

THE TEACHING OF
JESUS CHRIST
IN HIS OWN
WORDS

COMPILED FOR THE USE OF
NATIVES OF INDIA

BY

THE EARL OF NORTHBROOK
SOMETIME VICEROY OF INDIA

LONDON

SAMUELSON LOW, MARSTON & COMPANY
LIMITED

St. Dunstan's House
FETTER LANE, FLEET STREET, E.C.

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PREFACE.

THIS book is published for the use of the People of India, with whose interests I have been concerned for many years during a long life, as a token of my sincere affection for them.

My purpose has been to put before them the Teaching of Christ in His own words, as recorded in the four Gospels. Those parts of the teaching which were addressed specially to the Jews have been left out, and also a few passages which cannot be fully understood without explanation. I wish to leave the "words of eternal life" without any comments, or references to questions upon which opinions differ.

The learned and distinguished Hindu, Raja Ram Mohun Roy, published eighty years ago a compilation called "The Precepts of Jesus, the guide to peace and happiness," with the same object in view, but in a different shape.

The reader will be so kind as to bear in mind, that while the Teaching of Christ is, I trust, faithfully exhibited here, it cannot be fully understood without the study of His life, as Dr. Murdoch has pointed out in the Introduction which he has written at my request.

For the arrangement I am greatly indebted to the help of two friends who do not wish their names mentioned.

Some passages from the writings of the Apostles are added. These, and the passages from the narrative of the Gospels which are not the words of Christ, are printed in italics.

Excepting in a very few cases I have used the Revised Version of the New Testament.

NORTHBROOK.

January 1, 1900.

INTRODUCTION.

THIS little book contains some of the words of our Lord and Saviour Jesus Christ ; the reader may wish to know who He was, and when He lived.

There are several religions in the world. In India, the country in which we live, most people are Hindus ; there are also many Mohammedans, and some Christians. Although in India the number of Christians is comparatively small, almost all the nations of Europe and the great continent of America call themselves Christians. The Empress of India is a Christian. Christians not only exceed in number the followers of any other religion, but they include the most enlightened nations of the world. Intelligent Hindus and Mohammedans should, therefore, desire to gain some knowledge of a religion to which so many of the human race belong.

As Hindus have the Vedas, and Mo-

hammedans the Koran, so Christians have a sacred book called the *Bible*, meaning *the Book*. The Bible is divided into two great parts, called the Old and New Testaments. The Old Testament was written hundreds of years before the New Testament. One great object of the prophets whose writings are contained in the Old Testament is to tell about the Messiah; or Saviour, who was to come into the world. The New Testament describes the coming of this Saviour, what He did, and the spread of His religion after He went up to Heaven. His name was Jesus Christ. The word *Jesus* means "Salvation of God." He is so called because He came to save men from their sins. *Christ* means the same as Messiah, that is, "anointed." Kings in many nations were and are set apart by anointing them with oil. *Jesus Christ* means "Saviour-King."

The New Testament contains four accounts of the life and teaching of Jesus Christ. They are called *Gospels*, which means "good news," because they contain the good news of salvation from sin. They

were written by Matthew, Mark, Luke, and John, who were apostles or disciples of Jesus Christ.

The following is a very short account of Jesus Christ as given in the Gospels. Nearly two thousand years ago He came from Heaven, and was born as a man for our salvation. His birth took place in a country called Palestine, nearly midway between India and England, and not far from Arabia. When about thirty years of age, Jesus Christ began to go about the country teaching, and doing many wonderful works. As He came to die for our salvation, He allowed Himself to be put to death on the cross, but He rose from the dead on the third day, and afterwards ascended to Heaven. Before leaving the world, He promised that He would send the Spirit of God to His disciples, and told them to go and make disciples of all nations. In obedience to this command, missionaries have come to India. *Christians* are so called because they claim to be followers of Christ. Though many of them do not act up to the holy religion

they profess, yet they all acknowledge Him as the only Saviour.

This little book contains some of the sayings of Jesus Christ so arranged as to be easily understood by those who have not yet read the New Testament. After reading this little book you should also read the Gospels.¹ From them you will find out what Jesus Christ *did* as well as what He *said*. Afterwards you should read the whole New Testament, and before you read you should offer a prayer to God to guide you to understand and believe the truth.

JOHN MURDOCH.

¹ They can be obtained, both in English and the vernaculars, at the depôts of the Bible Society in many of the cities of India. The prices vary from a quarter of an anna to an anna each. A companion volume explaining the Gospels may be obtained at the same place.

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THE TEACHING OF JESUS CHRIST.

GOD.

THE Lord our God is onê Lord.

Mark xii. 29.
Deut. vi. 4.

