

CHRIST'S LAW OF LOVE.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 6.

Text of the Lesson, Luke vi, 27-38.—Comment Verses 27-37—Golden Text, Luke vi, 31.—Commentary by the Rev. D. M. Stearns.

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After the healing of the palsied man, as recorded in our last lesson, Jesus called Matthew to be one of His disciples, and was entertained by him at Capernaum. He then visited Jerusalem, healed the man at the pool of Bethesda, and uttered the discourse recorded in John vi. We next find Him healing a man with a withered hand in the synagogue at Capernaum on a Sabbath day, thus greatly provoking the Pharisees, who determined to kill Him (Matt. xii, 14). Shortly after this He went out into a mountain and continued all night in prayer to God, after which He called His disciples to Him and from them chose twelve apostles, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils (Mark iii, 13, 15; Luke vi, 13, 16). This follows the discourse of which our lesson today forms a part. It is a repetition of the sermon on the mount (Matt. v-vii), but delivered under different circumstances.

27. "But I say unto you who hear, Love your enemies, do good to them which hate you." See this in the Old Testament in Ex. xxiii, 4, 5; Lev. xix, 17, 18; Prov. xxv, 21, 22. See it also repeated in verse 35 of our lesson, with the encouragement that our reward shall be great and we shall be "Sons of the Most High" (R.V.), or, in other words, "as Christ Himself" (Luke i, 33, R.V.). Observe that these precepts are not for any who are not Christians, as if they they might win heaven, for "by the deeds of the law there shall no flesh be justified in His sight" (Rom. iii, 20); but for those who profess to be His followers, having received Him as their Saviour and Lord; that thus they may prove the sincerity of their discipleship.

28. "Bless them that curse you, and pray for them which despitefully use you." Putting together the four precepts of this and the preceding verse, we have only to say with the poor Indian to whom a missionary read these words: "This Indian can do as well as I. He will make a new Indian perhaps he can." The natural man cannot do these God-like acts, but the Spirit of Christ in any man, woman or child can do again what the same spirit did in Christ Himself.

29. "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also." The previous precepts may include only thoughts, looks and words on the part of our enemies, but here is personal violence and the spoiling of personal property, and are we still to be quiet? Peter reminds us that Christ suffered for us, leaving us an example that we should follow His steps; and Paul says, "Why do ye not rather wrong? Why do ye not rather suffer? Why do ye not rather be defamed?" He also commands those who took joyfully the spoiling of their goods (1 Pet. ii, 21; 1 Cor. vi, 7).

30. "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." Stier, in his "Words of the Lord Jesus," says that we are to say with our hearts as well as with our lips to the importunate maker of these demands: "Although I am not bound by any obligation of external right or law, yet I am, according to the spirit and law of love, both willing and obliged to serve him and satisfy every need which he has, and to do so as long as I will do for him in free will and double measure, preventing thy sin by my kindness." Yet it is not the Lord's will to impose upon His disciples as an absolute necessity to render every service that may in this evil world be demanded of them, any more than He requires them to allow all their property to be taken from them, or to tolerate every kind of personal insult. He enjoins only the requisite disposition of mind. We must, of course, oppose the sinner as such, and his sin, even as we resist the devil, the wicked one, whose malignity shows itself in each individual sin.

31. "And as ye would that men should do to you, do ye also unto them likewise." In Matt. vii, 12, He adds, "For this is the law and the prophets." To love one's neighbor as one's self is the sum of our whole duty to our fellow man, but back of this lies the command to love God with all our heart and soul and strength and mind; and yet further back, and first of all, a knowledge of the love of God to us in giving Himself for us.

32. "For if ye love them which love you, what thank have ye for sinners also love those that love them." Yet many people give as a reason for thinking themselves Christians that "they love those that love them." Considering this verse, or that unless their love extends to their enemies they have nothing to boast of in the way of evidence. All these things are traits of a love which has its native origin in human hearts, but emanates from the being of God, descending into the hearts of His own and passing back through them to Him again.

