church militant. Spiritual counterpart of the book is *Eph. 6: 10*.

18. All Canaan ours, *v.* 4, but we practically possess only what we make use of, *v.* 3. Moses (law), can lead us to the land, Joshua (Jesus) helps us conquer it, *v.* 2. Conditions of success in spiritual battles are faith, *v.* 5, courage, *v.* 6, obedience, *v.* 7, study of the word, *v.* 8.

8.-*Josh.* 2: 18. Good to send the spies of faith and hope out into our Canaan, *v.* 1. Lord's people in peril find unexpected friends, *v.* 4. A dread of God in wicked hearts, *v.* 9. The worst are safe when hid behind the scarlet thread, *v.* 18; Ex. 12: 13. Bring your family into the same refuge, *v.* 18; Ex. 12: 3. Safe only while hidden there, *v.* 19.

9.-*Josh.* 3: 13. A river without ford or bridge between us and the heavenly Canaan. Our ark has gone alone into it, where no one has passed before, *v.* 4, and opened a way for us, *vs.* 13-16; 1 Cor. 15: 55-57; as we pass through we find Him still there, *v.* 17; Ps. 23: 4; and we go through on dry ground, Heb. 2: 14; 2 Tim. 1: 10.

10.-*Josh.* 4: 3. 12 stones set in the midst of Jordan, *v.* 9; so our old life is buried with Christ out of sight, Rom. 6: 3, 4. 12 stones taken out of Jordan and set up on the Canaan side, *vs.* 3, 8; so our new life is risen with Him, and on resurrection ground, Rom. 6: 5; Col. 2: 12; ready for battle and victory! *v.* 13; Rom. 6: 13, 14; Col. 3: 1.

11.-Lord's Day. *Josh.* 5: 12. Now prepare for conquests in the land; by reconsecration, *vs.* 2-8; feeding afresh upon the Lord, *v.* 10; letting go wilderness bread for the richer food of Canaan, *v.* 12; John 10: 9, 10; changing the veiled presence in the cloud, Ex. 13: 21, 22, for a personal leader and friend, *vs.* 13-15; John 8: 12; 14: 22, 23. May we take these helps and move on to victory.

12.-*Josh.* 6: 2. From an impassable Jordan to an impregnable Jericho! But He who was equal to one is equal to the other. How faith conquers, Heb. 11: 30; by implicit obedience, *vs.* 6-11, patient waiting, *v.* 14, joy of certain confidence, *v.* 16. Then the sudden overthrow, *v.* 20. But all the victory is of God, 2 Cor. 10: 3-5; 1 John 5: 4.

13.-*Josh.* 7: 13. From confidence in God to reliance on self, *v.* 3; therefore defeat, *v.* 4, and despair, *v.* 5. Sin of one affects others, *v.* 13; note the progress of sin, "saw" "coveted," "took," "hid;" *v.* 21; sin will be found out, *vs.* 16-18; must be punished, *vs.* 25, 26. But discovered and punished sin leads on to victories, Ho. 2: 15.

14.-*Josh.* 8: 33. Promise certain, *v.* 1, yet means to be used, *v.* 4. Strategy allowable in Christian warfare, *v.* 9; 2 Cor. 12: 16. Now a march 20 miles amid enemies, to dedicate themselves and the country to God, *vs.* 30-35; by blessings and cursings, *v.* 33; Deut. 27, 28. Enemies all about, yet God will fulfil His word.

15.-*Josh.* 9: 18. Bad men may gain by fraud what they cannot by force, *vs.* 3-6. Nothing lost by stopping to ask counsel of

God, v. 14. Promises to be kept, though we lose by it, v. 18, f.c., though others murmur, v. 18, l.c., though gotten by trick, v. 22. God sanctioned their course by the victory of ch. 10, and the judgment of 2 Sam. 21: 1-9.

16.-*Josh. 10: 12.* First great victory over the confederated hosts, v. 5; gained by suddenness of onset, v. 9. miraculous help, v. 11.

17.-*Josh. 11: 6.* One more rally in the north, defeated as the one in the south, by sudden onset, v. 7, and Lord's help, v. 8. A victory on the plains, v. 5, as Bethhoron was among the mountains, ch. 10: 10; 1 Ki. 20: 23-28. Horses destroyed, v. 6, to teach them not to trust in armies, Ps. 20: 7, and to keep them separated from other nations.

18.-*Lord's Day. Josh. 12: 7.* Recent mercies not to make us forget former ones, under another leader and on other ground, vs. 1-6. Good to recall our victories, to kindle gratitude and faith, to show what we have gained, and what yet remains.

19.-*Josh. 13: 1.* Words for aged saints to remember, v. 1; Phil. 3: 13, 14; "much to be possessed," of self mastery, power in prayer, knowledge of Christ, hearts about us. All this realm has been promised us by God, is occupied by His enemies, will be ours if we have courage and faith. He who conquers for us, has a right to assign us our inheritance, v. 6.

20.-*Josh. 14: 11.* Blessings of a godly old age; memory of past service, vs. 7, 8; of God's protecting care, v. 10; continuance of strength, v. 11; eagerness to fight new battles, v. 12; fulfilment of long-ago promises, v. 9, 14; Prov. 16: 31; becomes himself a conqueror, ch. 15: 14; and inspires others to conquer, ch. 15: 16, 17.

21.-*Josh. 15: 19.* All the world is a south land, waterless and heat-stricken, v. 19, f.c.; Ecc. 1: 14; 2: 1-26; yet if we go to our Father, v. 18, He will give us the nether springs of present joy and peace, Jno. 14: 27; 15: 11; and the upper springs of heavenly anticipation, Jno. 14: 2-4; Phil. 1: 23; Ps. 42: 1, 2; 63: 1; Jno. 7: 37.

22.-*Josh. 16: 10.* A rich land given to Ephraim, according to prophecy, Gen. 48: 19; 49: 25, 26; Deut. 33: 13-16; and their present strength; yet they lacked the heroic spirit of Judah, Jud. 1: 1-20. Letting Canaanites live among them and taking tribute, a trouble to them in all future time; so with us when we connive at sin in the church, for the sake of financial advantage.

23.-*Josh. 17: 15.* 'Could not,' v. 12, because they lacked faith and courage, and were untrue to God, Rom. 7: 15-24. Joshua of this tribe, vs. 14-18, but no nepotism. Often they who long for more, are not using what they have, v. 15. We cry for greater opportunities; God says 'Fill the sphere where you are.'

24.-*Josh. 18: 3.* Tabernacle hitherto at Gilgal, ch. 5: 10; 9: 6; 10: 6, 43; now removed to Shiloh, Gen. 49: 10, where it stayed 300 years, 1 Sam. 4: 4. When the Lord's people grow slack in their conquests, v. 3, it is well that chosen saints, v. 4, explore

the goodly land, and bring back reports of its preciousness to kindle the host for advance, Mark 16: 15; Lu. 10: 2; 14: 21-23; 11: 8-13; Eph. 3: 14-19; Phil. 3: 8-13.

25.-**Lord's Day.**-*Josh. 19: 9.* Simeon, second born son of Jacob, Gen. 29: 33, who might have had the birthright when Reuben forfeited it, Gen. 49: 3, 4, lost it through lawlessness, Gen. 34: 25-29, inherited a curse, Gen. 49: 7, became a mere hanger-on, to the outskirts of his brother, *v.* 9, and at last dwindled away. Opportunities of no avail, if character be lacking. Are you dwindling or growing?

26.-*Josh. 20: 2.* Names of these cities, *vs.* 7, 8; describe attributes of Him who is our refuge; Kedesh, Holy, 2 Cor. 5: 21; Heb. 12: 10; Shechem, Shoulder, Isa. 9: 6; Lu. 15: 5; Deut. 33: 12; Hebron, Friendship, Prov. 18: 24; Jno. 15: 15; Ezer, Stronghold, Ps. 62: 6, 7; Jno. 10: 28, 29; Ramoth, High place, Hab. 3: 19; Eph. 2: 6; Golan, Circle, Ps. 91: 9, 10; 125: 2; Acts 17: 28. Cities always in sight, easy of access, gates always open, every one welcome; so with Christ.

27.-*Josh. 21: 43.* Levi was cursed, just as Simeon, Gen. 49: 7; but by faithfulness to God, Ex. 32: 28, he turned it into a blessing, Deut. 33: 8-11; Mal. 2: 5, 6. Who dare despair however dark his past record may be? Through what slow ages of human unworthiness and of God's patience, and pity, and power, did He at last fulfil His promises! *vs.* 43-45; Mal. 3: 6; Rom. 11: 29.

28.-*Josh. 22: 20.* Evil stories fly fast, *v.* 11; we fight first and inquire afterwards, *vs.* 12; how our best deeds, *v.* 27, may be misunderstood, *v.* 16; what bitter feuds between brethren from mere misunderstanding, which a simple explanation would avert, *vs.* 21-29; frank explanation frankly received, *v.* 31, makes the brotherly tie stronger, *vs.* 33, 34.

29.-*Josh. 23: 14.* Experience which teaches deeper trust in God, *v.* 14, teaches distrust of self, *vs.* 11-13, 15, 16. The first password of our warfare is 'trust,' ch. 1: 5-9; the last is 'watch,' *v.* 11; Mark 13: 37; Matt. 26: 41; Acts 20: 17-38; 1 Jno. 5: 21; the book that began with promises ends with warnings. Yet what testimony the aged saint can give to faithfulness! *v.* 14.

