

OUR WORK

NOTES FOR
BIBLE STUDY, BIBLE READINGS, ETC.

VOL. I.

LONDON, ONT., MARCH, 1888.

No. 12.

OUR WORK.

NOTES FOR
BIBLE STUDY, ETC.

Published Monthly.

TERMS—Fifty Cents per year

Rich and Poor.

If 'twere a question of rich or poor in grace, how would you answer? Be honest now. Are you known as a millionaire on this line, and do people come to you for spiritual help, like hungry children to a well spread board? It might be so, for Jesus, full of grace and truth, drew men to Him, as open fires draw men on cold and cheerless days. And we are to be like Him, especially in this. There is no excuse for poverty stricken, lean and graceless souls. If 2 Cor. ix, 8, means anything at all, surely it is that you can have enough grace to make you a mighty power for good.

It may as well be understood at first that a bankrupt man in grace can do an Association no good. Give us a man poorer than poverty, so far as gold is concerned, but rich in faith, mercy and good works, and let him have the swing of things for a month, and the Association where he labors will strike the line of conquest without doubt.

We meet many who seem to be rich, but their wealth of grace and purpose in January gives out by July, and they come up to the fall work as poor as a church mouse, and about as useful.

"Buy the truth and sell it not," is a good Association text. Don't be like those, who in revival times, buy heavily, and then sell out cheap when religion is less emotional and more practical.—*C. H. Yatman.*

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There is no fear in love; but perfect love casteth out fear. 1 John 4:18.

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Having loved his own which were in the world, he loved them unto the end. John 13:1.

The Lord preserveth all them that love him. Ps. 145:20.

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NOTES FOR
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VOL. I.

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No. 12.

SPRING.

BY REV. W. H. PORTER.

Spring comes! I hear her music
Low murmuring from the hills,
And gushing down the valleys,
In myriad-blended rills.
Her light steps touch the mountains,
And roam amid the vales;
Her breath unseals the fountains,
And soothes the boisterous gales:
Her glance beams thro' the curtains
Of many a reptil's nest;
And lures to life the sleepers,
Like morn on mortals' rest.
Her soft hand weaves the network
With matchless taste and skill,
Which, for earth's emerald mantle,
The Summer weft shall fill.
Her fingers wander over
The great harp's trembling strings,
Till Nature's full orchestra
In tuneful cadence sings.
And is it thus from sterile,
Frost-fettered, wintry earth,
Such charming sounds and scenery
At Spring's approach take birth?
O, what shall be the transports,
When ransomed hosts shall sing,
Earth's stormy winter over,
Hail Heaven's eternal Spring.

Written for Our Work.

Job the Patriarch.

Calmness Amidst Calamity.

BY GEO. W. ARMSTRONG, LONDON.

ARTICLE NO. V.—CONCLUSION.

The study of the life of Job suggests that the good man is protected on every side, and so long as he keeps within the hedge which God throws around him he is safe. Satan may try to break through it, but it will be in vain. God's protection is proof against Satan's darts. If thoughts of God fill the heart the Christian has

little to fear from assault from without. Our Rock of defense is impregnable, and foes without will prove impotent to harm. What we have most to fear are "foes within," and if we yield to evil inclinations and desires, which, as our Saviour teaches, "are from within, out of the heart," then we weaken our defence, or break through the hedge ourselves, and make way for Satan to enter. The heart we know may be affected by outward influences, but it is the heart that impels the hand. The heart conceives the evil thought, the lips only fossilize it into words.

We are very prone to attribute effects to their wrong causes. If a Christian does an unchristian act he generally blames Satan or some other eternal cause, whereas, if he would only honestly trace that wrong to its right source, in nine cases out of ten he would find that neither Satan, nor any other eternal influence had had anything whatever to do in the matter, but that the real cause from whence such wrong originated was his own heart.

The life of Job further teaches how little in point of fact Satan actually knows about the state of human hearts.

