## THE TABERNACLE PULPIT.

A LESSON DRAWN FROM THE FAMINE IN EGYPT.

The Remarkable Conjunction of Big Crops in America and a Scarcity in Europe Calls to Mind a Case in Joseph's Time.

ports of meager harvests in Europe and the memory of the vast crops of ripening grain which Dr. Talmage saw during his recent tour in the west, have combined to turn his thoughts back to that patriarchal time when all the world sent to Egypt to buy corn, and to sug gest a Gospel lesson. His text is Gen. xliii, 3, "Ye shall not see my face ex cept your brother be with you

This summer, having crossed eighteen of the United States, north, south, east and west, I have to report the mighti est harvests that this country or any other country ever reaped. If the grain gamblers do not somehow wreck these harvests we are about to enter upon the grandest scene of prosperity that America has ever witnessed. But while this is so in our own country, on the other side of the Atlantic there are nations threatened with famine, and the most dismal cry that is ever heard will I fear be uttered, the cry for bread.

I pray God that the contrast between by my text. There was nothing to eat. famine in Canaan. The cattle moan ing in the stall. Men, women and children awfully white with hunger. Not the failing of one crop for one summer, but the failing of all the crops for seven years. A nation dying for lack of that which is so common on your table, and so little appreciated, the product of harvest field and grist mill and oven; the price of sweat and anxiety and struggle bread! Jacob that the world could do He was apthe father has the last report from the flour bin, and he finds that everything is out, and he says to his sons, "Boys, book up the wagons and start for Egypt and get something to eat."

The fact was, there was a great corn crib in Egypt. The people of Egypt have been largely taxed in all ages, at the present time paying between 70 and 80 per cent of their products to the government. No wonder in that time they had a large cornerib and it was full. To that crib they came from the regions round about those who were famished some paying for corn in money; when the money was exhaust ed, paying for the corn in sheep and cattle, and horses and camels; and I did not get hissed by the public and condolence. There is something in as father could not let him go; we when they were exhausted, then sell ing their own bodies and their fam ilies into slavery

THE JOURNEY TO ROYPT.

The morning for starting out on the crusade for bread has arrived. Jacob gets his family up very early But be fore the elder sons start they say some thing that makes him tremble with emotion from head to foot and burst into tears. The fact was that these elder sons had once before been in Egypt to get corn, and they had been treated somewhat roughly, the lord of the cornerib supplying them with corn, but saying at the close of the inter view. "Now, you need not come back here for any more corn unless you bring something better than moneyeven your younger brother Benjamin."

suggestive of all tenderness. The mother had died at the birth of that son a spirit coming and another spirit going and the very thought of part ing with Benjamin must have been a heart break. The keeper of this corn crib, nevertheless, says to these older sons, "There is no need of your coming here any more for corn unless you bring Benjamin, your father's darling. Now Jacob and his family very much needed bread; but what a struggle it would be to give up this son.

The orientals are very demonstrative in their grief, and I hear the outwailing of the father as these older sons keep reiterating in his ears the announcement of the Egyptian lord, "Ye shall not see my face unless your brother be with you." "Why did you tell them you had a brother?" said the old man, complaining and chiding them. "Why, father," they said, "he asked us all about our family, and we had no idea he would make any such demand upon "No use of askus as he has made." ing me," said the father, "I cannot, I will not give up Benjamin."

The fact was that the old man had lost children, and when there has been | er be with you. bereavement in a household, and a child taken, it makes the other children as getting from heaven pardon and in the household more precious. So the day for departure was adjourned and adjourned and adjourned. Still the horrors of the famine increased, and louder moaned the cattle, and wider open cracked the earth, and more pallid became the cheeks, until Jacob, in but coming with the Divine Jesus, all despair, cried out to his sons, "Take the granaries of heaven will swing open Benjamin and be off." The older sons before our soul, and abundance shall tried to cheer up their father. They be given us. We shall be invited to sit said "We have strong arms and a stout heart, and no harm will come to table, and while the Lord of heaven is Benjamin. We'll see that he gets back apportioning from his own table to "Farewell!" said the young again." men to the father, in a tone of assumed good cheer. "F-a-r-e-w-e-l-l!" said the old man, for that word has more quavers in it when pronounced by the aged than by the young.

