

## Sunday Reading.

For the Christian Messenger.

## Sudden Glory.

BY THE REV. J. CLARK.

We see but the worn-out garment,  
Which the warrior cast aside,  
As he passed, through the shining gate-  
way,  
Redeemed and glorified.

Ere men could tell in the darkness,  
How thorough was death's defeat,  
The sound of the victor's footsteps,  
Was heard in the golden street.

At morn, at noon, and at midnight,  
We wearily toil for breath,  
And long for the closing triumph—  
Life's victory over death.

We think of the beautiful Home-land,  
Where our inheritance is;  
But hush! we are one with Jesus,  
And life and death are His.

At times in the midst of the battle,  
A smile from the king of grace,  
Like a sudden gleam of glory,  
Lights up each war-worn face.

Perchance without a warning,  
The storm and the strife may cease;  
And we may enter the kingdom,  
With a song of joy and peace.

Flash out, ye stars of promise!  
Fly fast, ye slow-winged years!  
For great is the bliss that awaits us,  
Beyond the valley of tears.  
Nietlaus.

## Face to Face.

Our eyes shall see the Master,  
Upon the great white throne,  
And all His acts of kindness  
Will then be fully known;  
The beauty of His patience,  
The grandeur of His grace.  
Will be to us unfolded  
When we behold His face.

The marks upon His forehead  
Of the deep-piercing thorn  
Will tell us in sweet language  
What He for us hath borne!  
His feet and hands nail-printed  
Will show what path He trod,  
When his rough cross He carried  
To bring us back to God.

The greatness of the mercy  
He brought to Calvary  
We shall perceive with wonder  
And holy ecstasy;  
That miracle of goodness  
Will then be clearly seen,  
When no dark cloud of evil  
Can rise and intervene.

O blessed, blessed vision,  
When all shall be made plain,  
The secrets of redemption  
The mystery of pain;  
When all perplexing questions  
Shall fully answered be,  
In that most sacred moment  
When we our Lord shall see.

O Christ, that time is coming  
Upon us very fast,  
And every day that passes  
Foretells of our last.  
Prepare us for the meeting,  
With all its bliss divine,  
That we may see Thy glory,  
And with its brightness shine.

WALTER JAMES MATHEWS.

## A Full Heart.

BY C. H. SPURGEON.

You have seen the great reservoirs  
provided by our water companies, in  
which water for the supply of thousands  
of houses is kept. Now, the heart is  
the reservoir of man, from which the  
streams of his life flow.

That life may flow through different  
pipes—the mouth, the hand, the eye;  
but still all the issues of hand, of eye,  
of lip, derive their source from the  
great fountain and central reservoir, the  
heart; and hence there is not difficul-  
ty in showing the great necessity that  
exists for keeping this reservoir in a  
proper state and condition, since other-  
wise that which flows through the pipes  
must be tainted and corrupt. Not only  
must the heart be kept pure, but it  
must also be kept full. However pure  
the water may be in the central reser-  
voir, it will not be possible for us to  
have an abundant supply, unless the  
reservoir itself be full. An empty  
fountain will most assuredly beget  
empty pipes; let the machinery be  
never so accurate, let everything else  
be well ordered, yet if that reservoir be  
dry, we may wait in vain for water.  
See, then, the necessity of keeping the