One is your Father which is in heaven.

Matt. xxiii. 9.

Thou shalt worship the Lord thy God,
and him only shalt thou serve.

Matt. iv. 10.
Luke, iv. 8.
Deut. vi. 13.

God is a Spirit: and they that worship
him must worship him in spirit and truth.

John, iv. 24.

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.

Matt. xxii.
37.
Mark, xii. 30.
Luke, x. 27.
Deut. vi. 5.

If ye, being evil, know how to give
good gifts unto your children, how much

Matt. vii. 11.
Luke, xi. 13.

more shall your heavenly Father give good things to them that ask him.

No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.—Saint John, Gospel, i. 18.

God is love.—Saint John, 1st Epistle, iv. 8.

The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands ; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things ; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation ; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us : for in him we live and move and have our being. —Saint Paul at Athens, Acts, xvii. 24-28.

CHRIST'S TESTIMONY TO HIMSELF.

HIS UNITY WITH GOD.

I AND the Father are one.

John, x. 30.

He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

John, xii.
44-45.

He that honoureth not the Son honour-eth not the Father which sent him.

John, v. 23.

All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

Luke, x. 22.
Matt. xi. 27.

He that hath seen me hath seen the Father. . . . The Father abiding in me doeth his works. Believe me that I am

John, xiv.
9-12.

in the Father, and the Father in me: or else believe me for the very works' sake.

John, v.
19-22.

The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these¹ will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.

HIS SINLESSNESS.

John, viii.
29.

He that sent me, is with me; he hath not left me alone; for I do always the things that are pleasing to him.

John, viii.
46.

Which of you convicteth me of sin?

John, xv. 10.

I have kept my Father's commandments.

¹ Christ had just before cured a bedridden man. He afterwards raised the dead to life.

In him is no sin.—Saint John, 1st Epistle, iii. 5.

Christ suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth.—Saint Peter, 1st Epistle, ii. 21, 22.

HIS POVERTY.

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Matt. viii.
20.
Luke, ix. 58.

THE SON OF GOD.

JESUS . . . said [to the blind man whose sight he restored]

John, ix.
35-38.

Dost thou believe on the Son of God?

He answered and said, And who is he, Lord, that I may believe on him?

Jesus said unto him,

Thou hast both seen him and he it is that speaketh with thee.

THE MESSIAH¹ (CHRIST).

John, iv. 25,
26.

THE woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

Matt. xvi.
13-17.
Mark, viii.
29.
Luke, ix. 20.

He asked his disciples saying . . . Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him,

Blessed art thou Simon? . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Matt. xxvi.
63.

The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.

¹ This word has the same meaning as *Christ*, that is, *anointed*.

THE WORK OF CHRIST.

HIS MISSION.

I AM come down from heaven, not to do mine own will, but the will of him that sent me.

John, vi. 38.

The Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

John, xii.
49, 50.

I must preach the good tidings of the kingdom of God: . . . for therefore was I sent.

Luke, iv. 43.

My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.

John, vii. 16,
17; xiv. 24.

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:

Isaiah, lxi.
1, 2.
Luke, iv.
18-21.

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

. . . To-day hath this scripture been fulfilled in your ears.

John, v. 36;
x. 25.

The works which the Father hath given me to accomplish, the very works that I do, in my Father's name, these bear witness of me that the Father hath sent me.

Matt. xi. 5, 6.
Luke, vii.
22, 23.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them, and blessed is he, whosoever shall find none occasion of stumbling in me.

Matt. xxviii.
18.

All authority hath been given unto me in heaven and on earth.

Matt. ix. 6.
Mark, ii. 10.
Luke, v. 24.

The Son of man hath power on earth to forgive sins.

This is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

John, vi.
39, 40.

God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.—Saint John, Gospel, iii. 16, 17.

We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.—Saint John, 1st Epistle, iv. 14.

THE WAY, THE TRUTH, AND
THE LIFE.

I AM the way, and the truth, and the life: no one cometh unto the Father but by me.

John, xiv. 6.

John, viii.
31, 32.

If ye abide in my word, then are ye truly my disciples ; and ye shall know the truth, and the truth shall make you free.

John, xviii.
37.

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

THE LIGHT OF THE WORLD

John, xii. 46.

I AM come a light into the world, that whosoever believeth on me may not abide in darkness.

John, ix. 5 ;
viii. 12.

When I am in the world I am the light of the world. He that followeth me shall not walk in the darkness, but shall have the light of life.

John, xii.
35, 36.

Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not : and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

In him was life ; and the life was the light of men.—Saint John, Gospel, i. 4.

He that believeth on him is not judged : he that believeth not hath been judged already, because he hath not believed the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light ; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.—Saint John, Gospel, iii. 18-21.