THE DEMAND FOR BENJAMIN. Well, the bread party-the bread embassy drives up in front of the cornerib of Egypt. These corneribs are filled with wheat, barley and corn in knowledge himself to be a sinner the husk, for those who have traveled What are you going to do with your in Cansan and Egypt know that there sins? Have them pardoned, you say is corn there corresponding with our How? Through the mercy of the

Indian maize. Huzza! the journey is What do you mean by the mercy of into the country, but found no ended. The lord of the cornerib, who God? Is it the letting down of a bar peace in solitude. I tried to go into is also the prime minister, comes down for the admission of all, without resociety, but I found no peace in societo these arrived travelers and says Dine with me today. How is your father? Is this Benjamin, the younger brother whose presence I demanded f

The travelers are introduced into the palace They are worn and bedusted of the way, and servants come in with a basin of water in one hand and a BROOKLYN, Aug. 30. - The cabled re- towel in the other, and kneel down before these newly arrived travelers, wash ing off the dust of the way. The butchers and poulterers and enterers of from God except through Jesus Christ, chloral and you try morphine and you the prime minister prepare the repast The guests are seated in small groups, two or three at a table, the food on a tray, all the luxuries from imperial gardens and orchards and aquariums

filling chalice and platter. Now is the time for this prime min ister, if he has a gridge against Benjamin, to show it. Will be kill him, now that he has him in his hands! Oh, no! This lord of the cornerib is seated at his own table, and he looks over to the table of his guests, and he sends a portion to each of them, but sends a larger portion to Benjamin, or, as the Bible quaintly puts it, "Benjamin's mess was five times so much as any of theirs." Be quick and send word back with the swiftest camel to Canaan to old Jacob that "Benjamin is well, all is well, he is faring sumptuously, the Egyptian lord our prosperity and their want may not did not mean murder and death, but the name the father gave was "Son of conditional. It is not a monetary conbe as sharp as in the lands referred to be meant deliverance and life when he my Right Hand." And was not Christ dition. If we come to the door of an announced to us on that day. Ye shall Plenty of corn in Egypt, but ghastly not see my face unless your brother be Rachel in that hour, when she gave her that we must pay a fee, for we know with you

> THIS WORLD UNDER A CURSE. Well, my friends, this world is fam ine struck of sin. It does not yield a single crop of solid satisfaction. It is dying. It is hunger bitten. The fact that it does not, cannot, feed a man's heart was well illustrated in the life of honored him did everything for him plauded in England and applanded in tions into laughter He had no equal. And yet although many people sup posed him entirely happy, and that this world was completely satiating his soul. he sits down and writes "I never in in a shabby coat because it was rain would keep indoors that the sun did not burst forth in its strength and bring out with it all the butterflies of fashion whom I knew and who knew me. I cut by the writer. I could not take a drive for a tew minutes with Terry without being overturned and having my elbow bone broken, though my friend got off unharmed. I could not make a cov enant with Arnold, which I thought was to make my fortune without making his istead, than in an incredible space of time I think thirteen months-1 pounds and for myself one. I am per sunded that if I were to set up as a would leave off enting bread." That the plague of the human heart. and joker All unhappy.

Ahl Benjamin - that very name was appropriate to his case, the story of I come to tell you that in ten years per open before them. And so, though by The Bleeding Heart." Torrigiano, the sculptor, executed, after months of fore the throne of God But there is the eternal world; though we may be the earth, not for seven years, but for name. six thousand.