30.-*Josh. 24: 15.* Our work for God not done till life is done, *v.* 1. The memory of God's mercies to rouse us to reconsecration, *vs.* 2-14; Rom. 12: 1. God's service to be chosen freely if at all, *v.* 15; quickly uttered vows may be quickly broken, *v.* 19; a solemn thing to covenant with God, *v.* 27; the prolonged power of a good life, *v.* 31.

31.-*Jud. 1: 3.* The first in dignity must be first in duty, *v.* 2. They who want help must give help, *v.* 3. What victories might we gain if all churches were filled by this spirit? *v.* 3. God sometimes makes the punishment accord with the crime, *v.* 7. They who have shared the march, shall share the glory, *v.* 16. Present neglect, *vs.* 27-36, leads to future trouble, ch. 2: 3.

BY PASTOR JOSHUA DENOVAN.

For the week preceding July 4th.—Rev. 19: 11-16.

KING OF KINGS AND LORD OF LORDS.

1. THE MONARCH-WARRIOR. *a. His horse, v. 11.* In the opinion of orientals what beast of burden was emblematic of royalty *in peace*? Judges 5: 10; 10: 4; 12: 14; 2 Sam. 16: 2; 1 Chron. 27: 30, l. half; comp. Zech. 9: 9, and Matt. 21: 5. When the Messiah rode in royal triumph on an ass what was His mission? *Ans.* The mission of royal grace and peace. What animal was the oriental emblem of war? Prov. 21: 31; Jer. 8: 6, etc., etc.

NOTE—A white horse (v. 11) was the perfect eastern ideal of a royal military charger.

b. The Rider's appearance—v. 12, f.c.; v. 15, f.c. What symbolizes keenness of perception and perfection of discernment? v. 12, f.c.; ch. 1: 14; 2 Chron. 16: 9; Prov. 15: 3; Job 25: 5; Ps. 76: 7; 143: 2; 1 Sam. 16: 7, etc. What symbolizes supreme and irresistible power, v. 15; Christ's only weapon is what? With what did He calm the tempestuous elements?—expel and control devils?—compel death to restore his victims? Isai. 11: 4, l. half; 2 Thess. 2: 8; Rev. 2: 16; John 7: 45, 46. What weapon must we use in our warfare with evil? 2 Cor. 10: 3, 4; Eph. 6: 17. In these days of wonderful military inventions, may not this be regarded as an antiquated tool? Heb. 4: 12; comp. Jer. 23: 28, 29; 2 Cor. 10: 4, 5. *c. The Rider's regimental dress—v. 12, 2nd c.; 13, f.c. "Many diadems," (R.V.) Why "many"?* *Ans.* He is King of nature, King of providence, King of grace, King of heaven's hierarchy, King of earth's monarchs and peoples, v. 16, ch. 1: 5. *A blood-red garment, v. 13, f.c.* Does this symbolize Christ's redeeming work, as many say? Isai. 63: 1-3. Is it not rather the royal raiment suitable for and emblematic of terrible judgment? v. 15. *d. The Rider's names and titles. vs. 11, 12, 13, 16.* 1st.—His secret name, v. 12; Gen. 32: 29. 2nd.—The name expressing His mission of revealing God, v. 13; John 1: 1, 18; Heb. 1: 3, f.c. 3rd.—His character name, v. 11; 3: 14. 4th.—His royal title, v. 16. What is His warrant to hold this dignity? Ps. 2: 6-9, 10-12; Danl. 2: 44, 45; 7: 13, 14; Ro. 1: 3, 4; Eph. 1: 20-22, etc. *e. The Rider's war policy, v. 11, l.c.; Ps. 45: 3-7.*

2. THE ROYAL ARMY OF THE DIVINE WORD, v. 14; Ps. 68: 17. *a.* Following Him on white horses indicate what? *Ans.* That the riders are all royal. How did they become royal? Rom. 8: 16, 17, 29, 30; Rev. 1: 6; 1 Pet. 2: 9. *b.* White linen composes their regimental dress, why? ch. 5: 9, 10; 7: 9, 10. What is the moral power of perfect cleanness? Matt. 28: 3. The old gross mediæval notion of military clerical barons is a splendid truth, the priest-soldier of the Divine Word.

3. WHERE ARE THE KING OF KINGS AND HIS ARMY TO FIGHT AND REIGN? v. 15, ch. 17: 12-14; Ps. 2: 9; 149: 6-9; Matt. 10: 34.

For the week preceding July 11th.—Joshua 1: 5-9.

OBEDIENCE AND SUCCESS.

A. *In Jehovah's service what are two of the principal elements necessary?* Ans.—

1. OBEDIENCE ABSOLUTE AND IMPLIC.T. vs. 7-9, f.c. a. Obedience *if* circumstances be favourable, *if* popular opinion give approval and sanction? vs. 5, f.c.; 6, f.c.; 7, f.c.; 9; Deut. 31: 7, 8, 23. When are boldness, daring, fearlessness most required? *Ans.* Just when opposition to the right and true is strongest. (b) Obedience *to what?* To inward spiritual light and religious feeling or sentiment? v. 7, m. and l.c.; v. 8. What amount of time and thought ought to be given to God's Word? v. 8, m.c.; Ps. 1: 2, 3; 119: 97; 1 Tim. 4: 13, 15; 2 Tim. 3: 14-17, etc. c. Obedience *to how much* of God's Word? vs. 7, 8—"ALL." How much discretionary liberty are we allowed by God in keeping His Word, v. 7, l.c.; Deut. 5: 32; 28: 14. In this Christian dispensation is there greater license? John 15: 14; Matt. 7: 13, 14; Rom. 1: 5. (Is there any "obedience to the faith" possible apart from obedience to the Word?) Col. 3: 17.

NOTE.—This fits as close on our lives as our skin does on our body.

2. COURAGE FEARLESS AND UNFLINCHING. vs. 6, 7, f.c., 9. Was Joshua to expect opposition and conflict? v. 5. Are we? John 17: 14; 2 Tim. 3: 12, etc.; Eph. 6: 10-17. *What* is armor for? Under the Christian economy what place has "courage"? 2 Pet. 1: 5, R. V. Immediately after faith, what? 2 Tim. 2: 3, etc. Is Christ-like meekness (as many say) weak and yielding compliance to the opinions of others, conciliatory concessions to popular ideas and wishes, timidity lest the bare truth may offend and wound? Luke 14: 25-27; Matt. 10: 34-39, etc. Was the meekness of Jesus Himself anything allied to timorous weakness? How many stood by Him sympathizingly in His greatest conflict with sin and darkness? John 6: 66, 67; Matt. 26: 31, 56, l.c. Are meekness and gentleness compatible with unswerving principle and unbending courage?

B. *What is promised to courageous obedience?* Ans. SUCCESS CERTAIN AND TRIUMPHANT. vs. 5, 6, l. half, 7, l.c., 8, l.c., 9, l.c.

(a) Was Joshua's military task, the invasion of Canaan, an easy one? Were probabilities in his favor? Num. 13: 17-20, 27-29, 31-33, etc. Whose wisdom, truthfulness and power were staked upon Israel's successful invasion of Canaan? vs. 6, 8, l.c.; 3: 7; 6: 27; comp. Gen. 12: 7; 15: 18, 19; 24: 7; Ex. 32: 13, etc.; Isai. 43: 2, 5-7. (b) Have Christians any such divine engagements in which to trust and on which to act? Matt. 28: 20, l.c.; John 14: 18-23; Rom. 8: 28, 30. Any more? Of WHOM was the Hebrew Joshua a type *in name* (*Heb.* Jehoshua = Jesus, and *in office* (Saviour and Commander, Isaiah 55: 4) *in work and success*, John 17: 24, etc.; Ro. 8: 37; Rev. 6: 2; 19: 11-16. Lord, inspire with the strength and hope of such triumphant success.

For the week preceding July 18th.—Joshua 7.

THE ACCURSED THING.

1. In their invasion of Canaan what were the general "marching orders" imposed on the Israelitish troops by their divine Commander? Deut. 7: 16, 23-26; 12: 2; Josh. 6: 17-19; 7: 1, 11, &c.

NOTE.—Whatever was specifically devoted to God was *accursed* to private use.

2. After the easy and successful capture and sack of Jericho, did the capture of Ai seem a serious and hazardous undertaking? vs. 2, 3. How did the invading host of 3,000 succeed? vs. 4, 5, f. half. How did this humiliating disaster affect the army and the general? vs. 5, l. c., 6-8. What terrible result did Joshua especially dread? v. 9, comp. the last clause with Ex. 32: 11, 12; Ezek. 20: 8, 9; 36: 21, 22. In all the failures of the church, in all the sins and errors of our own religious lives what ought to be our most anxious concern? Our own safety and success or God's honor? John 12: 27, 28, f. c.; 17: 4. What is the *first* petition of the model prayer taught His disciples by Jesus Christ?

3. Wherein lay the weakness of Israel's host at this critical juncture? v. 12, 13, 2nd and 3rd clauses. On WHOM entirely depends all true success? Ps. 27: 1; 89: 17; Eph. 6: 10. What success does this guarantee? Deut. 32: 30; Josh. 23: 8-10; Ps. 18: 29, 34, 35, 37-39, 50, etc; Phil. 4: 13, comp. 2 Cor. 12: 9, 10. With whom alone will God associate and co-operate? 2 Cor. 6: 14-18; 7: 1, etc.