Our fellowship is with the Father, and with his Son Jesus Christ. . . . And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth : but if we walk in the light,

as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—Saint John, 1st Epistle, i. 3-9.

THE DOOR.

John, x. 7,
10.

I AM the door of the sheep: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

THE GOOD SHEPHERD.

John, x.
14-16.

I AM the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I

know the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one flock, one shepherd.

My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all ; and no one is able to snatch them out of the Father's hand.

John, x.
27-30.

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures :

He leadeth me beside the still waters.

He restoreth my soul :

*He guideth me in the paths of righteousness
for his name's sake.*

*Yea, though I walk through the valley of
the shadow of death,*

I will fear no evil ; for thou art with me :

*Thy rod and thy staff, they comfort me.
 Thou preparest a table before me in the
 presence of mine enemies :
 Thou hast anointed my head with oil ; my
 cup runneth over.
 Surely goodness and mercy shall follow me
 all the days of my life :
 And I will dwell in the house of the Lord
 for ever.*

Psalm xxiii.

HIS DEATH.

Matt. xx.
 18, 19, and
 xxvi. 2.
 Mark, viii.
 31 ; ix. 31 ; x.
 33, 34.
 Luke, ix. 22,
 44 ; xviii. 32,
 33.

THE Son of man shall be delivered
 unto the chief priests and scribes ;
 and they shall condemn him to death, and
 shall deliver him unto the Gentiles¹ to
 mock, and to scourge, and to crucify : and
 the third day he shall be raised up.

Matt. xx.
 28.
 Mark, x. 45.

The Son of man came . . . to give
 his life a ransom for many.

John, x.
 17, 18.

Therefore doth the Father love me,
 because I lay down my life, that I may
 take it again. . . . I have power to lay it

¹ The Romans.

down, and I have power to take it again. This commandment received I from my Father.

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

John, xii.
23, 24.

Jesus Christ the righteous is the propitiation for our sins; and not for ours only but also for the whole world.—Saint John, 1st Epistle, ii. 2.

Christ suffered for sins once, the righteous for the unrighteous, that he might bring us to God.—Saint Peter, 1st Epistle, iii. 18.

HIS LAST WORDS.

MY God, my God, why hast thou forsaken me?

Matt. xxvii.
46.
Mark, xv. 34.
Psalm xx. 1.

Father forgive them, for they know not what they do.

Luke, xxiii.
34.

Luke, xxiii.
46.
Psalm xxxi.
5.

Father, into thy hands I commend my spirit.

John, xix.
30.

It is finished.
And he bowed his head and gave up his spirit.

HIS ASCENSION.

John, xx. 17.

I ASCEND unto my Father and your Father, and my God and your God.

CHRIST'S MESSAGE.

(THE GOSPEL OR GOOD NEWS.)

THE FATHER'S LOVE.

THE LOST SHEEP.

Luke, xv.
4-7.
Matt. xviii.
12, 13.

WHAT man, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, say-

ing unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Even so it is not the will of your Father which is in heaven, that one of these little ones shall perish.

THE PIECE OF SILVER.

What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Luke, xv.
8-10.

THE PRODIGAL SON.

A certain man had two sons: and the younger of them said to his father, Father,

Luke, xv.
11-24.

give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his

neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again, he was lost, and is found.

THE SAVIOUR'S INVITATION.

THEY that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.

The Son of man came to seek and to save that which was lost.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart:

Luke, v.
31, 32.
Matt. ix.
12, 14.
Mark, ii. 17.

Luke, xix.
10.

Matt. xi. 28,
30.

and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

John, vi. 37.

Him that cometh to me I will in no wise cast out.

THE KINGDOM OF GOD.

Mark, i. 15.
Matt. iv. 17.

THE time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

Luke, xvii.
20, 21.

Being asked when the kingdom of God cometh, he answered and said,

The kingdom of God cometh not with observation: ¹ neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you.

John, xviii.
36.

My kingdom is not of this world.

The kingdom of God is righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing

¹ Outward show.



to God, and approved of men.—Saint Paul, Epistle to the Romans, xiv. 17, 18.

THE HIDDEN TREASURE.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Matt. xiii.
44.

THE PEARL OF GREAT PRICE.

The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Matt. xiii.
45, 46.

HOW TO ENTER THE KINGDOM
OF GOD.

THE NEW BIRTH.

EXCEPT a man be born anew, he cannot see the kingdom of God.

John, iii. 3,
5, 8.

Except a man be born of water and the

Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth : so is every one that is born of the Spirit.

The disciples came unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

Mark, x.
13, 16.
Luke, xviii.
15-17.
Matt. xix.
13-15.