But, blessed be God there is a great cornerib. The Lord built it. It is in another land. It is a large place. An angel once measured it, and as far as I can calculate it in our phrase, that corn crib is fitteen hundred miles long and tifteen hundred broad and tifteen hundred high; and it is full. Food for all nations "Oh!" say the people, "we ply for our soul." But stop a moment; for from the keeper of that corncrib ter? I have found. You ought to go there comes this word, saying, "You to God and say "Here, O Lord, are shall not see my face except your broth the wounds of my soul, and I bring

In other words, there is no such thing comfort and eternal life, unless we bring with us our divine brother, the Lord Jesus Christ. Coming without him we shall fall before we reach the corncrib, and our bodies shall be a portion for the jackals of the wilderness, in the palace of the king and at the other tables he will not forget us, and then and there it will be found that our that there is in your soul, perhaps, a Benjamin's mess is larger than all the others, for so it ought to be. "Worthy is the lamb that was slain, to receive blessing and riches and honor and glory and power."

WHEN WILL YOU REFORM! I want to make three points. Every frank and common sense man will ac

spect to character? Be not deceived! ty. There has been a horror hanging I see a soul coming up to the gate of mercy and knocking at the cornerib of am afraid to be alone." heavenly supply. And a voice from sinner replies, "All alone." 'The voice from within says, "You shall not see my pardoning face unless your Divine Brother, the Lord Jesus, be with you." are discomforted There is no mercy Coming without fim we are rejected.

Peter put it right in his great sermon before the high priests, when he than ther than take the divine companion dered forth "Neither is there salva and aviaries are brought there and are tion in any other. There is no other name given under beaven among men whereby we may be saved." O anxlous sinner! O dying sinner! O lost sinner! all you have got to do is to height and depth and length and have this Divine Benjamin along with you. Side by side, coming to the gate, all the storehouses of heaven will swing open before your anxious soul. Am I right in calling Jesus Benjamin? the departing spirit. We are told that Oh, yes. Rachel lived only long enough

Afterward Jacob changed his name and he called han Benjamin. The child over into the bonds of strangers was nothing compared with the struggle of God when he gave up his only Son. The omnipotent God in a birth throe! And was not Christ appropri ately called "Son of the Right liand!" the English comedian. All the world of God? And does not Paul speak of with us. Do you notice how often the United States. He roused up na of victory! The deepest emotions of gether-"Lord Jesus, receive my spirit. our souls ought to be stirred at the sound of that nomenclature. In your prayers plead his tears, his sufferings, his sorrows and his death. If you refuse to do it, all the corncribs and the my life put on a new hat that it did palaces of heaven will be bolted and gone. Oh, yes, in the closing moments not rain and rain it I never went out | barred against your soul, and a voice of our life we must have a Christ to from the throne shall stun you with the ing and thought all who had the choice announcement, "You shall not see my face except your brother be with you.

NO SOLACK IN THIS WORLD. My text also suggests the reason why so many people do not get any real never consented to accept a part I comfort. You meet ten people, nine hated, out of kindness to another, that of them are in need of some kind of to answer, "Sir, we didn't bring him, sympathy. And yet the most of the world's sympathy amounts to absolutely nothing. People go to the wrong crib, or they go in the wrong way. When the plague was in Rome a great earned for him twenty thousand the litanies of Gregory the Great-lit admittance, and it is found that Christ erally chanted themselves to death. and yet it did not stop the plague. And beggar every one in my neighborhood all the music of the world cannot half saying, "Depart, I never knew you."

poor solace. Famine, famine, in all ture and every room calls out their

swift feet of prayer go direct to the corncrib for a heavenly supply." You go. You say, "Lord, help me; Lord, comfort yet. It is all dark. What is the matwith me the wounded Jesus. Let his wounds pay for my wounds, his bereavements for my bereavements, his loneliness for my loneliness, his heart break for my heart break. O God! for the sake of the Lord Jesus Christ-the God, the man, the Benjamin, the brother deliver my agonized soul. O Jesus of the weary foot, ease my fatigue. O Jesus of the aching head, heal my aching head () Jesus of the Bethany sis ters, roll away the stone from the door of our grave

