

stream but cannot go. The seventh chapter is an eddy in which the conscience swings round and round in eternal disquiet and dissatisfaction; the eighth is the talisman through which it receives the touch of divine inspiration, and is lifted above into the realm of true divine beneficence."

Suppose a man is lying under sentence of death! Shrinking from the gallows-tree, he has sent off a petition for mercy, and waits the answer in anxious suspense. One day his ear catches rapid steps approaching his door—they stop there. The chain is dropped; the bolts are drawn; a messenger enters with his fate—on these lips death or life. Now fancy, if you can, his astonishment, rising into a paroxysm of joy, when the messenger says, "I am the king's son; it is my own wish, and my father's will, that I should die for you; for that purpose am I come, have I left the palace, and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished: in you shall the criminal be saved. Escape! Behold, I set before you an open door. Such love never was shown by man. No! But greater love has been shown by God. He gave up His Son to death that we might not die but live.—Guthrie.

Let the Christian reverence his mortal body, even while he keeps it in subjection and while he willingly denies it or gives it

to suffer for his Lord. For it is the temple of the spirit. It is the casket of the hope of glory.—Moule.

"I love the Father," said a little boy on his death-bed to McCheyne, "who loved me and gave Jesus to die for me; I love Jesus, who shed His precious blood for me; I love the Holy Ghost, who made me know the love of the Father and the love of the Son."

### Light from the East

**FLESH**—In the Old Testament "flesh" means generally the substance of the bodies of men and animals. Sometimes it denotes all creatures that have animal life; and then creaturely nature in general in its frailty and dependence, in contrast to the divine nature. The sacred writers found it necessary to speak of spiritual states in terms originally applied to physical conditions. So, when Paul wishes to indicate the earthly nature of man, apart from divine influence and opposed to God, he chooses the term flesh, already familiar to Israel in the sense of frailty. His use of it is no doubt founded on the saying of Christ, "That which is born of the flesh is flesh." Flesh is the designation of humanity as evolved and continued through itself. It denotes that through which a man in his natural state is descended from a sinful race and inherits a sinful nature, and so the term naturally comes to signify all that that nature itself implies.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

To analyze and teach all the truth contained and implied in this passage is far more than can be overtaken in a Sunday School lesson. I shall therefore merely indicate views of the Holy Spirit and His work which are expressed and suggested in the lesson.

1. *The Spirit is a divine Person.* (a) The Saviour spoke of him as a person, "the Comforter" (Greek *Paracletos*), John 15: 26. The same name, translated "Advocate",

is applied to Christ himself, 1 Jno. 2: 1. That he is a Person is shown by the conduct of men in relation to Him. They sin against Him. Acts 5: 4; 7: 51; Isa. 63: 10. Jesus warned men most solemnly regarding "blasphemy against the Holy Ghost," Matt. 12: 31, 32 and Mark 3: 29. Paul wrote to the Ephesians, "Grieve not the holy Spirit of God," ch. 4: 30. All these and similar statements are applicable only to a Person. (b) The Spirit is divine. He possesses all the divine attributes, knowledge, wisdom, power, love, mercy, etc., the same as God the Father. He "searcheth all things, yea, the deep things of God," 1 Cor. 2: 10. His omnipotence is taught in