They brought unto him little children that he should lay his hands on them and pray : and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

And he took them in his arms, and blessed them, laying his hands upon them.

I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well pleasing in thy sight.

Matt. xi. 25,
26.
Luke, x. 21.

THE NARROW GATE.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Matt. vii. 13.
Luke, xiii.
24.

THE PLOUGH.

Luke, ix. 62.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

THE BLESSINGS OF THE KINGDOM OF GOD.

Matt. v. 3-12.
Luke, vi.
20-23.

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.

It is more blessed to give than to receive.

Acts, xx. 35.

Blessed are they that hear the word of God, and keep it.

Luke, xi. 28.

Blessed are they that have not seen, and yet have believed.

John, xx. 29.

THE DUTIES OF THE KINGDOM OF GOD.

LOVE.

THOU shalt love thy neighbour as thyself.

Matt. xxii. 39.
Mark, xii. 31.
Luke, x. 27.
Lev. xix. 18.

All things whatsoever ye would that men should do unto you, even so do ye also unto them.

Matt. vii. 12.
Luke, vi. 31.

Matt. v.
43-48.
Luke, vi. 27,
28, 32.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that persecute you; that ye may be the sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? for even sinners love those that love them. And if ye salute your brethren only, what do ye more than others? . . . Be ye therefore perfect, as your heavenly Father is perfect.

John, xiii.
34, 35.

A new commandment I give unto you, that ye love one another; even 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 one to another.

Luke, vi.
36-38, 41, 42.
Matt. vii.
1-5.
Mark, iv. 24.

Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall

not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

THE GOOD SAMARITAN.

A certain man was going down from Jerusalem to Jericho; ¹ and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.

Luke, x.
30-37.

¹ Jericho is twenty miles from Jerusalem, the capital city of Palestine.

And by chance a certain priest was going down that way: and when he saw him he passed by on the other side. And in like manner a Levite¹ also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan,² as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast and brought him to an inn, and took care of him. And on the morrow he took out two pence,³ and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?

And he said, He that shewed mercy on him. And Jesus said unto him,

Go, and do thou likewise.

¹ Levites were ministers of the Jewish Temple.

² The Samaritans lived in Palestine and were unfriendly to the Jews.

³ A coin worth about eightpence halfpenny (8 annas).

THE UNMERCIFUL SERVANT.

Then came Peter,¹ and said to him, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him,

Matt. xviii.
21-35.
Luke, xvii.
3, 4.

I say not unto thee until seven times; but until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.² But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

But that servant went out, and found one of his fellow servants, which owed him

¹ One of the disciples of Christ.

² A talent was probably worth about £240 (3,600 rupees).

a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

He that loveth his neighbour hath fulfilled the law. For this, Thou shalt not

commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.—Saint Paul, Epistle to the Romans, xiii. 8, 9.

Put on a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.—Saint Paul, Epistle to the Colossians, iii. 12-14.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth

long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil ; rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth : but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part : but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child : now that I am become a man, I have put away childish things. For now we see in a mirror, darkly ; but then face to face : now I know in part ; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three ; and the greatest of these is love.—Saint Paul, 1st Epistle to the Corinthians, xiii.

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.—Saint John, 1st Epistle, iv. 7.

Be ye all compassionate, loving as brethren, tender hearted, humble minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing.—Saint Peter, 1st Epistle, iii. 8, 9.

HUMILITY.

JESUS, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. . Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . So when he had washed their feet, and taken his garments, and sat down again, he said unto them,

Know ye what I have done to you?

*John, xiii.
3-5, 12-17.*

Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

Matt. xx.
26-28.
Mark, ix. 35;
x. 43-45.
Luke, xxii.
26, 27.

Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am in the midst of you as he that serveth.

Luke, ix. 48.

He that is least among you all, the same is great.

Luke, xiv.
7-11; xviii.
14.

When thou art bidden of any man to

a marriage feast, sit not down in the chief seat ; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place ; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee.

For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

Matt. xxiii.
12.

God resisteth the proud, but giveth grace to the humble.—Saint James, Epistle, iv. 6 ; Saint Peter, 1st Epistle, v. 5.

SELF DENIAL.

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. x. 37.

John, xii.
25, 26.

He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will the Father honour.

Mark, viii.
34-38.
Matt. xvi.
24-26 ;
x. 38, 39.
Luke, ix.
23-26.

If any man would come after me let him deny himself and take up his cross daily and follow me. For whosoever would save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, shall save it. For what doth it profit a man to gain the whole world and forfeit his life ? For what should a man give in exchange for his life ? For whosoever shall be ashamed of me and of my words . . . of him shall the Son of man be ashamed when he cometh in his own glory, and the glory of the Father, and of the holy angels ; and then shall he render unto every man according to his deeds.