THE FERVENT, EFFECTUAL PRAYER. That is the kind of prayer that brings help, and yet how many of you are getting no help at all, for the reason secret trouble. You may never have mentioned it to a single human ear, or you may have mentioned it to some one who is now gone away, and that great sorrow is still in your soul. After Washington Irving was dead, they braid of hair and a miniature, and the name of Matilda Hoffman, and a memorandum of her death, and a re-

over me by night and by day, and I

How many unuttered troubles! No within says. "Are you alone?" The human ear has ever heard the sorrow. O troubled soul, I want to tell you that there is one salve that can cure the wounds of the heart, and that is the salve made out of the tears of a sym Oh, that is the point at which so many pathetic Jesus. And yet some of you will not take this solace; and you try Coming with him we are accepted. try strong drink and you try change of scene and you try new business associations and everything and anything raship and sympathy suggested by the words of my text when it says, "You shall not see my face again unless your brother be with you." Oh, that you might understand something of the breadth and immensity and infinity of God's eternal consolations.

I go further and find in my subject a bint as to the way heaven opens to neaven has twelve gates, and some to give a name to that child, and with people infer from that fact that all the a dying kiss she called him Boni. people will go in without reference to people will go in without reference to their past life. But what is the use of having a gate that is not sometimes to meaning of the name she gave was be shut? The swinging of a gate im-'Son of my Pain." The meaning of plies that our entrance into heaven is the son of pain' All the sorrows of exquisite concert we are not surprised that the earthly music is expensive but all the oratorios of heaven cos

nothing. Heaven pays nothing for its music It is all free There is nothing to be paid at that door for entrance, but the Did not Stephen look into heaven condition of getting into heaven is our and see him standing at the right hand; bringing our divine Benjamin along him as standing at the right hand of dying people call upon Jesus? It is the God making intercession for us? O usual prayer offered-the prayer offered Benjamin-Jesus' Son of pang. Son more than all the other prayers put to One of our congregation, when asked in the closing moments of his life, "Do you know us?" said: "Oh, yes, I know yon. God bless you. Goodby. Lord Jesus, receive my spirit," and he was call upon.

NO SALVATION OUT OF CHRIST.

If Jacob's sons had gone toward Egypt, and had gone with the very finest equipage, and had not taken Ben jamin along with them, and to the question they should have been obliged their health, or in their state, or in didn't want to be bothered with him. their domestic condition, that demands a voice from within would have said "Go away from us. You shall not have any of this supply. You shall not see my face because your brother is not with you." And If we come up toward the door of heaven at last, though we many years ago there were eighty men come from all luxuriance and brilwho chanted themselves to death with liancy of surroundings, and knock for is not with us, the police of heaven will best as back from the breadhouse

If Jacob's sons, coming toward Egypt, was the lament of the world's comedian | I come to some one whose ailments had lost everything on the way; if they nd joker All unhappy. | are chronic, and I say, "In heaven you had expended their last shekel; if they
The world did everything for Lord will never be sick." That does not had come up atterly exhausted to the Byron that it could do and yet in his give you much comfort. What you corncribs of Egypt, and it had been last moment be asks a friend to come want is a soothing power for your pres found that Benjamin was with them, and sit down by him and read, as most ent distress. Lost children, have you! all the storehouses would have swung haps you will meet these loved ones be fatal casualty we may be ushered into care and carving, "Madonna and the but little condolence in that. One day weak and exhausted by protracted Child." The royal family came in and is a year without them, and ten years sickness -if, in that last moment, we admired it. Everybody that looked at is a small eternity. What you want is can only just stagger and faint and fall twas in ecstacy, but one day, after all a sympathy now -- present help. I into the gate of heaven - it seems that toil, and all that admiration, be come to those of you who have lost that all the corneribs of heaven cause he did not get as much compen | dear friends, and say "Try to forget will open for our need and all the sation for his work as he had expected, them. Do not keep the departed all palaces will open for our reception, he took a mallet and dashed the ex- ways in your mind." How can you and the Lord of that place, seated quisite sculpture into atoms. The world forget them when every figure in the at his table, and all the angels of is poor compensation, poor satisfaction, carpet, and every book, and every pic God seated at their table, and the martyrs seated at their table, and all our glorified kindred seated at our Suppose I come to you and say by table, the king shall pass a portion from way of condolence, "God is wise." his table to ours, and then, while we "Oh," you say, "that gives me no think of the fact that it was Jesus who help." Suppose I come to you and say, started us on the road, and Jesus who God, from all eternity, has arranged kept us on the way, and Jesus who at from the furnace. Under ordinary cir this trouble." "Ah!" you say, "that does last gained admittance for our soul, we me no good." Then I say, "With the shall be glad if he has seen of the trav all of his soul and been satisfied, and not be at all jealous if it be found that our divine Benjamin's mess is five times will start right away and get this sup me." But no help yet. No comfort larger than all the rest. Hail! anointed of the Lord. Thou art worthy.