heart full; and let the necessity make  
you ask this question: "But how can  
I keep my heart full? How can my  
emotions be strong? How can I keep  
my desires burning and my zeal in-  
flamed?" Christian! there is one  
text which will explain all this: "All  
my springs are in Thee," said David.  
If thou hast all thy springs in God,  
thy heart will be full enough. If thou  
goest to the foot of Calvary, there will  
thy heart be bathed in love and grati-  
tude. If thou art often in the vale of  
retirement, talking with thy God, thy  
heart shall be full of calm resolve. If  
thou goest with thy Master to the hill of  
Olivet, with Him to weep over Jerusa-  
lem, then will thy heart be full of love  
for never-dying souls. If thou art  
continually drawing thine impulse, thy  
life, the whole of thy being from the  
Holy Spirit, without whom thou canst  
do nothing, and if thou art living in  
close communion with Christ, there  
will be no fear of thy having a dry  
heart. He who lives without prayer—he  
who lives with little prayer—he who  
seldom reads the Word—he who sel-  
dom looks up to heaven for a fresh in-  
fluence from on high—he will be the  
men whose heart will become dry and  
barren; but he who calls in secret on  
his God—who spends much time in  
holy retirement—who delights to me-  
ditate on the words of the Most High—  
whose soul is given up to Christ—who  
delights in His fulness, rejoices in his  
all-sufficiency, prays for his second com-  
ing, and delights in the thought of his  
glorious advent—such a man must have  
an overflowing heart; and as his heart  
is, such will his life be. It will be a  
full life; it will be a life that will speak  
from the sepulchre, and wake the echoes  
of the future. "Keep thine heart with  
all diligence," and entreat the Holy  
Spirit to keep it full; for otherwise,  
the issues of thy life will be feeble,  
shallow, and superficial; and thou  
mayest as well not have lived at all.

O for a heart thus full, and deep,  
and broad! Find the man that hath  
such a heart, and he is the man from  
whom living waters shall flow, to make  
the world glad with their refreshing  
streams.

## Healing Waters.

A few years ago I had occasion to  
visit Schwalbach in Germany, whose  
mineral waters are well known for  
their health-giving qualities. Situated  
in a narrow valley, they rise at various  
points in clear bubbling springs; and  
attract many visitors from lands far  
and near. Among the various groups  
which surround the wells or walks  
in the pretty gardens, you hear many  
languages spoken—German, French,  
English, and sometimes, it may be,  
Russian. One motive alone has drawn  
all hither, and one occupation engages  
them, the recovery of health by drink-  
ing these waters. Some pale faces and  
wasted forms tell too surely that no  
waters of earth can restore the hue of  
health, whilst the returning strength of  
others shows that the waters have not  
lost their power.

Mingling in this interesting crowd,  
thoughts of the sin-diseased soul within  
and the precious healing Fountain of  
salvation, cannot fail to arise in the  
mind. Disease and death reign in all  
lands, because sin is everywhere. Go  
where you will on the face of the earth  
you find no city without its cemetery  
and its funerals. Sin is a deadly  
thing, and it is so because God's holy  
law must punish it with death. That  
law condemns all men to death, whilst  
the sin-diseased soul within, and the  
decayed body without, are hastening on  
together to the second death in hell for-  
ever. But if the pale faces of these  
health-seekers remind of sin—that deep  
root of all suffering—these bubbling  
and healing springs of which they  
drink have also their tale of sin's great  
remedy. The soldier's spear, when it  
pierced the Saviour's side, opened a  
fountain of atoning blood which can  
cleanse away sin's deepest stains. The  
death which we should have endured in  
hell for ever, our great Substitute bore  
instead in His own body on the tree.  
The death-curse was spent in slaying  
Him, and so He rose again on the third  
day, the Well-spring of eternal life.  
With the blood flowed water also from  
His side, emblem of His Spirit, who  
cleanses the soul from sin's love and  
power by the word; and thenceforth

there springs up in the believer's heart  
a pure fountain of water into everlast-  
ing life.

"Let the water and the blood  
From Thy riven side which flow'd  
Be of sin the double cure;  
Cleanse me from its guilt and power."

"I have no refuge but His Side,"  
said the other day a dying believer on  
a bed of much suffering. "I can't  
think as I expected to be able to do on  
a death-bed, and glad am I that I did  
not put off seeking Him till a rainy  
day. 'Yea, though I walk through  
the valley of the shadow of death, I  
will fear no evil.' Now, my only wish  
is that my whole family may be with  
me in heaven. They brought me some  
water from the little fountain in the  
yard, and it was very refreshing to my  
face; but Oh! it was nothing to the  
water which gushes down into my soul  
from the great Fountain. Come, Lord  
Jesus, come quickly." And in three  
hours her prayer was answered.