4. Was all Israel consciously implicated in this crime? *Ans.* No. How many were? *Ans.* One only—Achan. Why then did so many suffer? How do individual transgressors affect society around them? v. 1, f. c., and l. c., 11.

NOTE.—So operates the constitution of our race; Adam's sin taints and blights us all; one member of society of vile habits pollutes and punishes all near him; the dirt and disorder of one home starts a common epidemic; the children of one family demoralize an entire school; the criminal carelessness of one person begins a wide-spread and ruinous conflagration; (Jas. 3: 5, 6) One unregenerate and godless member cripples and weakens an entire church, Eccl. 9: 18, l. c.; Heb. 12: 15; Rom. 14: 7.

5. God's remedy for weakness springing from private corruption and crime—What? *Ans.* Thorough examination of individuals—vs. 14, 16-18. a. Examination by God Himself, Ps. 26: 2, b. Self-examination, 2 Cor. 13: 5. c. Church discipline, v. 13; 1 Cor. 5: 6, 7, 13; Eph. 5: 8-11.

6. What terrible effects has parental sin entailed upon families? vs. 15, 24-26.

NOTE.—This is awful and shocking, but being the just judgment of God *must be right*. The children of Achan, like the households of Sodom, no doubt sympathized morally with their father's sin and were virtually implicated in his crime and guilt, Ex. 20: 5; 34: 7, l. half, etc. Many are shocked with this account who still persist in sins (both mentally and physically) which must injure their descendants in this world and the world to come, consign them to everlasting torment. "Our God is a consuming fire." Parental vices poison the nature of children.

7. What must result from any sin—any forbidden thing secretly indulged by a professed soldier of Jesus Christ? *Ans.* Weakness and defeat to the religious organization with which he is identified, and disgrace and ruin to himself, Num. 32: 23, l. half.

For the week preceding July 25th —Josh. 12; Exodus 23: 23.

FULFILLED PROMISES.

1. How does the historical fulfilment—Joshua 12: compare with the promise given—Exodus 23: 23? Does the amount actually paid amount to the pledge given? Joshua 21: 43-45; 23: 14; 1 Kings 8: 56. How does God honor all his engagements and redeem all His pledges? Deut. 7: 9, 10; Ps. 36: 5; 119: 89, 90; 1 Cor. 1: 9; 10: 13; 2 Tim. 2: 13; Heb. 10: 23. How are all God's gracious promises guaranteed to saved sinners? 2 Cor. 1: 19, 20, &c.

2. WHO was the almighty military chief, the permanent generalissimo of ancient Israel's hosts? Ex. 23: 20, 23. What does the word "Angel" signify? *Ans.* Messenger or ambassador. What do we know about this Angel's visits, sayings and doings? Gen. 3: 8, comp. John 1: 1;—"Voice"="Word;" Gen. 18: 1-3, 16, 22; 32: 24-28, 30; Ex. 3: 2, 5, 6, comp. Acts 7: 35, 38; Joshua 5: 13-15; Judges 6: 11-13, 22, 23; 13: &c., &c., Mal. 3: 1, l. half, comp. Luke 2: 22; John 2: 13-16; Rev. 20: 1, 2.

3. Who were two of the subordinate agents of this Angel? Joshua 12: 6, 7;—these two, Moses ("drawn out") the deliverer and emancipator, and Joshua ("Jehovah saves") the captain and conqueror, form a compound type of WHOM? What Hebrew name is equivalent to the Greek "Jesus"?

4. WHO alone has lawful right to dispose of lands—to transfer property arbitrarily from one person to another? Exodus 23: 23; Deut. 6: 10-12; Ps. 44: 1-3. To WHOM do all lands and peoples belong? Ps. 24: 1; Ezek. 18: 4, &c., &c. Have earthly monarchs or parliaments any such supreme right to deprive people of their natural or acquired possessions or to appropriate them to the use of others? Have Socialists, Communists, Home Rulers any such right? Exodus 20: 17; Eccles. 12: 13, 14; Micah 6: 8; Luke 6: 31, &c. WHO actually and finally overrules all earthly legislation, judicial authority and military power? Prov. 8: 15, 16; Daniel 2: 20, 21; Rom. 13: 1, &c.

NOTE—This is self-evident to all who admit—1st. God's foreknowledge and predestination, Ps. 33: 11; Isal. 46: 9, 10, &c. 2nd. God's absolute omnipotence in the accomplishment of His purposes. Ps. 33: 10; Prov. 19: 21; Acts 4: 27, 28. 3rd. The birth and life of statesmen and warriors are at His disposal. Isal. 40: 17, 23, 24; 45: 1-4,—this prediction was uttered 150 years before Cyrus lived. This vein of fine gold is worth working out to the last nugget.

5. What was the proximate cause of the destruction of the Canaanitish kings and peoples? Gen. 15: 16; Deut. 9: 4, 5; 18: 9, 12; Lev. 18: 24-27, &c. What is the proximate cause of all national adversity and prosperity? 2 Chron. 17: 2-5, 10, 11; Prov. 14: 34.

NOTE.—The histories of Great Britain and France furnish excellent illustrations of this truth. 1 Sam. 2: 30; Mal. 2: 9.

BY REV. ALBERT ERDMAN, D.D.

[July 4.]

Jesus and the Blind Man.

[John 9: 1-17.
G. T. v. 25.]

Time.—A. D. 29, six months before the crucifixion. Place.—Jerusalem.

Introductory.—This miracle probably took place on the Sabbath following the last lesson. It was wrought at one of the Temple gates or entrances, where beggars and the like were ordinarily found. It is related only by John and occupies the whole chapter. John records eight miracles of Christ, four in Galilee (chs 2, 4, 6,) and four in Judea, (chs. 2, 5, 9, 11), all of them peculiarly typical of the great design of John's Gospel, (ch 20: 31.) Giving sight to the blind was particularly a "sign" of Messiah and his time. Is. 29: 18; Matt. 11: 5. "Light" is one of John's favorite words and titles of the Lord Jesus. (ch. 1: 5, 9; 3: 19-21; 8: 12; 12: 35, 36, 46; Rev. 21: 11, 23; 22: 5; also Is. 60: 1, 3; 19: 20.) vs. 35-38.

Analysis. 1-12. *The Blind Man and Christ.* Where was Jesus at this time? What attracted his attention? What was the man's condition? vs. 1, 8. Meaning of the disciples' question? Why did they connect special suffering with special sinfulness? Ex. 20: 5; Ezek. 18: 2; Job 8: 1-6; 11: 1-6; 22: 5-7. How did Jesus answer them? Luke 13: 1-5; Ezek. 18: 3, 20. Is not suffering the fruit of sin? Rom. 5: 12; 6: 23; Jno. 5: 14. How do you reconcile this with Jesus' reply? Meaning of v. 3, (l. c.)? 11: 4; Job 1: 8-22; 2: 3-10; 16: 16-20; 42: 7; 1 Pet. 1: 7. What means did Jesus use in healing the blind man? Other examples of use of means in Divine healing? 2 Kings 20: 7; Mark 7: 32, 33; 8: 22-25; 1 Tim. 5: 23. Are means necessary? What dispute arose among the people? What testimony did the man give? vs. 10, 11. Meaning of the title which Jesus took to Himself? (v. 5.) What "works" (v. 4,) did He refer to? ch. 4: 34; 5: 17-20; 6: 30-38; Luke 4: 18-21. Meaning of "while it is day"? Rom. 13: 12; Matt. 9: 15; Jno. 3: 19-21; 16: 16-23.

13-17. *The Blind Man and the Pharisees.* Why did the Pharisees so closely question the man? Give further account of their examination of him? What difference of opinion arose? What conclusive answer did the man have for all their doubts and perplexity? v. 25. What did the miracle imply? v. 27. From being a confessor of Christ what more did the man become? vs. 30-33. How was he rewarded by the Jews? v. 34. By our Lord? vs. 35-37. How does the blind man's condition before and after his cure illustrate the conversion of a sinner? vs. 35-38 are beautifully illustrated by the stanza of Miss E. Lloyd's poem on Milton's blindness,—

"On my bended knee
I recognize Thy purpose clearly shown;
My vision Thou hast dimmed, that I may see
Thyself, Thyself alone."

[July 11.]

Jesus, the Good Shepherd.

[Jno. 10: 1-18]
[G. T. v. II.]

Time.—Shortly after last lesson. Place.—Jerusalem.

Introductory.—The healing of the blind man, and his being cast out of the synagogue for confessing Christ, gave occasion for the 'parable' of our lesson (v. 21.) The title which Jesus takes to Himself (vs. 11, 14) is full of beauty and very suggestive. It will be well to compare its use in O. T. and N. T., notably Gen. 49: 24; Ps. 23; 80: 1; Isa. 40: 11; Ezek. 34: 1-16, 23, 31; Zech. 13: 7; Heb. 13: 20; 1 Pet. 2: 25; 5: 4; Rev. 7: 17 (R. V.) The word translated 'parable' (v. 6) elsewhere rendered 'proverb,' (ch. 16: 25, 29), is different from that ordinarily used, and means rather an 'allegory.'