My friends, you see it is either Christ or famine. If there were two banquets spread, and to one of them only you might go, you might stand and think for a good while as to which invitation you had better accept; but here it is feasting or starvation. If it were a choice between oratorios you might say, "I prefer the 'Creation'" or "I prefer the 'Messiah.'" But here it is a choice between eternal harmony and everlasting discord. Oh, will you live or die? Will you start for the Egyptian cornerib or will you perish amid the empty barns of the Canaanitish famine? "Ye shall not see my face except your brother be with you."

Climate and Brain Weight. The average weight of the brain of man bears a definite relation to the climate in which he lives, a higher brain weight being found in cold than in warm countries. In proportion to their stature the Lapps have the largest heads in Europe, the Norwegians next, then come the Swedes, Germans, French found a little box that contained a and Italians. In the Arab the head is found to be smaller than any of the above, while in the far north there exists a people called Chugatshes, whose mark some tog like that The world heads are remarkably large. -St. Louis ne I went Republic

A COUPLE OF PRACTICAL JOKERS.

And How They Put Up a Job on One of Their Friends with a Short Memory. "Hello, old man! By George, I'm glad to see you, Harold! Where have

you been all these years?" The speaker was a well dressed youn; fellow with the air of a man about town, the other had a far away look in his eves and seemed to be a dreamer Both were in evening dress, coming out of a Broadway theater between the acts

'Well, really, sir," answered gentle man No. 2 with dignity, "you have the better of me. I seem to remember your face, but somehow I cannot place you." "What, you don't remember me five

ears are when we both belonged to the Scribblers' club. You don't remem ber those games of pool when you at ways yot stuck!

"Leertainly did belong to the Serib blers club and used to get stuck there at pool do yet for that matter but I don't remember you."

Gentleman No. 1 laughed, but provokingly and persistently refused to -close his identity

No. I kept up a rattling fire of remus scence, telling his friend so much about his (No. 2's) past life, mentioning names and places in profusion, and giving such a mass of detail that the other could no longer doubt that they had been acquainted somewhere in the past where he could not say

This was very aggravating not to say mortifying, and yet in vain die-No 2 rack his brain for some clew as to the personality of his tormentor. He began to womber if he had not struck a confidence man, who would presently broach matters financial and proceed to negotiate a loan

"Do you remember your trip to Paris No. 1

"Yes. Did I meet you there?" "Well, I should say so Don't you remember taking the Misses W --- to the opera? I joined you in the box that evening. Don't you remember the rackets we had with George and Billy, and all that. Oh, come now you must remember that.'

No. 2 shook his head mournfully "I remember all about George and Billy and the Misses W --- , and all the rest of it, but I can't remember you. I beg your pardon, but I can't.'

Well, don't you remember our meet ing at Saratoga in 1888? You were there with your cousin, and she and I had a desperate flirtation. See, I've got her picture here in this locket. Now then, Harold, old boy, you must know me.