How greatly he erred in his estimate of Job. His idea was that Job served God from *selfish motives*, because God had blessed him with temporal good. "Doth Job fear God for nought?" was his enquiry, but too impatient to wait a reply he gave his own answer, "Put forth thine hand now and touch all that he hath and he will curse thee to thy face." That was Satan's idea, but how superficial it proved. He had wrongfully calculated his man. How chagrined Satan must have felt when God having placed him (Job) and all he possessed into his power, and after Satan had done his worst and stripped Job of all he had as well as of all his domestic comforts and happiness to hear the glorious old patriarch exclaim, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." There's something truly majestic in such

moral heroism. Job's life had been too much devoted to blessing and praising to turn to cursing now.

Though Satan had wrongly estimated his man, God had not. Satan could not read Job's heart, but God could. What a blessing is this to us weak ones. If Satan only knew how weak some of us are it might lead him to trouble us, but when hearts are placed in God's keeping he keeps them in safe shelter. "He keepeth them in perfect peace whose mind is stayed on him." And if we are ever exposed to Satan's or any other outward temptation, it must be by our own doing, or by God's permission; and of this we may rest fully satisfied that it will never be the latter until God shall have satisfied himself that our faith is strong enough to resist. Saints are too precious in God's sight for him to permit of them being attacked by forces too strong for their resistance.

"Satan trembles when he sees

The weakest saint upon his knees."

And though he may desire to have us that he may sift us as wheat, if the Satanic sifting process be too severe, let us remember Christ has said under such circumstances, "I have prayed for thee that thy faith fail not." With Christ's help what need we fear? We can resist the devil and he will flee from us, or, we can by faith and prayer, rid ourselves of his presence; but from the presence of Christ we can never flee. "Lo! I am with you always even unto the end of the world." So that wherever he may be his help can be obtained; and if we, like Job, are "perfect and upright," then nothing can harm us. In our past considerations we find words of *warning* and words of *encouragement*. *Words of warning because of Satan's vigilance. Words of encouragement because of God's protection.* We may be surrounded by strong moral influences or forces which are antagonistic to our spiritual growth, but, let us ever remember it is "not that which goeth into the man but that which cometh

out that defileth him." If we fall we are the authors of our own destruction, for if we cling by simple faith to the promises of God and get them deeply rooted into our natures as the sole foundation upon which our loftiest aspirations are based, then the winds of adversity, the waves of sorrow, and the temptations of Satan will beat against us in vain, and we, like Job, shall stand firm on the rock of God's everlasting love.

The Best News.

BY CANON KINGSLEY.

The apostle Paul says, "This is the will of God, even your sanctification." Here is good news! Indeed, I know no better news for the ears of mortal man—good news for every one who wishes to be good. Every one, I say, who wishes to be good. I did not say merely every one who wishes to look good, or even every one who wishes to do good. I said more. To be good—good at heart—is better than merely seeming good; better, even, than merely doing good.

For suppose a man were thinking over his own life and examining himself, and suppose he said to himself, "I do right tolerably, I know; but why do I do it? I do not steal; well, but if I did steal the law would punish me. I do not lead an openly profligate life; well, but if I did, respectable people would not speak to me. I do not cheat any one; well, but I have money enough to get all I want without cheating. I am uncivil to no one, and use no bad language; well, but it is not the fashion; people never do swear now in decent society, such as I live in. I do not spite and injure those who have offended me; well, but I have not the chance of doing so, and if I had it would not look well—it would get me a bad name."

Then, perhaps, if the man is an honest and earnest man, a thought crosses him which makes him serious. "What!" he says, "am I kept right only by fear of the law, fear of my neighbors, fear of hurting my pocket or my character? If I were in a foreign country, where people are not as strict as here, how should I behave then? People who cross over into foreign parts often do things which they would be ashamed to do at home. Should I be like them? or should I keep the fear and shame of God before my eyes when the fear and shame of man were

off? I am afraid I am kept steady very much by the fear of God," says the man to himself.

