

2. If we wish to find Christ, we should put our selves where He passes by, *i. e.* in the way of His word where He speaks to us, His ordinances where He meets with us.

3. One proof of genuine conversion is making restitution for wrongs. If men are not willing to do that there is no Christ in them.

4. Christ came to seek and to save the lost, and no matter how unworthy, he seeks us.

5. In proportion as we have the mind of Christ in that proportion will we, as we have opportunity, seek and save the lost.

PURITY OF LIFE.

24 March.

TEMPERANCE LESSON.

Les. Rom. 13: 8-14. Gol. Text, 1 Thess. v: 22.
Mem. vs. 10-12. Catechism Q., 14.

This letter was written in the spring of A. D. 58. It was toward the close of Paul's third missionary journey. He had remained for three months in Corinth and was about to leave for Jerusalem, taking with him the collection for the poor Christians there, (Acts 20: 23; 1 Cor. 16: 6.) Before leaving Corinth for Jerusalem he wrote this letter to the Church in Rome.

This lesson is on general purity of life, but has been taken as the quarterly temperance lesson. Note first, some thoughts on the verses, and secondly, their application to Temperance.

Vs. 8.—Avoid debt. It is like a millstone around the neck. But it is right to owe love, because one cannot avoid it. No matter how much one pays in that line he will still owe. There never comes a time when one is free from doing for others what can be done and what love demands, *viz.*, to love our neighbour as ourselves.

Love fulfils the law, *i. e.*, perfect love would lead us to do to others what God's law commands.

Vs. 10.—Love *worketh* no ill to others, and the law *permits* no ill, therefore love fulfils the law, because both reach the same end.

Vs. 11.—High time to awake. The time of great opportunities is no time to slumber in indifference.

Vs. 12.—The night of ignorance and error was past, and the day of Gospel light and knowledge was at hand, and the deeds of darkness which had been wrought in their state of heathenism should be put away.

Vs. 13.—Since the day is coming we should live as in the day, and the sins of this verse are among the deeds of darkness.

Vs. 14.—The two lives, living in light and living in darkness, are summed up in this verse.

THE LESSON AS APPLIED TO TEMPERANCE.

I.—Walking in love.

1. Walking in love prevents our own indulgence in strong drink, for in injuring ourselves we injure our children, our families, our friends, our neighbours; we set a bad example to others, and discredit and injure the community.

2. Walking in love prevents our giving or selling strong drink to others, renting our property for its sale, or in any way giving countenance or aid to its licensure, sale, etc.

3. If we walk in love we will do all we can by voice, by vote, by influence, for the suppression of strong drink, for it injures the individual, ruins the family, blights the community and the nation. Walking in love will lead us to do all in our power to banish any such evils from our community and our country.

II.—Walking in the light, vs. 11-19.

These, too, may be applied to Temperance.

Vs. 11-13.—These verses apply to the discussion of the Temperance question. With it the night is far spent, the day is at hand. What changes

there have been, what progress! And the call to all who seek the welfare of their fellow-men, is to throw themselves into the conflict, on the side of right; to live soberly and cleanly ourselves, and to seek to promote all that is good in others.

Vs. 14.—All good, all purity, all righteousness, is summed up in this one thing, putting on the Lord Jesus Christ, His holiness, His meekness, His purity, His love and care for others.

While the lesson applies to abstinence from strong drink, it teaches temperance, purity, along every line of life.

31 March. REVIEW.

Gol. Text, Matt. 11: 29. Catechism Q., 1-14.

The lessons for the past quarter have been continuation of the Life of Christ.

After thirty years of preparation for His work, Christ left home to begin His public ministry. He left Nazareth about January, went to the Jordan where John was preaching and baptizing. With the throng from all parts of the country, Christ was baptized; then followed the temptation, which covered several weeks and included a visit to Jerusalem.

After the temptation He returned to the Jordan in March, called four disciples to follow Him, went north to Gallilee, turned the water into wine at Cana (His first miracle), went over to Capernaum, and almost immediately returned to Jerusalem at the Passover in April.

Here one of the first things he did was to clean the temple, driving out the cattle and traders. The event was all the talk of that Passover feast, and many of the rulers were very angry at this young Galilean and never forgave Him. Nicodemus, a ruler of the Jews, heard the reports about Him, and after the day's work one day called on Jesus in the evening at His lodging house, and there we have the discourse concerning the new birth.

All that summer—April to December—Jesus taught in different parts of Judea, most of the time but a few miles from Jerusalem. Late in the autumn, when the Pharisees were making contrasts between His work and that of John, Jesus, not wishing to have any seeming conflict of interest with John, left Judea for Gallilee, and on the way stopped at Jacob's well, spoke His discourse to the woman at the well, and taught for two days in Samaria, where many believed on Him.

He then went on to Gallilee, and for the next three months lived, so far as we can gather, in retirement, thus ending the first year of His public ministry.

Next April He came to the Passover in Jerusalem, but when it was over He returned to Gallilee, to begin, we might say, His ministry there. He went first to Nazareth, His own town, but was rejected. Then He went over to Capernaum, on the Sea of Gallilee, and made it His headquarters for the next eighteen months, healing and teaching far and near.

After eighteen months He left Gallilee in the autumn of the third year of His ministry, and was teaching for a time in Perea, beyond Jordan.

When here, about two months before His crucifixion, He received the news of the sickness of Lazarus, and went to Bethany and raised him from the dead, but the rulers of the Jews were so angry at His popularity that He could not remain near, and went away back to Perea.

Three or four weeks later He came back towards Jerusalem, and was but a few days in the city when He was put to death.

On His way, passing through Jericho, He met with Zaccheus, as recorded in our last lesson, and brought salvation to his house.