Sad that the streams of salvation  
should be so little visited, when men  
will thus flock from the ends of the  
earth in search of health for this poor  
perishing body. Most do not believe  
that they need such a Saviour as this,  
or they are unwilling to give up the  
pleasures of sin for His sake. Like  
Schwalbach's waters, healing those of  
every land, Christ saves all who come,  
be they little sinners or great; but, un-  
like these springs, He sends none  
uncured away. The fame of these  
waters brings strangers from their dis-  
tant homes; and shall not God's true  
record of His Son, echoed by ten thou-  
sand healed ones, draw you also to this  
Fountain of eternal life? No long and  
costly journey lies between you and  
Christ. He now stands knocking at  
the door of your heart; Himself the  
Fountain of salvation. Refuse not His  
love. Receive Him now, and He will  
abide in your heart till the end; and  
soon, in glory, the Lamb shall lead you  
to living fountains of waters, and you  
shall drink at its source of the pure  
river of water of life, clear as crystal,  
proceeding out of the throne of God and  
of the Lamb.

## Children of the King.

BY A. E. WILSON.

"Behold what manner of love the  
Father hath bestowed upon us, that we  
should be called the sons of God." 1 John 3:1.

The preacher's words in clear un-  
doubting tones fell upon many a tired  
heart that day, awakening within it a  
glad response, a triumphant thrill sel-  
dom felt before.

In the end of a pew far up in front,  
sat a homely, plainly-clad little woman  
wholly unnoticed and unnoticeable, un-  
less some kindly heart should observe  
the weary, dispirited look in her eyes.

It was not that she was suffering under  
any great affliction, or led an unhappy  
life, only to-day the burden seemed  
heavy. There were some, even in her  
small school, who, because she was  
poor, and a teacher, rudely trampled  
upon her keen sensitiveness. So, hurt  
and utterly disheartened, she needed  
just the comfort that was coming to her  
now.

'Sons of God,' and it doth not yet  
appear what we shall be.' A daughter  
of the King. I a daughter of the King?  
Then why should I mind anything?  
And the King my Father knows it all,  
and he will not let them go one step  
further than is good for me. Ah those  
who treat me with contempt, do not  
know the honor conferred upon me, of  
the crown awaiting my poor unworthy  
brow. How should they? But I! I  
may hold up my head among the  
proudest of them. What is wealth or  
beauty compared to this? I am a  
daughter of the King, and my Father's  
sustaining arms are ever about me." And  
she lifted her pale face with a new  
courage for life's battles, and eagerly  
drank in again and again the blessed  
assurance.

In the far-off modest corner, another,  
a pitiful, meagre-looking man, a Tom  
Pinch to some merciless employer,  
caught the cheery notes, and straight-  
ening his bent figure listened for more.  
'Sons of God.' 'Joint heirs with  
Christ.' Why then, should I ever feel,  
as I sometimes do, that I have scarcely  
a right to live? I will try hereafter to  
live more up to my privileges, and for  
the honor of my Heavenly Father to be  
a man among men."

And so God's glorious truth found a  
lodgement here and there, just where it  
was needed, accomplishing that for  
which it was sent; and a chorus of  
gladdened hearts joined in the closing  
hymn.—

"Children of the heavenly King.  
As ye journey, sweetly sing."

## Put more Christ into the Sermons.

Ministers should study, most of all,  
to preach Christ. The most success-  
ful preachers have always been pre-  
eminently preachers of Christ. This  
is reasonable, because Christ is, above  
everything else in the universe, what  
all men most need. There comes a  
period in the history of every man  
when he realizes this fact. A clergy-  
man was one day visiting a dying man.  
He read a chapter to him about heaven  
and then sang two verses of the hymn  
commencing,

"There is a land of pure delight,"  
when he was interrupted by the sick  
man, with the request that he should  
sing the hymn beginning with,

"There is a fountain filled with blood."