Analysis. 1-6. *Shepherd care.* What was the occasion of this discourse of Christ's? Meaning of "Verily, verily"? Describe the Eastern method of taking care of sheep. What distinguishes the true shepherd from the false? Meaning of "putteth forth" (v. 4)? (R. V. it is the same word as "cast out" in ch. 9: 34, 35). How do the sheep recognize their shepherd? In a spiritual sense, what is the "sheepfold"? Who are "the sheep"? The "porter"? Eph. 2: 18; 1 Pet. 1: 12; John 16: 13. The "voice of strangers"? Gal. 1: 18; Eph. 4: 14; Col. 2: 8. Why did not the people understand what Jesus said?

7-10. *The Door of the Sheepfold.* What emphatic declaration did Jesus make (v. 7)? In what sense is He the door? Isaiah 61: 1; Heb. 10: 19; John 17: 8. How many doors are there? Meaning of "all that came before me"? Jer. 23: 1; 50: 6; Acts 5: 36, 37. Meaning of v. 9? What three privileges does the believer in Christ enjoy? Protection, Liberty, Sustenance. In what sense spiritually? What is "Life abundantly?" ch. 17: 2, 3, 13

11-15. *The Good Shepherd.* Meaning of "Good" (the Greek word is "beautiful," "noble," *i.e.* the harmony and ideal of all perfection). What great characteristic of the Good Shepherd? Ps. 23: 1-4; 1 Saml. 17: 34-36. How does Jesus "know?" His own? 2 Tim. 2: 19; John 17: 6, 10-12. How do they know Him? ch. 17: 7, 8; Eph. 1: 17; 1 John 5: 20. How does Jesus defend His own? 17: 12; Heb. 7: 24, 25; 1 Pet. 1: 5; John 6: 39.

16-18. *The Flock and its security.* To whom did Christ refer (v. 16)? ch. 7: 35; 11: 52; 12: 32; 1 Pet. 2: 10; Acts 15: 14; Isaiah 55: 5; Hosea 2: 23. How do all believers become one in Christ Jesus? Eph. 2: 11-22. What is the ground and assurance of their security? vs. 17, 18; Is. 53: 7; John 17: 2, 10; 2 Cor. 5: 15; Heb. 2: 9; 1 John 3: 16.

What does this lesson teach as to our relation and attitude towards Christ? towards fellow-Christians?—as to the personal love of Jesus? Why was it necessary that Christ should have power over his own life?

[July 18.]

The Death of Lazarus.

[Jno. 11: 1-16.
G. T., v. 11.]

Time.—A.D. 30. About three months after last lesson. Places.—Lazarus at Bethany near Jerusalem, Jesus at Bethabara beyond the Jordan.

Introductory.—After the events of the last lesson ending ch. 10: 21, comes an interval of nearly three months which Jesus probably spent in the neighbourhood of Jerusalem. He returned to the city at the Feast of the Dedication, a feast commemorating the restoration and purification of the Temple under Judas Macabeus (B.C. 165,) after it had been profaned by Antiochus Epiphanes. (cf. Apocrypha I Mac. 4: 52-59; also Josephus' Antiquities.) On account of the enmity of the Jews, (10: 31, 39,) Jesus made but a short stay and retired beyond the Jordan into the province of Perea, (10: 40,) from whence He was recalled by the tidings of the sickness and death of Lazarus.

Analysis. 1-5. *The sickness of Lazarus.* Who was Lazarus? (His name is Greek form of Eleazer, "God is my help.") Where was Bethany? What do we know of this home in Bethany and its inmates? Luke 10: 38-42; Jno. 12: 1-3. Why is particular mention made of Mary? Matt. 26: 6-13. This Mary, Mary of Magdala and the "sinner" (Luke 7: 37,) are three distinct persons, though often confounded. What message did the sisters send to Jesus? Why? How was the message worded? What relation did this show as existing between Jesus and Lazarus? What did Jesus reply? Meaning of not "unto death"? Of "glory of God"? v. 40; 13: 31, 32; Acts 7: 55. What light does this cast upon the sickness and suffering of God's people? 1 Pet. 1: 7; 4: 13, 14, 16, (R. V.) Note the emphatic particularity in v. 5, showing the personal, individual love of Jesus; He loves His own, though they be in great adversity; and yet though He loves them, they may fall sick.

6-10. *The Divine Delay.* In what strange way did Jesus act? Why did He not hasten at once to the bedside of His friend? Matt. 15: 21-28; Luke 8: 41-50. How would this delay result in good? How can we gain benefit from sickness? Habak. 3: 17, 18; Heb. 12: 6-11; 1 Pet. 4: 12, 13, 19. How did the disciples try to dissuade Jesus from returning into Judea? What did He answer? Meaning of it? Is a man always safe when in the path of duty? Has God a plan for every man's life? Eph. 2: 10. Are not God's delays always for the sake of mercy? Rom. 2: 4; 1 Pet. 3: 20; 2 Pet. 3: 9, 15. What lesson should this teach us? 2 Pet. 3: 14; Heb. 10: 35-37.

11-16. *The Death of the Righteous.* How did Jesus announce the death of Lazarus to His disciples? (See R. V.) Why did they not understand Him? In what sense is death like sleep? Does falling asleep, when applied to death, refer to the body alone? The word generally is "fallen asleep" (see R. V. vs. 11, 12, Matt. 17: 25, &c.) What additional reason for staying away did Jesus give? v. 15. How did Paul comfort the saints whose friends had died? 1 Thess. 4: 13-18. (See R. V. for use of sleep in this passage.) Where Christ is absent there is sickness, suffering, death. Where Christ is present there is health, joy,

life,—it was so literally when He was on earth, it is so now spiritually; it will be so literally when again He cometh. Rev. 21: 3-5; Is. 33: 15-24.

[July 25.] **The Resurrection of Lazarus.** [John 11: 17-44.]
G. T. v. 25.

Time.—Two or three days after last lesson. **Place.**—Bethany, on Mount of Olives. **Introductory.**—The wonderful event of this lesson took place within two months of the crucifixion of our Lord. It occurred near Jerusalem, all the circumstances, as well as the person and family of Lazarus were well and widely known (*vs.* 47, 53; 12: 1, 2.) So that it would seem as if Jesus meant to prepare the minds of His disciples and the Jews for the fact of His own resurrection. No one seems to have thought of questioning the fact of Lazarus being raised up. Neither afterwards did the Jews deny the resurrection of Jesus, they only tried to prevent the apostles from preaching it. (Acts 4: 2, 33.) The raising up of Lazarus with its accompanying incidents meets every need of God's people in all the solemn and trying circumstances of sickness and bereavement, enabling the believer to exclaim with Paul, 1 Cor. 15: 55-58.

Analysis. 20-27. *The Hope and Assurance of Resurrection.* How long had Lazarus been dead? *vs.* 17, 39. What was the Jewish mode of burial? Was the body of Lazarus embalmed? *v.* 39. What was the difference in character between Martha and Mary? Luke 11: 38-42. How did Martha address Jesus, *v.* 32. Meaning of her exclamation? Could not Christ have healed Lazarus from a distance? Can death do its work where Christ is personally present? What did Martha mean (*v.* 22)? Meaning of Christ's answer (*v.* 23)? How much knowledge had Martha and the Jews of the doctrine of the resurrection? What further knowledge did Jesus give to her? *vs.* 25, 26. Explain it. If *v.* 25 refers to literal living and dying, must not *v.* 26 do the same? (The latter is commonly applied to spiritual death, but mistakenly). 1 Cor. 15: 51; 2 Cor. 5: 4; 1 Thess. 4: 15, 17. How is Christ the Resurrection and the Life? 1 Cor. 15: 20, 21, 45; 2 Cor. 4: 14; Rom. 1: 4; 8: 11; Eph. 1: 19, 20; 2: 4-6; Phil. 3: 20, 21; 1 Pet. 1: 3, 4. Christ rose from the dead and is the Resurrection because He is the Life; and not He is the Life, because He rose again from the dead, (10: 17, 18.) How did Martha receive this wonderful saying? Was her knowledge and faith in advance of others? Where had she gotten in? What is the "power of Christ's Resurrection"? Phil. 3: 10, 11; 1 Thess. 4: 13, 14.

39-44. *Resurrection power.* Where was Mary during this interview between Jesus and Martha. What message came to her? *v.* 28. How did she greet the Lord? *vs.* 29, 32. Relate what followed. Why did Jesus weep? *v.* 35. What took place at the grave? Why did our Lord require the aid of others to remove the stone from the grave? Why should Christ want us to remove obstacles from the path of a work which demands Divine power? What is the meaning of Jesus' prayer? What specially important element of prayer appears in it? *v.* 41, (l.c.) Luke 10: 21; comp.

vs. 22 and 42, What word of prayer did Jesus speak? Why "with a loud voice"? 1 Thess. 4: 16; 1 Cor. 15: 52. What followed? Spiritual significance of "loose him and let him go"? Mark. 5: 43. What is the difference between the raising of Lazarus and the final resurrection of the saints? Who is the first fruits of the resurrection? Matt. 27: 52, 53. When does the resurrection of the righteous take place? ch. 5: 28; 1 Cor. 15: 23; Phil. 3: 20, 21; 1 Thess. 4: 16; Rev. 20: 1-5. What lesson of Christ's presence and sympathy can we learn from this event? What great truths are connected with Christ's resurrection and the saints?