THE YOUNG RULER.

A certain ruler kneeled to him, and asked

him, Good Master, what shall I do that I may inherit eternal life? and Jesus said unto him,

Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother, and, Thou shalt love thy neighbour as thyself.

And the young man saith unto him, Master, all these things have I observed from my youth, what lack I yet. And Jesus looking upon him loved him, and said unto him,

One thing thou lackest; go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

But when the young man heard the saying his countenance fell, and he went away sorrowful; for he had great possessions.

And Jesus saith to his disciples,

How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through a needle's

Mark, x.
17-27.
Matt. xix.
16-26.
Luke, xviii.
18-27.

eye, than for a rich man to enter into the kingdom of God.

And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith,

With men it is impossible, but not with God: for all things are possible with God.

Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute; . . . laying up in store for themselves a good foundation

against the time to come, that they may lay hold on the life which is life indeed —Saint Paul, 1st Epistle to Timothy, vi. 6-1. and 17-19.

DEVOTION TO CHRIST.

THE ANOINTING AT BETHANY.

JESUS came to Bethany,¹ where Lazarus was, whom Jesus raised from the dead. So they made him a supper there. . . . Mary took a pound of ointment, very precious, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment. But there were some that had indignation among themselves, saying, to what purpose is this waste ? For this ointment might have been sold for much, and given to the poor, and they murmured against her.

But Jesus said,

Let her alone ; why trouble ye her ? She hath wrought a good work on me. For ye have the poor always with you ; and

John, xii.
1-8.
Matt. xxvi.
6-13.
Mark, xiv.
3-9.

¹ A village near Jerusalem.

whensoever ye will ye can do them good : but me ye have not always. She hath done what she could : she hath anointed my body aforehand for the burying.

And verily I say unto you, wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

PRAYER.

WATCH and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone ? or a fish, and he for a fish give him a serpent ? or if he shall ask an egg, will he give him a scorpion ?

Matt. xxvi.
41.
Mark, x.
38.
Luke, xxii.
46.

Luke, xi.
9-13.
Matt. vii.
7-12.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

When ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues¹ and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

And in praying use not vain repetitions, . . . for your Father knoweth what things ye have need of before ye ask him.

After this manner therefore pray ye,

THE LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

¹ The Jewish house of prayer.

Matt. vi. 5-8.

Matt. vi.
9-15.
Luke, xi. 2-4.

Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.

Matt. vi.
14, 15.
Mark, xi. 25.

If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. •

In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—Saint Paul, Epistle to the Philippians, iv. 6, 7.

FASTING.

Matt. vi.
16-18.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

ALMSGIVING.

GIVE to him that asketh thee, and from him that would borrow of thee turn not thou away. And as ye would that men should do to you, do ye also to them likewise. And if ye . . . do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be the sons of the Most High: for he is kind toward the unthankful and evil.

Matt. v. 42.
Luke, vi.

Sell that ye have, and give alms; make for yourselves purses which wax not old,

Luke, xii.
33, 34.

Matt. vi. 21.

a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Matt. vi. 1-4.

Take heed that ye do not your alms before men, to be seen of them: else ye have no reward of your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

THE WIDOW'S MITE.

Mark, xii.

41-44.

Luke, xxi.

1-4.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a poor widow,

and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them,

Verily I say unto you, This poor widow cast in more than all they which have cast into the treasury: for they all did cast in of their superfluity: but she of her want did cast in all that she had, even all her living.

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? . . . Let us not love in word, neither with the tongue; but in deed and truth.—Saint John, 1st Epistle, iii. 17, 18.

^ HOSPITALITY.

WHEN thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the

Luke, xiv.
12-14.

poor, the maimed, the lame, the blind : and thou shalt be blessed ; because they have not wherewith to recompense thee : for thou shalt be recompensed in the resurrection of the just.

CONVERSATION.

Luke, vi.
43-45.
Matt. xii.
33, 37.

THE tree is known by its fruit. For there is no good tree that bringeth forth corrupt fruit ; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good ; and the evil man after the evil treasure bringeth forth that which is evil ; for out of the abundance of the heart his mouth speaketh.

And I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : but I say unto you, Swear not at all ; neither by the heaven, for it is the throne of God ; nor by the earth, for it is the footstool of his feet. . . . Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea ; Nay, nay : and whatsoever is more than these is of evil.

Matt. v.
33-37.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.
—Saint James, Epistle, i. 26.

If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the

tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing.

My brethren, these things ought not so to be.—Saint James, Epistle, iii. 2-10.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. . . . Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another tender-hearted

forgiving each other, even as God also in Christ forgave you.—Saint Paul, Epistle to the Ephesians, iv. 29-32.

