

key-note; and when they had seen the brother that led them all, then they knew; and if he said that it was all right, why, then it was all right.

Now, dear friend, if you feel that God is blessing you in any religious exercise, mind that you are blest, and let other people who do not like to be blest go without it if they must; but, as for you, be blest when you can. Do not be ashamed to enjoy that which others despise. Sit down and quietly feast on the kernel while others are breaking their teeth over the shells. If you feel that you must sing, sing without stint! Why not? In the kitchen—in the parlor—sing. Never mind if remarks are made; do not worldlings sing to their own liking; why should not you? If sometimes you feel that you cannot sing, well, then, do not sing.

BE YOURSELF

and be natural, as grace makes you natural—that is the thing. Let your mind have play, and do not feel as if you went about in fetters, bound to this and pledged to that. This is a successful way of keeping up freshness—to have got rid of repression, and to be free before God.

If we want to keep up our freshness, however, the main thing is never to fall into neglect about our souls. Do you know what state the man is generally in, when you are charmed by his freshness? Is he not in fine health? Some of my dear friends were wont to call and see me when I was laid by some time ago, and I am afraid that they did not find much freshness about me then. On the contrary, they heard much the same old story—weariness and painful days; I hope I did not display much impatience, but still the tendency is to give a good deal of telling out of what one had to endure. There is not much freshness about that. But a man is fresh generally when he is well, and everything is going right with his internal economy. Then he thinks fresh thoughts and uses fresh words, for all around him life is in its flowery age, and sparkles like the morn. I am sure that it is so with the soul.

Those of you who are workers for God may have a fear that you will lose the freshness of your utterances—a fear which haunts a good many of us. Now, that may happen to us by our own fault if there be a want of fresh acquisitions of sacred knowledge, and it may happen to us again, if we are always gathering the thoughts of others, and do not think ourselves. Then we shall lose freshness, and become mere dealers in second-hand observations.

Many thoughtful brethren are afraid that they may lose it through age. It does happen to men as they grow old that much of the vivacity of youth departs; and we all know ministers who have lost much of their power to edify because their freshness and variety have gone. It is a sad thing that it should have to be so with any of us; but what a blessed thing it is if we can fall back upon that assurance, "I shall be anointed with fresh oil." Nature decays, but grace shall thrive. The Holy Ghost will renew our youth. The grace of God can give us freshness after nature has ceased to yield it; and it shall be a better freshness; not the dew of our youth, but the dew of the Spirit of the Lord. If Jesus Christ be preached, age becomes an important help in bearing testimony to His faithfulness and power to bless.

And so with you, dear friends. You think, when you have done addressing the class, "Well, I am pretty well spun out. I shall never be able to get another address! Shall you not?" Read that—"I shall be anointed with fresh oil." And you that go out preaching in the villages, and often cry, "I do not know what I will do for a sermon next Sunday," think of this and be consoled—"I shall be anointed with fresh oil." Fall back on that. If you are called to speak to the same people, for any length of time it will make the promise all the more dear to you, as you can plead it before God, "Lord anoint Thy servant with fresh oil."

III. I close with the third point, which is this precious word which gives us

HOPE OF ITS RENEWAL.

Let us not think that we must grow stale, and heavenly things grow old with us:

For, first, our God in whom we trust renews the face of the year. He is beginning His work again in the fair processes of nature. The dreary winter has passed away. The time of the singing of birds is coming on, and the sweet flowers are peeping out from their graves, enjoying a resurrection of glory and beauty. Now, this is the God whom we serve; and if we have been passing through our winter-time, let us look out for our spring. If any of you have been growing cold of late—if any of you have grown stale and mechanical, and have fallen into ruts, come, look up; look up and pray the great Renewer to visit you.

"Come, Holy Spirit, Heavenly Dove, With all Thy quickening powers." "He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

Moreover, there is an excellent reason why you may expect to have all your freshness coming back again: it is because Christ dwells in you. Do you not know it? Christ is formed in you the hope of glory; and, if so, your glory will be fresh about you, for He never grows stale. It is God that said of Him, "Thou hast the dew of Thy youth." Oh, the doctrine of the indwelling of Christ in the believer—let us never forget it! As long as that is a truth, there is always a hope for us.