GOLDEN TEXT THOUGHTS.

BY THE EDITOR.

July 4. John 9: 25. *One thing I know, that, whereas I was blind, now I see.*

A personal experience—"I know"—I was, now I am. He could not explain *how*, but no amount of argument could drive him from this position, "*I see.*" How is it with you? Is it not your privilege to *know*? 1 John 5: 14. (Trace out the 140 references to "knowing" in John's gospel and epistles). Sinners are ignorant. They *think* a great deal and *know* little. Naaman *thought*, 2 Kings 5: 11, before he had obeyed; after he had washed he *knew*, 2 Kings 5: 15. The blind man went and washed, and like Naaman, he saw things in a different light. Can you say with them

I WAS

A LEPER,
BLIND,
LOST.

NOW

I AM CLEAN,
I SEE,
I AM SAVED.

July 11. John 10: 11. *I am the good shepherd: the good shepherd giveth his life for the sheep.*

We are all like sheep, Isaiah 53: 6; therefore we need a *shepherd*. We are not only wanderers, but sinful—no good thing in us; therefore we need a *Good shepherd*. There is but one who can lead us aright; therefore we need *the good shepherd*. Where is such a shepherd to be found? In the person of Jesus. He says *I AM*, not *I will be*. He is fully qualified. Psalm 23: 1, 2. He knows all about you, John 10: 14. Do you recognize His voice? John 10: 4, 5.

July 18. John 11: 11. *Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.*

What could more fully prove the friendship of Jesus than does this G. T.? What do you know of that friendship? Prov. 18: 24. What think you of His condescension? "*Our friend.*" He puts Himself on a platform with His weak and erring followers!

How may we share in His friendship? John 15: 14. What has His love secured for us? 1 Thess. 5: 9, 10. Are you fully awake and actively at work? If not, read Romans 13: 11; 1 Thess. 5: 6.

July 25. John 11: 25. *Jesus saith unto her, I am the resurrection and the life.*

He is not only the Resurrection—the life giver; He is also the life sustainer. Gal. 3: 20. Have you been raised from the dead? Eph. 2: 1. Have you got rid of your grave-clothes? Is your life one of freedom. 2 Cor. 3: 17. You need not plead inability, nor say *I am* so weak. He says, "*I AM.*" Surely His strength is ample. Isaiah 27: 5.

OUTLINE STUDIES ON THE S. S. LESSONS.

BY ALF. SANDHAM.

July 4.

Jesus and the Blind Man.

John 9: 1-17.

In our last lesson we saw Jesus hiding Himself from the blind Jews. To-day He reveals Himself to a blind beggar. He "*passed by,*" John 8: 59, and they could not see Him. He now "*passes by*" (v. 1) and is seen by the man who was blind. Jesus is escaping from the Jews, but He was not so occupied with self as to pass by neglectful of the needs of others. "*He saw*" and with Him, to see is to act. His disciples saw but how did they act? It was their duty as well as privilege, to tell that man of Jesus and to tell Jesus about him. Instead of this they ask needless questions as to *how* and *why*. It matters not how the trouble came, the question should be,—can it be remedied? Are we like the disciples? 3. Even affliction redounds to the glory of God and if rightly improved will prove beneficial to the afflicted, 2 Cor. 4: 17. 5. He has left the world but He has left us in the world. What for? Matt. 5: 14, f.c. 4. "*I must*" not "*I ought*" or "*I would like to*" or "*I wish I could.*" He is our example. If we truly follow Him we *must* work. The man was blind, helpless, hopeless, and before Him stood One who is Light, help, hope, yet he knew it not. Many like him to-day. Was it not the duty of the disciples to tell Him of Jesus? How are you acting? Ezek. 3: 18, 19. 6. Jesus acts, not because He is asked to, but because He loves to. He works for one who knows Him not and ask not after Him, Rom. 10: 20; Isa. 59: 16. The first sensation was not calculated to be pleasant or to awaken much hope of a cure. Clay as a rule does not improve sight. So with sinner, his first sensation when "the law" is applied is not pleasant. But after the clay, came the voice of Jesus in grace. 7. "*Go wash.*" Then faith is brought into exercise and obedience follows, ending in sight. Notice the brief yet comprehensive

statement in v. 7, l.c. "Went, washed, came seeing." 8, 9. A discussion among the astonished neighbours. Many similar conversations in the present day. The neighbours are puzzled to know what it means when the idle becomes industrious, the drunkard, sober—the blasphemer, a man of prayer—the liar, truthful. He looks like the same person, but he does not act the same. 11. The saved one cannot always fully explain it himself, but he will tell all he knows,—I felt something applied, I heard a voice, I received a command, I obeyed, and here I am, a changed man, and he will have the same story to tell to all. 17. *What sayest thou of Him?* Apply this personally and as follows: *What?* *What sayest?* (Have you not a word for Jesus?) *What sayest thou?* *What sayest thou of HIM?* These are important questions, but note all the questions asked in the lesson by the disciples, neighbours and Pharisees. All prompted by curiosity. Avoid all such. 1 Tim. 1: 4; 1 Tim. 6: 4; 2 Tim 2: 23.

July 11.

Jesus the Good Shephord.

John 10: 1-18.

The Pharisees turned the blind man out of the Jewish fold. John 9: 34, l.c. Jesus found him and took him into His fold, ch. 9: 35, 38; and now in our lesson He who has been proclaimed as "The Lamb of God" declares Himself to be the Shepherd who cares for the lambs of the flock. He twice states Himself to be the Good Shepherd, vs. 11, 14. Note seven marks which characterize the Shepherd and the sheep:

HE

Owens them, 3.
Knows them, 14.
Calls by name, 8.
Leads, 3.
Goes before, 4.
Gives them life.
Gives His life for them, 11.

THEY

Know Him, 14.
Know His voice, 4.
Hear, or attend, 3.
Follow, 4.
Do not follow strangers, 5.
Do not know voice of "
Do not hear or attend ' 8

9. Very comprehensive—Salvation, Liberty, Supply. *Any man.* The door is wide enough; the fold is capacious enough.

10. Note contrasts. Thief—Kill and destroy; Good Shepherd gives life and gives more abundantly. The Devil is on the *taking* side. Takes your hope, joy, peace, purity, and gives nothing in return but *death*. Jesus takes nothing but your sins, and *gives* you all things richly to enjoy. Call attention to the threefold aspect of Christ as the Shepherd.

THE GOOD
GREAT
CHIEF

SHEPHERD

John 10: 11—Calvary.
Heb. 13: 20—Resurrection
1 Pet. 5: 4 Second Advent

Jesus is THE good Shepherd, and His goodness is evidenced in the fact, that

HE GIVETH HIS LIFE ^{FOR} TO THE SHEEP.

Look up texts on these two points. Do you know Him as your Saviour? Do you know Him as your Provider? It is the *good* pleasure of the *Good* Shepherd that you should enter His flock. There is room enough in the *great* heart of the *Great* Shepherd to embrace you. The *chief* of sinners may come to the *Chief* Shepherd. See what He says in v. 7: He is the Door; and bless God, it is an open door, v. 9. Note the words "I am," not "I was." He is yet the door. Enter while you may. 2 Cor. 6: 2 l.c. If you are a member of His flock, all is well. Enemies may oppose. The wolf may howl, the lion roar, the serpent hiss—yea, all hell assail—you are SAFE, John 10: 28, 29. What is a sheep! a poor, helpless, weak, foolish, careless animal. It needs to be looked after all the time: it needs the shepherd's care every day. So with us. "I need Thee, precious Jesus—I need Thee every hour."

July 18.

The Death of Lazarus.

John 11: 1-16.

In this chapter we have given us in six words the essence of the Divine nature.

"Our friend," v. 11.

"Jesus wept," v. 35.

"Come forth," v. 43.

DIVINE

CONDESCENSION.

SYMPATHY.

POWER.

Look up the record of the first visit to the home at Bethany, Luke 10: 38. That act of hospitality, had a marked effect upon the future well-being of the whole household. Our lesson records a visit by uninvited, and unwelcome guests—sickness and death. But He who is Health and Life had been welcomed to that home and soon dislodged the intruders. Friend have you opened your heart and home to Jesus? Rev. 3: 20. Remember trouble will come. Sickness and death will present themselves. What will you do in the solemn day if you have no Jesus to appeal to? See the appeal in v. 3. It is not based on their love to Him, but His love to them, 1 John 4: 10. 4. He knows it all, but He wants us to tell Him. He likes to have us make application to Him. And He knows *why* trouble is permitted to befall us. There is a grand purpose in all. "God's glory and our good." 5. He admits their plea. He did love them. 6. God oftimes delays an answer.

not to discourage us, but to prove us, Hab. 2; 3, l.c. See the reason He assigns for the delay, v. 15, that faith might be strengthened. 7. "Let us go." Now note objections in v. 8. He had not said "Go," but "let us go." He never sends us alone into danger. Are we not like the disciples. We can easily call up the discouragements but not the deliverances. They have *sought* to stone, but they missed their shot, in fact they had nothing left to shoot at, ch. 8: 59. Don't be afraid to go *anywhere* with Jesus, He will take care of you, Ps. 27: 5. They may devise evil and seek to stone, but Ps. 21: 11. 11. A marvelous verse. "*Our* friend." Just think of that company, and remember Jesus knew all about their future failures. He saw the quick tempered James and John, Luke 9: 54; the swearing Peter, Mark 14: 71; the doubting Thomas, John 20: 25; the lying, thieving, arch-traitor Judas. He saw it all, yet He places Himself by the side of that company and says "*Our* friend." What a thought! Poor, erring, weak, unfaithful ones we are, but He is "our friend," John 15: 15. Yea, He is the friend of all! Luke 7: 34. What is the one great characteristic of a true friend? Prov. 17: 17. It is now a time of adversity, v. 14, l.c. "*Lazarus is dead*" and the friend says "let us go"—where? "*to him*," not to the sisters, but to him. Jesus could go where Lazarus now is. Brethren, earthly friends can only accompany us down to the hour of death. The Heavenly friend can and will go beyond, Ps. 23: 4; and as He triumphed over death so shall we, 1 Cor. 15: 54-57.