My friends, we are all more less like a horse in harness, bitted and held in by the laws and rules of society and the opinion of our neighbors, and, like the horse in harness, we must go straight. But if we were out of harness, free from bit and whip, able to do just what we liked, what should we do then? Should we break out and run wild? God knows! I am afraid it would be a terrible temptation if we were left to do what we liked.

Then the right-hearted man would say to himself, "I cannot be content to go on in this way—to like what is wrong at heart, and to do what is right only because I dare not do wrong." That is very like hypocrisy; that is not being honest—to keep up a show of respectability while one's heart is not respectable. It is better than nothing, of course, but it is not enough. It cannot make a right-minded man satisfied with himself. "Who will make me really love what is right and hate what is wrong? who will make me an honest man?" he will ask. "Who will make me not merely seem good, or do good outwardly, but will make me be good? Who will give me a clean heart, which loves what is clean, pure and noble? Who will give me a right spirit, to love what is right, and fair, and true?"

To which the text answers, God will. Be not afraid. If you are not content with mere outside respectability—if you are not content with seeming to be good—if you really wish to be good at heart—then you wish what God wishes, and will what God wills. "For this is the will of God, even your sanctification." In plain English, if you wish to be good, God will make you good.

Yes, this is good news indeed. I know no better news. This is part, and the very highest part, of the gospel of good news. We feel we are not good at heart. And when we try to be good we go through some such trouble of mind as St. Paul went through when he said words like these: "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Beware of evil tempters.

Bible Readings.

BY D. W. LITTLE

1st. How prepared:

Select some doctrine or exhortation as to Christian living, practical in the application, and exalting Christ. Among such subjects will readily occur Grace, Love, Faith, Redemption, Sanctification, the Blood, Prayer, the Two Natures, the New Birth, Work, Warfare, and so on. Take the concordance and read, with prayer, all the passages bearing upon the topic selected. Get full yourself of the truth taught. Praise God by yourself and for yourself for its preciousness. Then, divide your topic into heads, according to its natural and logical divisions. This is the key to the preparation of an interesting profitable, and instructive reading. The bringing together of passages in a jumble, selecting them because they all contain the same word, cannot interest or profit. There must be order and a development of thought in the exhortation of doctrine for the mind to receive and profit by it.

The reading below is presented as suggesting this plan, not as the best execution of it.

My first bible reading on Faith contained some sixty Scripture references. Before they were all read the audience were tired, and it was a source of anxiety and difficulty for me to interest them. That same bible reading prepared for one meeting has now developed into seven, given as a course, at seven successive meetings, with seeming interest and appreciation on the part of the people, and pleasure to myself.

I have used for this reading, and for others, as a matter of convenience, the Scripture suggestion of the number seven, in making up the heads of the topics. For instance, upon Faith the order of the readings and their divisions is as follows:

- 1st. Seven reasons for reasonableness of Faith (all Scripture texts).
- 2nd. Seven directions as to how Faith is received.
- 3rd. Seven things possessed by faith.
- 4th. Seven fruits of Faith.
- 5th. Seven trials of Faith.
- 6th. Seven things said of those without Faith.
- 7th. Seven triumphs of Faith.

Two or three Scripture references are used under each head, making each reading consist of between twenty and twenty-five texts.

It will, of course, be understood that this subdivision and elaboration is recommended only for those topics that in the nature of the case, by the wide scope of truth embraced by them, require it. More simple topics would be better treated condensed into one reading. After your scripture texts are arranged, endeavor under each one of your headings to have one or more appropriate illustrations to make clear the truth and to fasten it in the memory.

2nd. How to give Bible readings.

The method should vary with the character of the audience and the circumstances and surroundings of the meeting. In a very large audience it is better to read the passages yourself, asking the audience to turn to them and all join with you in the reading. Give time for all to turn to the passages, and read slow and distinct enough for all to join. Pay much attention to emphasis in reading. The proper interpretation of the text will often be revealed by proper emphasizing of the words.