Then there is the other grand doctrine of the indwelling of the Holy Ghost. He dwells in you. If your bodies are the temples of the Holy Ghost, shall He not be always to you a fountain of new life—a spring of fresh delights? Why, it must be so. The Holy Spirit is not exhausted. His power is not even lessened in any degree whatever. Come, ye that sit in dust, begin to rejoice, for God the Spirit is still with you, and shall be with you—the Comforter whom Christ has given never to be taken away.

Oh, what a blessing it is to get right deep down into God's Word, for that word, also is ever new, and the source of new thoughts in those who feed upon it. This is the Book of yesterday, to-day, and forever; The Book which though many of its verses were written thousands of years ago, is as new as though it were only written yesterday. From the mouth of God the promises come at this moment, full of life and freshness and power. Come to it; it is all yours! Every acre of this blessed land of Canaan is yours, and will yield you corn and wine and oil. There is not a star in all the great firmament of Scripture but shines for you; not a text in all this mighty treasury of God but you may take it and spend it, and live upon the produce thereof. Therefore, while the word of the Lord is so fresh and so full, it cannot be that you shall be stale in thought and conversation. You shall be anointed with fresh oil.

God Himself is with you, and He is ever full. God Himself is with you, and He is ever living. God Himself is with you, and He is ever fresh, and He shall refresh your spirit. Wherefore come away; come away from all that is stale and flat, and from all the dead past, and enter into eternal life, where flowers forever bloom, and fruits forever ripen, and the fresh springs forever flow. Come and at the new corn of the land, and drink the new wine of the kingdom; and the Lord make you glad in His house of prayer for Jesus' sake. Amen.

In these days, when so many bank cashiers, bank directors, Sunday-school teachers, and New-Jersey town officers have subjected the confidence which the community has long had in the integrity of business men to a severe strain, it is reassuring to read of the way in which a firm in this city has recently met obligations that no longer were legal. The house failed in 1878, and compromised with its creditors for twenty cents on the dollar. It has just now sent to each creditor a check for the other 80 per cent of the debt, with interest. This is a novel and pleasant experience which does not often thrill business men.—N. Y. Tribune

My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals even faster than I can note them. The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all meaning and glorious truths.

The Christian Messenger.

Bible Lessons for 1882.

SECOND QUARTER.

Lesson VII.—MAY 14, 1882.

THE LEAVEN OF THE PHARISEES.
Mark viii. 1-21.

COMMIT TO MEMORY: Vss. 14-17.

GOLDEN TEXT.—"Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke xii. 1.

DAILY HOME READINGS.

M. The Lesson, Mark viii. 1-21.
T. Parallel in Matthew, Matt. xv. 32; xvi. 12.
W. Miracles by Elisha, 2 Kings iv. 1-7, 42-44.
T. Regard for the Poor, James i. 27; ii. 17.
F. Jesus Weeping Over Jerusalem, Luke xix. 41-48.
S. Early Christians Reproved, 1 Cor. chap. iii.
S. Comfort in God, 1 Peter chap. v.

CAUSES IN THE PRESENT FOR SIGHING.

LESSON OUTLINE.—I. Bodily Want, Vs. 1-9. II. Blindness of Unbelievers, Vs. 10-13. III. Dullness of Disciples, Vs. 14-21.

QUESTIONS.—Vs. 1-9.—How does this miracle resemble the one in chap. vi. 35-44? How differ from it? Did Christ, in either case, create food out of nothing? What did he do? What is the real cause of poverty and want? How does God feel toward the needy? What does the Bible teach of our duty to them?

Vs. 10-13.—Name some of the evidences Jesus had given that he was the Christ. What more did the Pharisees demand? How did Christ feel? What cause have Christians to sigh as he did?

Vs. 14-21.—What caution did Christ give his disciples? What did he mean? (Matt. xvi. 12.) How did they misunderstand? How did he reprove them? How show them their folly?

SPECIAL SUBJECTS.—Importance of wise and "organized" charities. Unreasonable demands of unbelievers. Tyndall's "prayer test," etc. Vain idea of "perfect rest." Want of spiritual discernment in Christians. Connection between false doctrine and hypocrisy.

Matthew says, (xv. 30), that "great multitudes" were healed by the Saviour in Decapolis; the miracle of the last lesson being but a specimen of the work. The present lesson opens with Christ still in Decapolis, which is the scene of the second miraculous feeding of the multitude.