July 25.

The Resurrection of Lazarus.

John 11: 17-44.

When "*Jesus came*;" "*four days in the grave*." Too late to be of any service. So says man (v. 39). But Jesus never comes *too late*. He always comes at the right time 19. "Jews came to comfort concerning their brother." Jesus came to restore to them their brother. What comfort is there concerning our dead friends, apart from Jesus? 1 Cor. 15: 12, 19. Note the words of Martha, v. 21 and v. 24. Between death and the resurrection day all appeared to Martha as a dreary blank. Jesus throws light upon that dark period in v. 25. "I am the resurrection and the life;" and He is now about to prove His words. Note the lessons in John's gospel. Jesus said "I am the Bread of Life," ch. 6: 35, and He had just proved Himself to be the supplier of bread, in ch. 6: 11; then in ch. 9: 5, "I am the light of the world," and at v. 7 He proves it by giving sight to the blind man. He now in our lesson says "I am the Resurrection and the Life," and by raising Lazarus proves its verity. Jesus makes no claim for Himself which He is not able to substantiate. Do you believe vs. 25, 26?

28, 29. He is come—He is calling. Are you ready to respond quickly? What a scene of sorrow is depicted in vs, 31, 35.

MARY.
JEWES.
JESUS.

WEEPING

36. "Behold how he loved him." They never grasped the thought that He loved *them*. Have you?

39. No sooner does Jesus begin to work and call upon man to do his part—to become a worker with Him—than unbelief raises objections. "No use, Lord; if you had commenced sooner, but now it is too late." There are many dead souls around us. Are we hindering the work of resurrection by our sinful unbelief or our petty objections. Roll *away the stone!* That is all He asks you to do: remove the obstacles. You can't give life, but you may help open the way for the living voice of the living Word to reach them. 40. *Believe and see.* Note how man generally puts it. John 6: 30, "see and believe." 41. Now we have the work done—God using man. Man rolls away the stone. God gives life. Man removes the bandages. Note man placed the stone there, and man put on the grave-clothes. So in the work of quickening dead souls: much of the work man has to do is undoing what man has previously done.

Trace the miracles of raising the dead by Jesus.

AN ONLY

BROTHER,
DAUGHTER,
SON,

John 11.
Luke 8: 42.
Luke 7: 12.

The daughter had just died; the son was about to be buried; the brother had lain four days in the grave.

Friend, at the voice of the Son of God the dead live. It was *death* in each of these three instances. Death is the same whether the time since decease be one moment or fifty years. So man in sin is dead. Whether the sinner be a child or an old man, it needs the same power to give life to the one as the other. None but God can do it. He is ready to do it—willing to do it. Are you ready and willing to share in the work?

HOW WE MAY KNOW THAT WE ARE "BORN OF GOD."

FIVE TESTS IN I JOHN.

Ch. 5: 1—Faith.

Ch. 4: 7—Love.

Ch. 3: 6—New nature.

Ch. 2: 29—Righteousness.

Ch. 5: 4—Overcoming the world.

THE GOSPEL ACCORDING TO JOHN.

BY REV. JAS. H. BROOKES, D. D.

Chapter vii.

Seven months had elapsed between the Feast of the Passover, mentioned in the preceding chapter, and the Feast of Tabernacles in this. The former was at the beginning of the year; the latter toward the close, at the end of the harvest, when the fruits of the earth was gathered. It was [1] a time of rejoicing (Lev. 23 : 39-43); [2] More sacrifices were presented in that feast than in any of the others (Num. 29: 12-38); [3] In connection with it the law was read every seven years (Deut. 31: 10, 11; Neh. 8: 8, 12-18); [4] Water was drawn and poured out as a drink offering to God, while the people were singing Isaiah 12, the meaning of which they little understood (John 7: 37). [5] It immediately followed atonement (Lev. 23: 10-24, 34). [6] It will be restored when our Lord shall come (Zech. 14: 5, 9, 16). [7] Hence, while it commemorated the time when Israel dwelt in booths, it also looked forward to the time when they shall rejoice before their recognized King. It would seem very strange to us, that it was the one feast which had dropped out of the notice and observance of God's people for a thousand years (Neh. 8: 17), did we not know that they have dropped out of their regard "that blessed hope" of our Lord's return to set to rights our poor, ruined world.

Meanwhile, until He comes, observe how He is represented in this gospel as walking. In His ministry, for the relief of His storm-tossed disciples, among the Gentiles, in the temple in Solomon's porch, no more openly but secretly, He is walking (John 1: 36; 6: 19; 7: 1; 10: 23; 11: 54). It may be well also to consider the believer's walk—[1] in Christ (Col. 2: 6); [2] as He walked (1 John 2: 6); [3] In newness of life (Rom. 6: 4); [4] in good works (Eph. 2: 10); [5] by faith (2 Cor. 5: 7); [6] in love (Eph. 5: 2); [7] in truth (3 John 4).

Before that feast of Tabernacles even His brethren did not believe on Him, as His other brethren the Jews will not, as a nation, believe on Him, until He stands revealed in the true feast at His coming. The Word of God settles the much disputed question, whether the brethren here were the sons of Mary or our Lord's more distant kinsmen. In a Psalm quoted seven times in the New Testament as referring literally to Christ, He exclaims, "I am become a stranger unto my brethren, and an alien unto my mother's children" (Psalm 69: 8). These brethren wished Him to hasten into Judea to prove His Messiahship, for unbelief always goes before God, but faith follows. "My time is not yet come" in verse 6, and my time is not yet full come" in verse 8,

refer to different events; the former to that particular feast—the latter to the time when He shall go up as the King of Israel.

When at length He suddenly appeared in the Temple and began to teach, the Jews marvelled at His wisdom, which He had not learned in their theological schools. He commenced His teaching with the precious assurance that if any man has a willingness to do God's will, he shall know of the doctrine; and then He shuts them all up under sin, for none of them had kept the law (Rom. 3: 9-19, 23; Jas. 2: 10; 3: 2; 1 John 1; 8, 10; 1 Kings 8: 46; Eccl. 7: 20). Circumcision, observed by Abraham, Isaac, and Jacob, and enjoined by Moses, pledged them to keep the law as a separated people, dead to the flesh and the world. But by the law children of eight days of age were circumcised; and yet they sought to kill Him for doing the work of God on the Sabbath. The same blindness through their traditions prevented them from seeing the plain teachings of their Scriptures concerning Him, bringing out the sad announcement, "Ye shall seek me and shall not find me, and where I am ye cannot come" (John 8: 21, 24; 13: 33, 36; 14: 3; 17: 24; Prov. 1: 24-31; Matt. 13: 41, 42; 25: 46; Mark 9: 42-48; Luke 13: 24, 25; 2 Thess. 1: 7-9; Rev. 21: 8).

But notwithstanding their cruel prejudice, and rejection of His offered grace, nothing could change the flow of His deep and tender love. "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." [I] The last day, the great day, the resurrection day, the Lord's day (Lev. 23: 36; Neh. 8: 18; Psa. 118: 24; Acts 20: 7). [II] The cries of Jesus, [1] His coming from the Father (Jno. 7: 28); [2] His invitation (John 7: 37); [3] believing on Him (John 12:44); [4] to hear aright (Luke 8: 8); [5] on the cross (Matt. 27: 46); [6] to the dead (John 11: 43); [7] as King of the earth (Rev. 10: 16.) [III.] If any man (Matt. 11: 28; John 3: 16; Isa. 45: 22). [IV.] Thirst (Isa. 55: 1; Rev. 21: 7; 22: 17). [V.] Come (John 6: 35, 37). [VI.] unto me (Acts 4: 12). [VII.] and drink (Song 5: 1).

But though the very police officers declared, "Never man spake like this man," they and the people, who were almost persuaded by His miracles and preaching, were silenced by the sneer, "Have any of the rulers of the Pharisees believed on Him?" The appeal was to human authority; and against this even the Scriptures spoke in vain, as it is now with regard to our Lord's second coming.

THE EXCEEDING RICHES OF GOD'S GRACE
SET FORTH IN THE
EPISTLE TO THE EPHESIANS.

PRIZE REVIEW.

BY REV. C. A. COOK.

The delightful theme of this the sweetest and sublimest of Paul's epistles is "The Riches of Divine Grace." The word "grace" appears in eleven different places. We are "saved by grace," ch. 2: 8. "According to the riches of his grace," ch. 1: 7. "That in the ages to come he might shew the exceeding riches of his grace," ch. 2: 7. Here is the river the streams of which make glad the city of God. They who drink of these streams shall have unspeakable blessings and joys eternal.