33, 34. "What thank have ye?" Here is the same question asked a second and third time, emphasizing the fact that if we seek here in this life a return for all we do, we are nothing different from the sinners whom we wish to know nothing of a better life, an endless life, an age to come. Jesus said to the Pharisee who whose house He went one Sabbath day to eat bread, that when He made a feast He would invite the poor and such as could not recompense Him again, content to be recompensed at the resurrection of the just (Luke xiv, 13, 14). If we seek a present reward, riches for their own sake, any praise of men, and obtain it, that all there is to it and with this life it ends; but if we seek the approval of God, we shall have His blessing in this life and eternal rewards at the resurrection.

35, 36. "Be ye therefore merciful, as your Father also is merciful." We shall ever have to do in this world with the unthankful and evil; and if we expect a most reward from those whom we serve we shall often be sadly disappointed. Many a time we shall fail to receive common gratitude. We may often be abused for our well doing and have the most selfish motives attributed to us; but all this will only give better occasion to prove the reality of our love. Mercy includes not only kindness but loving kindness, as it is often translated in the Old Testament; and when we by the Spirit of God are able to show loving kindness to the unthankful and evil we will prove ourselves to be children of God, great shall be our reward in the resurrection, and we shall be acknowledged as sons of the Most High when the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever (Dan. vii, 18).

37, 38. "Judge not, condemn not, forgive, give." Judge nothing before the time until the Lord come, who both will light the hidden things of darkness, and will make manifest the counsels of the heart; (1 Cor. iv, 5). Inasmuch as we cannot always discern people's motives, we are not capable of judging nor authorized to condemn their conduct. The day will reveal all.

LEGAL QUERIES.

EDITED BY W. H. BAIRNBRAM, BARRISTER.

PEDDLER.—If I purchase articles and paint them can I peddle them without a license? ANS.—No; only the manufacturer of goods in Ontario or his agents authorized in writing, can peddle them without a license. Painting an article is not manufacturing it.

ST. JACOBS.—A rents a house, nothing being said about water, which is not to be used for cooking and house use on account of the well having a rotten curb and not being walled out. A is obliged to fetch his water from his neighbor's well. Can A draw anything of the rent for carrying water? ANS.—No.

CARABIDE.—A sold a house and lot to B, and gave him a deed clear of all incumbrances. B kept it one year, and then sold it to C, who kept it one year and paid taxes. Now they come on him for taxes while it was owned by A. Who will have to pay the taxes, A, B or C, or will they have to go without? ANS.—A is liable to pay the taxes due on the property while it was owned by him. C had, therefore, better pay them and collect same from A. The corporation can collect unpaid taxes.

BECKER MINES.—A lends B money, for which he takes a note. B disposes of his chattel property before the note is due, but holds land under the Free Grant in Canada. Can the note be registered against the land and collected after the expiration of the twenty years? ANS.—No.

2. What is the legal cost of letters of administration to property where there is no will and a deed for the property? ANS.—The cost depends on the value of the estate—about \$25 or \$30 for an ordinary case.

NEW TOWN.—We are unable to say whether there was any place called by this name in Upper Canada 50 or 60 years ago. Some of our readers may know of it. There are places of that name in New Brunswick and Nova Scotia. A letter sent to John Smith, Cholesey Workhouse, Berks, England, 50 or 55 years ago and returned to Canada, has not been delivered. It has been returned to the sender of it at the time by the Postoffice Department of Canada in the ordinary course, but a search in the Postoffice Department of Ottawa might unearth it among the dead letters.

NEWMARKET.—A makes a will, leaving land to B, if B dies it goes to C and D, if C and D die it goes to E his assigns and heirs forever. B dies, C takes possession—B had no heirs—both C and D have heirs: can E take possession and claim the land when C and D die? ANS.—Upon the above statement he could not. If C and D only gives a life estate to B and C and D, then E could take the land on the death of the survivor, but as we understand you the devise over to E is only conditional on B, C and D being all deceased previous to the death of A. You had better consult a lawyer on the terms of the will.