He who knows Christ, knows every-  
thing else. It is Christ, and not  
heaven, the dying need. He who re-  
ceives Christ, gets heaven. He who  
has no Christ would be miserable in  
Paradise. The blood of Christ cleanses  
from all sin. It is the preacher's great  
and chief duty to preach that truth in  
every sermon. He is to make known,  
in every possible manner, the great  
and the only remedy found for man's  
sin. If we fail, as preachers in this  
one particular, no matter in how many  
others we succeed, our ministry shall  
be a miserable failure.—*The Preacher*  
and *Homiletic Monthly*.

## Push and Prayer.

The importance of these two words  
in conjunction is thus briefly empha-  
sized by *The Christian at Work*.

This is the season for starting up  
the wheels of church work that went  
so feebly, or absolutely halted, in hot  
weather. It should be push, push, push  
in every direction. The Sunday school  
needs pushing, the mission work of the  
church, all its spiritual and social activi-  
ties. Be sure also and add another p—  
prayer. Push and prayer will work  
wonders. It would seem as if some  
souls were afraid of either. They  
tremble at the exercise of a little  
energy, as if it would bring down the  
whole ecclesiastical establishment upon  
their heads in confusion. But soberly,  
can we appreciate what might happen  
if some souls went to work vigorously,  
heartily. And then, what if they fell  
to praying most enthusiastically, actu-  
ally believing that their prayers would  
be heard? Try it this year, let it  
have a faithful trial; *push and pray*.

## The Majesty of Bible Precepts.

There is no weakness in them. No  
one of them is emasculated by the mo-  
dern prefix, 'try.' The Bible says  
'Cleanse your hands, ye sinners, and  
purify your hearts, ye double-minded.'  
'Cease to do evil, learn to do well.'  
'Depart from evil and do good.' And  
thus through the whole Book, from  
Genesis to Revelation, a moral pre-  
cept is never prefixed with the enfeebl-  
ing 'try,' now so universally common.  
Just think of the Bible saying, Try  
to depart from evil! Try to cleanse  
your hands, ye sinners! Try to speak  
the truth to one another! Or even,  
'Let us try to pray! And instead  
of 'Do not kill,' 'Do not steal,'  
'Do not commit adultery,' suppose we  
had, 'Do try not to kill! Do try not to  
steal! Do try not to commit adul-  
tery! It is time to stop experi-  
menting in morals. None of it is  
from above. It is all from beneath,  
a device from the devil to break down  
the force and majesty of the precepts  
of the Bible.

That glorious Book never uses the  
word 'Try' in any such connection.  
It knows nothing of experimental  
morals. 'Try' is never properly used  
except where a failure may be justifi-  
able. A failure in morals never was  
and never can be justified.

Never despair, though the world for-  
sake thee. God is ever ready to take  
your heart, though broken, and to give  
you more in return for it than the  
world can ever promise.

## The Christian Messenger.

Bible Lessons for 1883.

FIRST QUARTER.

Lesson V.—FEBRUARY 4, 1883.

THE PRINCE OF LIFE.

Acts iii. 12-21.

COMMIT TO MEMORY: Verses 13-16.

GOLDEN TEXT.—"In him was life; and  
the life was the light of men."—John  
i. 4.

DAILY HOME READINGS.

M. The Lesson, Acts iii. 12-21.  
T. Two Words of Peter,  
Acts iii. 22-26; 1 Pet.  
W. Treatment of Christ, [1. 10-16.  
Mark xii. 1-12.  
T. Hope for Great Sinners,  
Isa. i. 10-20.  
F. Sins Blotted Out,  
Isa. xliii. 14-28.  
G. The Goal of Prophecy,  
Isa. lxxv. 17-25; lxxvi.  
S. Restoration of all Things, [22-24.  
Rev. xxi. 1-8.

THE HOLY SPIRIT'S WORK IN  
OFFERING MERCY TO THE JEWS.