The epistle begins where GRACE begins, viz: with God's purposes of redemption. Chap. 1, shows the *riches of grace* in the provision it has made. Chap. 2, shows the *riches of grace*, in bringing us into the Divine provision.

In Chap. i. we see that "*according to the riches of His grace.*" v. 7,

We are, Blessed with every spiritual blessing. v. 3.

" " Chosen in Christ, v. 4.

" " Foreordained unto adoption, v. 5.

" " Redeemed, v. 7.

" " Forgiven, v. 7.

" " Sealed with the Holy Spirit, v. 13.

" " Made God's inheritance, v. 18.

How unspeakably glorious are God's thoughts concerning his chosen and redeemed ones. How blessed to stand where God places us in this chapter. What saint can say he is poor in the light of the third verse.

In chapter ii. *the riches of God's grace* are seen in the manner and completeness of our salvation.

1. *In the depths to which grace descends.* It comes down to our dead, disobedient and desperate condition—"even when" chap. 2: 1-3; comes to us when far off, v. 13.

2. *In the work wrought in us.* "Quickened" that is made new creatures, ch. 2: 5; ch. 4: 22, 24; "saved." v. 8. Not "shall be" but as in R. V. "have been."

3. *In the heights to which grace raises us.* It raises us who were dead in sin, and who were the children of wrath up to a blessed standing with Christ, v. 6. Brings us nigh, v. 13. Secures access to the Father, v. 18. Makes us fellow-citizens with the saints, v. 19. Makes us an habitation of God, v. 22. At length presented spotless and glorious, ch. 5: 27.

Chapter iii. shows the *riches of grace* in the ministry given to Paul. Paul was made a steward of the manifold grace of God. "If so be that ye have heard of the *stewardship* of that grace of God which was given me." v. 3, R. V. and margin.

This stewardship or ministry was not according to any ability or suitableness in Paul but according to "*the gift of the grace of God.*" v. 7.

What wonderful grace that it should have been given him at all? "*Less than the least of all saints.*" v. 8. Why? *1 Cor. 15: 9.* He attributes all the power of his ministry to God's grace both here and in *1 Cor. 15: 10.* What marvellous grace that to the Church is given such a privilege? v. 10.

The treasures of grace are inexhaustible. Beyond our largest petitions there are blessings waiting to be given. The heights and depths are immeasurable. *vs. 18-19.* "*Exceeding abundantly above all.*" v. 20. Oh for a greater willingness and a greater capacity to appropriate the exceeding riches.

In chapter iv. we see how *rich* grace is in the bestowal of gifts *vs. 7-11.* In its practical results in the edifying of the body of Christ, *vs. 12-16.* Its fruits are to be manifested in believers in lowliness and long-suffering, v. 2. Unity and peace, *vs. 3, 22-31.* Truthfulness, v. 25. Steadfastness, v. 27. Honesty, v. 28. Purity, v. 29, ch. 5: 3-5. Forgiving spirit, v. 32.

THE WALK OF GRACE is to be

(1) In good works, ch. 2: 10.

(2) According to the calling of grace, ch. 4: 1.

The children of the King should be kingly children.

(3) In all lowliness and meekness, &c., ch. 4: 2.

(4) Not as those in darkness, ch. 4: 17-18.

(5) Imitators of God, ch. 5: 1, (R. V.)

(6) In love, ch. 5: 2.

(7) As children of light, ch. 5: 8.

(8) With carefulness, ch. 5: 15, (R. V.)

Grace in the family. Ch. 5: 22, 33, and ch. 6: 1, 9.

Being saved by grace, Husbands will love their wives.

" " " " Wives will respect their husbands.

" " " " Children will obey their parents.

" " " " Fathers will bring their children up for Christ.

" " " " Servants will do hearty service.

" " " " Masters will treat their servants with good will.

Through the *exceeding riches of grace* the believer is not left in the midst of a great conflict ch. 6: 12, unprotected. An armoury has been provided where every believer may become clad with dart-proof armour, and victory-gaining weapons. ch. 6: 13, 17. The enemies are strong, v. 12, but the power given to overcome them is stronger, v. 10.

All this grace flows to us through Christ. It is IN HIM we are "chosen," "blessed," "accepted," "have redemption," "brought nigh." "HE is our peace," ch. 2: 14. HE gave Himself for us, ch. 5: 2, 25. HE is Head over all things to the Church, ch. 1: 21-23. HE is Head over all things *in* the church, ch. 4: 15; ch. 5: 23.

"GRACE first contrived a way,
To save rebellious man;
And all the steps that GRACE display,
Which drew the wondrous plan."

"GRACE be with all them that love our Lord Jesus Christ in uncorruptness," ch. 6: 24.

WHO ARE THE HAPPY?

BY MRS. T. C. ROUNDS.

- Deut. 39: 29, f.c.; HAPPY * * People saved by the Lord.
Ps. 128: 1, 2. HAPPY. Every one that feareth the Lord and walketh in His way.
Ps. 146: 5. HAPPY he that hath God * * for his *help*—whose *hope* is in the Lord his God.
Prov. 3: 13. HAPPY is the man that findeth wisdom.
Prov. 14: 21. HAPPY is he who hath mercy upon the poor.
Prov. 16: 20. HAPPY is he who trusteth in the Lord.
Prov. 29: 18. HAPPY is he who keepeth the Law.
Matt. 5: 3. HAPPY are the poor in spirit, for, &c.
Matt. 5: 4. HAPPY are they that mourn; for, &c.
Matt. 5: 5. HAPPY are the meek; for, &c.
Matt. 5: 6. HAPPY are they which do hunger and thirst after righteousness, &c.
Matt. 5: 7. HAPPY are the merciful; for, &c.
Matt. 5: 8. HAPPY are the pure in heart; for, &c.
Matt. 5: 9. HAPPY are the peace makers; for, &c.
Matt. 5: 10. HAPPY are they which are persecuted for righteousness sake; for, &c.
Matt. 5: 11; HAPPY are ye when men shall revile you and persecute you and say all manner of evil against you *falsely*; for, &c.
Jas. 5: 11. Behold we count them HAPPY which endure.
1 Pet. 3: 14. And if ye suffer for righteousness' sake HAPPY are ye.
1 Pet. 4: 14. If ye be reproached for the name of Christ HAPPY are ye.
Job. 5: 17. Behold HAPPY the man whom God correcteth, therefore despise not thou the chastening of the Almighty,
Jno. 13: 17. If ye know these things HAPPY are ye if ye *do* them.

BIBLE READING EMBLEMS.

For the Young People.

Designed to assist Mothers and teachers to interest and instruct the young from the Bible. Ask them to find the references. Have them read—and then question them on the same. Note, there is a topic for each week, and generally references for each day.

FOUNDATION. Read Matt. 7: 21-29.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. 1 Cor. 3: 11.

1. The foundation the first part of a building. John 6: 28, 29.
2. It must be laid. Ezra 3: 10-13; Isa. 28: 16.
3. Expense and toil incurred in laying it. 1 Kings 5: 17; 7: 10; Isa. 58: 5, 11; 2 Tim. 2: 19.
4. The building rests on the foundation. Matt. 16: 18; Col. 2: 6, 7.
5. The labour of building useless unless the foundation be firm. Matt. 7: 24-27.
6. This foundation precious. 1 Pet. 2: 4-6.

DOOR. Read Rev. 3: 7-13.

I AM THE DOOR: BY ME IF ANY MAN ENTER IN, HE SHALL BE SAVED, AND SHALL GO IN AND OUT, AND FIND PASTURE. John 10: 9.

1. The door the way of entrance. Heb. 10: 19, 20.
2. We knock at a door. Matt. 7: 7, 8.
3. It shuts us in from the storm. Gen. 7: 16.
4. It keeps out enemies. Psa. 91: 9, 10.
5. This door the only way. John 10: 1; 14: 6.
6. This door will one day be shut. Matt. 25: 10.
7. Other doors: the door of the heart. Rev. 3: 20; 2 Cor. 2: 10.

GATE. Read Matt. 19: 16-30.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION. Matt. 7: 13.

1. In Palestine narrow gates lead to unfrequented paths. John 10: 9; Psa. 118: 20.
2. These gates are in retired corners. Jer. 6: 16.
3. Are opened only to those who knock. Matt. 7: 7, 8.
4. At night they are locked. Luke 13: 24, 25.
5. Most travellers choose the broad way. Ex. 23: 2.
6. Whatever hinders our entrance must be laid aside. Matt. 16: 24; 19: 21, 22; John 14: 6.

HIGHWAY. Read Prov. 4.

AND AN HIGHWAY SHALL BE THERE, AND A WAY, AND IT SHALL BE CALLED THE WAY OF HOLINESS; THE UNCLEAN SHALL NOT PASS OVER IT. Isa. 35: 8.

1. Highways made by the king's orders. Heb. 10: 20.
2. They are straight roads. Isa. 40: 3, 4; Heb. 12: 13.
3. Easily found. Jer. 6: 16; Rom. 10: 8.
4. Free to all. Prov. 4: 11, 12; John 6: 87.
5. Safe roads. Isa. 35: 9; Pro. 4: 13.
6. Lead to cities. Psa. 107: 7.

REQUESTS FOR PRAYER.

WHATSOEVER ye shall ask the Father in my name He will give it you.'