MR. ELLIS.—When are the civil service examinations held in Western Ontario, and what are the subjects prescribed? ANS.—The examinations are held in November of each year after notice in the Canada Gazette. London is the place for the preliminary exam. The subjects for the preliminary are: Penmanship, orthography, first four rules of arithmetic, and reading print and manuscript. For the qualifying or higher grade: Penmanship, orthography, arithmetic (including interest, vulgar and decimal fractions), geography (chiefly of the Dominion), history (chiefly of the Dominion), and English (chiefly the latter), grammar, composition and transcription. Apply to the Secretary Board of Civil Service Examiners, Ottawa, for further information.

BARRETT.—Can I have farms adjoining? P's farm is cleared and has been fenced for ten years; C proposes to fence his; has a right to remove one-half of the line fence and build a new one six months' notice to C; provided he owns the whole of the fence, as to which there may be a doubt, as you do not say who built the fence. As soon as C occupies his farm P has a right to have the line fence built and maintained by C. Assuming that P now owns the whole of the fence by reason of his having built and maintained it he can remove one-half after the notice unless C pays him for it, and can compel C by award of the fenceviewers to erect his half.

GREY.—A dies making no will in 1887, leaving a wife and children, the youngest being 10 years old. The property is a farm with chattels. The widow took out letters of administration, sold the chattels and paid the debts, and rented the farm and married again. Can she still claim the rent, or does it go to the children after her second marriage? Can she claim all the furniture and other loose property which was not sold before? If one of the children dies, leaving some money and no will, who comes in for claim—the widow or children? ANS.—The widow as administratrix can still collect the rents and sell the personal property if the marriage does not affect the rights of the children, who are entitled to an account from their mother of two-thirds of the property. The property of the child who died without a will and leaving no issue is divided equally between his mother and brothers and sisters.

SOUTH WOODSIDE.—It is the duty of the Reeve to carry out the resolutions of the Council; to make the deed of the road closed up by the bylaw of October, 1884, which is binding upon the present owner of lot 7, if it were legally passed and is not defective in its terms. The owner of lot 7 may, however, successfully prevent the closing of the road if there is any defect, such as the previous owner not having received compensation or not having other means of access to the land or having sold to the present owner without notice of the bylaw, and the road not being actually closed up. The Reeve is not called upon to decide such questions. The responsibility rests with the Council, who should take legal advice and not run the risk of involving the township in an expensive law suit. The Reeve might refuse to make the deed if he is prepared to take the responsibility on himself of showing that the original bylaw is illegal or defective.

DENVER.—Who are qualified to serve as jurors? ANS.—Every person over 21 years of age who is assessed as owner or tenant of property to the value of not less than \$1,000 in cities and \$600 in all other municipalities who is not infirm or insane, and who is not exempt. The exemptions include every person upwards of 60 years of age. All Government officials, municipal clerk, treasurer, collector, assessor, clerks, lawyers, judges, officers of the army, officers and members of any volunteer corps, pilots and seamen, professors and teachers, and officers and privates of any university college, high school or public school, editors, reporters and printers of newspapers, railway employees, telegraph operators, millers, firemen, belonging to any regular fire company, senators and members of Parliament, mayors, reeves, deputy reeves,

FOR SUNDAY READING.

MURMURING.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil of discontent has entered into the soul, nothing is right. Even the "angels' food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found rest in God, and all its murmurings are hushed in sweet submission to His will, there is peace in believing and joy in the Holy Ghost, and a hallowed confidence in the kind providence of him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man can do unto me."

PRaise AND BLAME.

If we have success in an undertaking, we deserve credit for it. If we fail, the blame rests outside of ourselves. This is the way we incline to look at our course in life. Yet, as a matter of fact, our successes are largely due to others and our failures are largely due to ourselves. It is because we have given up prompting, or counsel, or warning or inspiration, or material aid that we have done as well as we have at every favorable turn in our career. It is because we have not trusted ourselves as we might have the proffered help of others, or have neglected to use aright our opportunities and powers that in so many cases we have failed. But it is so much easier to see the good side of our own course and the defects of lack in the course of others than it is to see our own faults and the superiority of our fellows that our constant tendency is to shift blame from ourselves to others, and to make a similar misapplication of praise. This is as true in our treatment of God as in our treatment of our fellows. We are far more likely to think that our special trials are from God than we are to think that our ordinary comforts are His gift. And so we are ready to acknowledge that help when it is given to us. What a shame that this is our course!