Harold stared at the locket, speechless. There, sure enough, were the fa miliar features of his Cousin Nellie, one the watchchain of this fellow whom he did not know from Adam.

"Where did you get that picture?" "From Miss Nellie herself, of course; see, here is the inscription she had put there, 'Nellie to George, 1889.'

Gentleman No. 2 was thunderstruck. This was really too much, not to remember the flance of his own cousin. He was overcome with confusion and there is no telling how much further things might have gone had not two other young fellows approached at that moment holding their sides with hough ter. They were the identical George and Billy referred to

"Harold, old man," said George, when he had recovered his gravity. "let me introduce our excellent friend, Paris in his life, and who never be longed to the Scribblers' club, and who detests pool, and who very improperly borrowed this locket from me to put up a job on you. See?" New York Her

How to Divide a Cellar in the City.

In a cellar where there is a furnace it is a great help to household manage ment to have a portion of the cellar divided from the furnace portion by a tight board partition, with a padlocked door opening into it. The boards used may be rough and cheap, costing two cents a foot, but the partition must be tight, so as not to admit the warm air cumstances the expense need not be over ten dollars, and in many cases even less.

In this cold cellar the vegetables and apples, butter and preserves may be kept, and even in the city the uncom fortable habit of living from hand to mouth might be changed to a great de gree. Here the time honored vinegar barrel or keg may have its place, giv ing out its supply of "pure cider" vine gar whenever needed. Near by should be the swinging shelf and cupboard, and the old time feeling of plenty and comfort which the memory of the well filled cellars of country homes always brings, would return to the household. -Harper's Bazar.

Confused.

An editor -- a very positive and sometimes sharp spoken man was approached timidly one day by a proof reader, who said, "Excuse me, sir, but you have used a word here which I don't find in the dictionary."

"What is it?" said the editor, bris tling up and looking a little flerce. 'You say: 'In this case it was the of

fice that sook the man." "Well, what is the matter with it?" "I don't find 'sook' in the dictionary." "'Sook" Why, it's the past tense

The editor paused, and then looked sheepish. "Queer," he said, after re fleeting a moment, "how that monosyl lable got into my head. Sook! I guess you may change it to 'sought.'" Youth's Companion.

## THE CHILDRE

LESSON IX, INTE ught and Per-SERIES, SEPTEred.

Desperadoes rob-Text of the Lesson, Johank yesterday -Commit Verses, 33-bers was cap Text John 1, 18-Conty miles from by Rev. D. M. Stearns. of the stolen

|Compiled from Lesson Helper Qession. He permission of H. S. Hoffman, published, adelphia.| 81. "Then said Jesus to those Je: who had believed on Him, If ye continued on the word, then are ye my disciples indef enraged He is still at Jerusalem teachingem and temple (verse 2), and it is just after thm and

of tabernacles 32 'And ye shall know the truth the truth shall make you free To know the truth is to know Hims for He is the Truth (chap. xiv. 6), and ED, know God and Jesus Christ is life etern for He is the Truth (chap, xiv, 6). (chap. xvii, 3) There is a vital connectio between Jesus, the Living Word, and thi A written word which tells of Him and is full

and be at peace (Job xxii, 21) 33. "They answered Him, We be Abraham's seed, and were never in bondage to any man How sayest thou, ve shall be made tree!

of Him Acquaint now thyself with Him

Being only natural men, they understood not His spiritual sayings, for it seemed foolishness to them (I Cor. ii, 14). 84. "Jesus answered them, Verily, verily,

I say unto you, whosoever committeth sin is the servant of sin."

As the Spirit through Paul bas said. "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey. whether of sin unto death, or of obedience unto are free from righteousness (Rom. vi. 16 35. "And the servant abideth not in the

In these words He seems to carry us back to the story of Ishmael and Issue, of which Paul makes so much in Gal iv . 21-31, bringing out the difference between that which is born of the flesh and that which in the summer of 1887?" finally asked is born of the Spirit, to which also Jesus made much reference in His conversation

house forever, but the Son abideth ever.

with Nicodemus 36 "If the Son therefore shall make you free, ye shall be free indeed.