In a small audience, in a lecture room where persons reading in different parts of the room can be readily heard, give out your references—one text to a person, if you have good readers enough, if not, two or more texts to the same person. Use slips of paper in giving out the references. Have them prepared before you go to the meeting, and ask some one who is acquainted with the audience to distribute them to good readers as you are singing the opening hymn, or (this is far better) before you commence the exercises.

It is not safe to call out references and let them be taken by volunteers. Some will have wrong passages and some will not read distinctly. The slips will also give you trouble unless the person giving them out is judicious, and makes each one who receives a slip understand that they are to read the passage promptly when called for. It is best for the leader, also, as he opens the meeting to distinctly explain what he expects of those who have received slips, and to request them if they do not intend to comply to pass the slip back.

After calling for a reference twice, with slight interval, the leader had better read himself, not delaying the audience for those who have lost the place.

Let the word stand out clear and speak for itself. Simply call attention to the obvious truth each reference presents, and

its connection and place in the subject you are developing. Have faith in the presence of the Holy Spirit as the teacher. Have confidence in the presence of the Word to do its own work. Be humble in the advancement of your interpretation of the text, and always fortify your interpretation, not by quoting human authority, but the Word itself. Remember James 3 : 1. "My brethren, be not many teachers, knowing that we shall receive the greater condemnation." The less of our thought and our ideas in the reading, the more profitable it will be to us and to all.

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THE WISHING GATE.

Grassmere is one of the loveliest of the English lakes, with its little island and hills around tempting the traveller to linger amid its beauties. Overlooking the lake there is a gate, called by the people the "Wishing Gate," on account of an old tradition which says that if any one wishes anything while standing at the gate, he is sure to get it.

This is only a fancy, but a minister from Scotland was standing by the gate

one day, and he thought, "Ah! I know of a true 'wishing gate,' where we can indeed get all we wish, if it is good for us to have it. I must tell the dear children of my congregation about it when I get home." So, when he came home, he took as his text for the monthly sermon to the young, Mark 10 : 46 to the end, and called the sermon the "Wishing Gate." If you look up the passage you will see how wonderfully blind Bartimeus got his wish fulfilled.

Young friends, let us take all our wishes to the Lord Jesus, both for ourselves and others, remembering that he is the same loving, tender Saviour now as when he stopped on his journey to grant the wish—in other words, the prayer—of a poor blind beggar.

I gaze upon the lovely scene,
Of hill, and dale, and lake ;
As leaning on the Wishing Gate,
A moment's rest I take.

Many a mark and notch are there,
Telling a wishful tale,
That many such as I have leaned
And wished without avail.

Dear reader, there's a Wishing Gate
Where you and I may stand ;
A trysting-place, where Jesus meets
And grants with loving hand.

He knows the wishes of your heart,
The longing of your soul :
He's waiting at the trysting-place,
He waits to make you whole.

While standing at the Wishing Gate
The Saviour passes by ;
"Jesus have mercy upon me !"
Must ever be our cry.

And when in tender loving words,
The whisper meets our ear,
"What wilt thou that I do to thee ?
What is it brings thee here ?"

Our longing wish is known to Him
Ere yet we speak the word,—
"Lord, give me now the inward sight
To see Thee as my Lord.

"I wish to have the wisdom
That comes alone from God ;
I wish for constant cleansing
In thy most precious blood ;

"I wish to have the beauty
Of holiness in Thee ;
I wish to have the glory
Of endless years with thee."

Dear reader, at this Wishing Gate
No wish is breathed in vain ;
And often as the tryst we keep,
We still may go again.

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Jesus is a Saviour.

To save a limb is a great thing. A poor young man was in a hospital. He had crushed his arm at his work. The doctor said there was no help for it: his arm must be cut off. But the young man could not bear the thought of losing his arm. He said he would die first. And the doctor said he would have to die. But the lady who was at the head of the hospital made up her mind to do all she could to save the young man's arm. She watched him day and night. She seemed to live for nothing else than to save that young man's arm. She dressed it in her own way; she did everything to keep down the fever, and everything to keep up, by proper food, the young man's strength. And at last, to the surprise of the doctor, the arm was saved. The young man became quite well, and used to call that arm her arm, because she had been the means of saving it. It is a great thing to save a limb. But there is something greater.