NOTES.—I. Jesus and the Multitude, (Vs. 1-9).

This miracle of feeding the four thousand, differs from the one recorded in Lesson III. (1) In place; this being southeast, while that was northeast, of Gennesaret. (2) In the season; this occurring in summer, that in spring. (3) In the character of the multitude; this being a mixed company of Jews and Gentiles, and that mostly Jews. (4) Here they had been with Jesus three days; but in the former instance only one day. (5) In numbers; here four thousand, there five thousand. (6) In the quantity of provisions upon which the miracle was based; here, seven loaves and a few little fishes, and there five loaves and two fishes. (7) In the quantity of fragments gathered up; here, seven baskets full, there, twelve. (8) In the size and character of the baskets; here, rope baskets, larger in size; there, smaller, wicker baskets. See also verses 19, 20, where Jesus mentions both miracles, and thus proves them to be distinct.

Vs. 1-3.—The multitude . . . very great. Four thousand men, besides women and children. See Matt. xv. 38. Jesus called his disciples. In the other case, (vi. 35), the disciples took the initiative; here it is Jesus who takes it. I have compassion. Jesus cares for our bodily discomforts, as well as for the ill which afflict the soul. This "compassion" often moved him to put forth divine power for human relief. See i. 41; Matt. xiv. 14; xx. 34; Luke vii. 13. Three days. Probably computed in the Jewish manner; so that the three may have been one day, with portions of two others. If I send them away fasting. In Matthew, (xv. 32), the determination is expressed not to send them away fasting, "lest they faint in the way." Divers. Some came from afar. But most of them were probably from the vicinity; yet all were needy. He who would not use the divine power for his own necessities, was free in working miracles for the benefit of others. We see his consideration towards his disciples, in consulting them. He would also teach them forethought and faith.

Vs. 4, 5.—From whence. From what source? No places to buy, no farms to gather from, in the wilderness. How many loaves have ye? The significant question of vi. 38, which must have flashed upon them the remembrance of

a kindred miracle. Seven. Matthew adds, "and a few little fishes." In the former instance, five loaves; but with God, it is a matter of indifference whether there be little or much. See 2 Chron. xiv. 11.

Vs. 6-9.—Commanded the people to sit down. Very likely, with the same symmetrical arrangement as in the other miracle. On the ground. For it was summer. In the other case, on the grass; of which, in the spring, there was an abundance. Gave thanks . . . blessed. Different words in the Greek, as in the translation; but evidently expressing the same thought. It is not necessary to suppose that the bread and fishes were separately blessed and distributed, although the account here given seems to imply this. Did eat, and were filled. According to Meyer, "The Lord blessed, and gave the loaves and fishes to the disciples, as they were; and then, during their distribution of them, the miraculous increase took place, so that they broke and distributed enough for all." Seven baskets. In the other case, twelve. There, the "basket" is the *cophinus*; a smaller article, which a man carried in his hand. Here, it is the *spuris*; large enough to hold a man. See Acts ix. 25. Sent them away. Not famished and faint, but full; and probably carrying some of the fragments in their hampers or baskets, to eat by the way.

II. Jesus and the Pharisees, (Vs. 10-13).

Straightway. As soon as he had dismissed the people. A ship. The boat which so often carried our Lord across the lake. See iii. 9; iv. 1, 36; v. 2, 18; vi. 32. Dalmanutha. On the western side of the lake, near Magdala, and, it is supposed, not far from Capernaum; though its exact site is unknown. The Pharisees came forth. See Job ii. 1. ("Satan came also.") No sooner had Jesus returned to the neighborhood of his own city, than his bitter enemies present themselves, and resume their cavils. Matthew records that the Sadducees joined them upon this occasion. Seeking of him a sign from heaven. They were not satisfied with miraculous works of beneficence, but desired something dazzling, (1 Kings xviii. 38; 1 Sam. xii. 18; Joshua x. 12; Isaiah xxxviii. 8). Tempting. Trying. Jesus would do nothing to gratify an impatient curiosity. Sighed deeply. A sigh that was a groan; wrung from him by their hardness of heart, by this fresh revelation of the evil of sin, and perhaps in view of the crisis in their bitter enmity which was fast approaching.

Why doth this generation seek a sign? Why such persistent unbelief in the face of such marvelous proofs? Why seek "a sign from heaven," when the greatest of all signs was himself? No sign shall be given. None of the kind demanded. (Luke xvi. 31). He left them. Abruptly, and, perhaps, with signs of displeasure. Departed to the other side.