CHEERFUL SPEECH.

"I resolved in those times that I never, in any conversation, would say anything but what was cheering and helpful. If I have kept the resolution."

This sentence may be found among the recent "Sparks" of Dr. Talmage's "Abil." It might well be written in letters of light, so beneficial is such a resolution, when kept as he kept it. It is worth emphasizing. Only those who have been long ill, or who have lived in an atmosphere of illness can realize how inspiring conversation can be to subjects become. To talk of your own ailments or those of other people, or, again, to dwell, as some robust, strong-nerved people will, on the calamities of life, is simply torture to many sensitive souls.

"How bad you look this evening, Miss Smith," said one of these strong women, "Miss Smith, whose every nerve was on edge, replied 'To tell the truth, I am so tired I can hardly keep from crying,' and with the admission, of course, the tears overflowed. The other, with her most laudable wish to comfort and entertain, sat down, and for an hour told horrible stories. At first it seemed unbearable, but after a while a strong sense of the ludicrous came to Miss Smith's relief as with amused questioning she thought, 'What will come next?'"

The man always brought to the breakfast table every unhappy happening he had gleaned from the morning paper. With what a relief he told the doleful tales, quite unmindful that timid souls he rendered downcast by the day. He knew there were many sorrows and sins and sicknesses, let us talk of other things. Let us "whistle through the woods." Some one has written that the best medicine for the soul is "fol-de-liv." Did not our Saviour, in the same breath when he told us of tribulation, say also, "Be of good cheer?"

Now, therefore, keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. This comes from one of the Apocryphal books, but it is not a bad sentence.—(H. A. H. in New York Observer.)

FOR QUIET MOMENTS.

So high is grandeur to our dust,
So near to God is man,
When duty whispers low, "Thou must,"
The youth replies, "I can." —(Emerson.)

Noble examples stir us up to noble actions, and the very history of large and public souls inspires a man with generous thoughts. —(Seneca.)

Whatever anyone does or says, I must be good, just as if the gold or the emerald or the purple were always saying this: "What-ever anyone else does, I must be emerald and keep my color." —(Lucius Aurelius.)

Laws cannot prevent extravagance, and perhaps it is not always an evil to the public. A shilling spent idly by a fool may be picked up by a wise person who knows better what to do with it; it is, therefore, not lost.—[Franklin.]

Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes. —[Ruskin.]

Envy's memory is nothing but a row of hooks to hang up grudges on. Some people's sensibility is a mere bundle of aversions, and you hear them display and parade it, not in recounting the things they are attached to, but in telling you how many things and persons "they cannot bear." —[John Foster.]

It is hard for a haughty man ever to forgive one that has caught him in a fault, and whom he knows has reason to complain of him; his resentment never subsides till he has regained the advantage he has lost, and found means to make the other do him equal wrong.—[Beveridge.]

ONE CENT.

Nobody likes being sick, yet many would almost "grin and bear" the tortures of Headache, Dyspepsia, Biliousness, Constipation, Bad Blood, etc., rather than pay a doctor's bill. But what's the use of suffering at all when we can buy relief and cure at the rate of a cent a dose by taking

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CURES DYSPEPSIA

Dear Sirs—I had Dyspepsia so bad I could not eat or sleep, and two doctors said there was no hope for me. I was very thin, and although I tried everything I could, did not get any better, so I thought I would try Burdock Blood Bitters, and I scarcely know how to be thankful enough for what it has done for me. I took two bottles and found I was getting better, so I kept on until I was entirely cured. My friends could hardly believe that I would get well, yet I am well to-day, and highly recommend your medicine to all.

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