OBEDIENCE.

WHILE he was speaking to the multitudes there came to him his mother and his brethren, and they could not come at him for the crowd. And it was told him Thy mother and thy brethren stand without, desiring to see thee. But he stretched forth his hand towards his disciples, and said,

Matt. xii.
46-50.
Mark, iii.
31-35.
Luke, viii.
19-21.

Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

GOOD WORKS.

WHO is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him,

Luke, xvii.
7-10.

Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

WARNINGS.

ANGER.

YE have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother without cause shall be in danger of the judgement; and whosoever shall say to his brother, Raca,¹ shall be in danger of the council; and whosoever shall say, Thou fool,² shall be in danger of the hell of fire.

¹ An expression of contempt.

² Or *Moreh*, a Hebrew expression of condemnation.

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way ; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.

REVENGE.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth : but I say unto you, Resist not him that is evil : but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain.

Matt. v.
38-41.
Luke, vi. 29.

LUST.

Matt. v. 27,
28.

YE have heard that it was said, Thou shalt not commit adultery : but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

DIVORCE.

It was said also,

Matt. v. 31,
32 ; and
xix. 9.
Mark, x. 11,
12.
Luke, xvi.
18.

Whosoever shall put away his wife, let him give her a writing of divorcement ; but I say unto you that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress : and whosoever shall marry her when she is put away committeth adultery.

Mark, x. 6-9.
Matt. xix.
4-6.
Genesis, ii.
24.

From the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the twain shall become one flesh : so that they are no more twain but one flesh.

What therefore God hath joined together, let not man put asunder.

COVETOUSNESS.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. . . . He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon,¹ who will commit to your trust the true riches? No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your

¹ Riches.

Matt. vi.
19-24.
Luke, xvi.
10, 11, 13.

Matt. vi.
25-34.
Luke, xii.
22-31.

body, what ye shall put on. Is not the life more than the food and the body than the raiment? Behold the ~~birds~~ of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? and why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon¹ in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be

¹ The most magnificent of the Jewish kings.

not therefore anxious for the morrow : for the morrow will be anxious for itself. Suffice unto the day is the evil thereof.

Take heed and keep yourselves from all covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

Luke, xii.
15.

THE RICH FOOL

The ground of a certain rich man brought forth plentifully : and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build grêater ; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee ; and the things that thou hast prepared, whose shall they be ?

Luke, xii.
16-21.

So is he that layeth up treasure for himself, and is not rich toward God.

SELF RIGHTEOUSNESS.

THE PHARISEE AND THE PUBLICAN.

Luke, xviii.
9-14.

AND he spake this parable unto certain which trusted in themselves that they were righteous and despised others.

Two men went up into the temple to pray ; the one a Pharisee,¹ and the other a Publican.² The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week ; I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me a sinner.

Luke, xiv.
xi.
Matt. xxiii.
12.

I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

¹ A sect of the Jews.

² A collector of taxes.

FORMALISM.

And there were gathered together unto him the Pharisees, and certain of the scribes, which had seen that some of his disciples ate their bread with defiled, that is, unwashed hands.

For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market-place, except they wash themselves, they eat not; and many other things there be, which they have received to hold, washings of cups, and pots, and brasen vessels.

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

And he called to him the multitude, and said unto them,

Hear me all of you and understand: There is nothing from without the man, that going into him can defile him: but the things that proceed out of the man are those that defile the man.

Mark, vii.
1-23.
Matt. xv.
11-20.

*And his disciples asked of him the parable.
And he saith unto them,*

Perceive ye not, that whatso~~ever~~ from without goeth into the man it cannot defile him ; because it goeth not into his heart, but into his belly, and goeth out into the draught ? That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness : all these evil things proceed from within, and defile the man. But to eat with unwashen hands defileth not the man.

HYPOCRISY.

BEWARE of . . . hypocrisy. There is nothing covered up, that shall not be revealed : and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light ; and what ye have spoken in the ear in the inner

Luke, xii.
1-3.
Matt. x.
26, 27.
Mark, iv.
22-24.

chambers shall be proclaimed upon the
housetops.

HEARING WITHOUT DOING.

THE SOWER AND THE SEED.

THE sower went forth to sow his seed :
and, as he sowed, some fell by the
way side, and it was trodden under foot,
and the birds of the air came and de-
voured it.

And other fell on the rocky ground,
where it had not much earth ; and straight-
way it sprang up, because it had no deep-
ness of earth : and when the sun was risen
it was scorched ; and because it had no
root, it withered away.

And other fell among the thorns, and
the thorns grew up with it and choked it,
and it yielded no fruit.

