

he mentions several times what his purpose is in writing as he does ; while in chapter 5: 13 he states in more general terms his reason for having written " these things." Hence, we have his example, in setting before us a definite end in our teaching. Aimless work cannot be carried on with enthusiasm, nor is it likely to leave any impression. Such a manner of working can only arise from a lack of interest in what we are engaged in, or from ignorance of how it should be done. When we are in earnest in an undertaking we do not set about it without a clear idea before the mind of the end we propose to reach by each step that is taken. It is specially needful to bear this in mind in teaching and preaching.

Having in view the spiritual improvement of those who are being taught, we will select the truth conducive to that end. This principle is so obvious it does not require to be dwelt upon. Going to our work with a definite aim, purposing to inculcate a certain lesson, we cannot fail in accomplishing some result. Without such definite aim the exercise is not likely to be profitable. As to what our aim should be, it will be different at different times. The high ends which the Apostle purposed in his teaching seem above us. We must remember that he was writing more especially to those " who believe on the name of the Son of God." Very many of those whom we are to teach are very ignorant of divine truth, and many have little knowledge of the religion of Christ. But whatever be their standing in Christ, or out of Christ, it must always be profitable to set forth to them the satisfaction and pleasure that are found in knowing and serving Christ. Not that men are to be induced to serve Christ by the thought of any advantage or pleasure to be found in such a life, but that young and old may learn, contrary to what the world asserts, that there is no such fountain of pure and lasting joy as that which finds its source in the love and service of Jesus Christ. We are to understand, also, that this joy means more than that which we commonly call happiness. Happiness rather points to the feelings which arise from external circumstances, the things which happen to us, the good things which we possess. While joy, on the other hand, expresses a feeling that has its source in the soul, and is independent of all circumstances. It is a rarer and a deeper, more abiding element than happiness.

2. To have it in fulness would be a very high attainment. Such, however, was the object of the Apostle in his writing, " that their joy might be full." This, also, is the desire of our Lord, that His disciples should have in them a joy which does not depend on external circumstances, but which should be perennial, and should have its source in the soul. " In you, a well of water springing up." " These things have I spoken unto you that your joy might be full." Much would be accomplished if the young could be taught that a religious life is one in which there is a deep, abiding satisfaction. Religion is much misrepresented and maligned by its professors. It is a pitiful spectacle to see religious people, members of the church of Christ, and those to whom the young look for encouragement in the christian life, going to the world for their enjoyments. Practically saying, that there is nothing in a religious life which satisfies the heart. That it is necessary in order to enjoy life to be allied with the world in its fashions and amusements. That the world, and not Jesus Christ, has the true conception of life. Jesus Christ was not an ascetic. No one who understands His religion will be ; but Jesus Christ draws a very clear line between His views, His spirit, His rule of life, and that which obtains in the world from which He is shut out. We fall very far short in experience, and in teaching, if we do not know and teach that a life in union with Jesus Christ, governed by His spirit, and branching out in all the sympathies which He awakens, and all the ministries He calls us to, has in it a satisfaction far deeper, a joy far higher, than the life which draws its inspiration from the world, and finds its whole occupation in worldly pursuits.

3. In order to reach the end which he had in view, the Apostle adopted a particular mode of appeal. *The matter of our teaching* deserves consideration. That will to some extent be governed by the end which we have in view. If we desire to reach the heart and awaken the feelings, then we will not use merely the dry formulas of the catechism, nor the bare doctrines of our creed. These are not calculated to touch the heart. We are far more likely to do that by speaking of " the things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." From this