

SUNDAY SCHOOL	The Quiet Hour	YOUNG PEOPLE
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THE WORD MADE FLESH.*

By Rev. P. M. MacDonald, M.A., Toronto.

In Him was life, v. 4. A man of Smyrna met a Turk who know the Christian Bible very well. He had read it closely for years, and had more than once nearly got into trouble for his attachment to it. On one occasion he was called before the Mohammedan courts, charged with having Christian books. Before judgment was pronounced on him, he obtained permission to speak. "I am travelling," said he. "I come to a place where the road branches off in two ways. One is dead, the other alive. Which of the two am I to ask to advise me?" "The living," cried the judges. "Well," said the Turk, "why require me to go to Mohammed who is dead, when I can go to Christ who is alive?" "Go, go about your business!" were the words with which he was sent away.

There was a man sent from God, v. 6. In Nova Scotia, on the shores of the head waters of the Bay of Fundy, are the dykes that were built by the Acadians long years ago. There earth-made walls keep back the hungry waters of the great tides, and protect human life and the cattle and property that men keep on the wide stretches of meadow land. One dark night, a belated traveler was walking home along a dyke-path not often used, when he heard the sound of running water. He knew there was danger in the sound, for the tide was high. He soon found where the leak was, and temporarily repaired it as well as he could. Then he went and roused the people who were in danger, and they secured themselves from the threatened disaster, and thanked God that He had sent the man by that way that night. We are all sent from God to warn, to help, to do good to, or the fellow men who are in danger of distress.

He was sent to bear witness of that Light, v. 8. The lamplighter goes about the street at nightfall as a witness to the existence of light. When the dark drops around us, these little bits of light tell us the darkness is not all there is; there is light also. In the dark world of sin, we are sent to bear witness of the Light of life. Our lives may be bright witnesses for Christ. If God has kindled the torch of your life, do not try to hide it, but light some other's torch. Be an illuminator of men.

As many as received Him, to them gave He power, v. 12. Mrs. Browning asks the question, "What is the best thing in the world?" and answers it, "Something out of the world, I think." The best we have was given to us and should be gratefully received. What is best in our life was not self-caused, nor thrust upon us, but offered to us and accepted by us. A river may flow past us, and yet we may thirst; we may be surrounded with food, and yet we may hunger. Personal appropriation is necessary. Eternal life is the gift of God; but unless we receive it, our life may be only dust and ashes.

The Word was made flesh, and dwelt among us, v. 14. Lawrence Dober was the first Moravian missionary to the West Indies. He went to preach and teach amongst the slaves on the Island of St. Thomas. To win these people,

*S. S. Lesson, January 5, 1908. John 1:14. Commit to memory v. 3. Study John 1:1-13. Golden Text—The Word was made flesh, and dwelt among us.—John 1:14.

it was necessary to become a laborer and work alongside of them, and Dober offered to sell himself as a slave, if required, and so become one with them. After laboring on the island for some years, he became tutor to the governor's son, but this interfered with his missionary work amongst the negroes, and so he went to live amongst them in great poverty in a small village. Thus by sharing their life of hardship and suffering, he convinced the slaves that he was sincere in his professed wish to help them. The incarnation has convinced men of God's love for them.

A PRAYER.

O Lord God, our Heavenly King, we bow before Thee on the threshold of the year. We look backwards at the record we have made in the year gone by. We look forward wondering whether the path that passes beyond the present out of our sight may lead. We confess our sins. We pray Thee for Christ's sake blot out all our transgressions and remember them no more. We pray Thee for Christ's sake keep us as we go on into the unseen future from temptations beyond our power to bear. We pray Thee for Christ's sake give us strength surpassing that with which temptation will assail us. Help us, O Lord, our God, to glorify Thee in the new year. We long to be more like Jesus. We long to be closer drawn to Thee. Prepare us for what the year will bring, and may each day in calm confidence that the pathway over which we go is one Thy hands have made for us to walk upon. Hear us, and answer us in mercy, we beseech Thee, oh Lord, our God, Amen.

THE CHRISTIAN LIFE.

By Geo. W. Armstrong, London.

Admit the Christ! behold, He knocks, Remove the bolts, the bars, the locks, Unseal the heart with bold response, Make no delay, but act at once; For He will come and dwell within, Open the door and let Him in.

Submit to Christ! He ready stands With outstretched arms and loving hands; Till He controls the heart, the will, No life can its great end fulfil; Submit and own Christ's sovereign sway, Then He will guide life's destiny.

Commit to Christ thyself, thy all, Then all is right whate'er befall: Trust in His sacrificial blood, So shall thy life be hid with God; Commit thy ways into His hands, Yield whatsoever His grace demands.

Transmit the Christ by word and deed, He is, in truth, the world's great need; Obey His word, His great command.—The gospel preach in every land; Till all admit, submit, commit, And bow with reverence at His feet.

If there is a place for you, then assuredly if you wait on the Lord you find it, and having found it you will know what the Lord hath need of. The porters in the temple were as numerous as the singers and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players of musical instruments in the morning. To know the Lord's will and to do it is service.—Anna Shipton.

LIGHT FROM THE EAST.

B—Rev. James Ross, D.D., London.

WORD—The Greek philosophers, trying to state God's relation to the world, conceived the divine thought proceeding from His mind in the form of a word producing all created things in the order of the divine reason. Philo of Alexandria, who lived at the beginning of the first century A.D., tried to show that the Old Testament scriptures were in harmony with the highest conclusions of Greek thought, and appealed to such passages as Gen., ch. 1; Ps. 33:6; 107:20; 147:15-18; 148:8, which speak of the word as something different from God Himself, as meaning, not only the agency employed in creation, but the total manifestation of the divine powers and ideas in the universe.

As it was the term by which the most reverent thought of the time was trying to express the way in which man may know God, John employs it of Christ, who is a personal embodiment of God's thought concerning the world and man, and man's redemption from sin. The Word is the medium through whom God always manifested Himself in the creation and maintenance of the world. He has now become the immediate expression and vehicle of God's mind and will, and this is expressed in terms which assert His essential deity, His eternal personality, and His true humanity after the incarnation.

GOING ON FOREVER.

This life's choice is not for this life only; it is for the next world as well. Whatever our future condition may be, we know that it is to be a continuance of that which we have chosen here. But that which we have chosen will be deepened and intensified in the world beyond. Paul hints at this when he speaks of Christ's representatives as being a "savor of Christ" both to the lost and to the saved; "to the one a savor from death unto death; to the other a savor from life unto life." We are dead now without Christ; but the death beyond the grave will be a deeper death. We are living eternally now and here if our life is in Christ; but the surprises and joys of the life in Him on the other side of the grave will be richer than the best that we can know here. The torture of our sin-chosen moments, and the joy of our Christ-surrendered moments, are both earnest of their eternal continuance, the one a warning, the other an invitation. Why should we ever choose wrongly?—Sunday School Times.

WALKING WITH CHRIST.

If we are to walk with God, we must go nowhere that Christ will not go. Oh! how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyment of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations, keep from all evil places—for every place where you cannot go in the Spirit of Christ, and that, if upon earth, you might not expect to meet Him there. If you go out of the territory where He would go, you need not expect to find Him.

In the realm of love to expand means to expend.