

man's body; that is, that the soul united to the human body of Jesus of Nazareth was itself the Divinity. Christ was truly man. He had a man's soul as well as a man's body, and the Godhead was united with both. To prove the reality of his human body: He was really born, and had a real mother, Gal. 4. 4; his body grew, Luke 2. 52; he was hungry, Matt. 4. 2; thirsty, John 4. 7; 19. 28; tired, John 4. 6; he really died, Mark 15. 44, 45. To prove the reality of his human soul: He thought and felt, had a human will, Luke 22. 42; was glad, Luke 10. 21; sorry, Mark 3. 5; Luke 19. 41; John 11. 35; surprised, Matt. 8. 10; Mark 6. 6; like other men, only without sin, 2 Cor. 5. 21; Heb. 4. 15; 1 John 3. 5.

3. What has all this to do with us? This, too, St. John tells us in our passage, ver. 12—"Received him." Did not *all* receive the Prince of heaven when he laid aside his glory and "dwelt among us"? Ah, no! ver. 11. But to those who did—and who *do*—"power to become the sons of God." He has come down and taken our nature—become the Son of man—why? In order that *we* might have his nature and become sons of God. See Gal. 4. 4-6. Let us try and be like him here, and we shall be made perfectly like him hereafter, 1 John 3. 2; and see also ver. 3.

### For Senior Scholars.

#### 1. SEED THOUGHTS.

BY L. D. BARROWS, D.D.

1. *When and what was this beginning?*
2. Was this Word, *Logos*—Christ, in existence at that time, or *created* then?
3. If Christ *was with God* when all created things began, could he have had any *beginning*?
4. What is comprehended in *all things*? (v. 3.)
5. If he *made* these, could he have been made *as* all?
6. What is meant by *in him was Life*?
7. *How* is that life the light of men?
8. What is that *darkness*?
9. If, as Moses says, Gen. 1, *God created*, what must be the meaning of *Word* here?
10. To whom alone do the Scriptures attribute *creative* power?
11. Could Christ be *with God*, and not be distinct from him?
12. *How* does Christ enlighten every man?

#### 2. DOCTRINE.

"The twofold nature of Christ." Matt. 1. 23; John 1. 14; Rom. 1. 3, 4; Matt. 8. 24-27; Mark 15. 37; 16. 19.

#### The Primary Class.

BY LUCY J. RIDER.

1. We come now to the wonderful story of God "manifest in the flesh." Let every teacher strive to realize the wonderful truth that is entrusted to her teaching, and how deeply the day's presentation of the truth may affect the eternal well-being of the children committed to her care. No class in the school feels more quickly the earnestness—or lack of earnestness—of its teacher than the infant-class.

"Thou must be true thyself  
If thou the truth would teach.  
Thy heart must overflow, if thou  
Another's heart would reach."

2. The GREAT TRUTH of the lesson is that "Christ Jesus came into the world to save sinners."

3. INCIDENTALLY, the time and place of his coming should be taught, as well as the mission of John, and the "darkness," to which Christ, "the Light," came.

4. Lines of approach to the lesson: 1. Have you any brothers or sisters away from home? Would you like to see them? You would watch to see them coming—run out to meet them, perhaps—and when you saw them you'd cry out, "He's coming?" so all the rest would know. Once, instead of a little boy, a man had news that some one was coming, and he went about crying, "He's coming! Prepare ye!" Who was it? Jesus—coming to help and save the people—make them fit to go to heaven. Were they glad to receive him? "Received him not"—did not love him—would not serve him. What would you have done? But are you living and serving him now? 2. Who would be willing, on a cold winter night, to leave the pleasant fire and go out in the dark? But suppose you looked out and saw some poor man freezing and dying outside? Jesus, up in bright, beautiful heaven—his home—looked down to the dark earth, saw man, wicked, wretched, dying, and came to save him. 3. How many have a little baby brother or sister at home? Once a wonderful babe was born, and angels in heaven sang for