LESSON OUTLINE.—I. Awful Guilt, Vs.  
12-18. II. Call to Repentance, Vs. 19.  
III. Hope in the Future, Vs. 19-21.

QUESTIONS.—Vs. 12-18.—What did  
Peter earnestly disclaim? What lesson  
here for those whose efforts to do good  
are blessed? What did Peter declare  
concerning Jesus? What fearful sin  
had the Jews committed? What great  
aggravations of their guilt are named?  
What had God done? Vs. 15. Who  
were witnesses of this? How did Peter  
account for the miracle? Was the cure  
perfect? What part had faith in the  
cure?

Vs. 19.—What exhortation did Peter  
give? From what and to what was it  
the duty of the Jews to turn? What  
immediate blessing would they receive?  
From what would they be saved? Can  
great sinners be forgiven? How? From  
what will repentance save men? What  
blessings will it secure?

Vs. 19-21.—What would be the first  
result if the nation should repent and be  
forgiven? What would be the second?  
Where was Jesus then? Did the na-  
tion repent? Did they generally escape  
punishment? What blessings did im-  
mediate gain by repentance? What  
blessings can we gain in the same way?  
To what, in the future, should we look  
forward? Are these events certain?  
What exhortation did Peter afterward  
address to Christians? 2 Pet. iii. 11-13.

Scripture Searchings.—Can you find  
any other instances of wicked men  
blindly fulfilling the divine purposes?  
Is the Second Coming of Christ men-  
tioned in the New Testament often or  
seldom? What parable in Luke bears  
on the Lord's absence and return?

The miracle in the last Lesson pre-  
pared the way for Peter's preaching.  
The place and circumstances gave his  
words the character of an address to  
the nation as well as to individuals.  
God's mercy in still offering grace to  
his ancient people, after the murder  
and rejection of Christ, was wonderful  
indeed.

The Jews, from the teaching of their  
sacred writings, expected the Restora-  
tion of all things, though they gener-  
ally had crude and carnal notions,  
looking not much higher than for the  
religious and political supremacy of  
Israel. They expected (except the  
Sadducees) a resurrection of the dead  
at that time; but their ideas of this  
seem generally to have been gross, not  
rising much above the idea of return to  
life as it now is.

NOTES.—Vs. 12.—*Marvel: wonder*.  
All personal merit or power disclaimed.  
If Christians accomplish anything for  
Christ, it is not of themselves, but  
through the Holy Spirit; and they  
should give all the glory to God.

Vs. 13.—The power is from Christ,  
whom the God of our fathers [ancestors]  
hath glorified—viz., at the ascension.  
This was the first step toward the res-  
toration of all things. (Vs. 21; cf. ch. ii.  
36). His Son: properly, his servant,  
the one who does his will and work in  
redemption. (Cf. Isa. xlii. 1; Phil. ii.  
7). Delivered up: to the heathen.  
Denied: disowned their King. Was  
determined: had decided.

Vs. 14.—Further aggravation in the  
spotless holiness of Christ and villainess  
of Barabbas. Prince of life: they had  
killed the very Author of life!

Vs. 16.—His name: himself, as known  
and trusted in, working through the  
Holy Spirit. Through faith: faith in  
the apostles (and possibly in the man)  
was the condition. Faith that is by  
him: even this faith was wrought in  
their hearts by him, through the Holy  
Spirit.

Vs. 17.—I wot: I know. Did it:  
acted. Ignorance: willful, in spite of  
amplest evidence, very guilty. But not  
the diabolical wickedness of doing what  
they did with a distinct conviction that  
he was the Son of God.

Vs. 18.—By their sin (no thanks to  
them!) God had fulfilled his purpose  
of grace in the atonement; this might

encourage them to hope for mercy.  
God's sovereign control of all things is  
an encouragement to the penitent and  
believing.