To save a life is a great thing. Some time ago I was standing upon the shore in a terrible storm. The wind was so fierce

that the rain came against the face like hail, and the froth of the angry waves was blown upon the pier in great balls of foam. A little way from shore were several wrecks. Never shall I forget the joy when the lifeboat put off through the raging sea. It had a rough job to get to one of the schooners. But at last it came back with its first batch of saved men. And when the poor drenched sailors were helped ashore, and the lifeboat crew, holding them by their arms, marched with them through the great crowd, how proud and thankful those brave men seemed to have saved life. Yes, that is a great thing. But there is something greater.

To save character is a great thing. I knew a young man in a London house of business. His master thought much of him. One day when that young man was paying in some money he had received, he found he was five pounds short. How was it? He could not tell. He felt in every pocket. No; he could not find it. He was in great distress. But the master said to him, "I believe you are honest; I will wait; perhaps you will find it." But he could not. And to lose his character—that was more than he could bear to think of.

One day, nearly a fortnight afterwards, thrusting his hand into one of his coat pockets, he found an opening in the lining, and there in the opening was the missing five-pound note. He took it at once to his master, explained how he had found it, and glad indeed he was, for he had saved his character. That is a great thing. But there is something greater.

To save a soul is greater. That is the greatest of all. And for that Christ came from heaven to earth. He came to save the soul by saving it from its sins. He lived for this. He died for this. A doctor may save a man's limb. One man may save another man's life. A man by care may save his character. But only One can save man's soul. That One is Christ.
 —Rev. G. T. Coster.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days.
 Ps. 90 : 14.

I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.
 Jer. 21 : 14.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.
 Ps. 36 : 8.

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Written for Our Work.

LOVE.

BY REV. W. H. PORTER.

Now abideth faith, hope, love, these three; but the greatest of these is love. 1 Cor. 13 : 13.

I will love thee, O Lord, my strength. Ps. 18 : 1.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. Mark 12 : 30.

I love the Lord because he hath heard my voice and my supplication. Ps. 116:1.

He that loveth not knoweth not God; for God is love. 1 John 4 : 8. If any man love God, the same is known of him. 1 Cor. 8 : 3.

Lord, thou knowest that I love thee. John 21 : 15.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. Matt. 10 : 37.

The Lord hath loved his people. 2 Chron. 2 : 11.

I drew them with cords of a man, with bands of love. Hos. 11 : 4.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4 : 10.

We love him, because he first loved us. 1 John 4 : 19.

As the Father hath loved me, so I loved you; continue ye in my love. John 16 : 9.

I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Jer. 31 : 3.

God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4 : 16. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2 : 9. The Lord hath promised the crown of life to them that love him. Jas. 2 : 12.

All the good things of this world are no further good than as they are of use; and whatever we may heap up to give to others, we enjoy only as much as we can use, and no more.

Written for Our Work.

BROTHERLY LOVE.

BY REV. W. H. PORTER, M.A.

Behold how good and how pleasant it is for brethren to dwell together in unity. Ps. 133 : 1. Love suffereth long, and is kind; is not easily provoked; thinketh no evil; beareth all things, hopeth all things, believeth all things. 1 Cor. 13 : 4-7.

Beloved let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John 4 : 7-11.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love to one another. John 13 : 34, 35.

We know that we have passed from death unto life because we love the brethren. 1 John 3 : 10, 11, 14.

If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. 4 : 12, 20, 21.

As touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. 1 Thess. 4 : 9. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 Pet. 1 : 22. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. 12 : 10. Being knit together in love. Col. 2 : 2. Love as brethren. 1 Pet. 3 : 8.

Let brotherly love continue. Heb. 13:1

Written for Our Work.

OBEDIENCE.

BY REV. W. H. PORTER, M.A.

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 5 : 9.

By this we know that we love the children of God, when we love God, and keep his commandments. 1 John 5 : 2.

Ye are my friends, if ye do whatsoever I command you. John 15 : 14.