And other fell upon the good ground,
and yielded fruit, growing up and increas-
ing ; and yielded fruit, some a hundred
fold, some sixty, and some thirty.

Matt. xiii.
3-8.
Mark, iv.
3-8.
Luke, viii.
5-8.

Matt. xiii.
19-23.
Mark, iv.
15-20.
Luke, viii.
11-15.

THE INTERPRETATION.

The seed is the word of God. And those by the way side are they ~~that~~ have heard the word and understand it not; then cometh the devil, and snatcheth away the word from their heart, that they may not believe and be saved.

And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation or persecution fall away.

And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bear no fruit to perfection.

And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience, some a hundred fold, some sixty, some thirty.

THE TWO SONS.

Matt. xxi.
28-31.

A man had two sons; and he came to the first, and said, Son, go work to-day in

the vineyard. And he answered and said, I will not: but afterward he repented himself and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of the twain did the will of his father?

THE HOUSE ON THE ROCK.

Why call ye me Lord, Lord, and do not the things which I say?

Matt. vii.
24-27.
Luke, vi.
46-49.

Every one that cometh unto me and heareth my words, and doeth them, is like unto a wise man who digged deep and built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, is like a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

CHRISTIAN LIFE.

Matt. iv. 13.

YE are the salt of the earth.

Mark, ix. 50.

Have salt in yourselves, and be at peace one with another.

Matt. v.
14-16.
Luke, viii.
16, and xi. 33.
Mark, iv. 21.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. vi.
22-23.
Luke, xi.
34, 35.

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.

Matt. x. 16.

Be ye wise as serpents and harmless as doves.

Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.—Saint Paul, 1st Epistle to Timothy, iv. 7-8.

Be long-suffering toward all. See that none render unto anyone evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything giving thanks: for this is the will of God in Christ Jesus to you-ward. . . . Prove all things; hold fast that which is good; abstain from every form of evil.—Saint Paul, 1st Epistle to the Thessalonians, v. 15-22.

He that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. . . . Be tenderly affectioned one to another; in honour preferring one another; not slothful in business; fervent in spirit; serv-

ing the Lord ; rejoicing in hope ; patient in tribulation ; continuing stedfastly in prayer ; contributing to the necessities of the saints ; given to hospitality. Bless them that persecute you ; bless, and curse not. Rejoice with them that rejoice ; weep with them that weep. . . . Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. . . . If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves. . . . But if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.—Saint Paul, Epistle to the Romans, xii. 8-21.

UNION WITH CHRÎST.

THE TRUE VINE.

John, xv.
1-8.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away :

and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. . . . Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

THE BREAD AND THE WATER OF LIFE.

WORK not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you. . . .

John, vi.
27-29.

They said therefore unto him, what must we do, that we may work the works of God?
Jesus answered and said unto them,

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

John, vi. 33.

• The bread of God is that which cometh down out of heaven, and giveth life unto the world.

John, vi. 35.

I am the bread of life : he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

John, vi. 51.

I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for ever : yea, and the bread which I will give is my flesh, for the life of the world.

John, vi. 63.

• It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you are spirit, and are life.

John, vii.
37-39.

If any man thirst, let him come unto me and drink.

He that believeth on me . . . out of his belly shall flow rivers of living water.

This spake he of the spirit which they that believed on him were to receive.

John, iv. 14.

Whosoever drinketh of the water that I

shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

INSTITUTIONS OF THE KINGDOM OF GOD.

BAPTISM.

GO ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Matt. xxviii.
19.

THE LORD'S SUPPER.

THE Lord Jesus, in the same night that he was betrayed, took bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying,

Matt. xxvi.
26, 28.
Mark, xiv.
22-24.
Luke, xxii.
19-20.
1 Corin. xi.
23-25.

Take, eat. This is my Body which is given for you : Do this in remembrance of me.

Likewise, after supper, he took the Cup ;

and when he had given thanks, he gave it to them, saying,

Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins :— Do this, as oft as ye drink it, in remembrance of me.

1 Corinth. xi.
26.

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

THE LAST JUDGEMENT.

John, xi. 25.

I AM the resurrection and the life : he that believeth on me, though he die, yet shall he live : and whosoever liveth and believeth on me shall never die.

John, v.
24-29.

He that heareth my word and believeth him that sent me hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, Verily, I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God ; and they that

hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement. . . .

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

Every One who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matt. x.
32-33.
Luke, xii.
8, 9

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall

Matt. xxv.
31-46, and
xxiv. 31.
Mark, xiii.
27.

set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in ; naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or athirst, and gave thee drink ? and when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? and when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels : for I was an hungred,

and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these leas, ye did it not unto me.

And these shall go away into eternal punishment: but the righteous into eternal life.

Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. . . . Take ye heed, watch and pray: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour

Matt. xxiv.
36, 42-51.
Mark, xiii.
32, 33.
Luke, xii.
39-48.

that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required.

Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. . . . 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. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matt. vii.
17-21.

THE TARES OF THE FIELD.

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the

Matt. xiii.
24-30.

householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE INTERPRETATION.

He that soweth the good seed is the Son of man; and the field is the world, and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall

Matt. xiii.
37-43.

gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

THE NET.

The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

Matt. xiii.
47-50.

So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their

Matt. xxv.
1-13.

lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

THE LABOURERS IN THE VINEYARD.

The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Matt. xx.
1-16.

And he went out about the third hour, and saw others standing in the market place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about

the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day, and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

So the last shall be first, and the first last.

THE TALENTS.

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another

Matt. xxv.
14-30.
Luke, xix.
12-26.

two, to another one, to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over

many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

HEAVEN.

THE sons of this world marry and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

Luke, xx.
34-36.
Mark, xii.
25.
Matt. xxii.
30.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you.

John, xiv.
1, 2.

THE LAST EXHORTATION TO THE DISCIPLES.

IF ye love me, ye will keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me

John, xiv.
15, 16, 21, 23,
24.

shall be loved of my Father, and I will love him and manifest myself unto him. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words: and the word which ye hear is not mine but the Father's who sent me.

John, xiv.
27, 28.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away and I come unto you. If ye loved me ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

John, xv.
7-14.

If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. 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. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you.

Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

John, xv. 20.

I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

John, xvi.
28.

THE LAST PRAYERS.

Matt. xxvi.

39.

Mark, xiv.

36.

Luke, xxii.

42.

John, xvii.

O MY Father, if it be possible, let this cup pass away from me; nevertheless, not my will, but thine, be done.

Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the

words which thou gavest me I have given unto them ; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them : I pray not for the world, but for those whom thou hast given me ; for they are thine : and all things that are mine are thine, and thine are mine : and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me : and I guarded them, and not one of them perished, but the son of perdition.¹ . . . But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest

¹ Judas, the disciple who betrayed Christ.

keep them from the evil one. They are not of the world, even as I am not of the world. Consecrate them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I consecrate myself, that they themselves also may be consecrated in truth.

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the

world knew thee not, but I knew thee ;
and these knew that thou didst send me ;
and I made known unto them thy name,
and will make it known ; that the love
wherewith thou lovedst me may be in
them, and I in them.

THE HOLY SPIRIT.

I WILL pray the Father, and he shall
give you another Comforter (Helper),
that he may be with you for ever, even the
Spirit of truth.

John, xiv.
16.

The Comforter (Helper), even the Holy
Spirit, whom the Father will send in my
name, he shall teach you all things, and
bring to your remembrance all that I said
unto you.

John, xiv.
26.

When the Comforter (Helper) is come,
whom I will send unto you from the Father,
even the Spirit of truth, which proceedeth
from the Father, he shall bear witness of
me.

John, xv. 26.

John, xvi.
7, 13-15.

It is expedient for you that I go away: for if I go not away, the Comforter (Helper), will not come unto you, but if I go, I will send him unto you. . . . When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I that he taketh of mine, and shall declare it unto you.

Acts, i. 5,
7, 8.

Ye shall be baptized with the Holy Spirit not many days hence. . . . It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

And they [the apostles] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.—Acts, ii. 1-4.

If our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.—Saint John, 1st Epistle, iii. 21-24.

THE SPREAD OF THE GOSPEL.

THE MUSTARD SEED.

Matt. xiii.
31, 32.
Mark, iv.
31, 32.
Luke, xiii.
19, 20.

THE kingdom of God is like unto a grain of mustard seed, which a man took, and sowed in his field : which indeed is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

LEAVEN.

Matt. xiii.
33.
Luke, xiii.
2.

The kingdom of God is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

John, xii.
32.

I, if I be lifted up from the earth will draw all men unto myself.

Luke, xxiv.
46-47.

Thus it is written, that the Christ should suffer, and rise again from the dead the third day ; and that repentance and re-

mission of sins should be preached in his name unto all the nation, beginning from Jerusalem.

Go ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things, whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Matt. xxviii.
18-20.

Where two or three are gathered together in my name, there am I in the midst of them.

Matt. xviii.
20.

He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

John, xiii.
20.
Matt. x. 40.
Mark, ix. 37.
Luke, ix. 38.

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Luke, x. 16.

They shall come from the east and

Luke, xiii.
29.

32
The Spread of the Gospel.

west, and from the north and south, and shall sit down in the kingdom of God.

Matt. xxiv.
14.
Mark, xiii.
10.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.





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