III. Jesus and the Disciples, (Vs. 14-21).

Vs. 14, 15.—One loaf. One thin cracker, a third or a fourth part of a meal for one man; and this for the whole company. But "one loaf," with Jesus, could be made to satisfy thousands. Take heed, beware. A double warning, and most emphatic. Leaven. The symbol of corruption; here the traditions and teachings of the Pharisees, (Matt. xvi. 12), which, like leaven, were corrupting, insinuating, subtle, penetrative. Leaven of Herod. A leaven which was also hypocrisy and unbelief. The Herodians were a political party, having no higher aspirations than for this world,—cruel, wicked, remorseless, and already conspiring, with the Pharisees, against the life of Christ.

Vs. 16-21.—They reasoned, etc. A fitting specimen of the results of human reason in religious matters; nothing could be more foolish. Because we have no bread. As if their Lord's mind was engrossed with thoughts of eating. Why reason ye, etc. Note the matchless patience of the Master with these dull pupils. He catechizes them concerning those miracles, to excite spiritual discernment, and to awaken faith, closing with the pungent question, How is it that ye do not understand? Such teaching was not lost upon them. Matthew adds the gratifying record: "Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

A practical commentary upon the saying of our Lord: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Jesus provided for the bodily needs of those who sought him. Unbelief reckons up difficulties. It sees the scant supply, the ravenous multitude, the barren wilderness, and raises questions of "how" and "whence."

SUGGESTED LESSONS.

A practical commentary upon the saying of our Lord: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Jesus provided for the bodily needs of those who sought him. Unbelief reckons up difficulties. It sees the scant supply, the ravenous multitude, the barren wilderness, and raises questions of "how" and "whence."

But faith takes the few loaves and fishes to Jesus for a blessing, and then calmly distributes them, at his command. Jesus knows what to refuse, as well as what to give. He freely gave bread, sight, healing, and even his life; yet refused a sign.

A physical discomfort, or a mental anxiety, like the forgetting to take bread, often interferes with spiritual enlightenment. A tight boot, or foul air in the church, has spoiled the effect of many a sermon.

For the Teacher of the Primary Class.

How many people did Jesus feed before in the desert? Could I make five thousand marks? Now read the story from the Bible, and question the children upon the differences in the two miracles as they are mentioned. Verse 5. Is this the very same question that Jesus asked the other time? Is the answer the same? How many more loaves this time? Verse 6. What four things did Jesus do?

After Jesus had sent the people home, he crossed the Sea of Galilee, with his disciples. As soon as he was on the other side, those men whom Jesus called "hypocrites" came again, to trouble him with their questions. Who were they? They did not ask questions to learn, or else Jesus would have been glad to answer.

Read verses 13, 14. It would take five or six hours to cross over; for the sea was quite wide here. The disciples knew that one loaf would not do. The loaves then were very small. One person could eat three for a meal.

If you put just a little leaven or yeast in a lump of dough, it works through it all. Jesus knew that if a little of the bad teaching of the Pharisees should get into his disciples' hearts, it might be like leaven; that is, it might spread as leaven does, and at last fill their hearts and lives with wickedness. So Jesus charged his disciples to "beware of the leaven of the Pharisees." If the disciples had been trying to understand Jesus, instead of thinking about that one loaf, they would not have made such a foolish mistake.

—Abridged from the Baptist Teacher.

Bonnie's Department.

Scripture Enigma.
No. 170.

1. Fair as a queen she ruled the strand,
And shimmered in the light,
When through her midst, from God's
right hand,
A PROPHET took his flight.
2. Vain flight! Wind-lashed at God's
command,
This witness to his might,
Wrapping her weeds around his head,
Buried him out of sight.
3. But love and care pursue him still;
Once more to earth restored,
Owning at length a mightier will,
Here must he preach earth's Lord.
4. Perchance too oft the wilful youth
His wayward way he won,
Piercing, as with "a serpent's tooth,"
His heart who called him son.
4. And upward still, in sullen ire
He grieves that God hath blessed;
While fiercer than the sun's fierce fire,
This burns within his breast.

Oh, Father! May Thy God-like love,
So full, so free, so vast,
Our refuge from earth's tempests prove,
Our shield from passion's blast.

