

field of christian experience, he who is not a christian is shut out. If such an one should be a teacher, and there are probably many such teachers, then he may teach much that it is useful to know, but from this whole field he is of necessity excluded; and this is a field which ought to yield much help in the work of instruction—one's own knowledge and experience of the Saviour. It is as if the Apostle said, "I would like to awaken in your heart such joy as is felt by one who knows the love of Christ, and has experience of His power as a Saviour, therefore I will tell you something of my own experience of Him." We gather, then, that it is in the life of Jesus Christ we are to find the chief matter of our teaching. That is a field which we can never exhaust. But it is possible to have been much with Christ and yet not know Him. "Have I been so long time with you and yet hast thou not known Me Philip?" Jesus asked of His disciple. It is possible for the life of Christ to be very barren of meaning for us. We need the enlightening power of the Holy Spirit, both to apprehend His glory, and to convey to others any right conception of His life. It is in this apprehension of Jesus Christ, this insight into His life, this love for Him, which constitutes the bond of fellowship between His disciples.

4. The teaching of the gospel aims at and brings about a true fellowship between His disciples. And what distinguishes this fellowship from mere earthly fellowship, lifts it into a different sphere altogether, is the fact that not only is our fellowship with one another, but "with the Father and with His Son Jesus Christ." It is a great mistake, and dishonouring to the church of Christ, to draw any comparison between any human society and His church, or to compare the fellowship which we have in Christ with the fellowship which men have in benevolent societies. The fellowship which we have in Christ is of another order, and has an entirely different ground. These societies and the fellowship that is in them, may be excellent in their way, but they are of the earth, and for this present life. They are human throughout. This fellowship which we have in Jesus Christ has its source in our redemption. Its bond is our common attachment to Jesus Christ as our Redeemer. It is, therefore, deeper and closer than any bonds which arise from mutual advantage in a society, or any vows of friendship in which we may be

joined. It is necessary to say this, because there are so many societies existing in which there is a fellowship and an advantage upon which many set a high value, that these are apt to assume a place in men's esteem which should only be given to the church of Christ. All societies, however good, either in the church or out of the church, are a confession that the fellowship in the church is imperfect. We should ever keep the church above the societies that are in it. These are temporary and human; it abideth divine and eternal.

5. Our message. We are not only to bring our experience to bear upon our work, but are to remember we have a message given us to deliver. A message or announcement is something which is given us to deliver. This is very much forgotten, and if remembered, would be of great assistance to us in our work. One generally feels a responsibility in delivering a message given to him by another, which he does not realize in making a statement of his own. If we have "heard the message of Him," we will not forget it nor slight it. The first question to be considered, before we begin to deliver it, is, have we heard it distinctly? Do we know it, so that we can state it accurately?

Are there not those who overlook this point, both among teachers and preachers, thinking that it is not necessary to have a clear understanding of the message, nor to make an accurate statement of it, but that the vaguest conceptions of divine truth, and a loose statement of them, is sufficient for the purpose. It is not so that this divine message must be apprehended and taught, "that God is light and in Him is no darkness at all." Our next lesson involves the question

6. Can we live without sin? Though the discussion of man's sin, and the divine remedy for it, may not be a popular subject, yet this is the vital question in which, in his serious hours, man is most interested. Our doctrine of sin will affect every other doctrine of our creed. If it appears to us a light thing, then the atonement of Jesus Christ will not appear to us so great a work as it is, and the work of the Holy Spirit will not appear so difficult as to require divine power to accomplish it. We are here exhorted to refrain from sinning. Nor are we to think that the exhortation is one which we need not attempt to carry out. We ought not to sin. There is no excuse for it, nor are we held guiltless in committing it. We