This is the love of God, that we keep his commandments. 1 John.

If a man love me he will keep my words. If ye love me, keep my commandments. John 14 : 15, 23.

Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. 1 John 2 : 3-5. He that keepeth his commandments dwelleth in him, and he in him. John 3 : 14.

If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. 14 : 23. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 15 : 10.

I understand more than the ancients, because I keep thy precepts. Ps. 119:100.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7 : 17.

If ye be willing and obedient, ye shall eat the good of the land. Is. 1 : 19. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had seen as the sand, and the offspring of thy bowels like the gravel thereof. 48 : 18, 19.

I will run the way of thy commandments, when thou shalt enlarge my heart.

Make me to go in the path of thy commandments; for therein do I delight.

My soul hath kept thy testimonies; and I love them exceedingly. Ps. 119 : 32, 35, 167.

Keep my commandments and live, and my law as the apple of thine eye. Prov. 7:2.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. 15 : 22.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 7 : 21. See vers. 24-27. Jas. 1 : 22-25.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man, Ecc. 12 : 13.

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AT THE MOTHER'S KNEE.		
She had knelt there in her childhood at the hour of closing day, With a grave and earnest childish face, her evening prayer to say, With little eyes shut firmly up, and little hands clasped tight, And the mother's whispered word at last, "Bless thee, my child, good-night."	Whither, but to her childhood's rest, to those dear arms outspread? How gladly had they sheltered her and borne the blow instead.	The picture and the type to be of God's love up in heaven ; For he himself hath said the word, and each may find it true ; "As one his mother comforteth, so will I comfort you."
She knelt there in her early bloom, her young life's tale to tell, (Oh, glad surprise !) that there was one who said he loved her well. could her heart have borne its joy Howbut for this refuge nigh-- mother's heart--on which to cast her The new-found ecstasy ?	Once more she kneels--oh ! how unlike that happy child at prayer-- With buried head and stifling sobs, the picture of despair. Despair? Oh, no! E'en as she kneels a better feeling stirs : Not while she has a mother left, and a mother's love is hers.	We shall be satisfied with the goodness of thy house, even of thy holy temple. Ps. 65 : 4. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Is. 55 : 2.
It was a dream--all passed away--and now in bitter woe, Forlorn, forsaken, desolate, oh ! whither can she go ?	Oh, children ! prize this precious gift while yet it is your own ; It never can come back again--yours only once alone. Oh, mothers ! use your love aright,--to guard, to shield, to guide, And train for God's eternity the darling at your side. Remember all that to this love is yet a mission given,	Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.

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How am I to Believe?

See, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8 : 36, 37.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4 : 5.

Ye have obeyed from the heart that form of doctrine which was delivered you. Rom. 6 : 17.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10 : 9.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Gal. 2 : 16.

By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. 2 : 8.

Hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 3 : 24.

Christ died to save ALL.

Why am I to Believe?

He that believeth not shall be damned. Mark 16 : 16.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3 : 18.

He that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3 : 36.

This is the work of God, that ye believe on him whom he hath sent. John 6 : 29.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 1 : 7, 8.

This is his commandment, that we should believe on the name of his Son Jesus Christ. 1 John 3 : 23.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21 : 8.

Seven Apostolic Commandments.

1. As ye have therefore received Christ Jesus the Lord, walk ye in him. Rooted and built up in him. Col. 2 : 6, 7.

2. Walk in the Spirit and ye shall not fulfil the lusts of the flesh. Gal. 5 : 16.

3. Walk in love, as Christ also hath loved us, an offering and a sacrifice to God for a sweet-smelling savor. Eph. 5:2.

4. And this is love, that we walk after his commandments. 2 John 6. For this is the love of God, that we keep his commandments. 1 John 5 : 3.

5. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Ephes. 5 : 15, 16.

6. Now are ye light in the Lord; walk as children of light; proving what is acceptable unto the Lord. Eph. 5 : 6, 10.

7. Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. 1 : 10; Eph. 4 : 1, 2.

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