CURIOUS QUESTIONS.

371. Word changes. I am a word of four letters, meaning to throw. Change my first letter, and I am a prominent part of a ship. Change my second letter, and I am the price of an article. Change my third, and I am a vehicle. Change my fourth, and I am a large box.

372. Fill up the blanks with words, having the same sound, but of different meaning:

- (1) He is — the —.
- (2) The Duch — received a — for his work.
- (3) I will — that — for you when I have taken off this — of gloves.
- (4) She — over her large —.
- (5) He — the room while I made the — for him.
- (6) He looked at the — while he was — his letter.
- (7) I will give you a — if you will leave me in —.

373. Insert the vowels in the following lines:

Lvs f grt mn ll rmnd s,
Wn mkr wn sbm;
nd dprnt lv bnd s,
Fiprnt n th snda f tm.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 169.
Acrostic: 1. Wonderful. 2. Elias. 3. Nathaniel. 4. Thomas. 5. Advocate. 6. Branch. 7. Omega. 8-9. Urim and Thummim. 10. Dionysius.

11. Onesiphorus. 12. Ishbubenob. 13. Nathan. 14-15. Grace and Glory. 16. Onyx. 17. Ophir. 18-19. David.

WENT ABOUT DOING GOOD.

ANSWERS TO CURIOUS QUESTIONS.

360. Mitylene.
361. Mnaon.
362. Dionysius.
363. Dibon.
364. Metaphysician; Literature.
365. Tink. Knit.
366. Peek. Reep.
367. Reel, deer.
368. Wad, Daw.
369. Garb, brag.
370. Square of Words:
I S S U E
S C E N T
S E E T H
U N T I E
E T H E R

Christ's Word Only.

When we come to that which is the simple fact of all our Christian life and preaching, and consider that great question whether a man who has broken God's command can be restored to his favor; whether a man who has wandered from the right can be brought back to right and righteousness—all the conjectures of the world are scarcely worth a moment's consideration. I say deliberately, that on these matters of pure mercy we know nothing whatever except what Christ our Saviour has taught us. Opinions we may have, and hopes; but not knowledge. We are carried up out of the range of all common things. It is not that Christ teaches this and science that; on this point science teaches nothing at all. It is not that Christ teaches this and philosophy that; philosophy is not set to teach the grace of God. At the best, men can only infer, conjecture, reason, believe, and formulate their beliefs, if you will; but when it comes to the great vital thing, there is no one with authority to speak. And this is nothing against science. As well find fault with men, because, standing here upon the earth, they cannot lift up their hands and "loose the bands of Orion," or gather the "sweet influences of the Pleiades" and shut them up in alabaster boxes, as complain of science and philosophy that they cannot tell us whether, when a man is guilty, there is any way in which he can be forgiven. It is not the province of science. The whole revelation of the gospel is the revelation of one who came down into the world that he might teach the world those things which are hidden with God. The order of Scripture is: God first; the Word, who is God, in the beginning with God; after that the creation; after that the incarnation; and then the teachings of Christ concerning the world out of which he has come and into which he is striving to bring us, where in his Father's house, the glory, the righteousness, and the immortality, are reserved.—Rev. Dr. McKenzie.

Educated young men know that the Gospel is about to enter on a new age of trial, and that its ministers in this new age have a life of contact with sharp yet shallow theorists, who assume that of course education in secular things is the sole qualification for understanding spiritual things. An atmosphere of opinion is spreading which will blow even through the churches, and in which even young Christians, while thinking about something else, will be apt now and then to catch a doubt as they might catch a cold. Old friends will now and then tell the minister he really must adapt the Gospel to the age. Adapt the Gospel to the age! Our one vocation, is to adapt the age to the Gospel.

Let those who please, or those who can, set the sun right by their watches; we shall set our watches right by the sun. The Bible is our standard, and the subject of the Bible is our one subject. Speak out all that is meant by the name of Jesus; for that is no name to be ashamed of, and the gospel that lives in it, is not a doctrine of reserve to be insinuated in an inferential way, but a proclamation. Ring it out, whether men like it or not. Then in your words He will preach who once said, "Let there be light," and there was light.—Dr. C. Stanford.

The duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or accustom ourselves to look upon the dark side of things. No sense of the solemnity and importance of life can excuse us for giving way to a sour and unhappy temper.