By an outward conformity to the law they thought to obtain righteousness, not understanding that the law, so holy and just and good, could not possibly give life to a sinuer, but could only condemn him (Rom. iii, 19, 20; Gal. iii, 21, 22)

87. "I know that ye are Abraham's seed but ye seek to kill me, because my Word hath no place in you.' They were children of Abraham by nat-

ural descent, but they were not like Abraham spiritually, for Abraham rejoiced in the Christ (verse 56), but they wanted to kill Him. 38. "I speak that which I have seen with

my Father, and ye do that which ye have seen with your Father." As to His Father, He was continually speaking of Him, proclaiming that the

Father sent Him, and that He said and did only what the Father taught Him; that the Father was with Him, and that He always pleased the Father, that to know Him was to know the Father.
39. "They answered and said unto Him,

of the belles of New York, hanging on Abraham is our Father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. They still cling to the idea of natural

descent being sufficient, but John the Baptist had taught them the folly of saying, "We have Abraham to our father" (Math iii. 9); and on a previous occasion Jesus had taught at Capernaum that many would come from east and west and sit down with Abraham, Isaac and Jacob in the Kingdom, while many who thought themselves entitled to do so would be cast into outer darkness (Math. viii, 11, 12). Only they which are of faith are true children of Abraham (Gal. tii, 6, 7; Rom. ix, 7; ii. 28, 20), and wherever there is faith like that of Abraham there will be works to correspond (Jas. ii, 21-23). 40. "But now ye seek to kill me, a man

that hath told you the truth, which I have heard of God This did not Abraham. 41. "Ye do the deeds of your father, said they to Him

Mr. Henry -, who never was in fornication we have one Father, even In Isa. Ixiii, 16; Ixiv, 8, we find these

words, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord. art our Father, our Redeemer: Thy name is from everlasting." "O Lord, Thou artour Father, we are the clay, and Thou our potter, and we all are the work of Thy hand." 42. "Jesus said unto them If God were your father ye would love me, for I proceeded forth and came from God; neither came I of myself, but He sent me.

The Lord had said through Malachi. "A son honoreth his father and a servant his master, if then I be a father, where is mine honor (Mai. i, 6)? And in John v, 23, Jesus had said, "He that honoreth not the son, honoreth not the father which hath 43. "Why do ye not understand my

speech? even because ye cannot hear my "Through faith" is the only way to un-

derstand (Heb. xi, 3), and if the disciples derstand (Heb. xi, 8), and if the disciples understood not many things till after Pentecost, even though they believed in Him (chapter xii, 16; xiv. 9), how could these people understand anything when they had no faith in Him whatever.

44. "Ye are of your father, the devil, and the lusts of your father, ew will do."

He had twice told them that they acted

like their father (verses 38, 41), and now He says plainly who their father is.

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."

Here is the character of their fathe., a murderer from the beginning and the father of all lies and liars, and Jesus, who utters these words, is not judging by ap-pearances but by the hearts of those whom He addressed, for He read the heart (John

He addressed. 13.

11, 25; vii, 24; Isa xi, 3).

45. "And because I tell you the truth ye believe me not."
Paul asks, "Am I therefore become your enemy because I tell you the truth?" (Gal. Iv. 16). Truth is to a heart that loves lies

iv, 16). Truth is to a heart that loves lies like salt to a wound unhealed, or like a strong light to weak eyes.

46. "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

lieve me?"

They could not convect Him of sin, for there was no sin in Him; He knew no sin; He did no sin, He was without sin (I John iii, 5; II Cor. v. 21; I Pet. ii, 22).

47. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

Not of God, not of my sheep, neither part nor lot in the matter (chapter x. 26; Acts viii, 21). There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh is

soever worketh abomination or maketh a soever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life (Rev. xxi, 27). Let the questions earnestly search our hearts: "Am I of God? Do I love to hear His Word? Are His words more to me than any other