Vs. 19, 20.—He now urges to present  
duty. The right translation is: *Repent  
therefore and turn* [i. e., from rejection  
of Christ to submission to him] *that  
your sins may be blotted out, in order  
that the times [epochs or occasions] of  
refreshing may come from the presence  
of the Lord, [i. e., from God in heaven],  
and that he may send forth [i. e., from  
heaven, as promised in ch. i. 11] Jesus  
Christ before appointed for you [i. e.,  
as Israel's King and Saviour].*

Vs. 21.—The heaven must receive:  
Christ, rejected by the covenant people,  
must, according to God's wise plan, re-  
turn to heaven, while a new people,  
the Church, should be gathered from  
among men; and he must remain there  
until the times [eras; a wider word  
than in vs. 19.] of restitution [restora-  
tion] of all things. This restoration  
was the burden of prophecy from the  
earliest ages. Not "universal salva-  
tion," but restoration of the earth and  
its inhabitants to a state of order, holiness,  
and happiness in the kingdom of  
God; in which the righteous of all ages  
will have a part.—The Holy Spirit thus  
offered the kingdom once more to  
Israel. It seems to be plainly taught  
that if the nation would obey and come  
into the church, not only forgiveness  
and seasons of blessing would be the  
result, but also the return of their King  
and the fulfillment of the glorious prop-  
hecies.—The nation did not repent;  
but individual Jews, who did, secured  
forgiveness, safety, and a part in the  
hopes of the future, even as we may.  
The return of Christ to the earth and  
the "restoration of all things" are  
sure, though we know not when they  
will occur. (Acts i. 7). The "times  
[eras] of restoration" may include a  
long series of events. This restoration  
is always represented in the Bible as  
the final result of Redemption. If we  
fail of a part in this, we lose everything,  
forever.

Help for Parents, or for the  
Teacher of the Primary Class.

The Jews thought that if a man  
arrived at a high degree of holiness, he  
would be able to work miracles. So, if  
Peter had chosen to take the praise for  
himself, he might have gained great  
power over them in that way. But he  
gave all the glory where it belonged.  
He told them that it would indeed have  
been a wonderful thing, if John and  
himself had cured the man by their  
own skill, or as a reward for their own  
piety. But as it was, there was nothing  
to wonder at; for the miracle had been  
done by Jesus Christ, whom God had  
raised up and glorified, after he had  
been denied and delivered up to Pilate,  
and killed by them. He was indeed  
the Holy One and the Just, the Prince  
of Life, the servant of Jehovah, and  
yet the Son of God. And it was be-  
cause they had believed that he could  
give not only life, but health, that he  
had given this perfect soundness to the  
lame man which they had all seen.

Peter was very plain with the people.  
He said boldly: "Ye delivered him up;  
ye denied him; ye killed the Prince of  
Life, instead of a murderer who took  
life." Now that this miracle had shown  
that he whom they had put to death  
was now alive, and at the right hand of  
God, as the Prince of Life, what would  
become of them?

Then, having pricked their con-  
sciences, he applied the healing bal-  
m. He showed them that there was mercy  
even for them. He said that he knew  
that they were ignorant of what they  
were really doing, and that if they  
changed their minds about the Saviour,  
and turned away from sinning against  
him, and instead of that, turned round  
in heart and life and followed his  
teachings, that then their past sins would  
all be blotted out, and that they would  
enjoy such times of refreshing as only  
the presence of the Lord could give.

Every fifty years, the Jews had a  
grand time of "restitution," or restora-  
tion, when slaves were restored to  
their homes and sons to their fathers,  
and houses and lands to their old owners.  
Their prophets all through the Bible  
had taught them to look forward to a  
much grander time of restoration, when  
all who had wandered away from God  
should turn back to him, and the whole  
world be restored to the beauty and  
holiness in which God made it. Jesus  
himself only can so restore things; and  
until the time comes, he must remain  
in heaven.

But the good time begins in us when  
we turn back to God like a lost sheep  
restored to its fold, and our sins all  
blotted out, begin a new life in Jesus.

There is not a moment without some  
duty.—*Cicero*.