John 1:23]

PRAYER is asked for—

A blessing on the word of God throughout His Church and that He will send forth laborers into His harvest. Please present these requests daily.

THE POWER OF THE HOLY SPIRIT on the Believers meeting for Bible Study to be held at Niagara.—On a Christian Worker for service in saving souls.—A Church in North Amhurst, Mass.—The members of an alliance in C—ville, Ill.—The Work and the Workers in a new field.—Meetings on the Lord's Coming held at Parkdale, Ont.

THE CONVERSION of a whole family.—Two sons.—Two brothers, one in Michigan and one in Pennsylvania.—A young lady in Mass., the subject of many prayers.—Two persons long prayed for.—A young man who has given up the use of stimulants.—A father and four children whose hearts are tender by a death in the family.

THE RECLAIMING of a backsliding brother.

THE RESTORATION TO HEALTH ACCORDING TO THE LORD'S WILL of a young lady desiring to labor for God.

GENERAL.—An invalid in N. Y., for improved physical and spiritual condition, and that she may be used in the service of the Lord continuously.—The cause of Temperance.—More consecration for the Lord's service.—An outpouring of the Holy Spirit on young people.—That a great multitude of Christian workers be raised up and fitted for service in the waiting fields.—The extension of Scripture study, and that the Bible may be kept an open and studied book, upon this continent until Christ shall reign.—Guidance for a proposed Mission effort in a large city.—Guidance for a Christian physician about the use of intoxicants as medicines.

FOR ALL WHO WRITE FOR THE "NOTES" that they may be fully led of the Spirit into *all truth*. (This request is exceedingly important.)

FOR THE INCREASED CIRCULATION OF THE "NOTES." It is hoped that every subscriber will feel it a pleasure not only to pray, but to *work* for this object.

REQUESTS FOR PRAISE.

"Whoso offereth PRAISE Glorifieth Me."—Ps. 50: 25.

PRAISE FOR.—Blessing upon "Mission effort in a large city."

In the many requests for prayer sent in surely there are many answers. Will our friends not take this opportunity to glorify the great answerer of prayer.—Ed.

PRAYER AND PROMISE.

Prayer.—O God why hast Thou cast us off forever? Why doth Thine anger smoke against the sheep of Thy pasture? Psa. 74: 1.

Promise.—Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Is. 49: 14, 15.

Prayer.—Arise O God, plead Thine own cause, remember how the foolish man reproacheth Thee daily. Psa. 74: 22.

Promise.—When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him. Isa. 59; 19.

He is faithful that promised. Heb. 10: 23.

THE TRINITY OF EVIL.

Infidelity, Impurity, Intemperance.

BY CANON WILBERFORCE, M.A.

Price,—Cloth, Extra, 90 Cents., Paper, 30 Cents.

HON S. H. BLAKE writes :

“These papers have all the fire of John the Baptist, and furnish much food for reflection and much instructive material. . . . Liked every word in the volume down to the lesson so quaintly taught from the amethyst. *Please send me one hundred copies, which I purpose distributing among my friends.*”

SIR J. W. DAWSON writes :

“I think you have done good service to Canada in reproducing and circulating it here.”

THE EVANGELICAL CHURCHMAN says :

“We heartily commend the book. There is nothing in it inconsistent with genuine refinement.”

THE CHRISTIAN GUARDIAN says :

“The spirit of an earnest reformer in deepest sympathy with the victims of unbelief and vice, and determined upon his best for their deliverance, such as the author is known to be, is manifest throughout these pages.”

THE CANADIAN BAPTIST says :

“A book which should be put in the hands of every youth,”

THE LITERARY WORLD says :

“Every page of the Canon's not only throbs with passionate earnestness in the cause of truth and righteousness, but is full of point and literary power.”

THE CHRISTIAN says ;

“The book strikes at the root of political and social evils that many Christian men and women are sadly too slow to rebuke and withstand.”

THE BOOK-BUYER says :

“A clear, outspoken grapple with present evils.”

HON. JUDGE ARDAGH writes :

“It is encouraging to find, at last, one of “*the clergy*” come out in such plain terms as Canon Wilberforce uses against the ‘notorious vices that eat like a canker into the heart of Society.’”

“We cordially recommend the perusal of this little book to everyone desirous of enlisting in the fight against this ‘Trinity of Evil.’”

THE MONTREAL WITNESS says :

“Canon Wilberforce shows most plainly what is the duty of the heavenly citizen, setting the workers on the high platform of being co-workers with God in aiding in the effort after holiness.”

SOLE PUBLISHERS IN CANADA,

S. S. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada,

Valuable Books for Bible Students.

EMBLEMS OF THE HOLY SPIRIT.

By F. E. MARSH, with Preface by C. Russell Hurditch,

CONTENTS—I. OIL. II. THE SEAL. III. WATER. IV. DEW.
V. WIND. VI. THE EARNEST. VII. THE DOVE.

CLOTH, EXTRA . . . PRICE 50 CENTS.

"Excellent little book."—GEORGE WILLIAMS, Esq.

"Abounding in sound exposition and spiritual teaching."—THE CHRISTIAN.

"Warm and devout meditations on the person and work of the Holy Spirit."—THE BRITISH MESSENGER.

"A most precious and instructive book,"—SILVER MORN.

"For a small book on a large subject, I know nothing better. It teems with sound teaching and Scripture truth."—REV. S. CHORLTON.

"A precious little book,"—THE CHRISTIAN AGE.

"We gladly commend these meditations to the attention especially of the many young Christians into whose hands the book will doubtless fall, as calculated to promote God's glory in their spiritual up-growth and increased usefulness."—FOOTSTEPS OF TRUTH.

"This small volume is of good savour. The matter is adapted to be exceedingly instructive to young disciples, helpful to local preachers and conductors of Bible class"—C. H. SPURGEON.

"This book is exceedingly instructive and edifying."—THE REAPER.

"I most heartily commend it to the careful perusal of Bible students, and feel sure that thoughtful readers will be well repaid by having their minds enriched with Divine truth."—W. HIND SMITH.

"The teaching in this little volume is fresh and Scriptural."—LIFE OF FAITH.

Works by Rev. MARCUS RAINSFORD, B.A.

"An exceedingly rich and edifying series of lectures. Mr. Rainsford's method is eminently scriptural and equally practical. No one can look into his books anywhere without deriving much spiritual strength from them."—BRITISH AND FOREIGN EVANGELICAL REVIEW,

LECTURES ON ROMANS V.	\$1 40
LECTURES ON ROMANS VI. (Sixth Edition)	1 40
LECTURES ON ROMANS VII.	1 40
LECTURES ON ROMANS VIII. (Just Issued.)	2 00
THE ORDINANCE OF THE PASSOVER, and other expositions	1 00
STRAIGHT PATHS FOR YOUR FEET	50
LECTURES ON ST. JOHN XVII. (Third Edition, Revised). I	75

S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada.

NEW TEXT ROLL

"THE SACRIFICE OF PRAISE,"

The texts are suggestive of occasions for thanksgiving, selected by an invalid. In this has been avoided the usual failure, viz., the insertion of lengthy texts printed in small type. The compiler has made a happy selection of brief texts and quotations, and by the use of large type the reading of same is made easy to the eye even when the Roll hangs at a distance.

Size—12 in. by 20 in., mounted on neat hardwood roller with scarlet cord for hanging up the roll.

There are 31 pages, being one page for each day of the month. The whole printed on heavy white paper with tinted covers, handsomely printed in three colors. **PRICE 50 CENTS.**

MISS E. BILBROUGH, Marchmont Home, writes—"Will bear fruit in giving daily comfort to many of the Lord's dear children."

MR. W. C. STEWART, Faith Home, 103 and 105 West 29th Street, New York, writes—"Will you allow me to say how much pleased I am with 'The Sacrifice of Praise' Roll. Handsomely gotten up and clearly printed; it is a pleasure to look at it; while the texts, admirable in their brevity and point, furnish a daily reminder of the necessity of, as well as an incentive to praising God, from whom all blessings flow, which will well repay meditation thereon. The careful selection of appropriate verses is worthy of notice, Taken altogether it is one of the best Rolls I have ever seen."

MISS H. E. HAMILTON, Girls' Home, 189 Gerrard Street East, Toronto, writes—"The Lady Managers of the Girls' Home are much pleased with 'The Sacrifice of Praise' They think it is very nicely arranged, as the young minds become thus unconsciously familiar with some of the most inspiring portions of the Bible, as well as with many beautiful and uplifting poetical selections."

MRS. L. J. HARVIE, 89 College St., Toronto, writes—"Several of the ladies with myself looked over your new Roll 'Sacrifice of Praise,' and we were greatly pleased with the clear type, and especially with the selection of texts, the references for continued study at the bottom of the page, also the poetical extracts."

"We think the Roll 'Sacrifice of Praise' particularly attractive and useful both because of the variety of texts and the clearness of type."—PRESIDENT Y. M. C. A., Montreal.

"Evident advantages is gained in the study of the Word by the references given, in addition to the text in such clear and large type."—MRS. M. E. WOOD.

"We think 'Sacrifice of Praise' the best Scripture roll we have ever seen, the type being so large and clear." Please send me six copies.—DR. FOSTER, Clifton Springs.

"It is beautifully compiled, the selections are so good, and the texts are so well printed, that they can be read at a distance."—MISS M. E. CARTY.

S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada