

which finds its felicity in another's good". These three features have been recognized in this Christian teaching on love: (1) The duty of love is extended to all mankind. Jesus teaches this in the parable of the Good Samaritan. (2) Christ raised love from being one among the virtues, to be the ruling principle of conduct. (3) Love received its complete expression in God's love in Christ—"We love Him, because He first loved us"; "That he who loveth God love his brother also", 1 John 4: 19, 21. When we remember how much the intemperate man sins against this law of love, we recognize how grievous is this vice which the Lesson condemns.

II. The Christian's Lord, 11-14.

V. 11. *Knowing the season* (Rev. Ver.); the period of life and service, rapidly passing, to be brought to an end by Christ's second coming. This takes place, for each of us, at the hour of death. *It is high time*; literally, "already the hour". *For you* (Rev. Ver.). The apostle would bring his words home to each reader. *Awake*; rouse yourselves to activity and earnestness. "The words are as an alarm, or morning watch-bell, awakening a Christian to his day's work." While we are now saved from sin and guilt, we can fully realize the meaning of this salvation only when Christ comes in all His power and glory. Every day we live we are coming a little nearer to the full salvation,— "a day's march nearer home".

V. 12. *The night*. This present time of trial and probation is spoken of in scripture as the night which precedes the day, the dawn of Christ's advent. *Cast off*; as it were the night garments, Eph. 4: 22. *The works of darkness*; all sinful acts.

V. 13. *Walk*; spend our daily life. In his Epistles Paul speaks of the Christian life as a "walk" thirty-three times. *Not in rioting*, etc. Drinking is the commonest cause of all the sins here mentioned. Paul is very outspoken, and warns Christians against such common and gross sins as intemperance and impurity. "But every modern missionary in heathendom will tell us that the like stern plainness is needed now among the newly converted." *Strife and jealousy* (Rev. Ver.). These are classed by Paul among the most glaring sins.

V. 14. *Put ye on the Lord Jesus*. Christ is the armor every Christian must wear. Christ can be closer to us than anything else. We can live in Him, making our own His holy life, in pure speech and loving deeds, and in resolute conflict with sin in every form. *Make not provision for the flesh*. Do not keep thinking about means for realizing the desires of the flesh, that is, the sinful nature which constantly tempts us. *To fulfil the lusts*; to carry out its evil desires, of which that for strong drink is one of the most powerful and dangerous. How very important is this teaching, that the sins of the flesh can only be overcome by the superior power of Christ! "Walk in the Spirit, and ye shall not fulfil the lust of the flesh", Gal. 5: 16. The surest cure of intemperance is the life of faith in the Lord Jesus Christ.

Light from the East

RIOTING—The apostle refers to the bacchanalian orgies once prevalent in Rome, which were suppressed by the republic, but had appeared again, under the name of Liberalia, among the moral enormities of the empire. The initiated met together at night, feasted and drank to excess, and when heated with wine, indulged in the coarsest excesses. All modesty was thrown aside, and men and women vied with one another in trampling under foot every moral, legal and social restraint. Forgeries and false wills were devised, lying accusations were framed against the innocent, poisonings and murders were common. If any member protested against the excesses, his voice was drowned by drums, cymbals, or the shouting chorus of the revelers. Sometimes he was killed, and his body spirited away.

WANTONNESS—The moral life of men never reached a lower ebb than in Rome under the empire. Wealth poured into the capital from every province. Officials returned with huge fortunes, plundered from the subject races, to abandon themselves to the most shameless dissipation. There was no high moral ideal nor any religious restraint, and the infamous example of the court of a Tiberius and a Nero made Rome a cesspool, into which the dregs of debauchery flowed from every slum in the universe.