

inction "betwixt the being and the well-being of a Church; affirming that those Churches to whom this power and faculty is denied lose nothing of the true essence of a Church, though they miss something of their glory and perfection." And he professes that he "loves and honours those our sister Churches, as the dear spouse of Christ." Anyone who wrests some passage of Hall's first book away from its context and, regardless of the whole record of that great divine, attempts to make him responsible for the modern idea of divine right, only betrays his own ignorance. There is another important point in Bishop Hall's testimony. He gives the most definite and satisfactory proof that the ordination of foreign Churches had been up to this time allowed to be sufficient and lawful for ministering within the Church of England. He says:—"I know those, more than one, that by virtue only of that ordination brought with them from other reformed Churches, have enjoyed spiritual promotions and livings, without any exception against the lawfulness of their calling." Did our space permit, we could quote the testimony of other great divines of this period, especially Archbishop Usher and Bishop Stillingfleet, whose testimony is much more distinct even than that of Hall, but we must reserve them for another occasion. In conclusion, we ask our readers to note, that whatever differences exist between divines of the first opinion such as Hooker, Jewell, Whitgift and others, and those of the second opinion like Hall, and however much more strongly the latter insists upon what they call "the divine right" of episcopacy, they do not employ this phrase in the sense attached to it by modern sacerdotalists, nor do they regard episcopacy as necessary to the being of a Church, and unchurch those communions which lack it. One and all regard it as a mode, a scriptural and lawful mode, none as the only lawful mode of Church polity, but beyond that position not one proceeds. The third stage we must reserve for another article.

The Sunday School.

SUNDAY SCHOOL LESSON.

1ST SUNDAY AFTER TRINITY, JUNE 15TH.
1884.

BIBLE LESSON.

The In-dwelling Spirit.—Parts of Rom. viii.

Last Sunday we were speaking about a sinner's justification—what does that mean? How can a guilty sinner be justified? Through the work of Jesus for us. What have we to do? Only by faith to accept what He has done. Then we are in a new state before God—no longer guilty and condemned, but righteous and justified.

Now suppose the case of a prisoner condemned, under sentence of death, and at the same time dangerously ill with fever. To pardon him only, not enough—for he will die of fever; to cure the fever only, not enough—for he will soon have to suffer death. He wants two things—both *pardon* and *cure*—then completely saved. So it is with us; we want a double work—not only a work done *for us*, but a work done *in us*. The work done *for us* needed, because we are *guilty*. This finished by Jesus; this sets us free—the law has no power to condemn a believer in Jesus.

But see Heb. xii. 14. Man by nature *unholy*—has an evil heart—loves sin—has no *power* and no *wish* to serve God. How is he described in this chapter? (Read vs. 5—8.)

"In the flesh." What does "flesh" mean? Our corrupt, sinful nature (Eph. ii. 3; Gal. v. 17, 19—21). To be "In the flesh," means in our natural state. [Note 1.] Then—

(a) What things do we "mind"—think about—care for? (v. 5; Phil. iii. 19.) May be busy, industrious, but all about things of earth. (See Matt. vi. 31.)

(b) What is the state of our heart towards God? (v. 7.) "Enmity"—hating Him. How sad! yet it is true, for God says so. No love for things of God—His day, His Word, prayer—all *so dull*—no heart for them—even heaven would be dull to us with a "carnal heart." And these evil hearts *love sin*, which God hates. (See Prov. vi. 16—19; Col. iii. 5—8.)

(c) How does God regard what we do? (v. 8.) Even our services no pleasure to Him when we are in this state. (See Ps. lxxviii. 18; Prov. xv. 8; Is. i. 14, xxix. 13; Ezek. xx. 3.) [Note 2.]

(d) What is the end of such a state? (v. 13.) So because we are *corrupt and unholy*, we need a change wrought in us. God has provided for this want also, by *another Gift*, which He offers freely—what? (Luke xi. 13.) This the great Gift promised when Jesus ascended (John vii. 37—39, xiv. 26, xv. 26, 27, xvi. 7—14). And this Holy Spirit is to stay with us, not as a visitor for a little while, but to *dwell in us*; for see John xiv. 16, 17; 1 Cor. iii. 16, vi. 19. As by the gift of Jesus, and His work for us, we are justified, so by the gift of the Holy Spirit, and His work in us, we are sanctified. And the two gifts always go together; for read v. 9.

Now let us see in this chapter some of the effects of the indwelling of the Holy Spirit.

I. HE QUICKENS US—so called the "Spirit of life" (v. 2.)

When in the flesh we are said to be "dead in sin" (v. 6; Eph. ii. 1.) Who awakens the sinner, and makes him feel his danger and need of Jesus? (See John xvi. 8; Acts ii. 37.) Life comes through our being united by faith to Jesus. (See 1 John v. 12; Eph. ii. 5.) Who gives us faith? (Gal. v. 22.) And if He dwells in us, though these bodies must die on account of sin, He will quicken them hereafter. (Read vs. 10—13.)

II. HE LEADS US, AND WE WALK AFTER HIM (v. 1.) Word "walk" used for our *course of life* (Gen. v. 24, vi. 9, xvii. 1.) [Note 3.]

How did we walk before? (Is. liiii. 6; Eph. ii. 2.) Who led us? (2 Tim. ii. 26.) Then we minded the "things of the flesh"—what do we mind now? What are "the things of the Spirit"? (See 1 Pet. ii. 2; 1 Cor. xii. 31; Ps. cxix. 97, 103.) What does a child love naturally? Play, story books, good things, &c.—these earthly things—not wrong—God gives little ones all these things to enjoy; but then if Spirit dwelling in us, will love something *better still*. Bible best book then—Sunday happiest day—"best of all the seven." A good father works very hard all week for his children—likes to see them tidy and well and happy, but only cares about earthly things; by-and-by see him make time to read a chapter—regular at church—prays for his children—seeks better things now—why? Because Spirit dwelling in him. Convert in India loves his home, parents, wife, children, but gives all up, even his life—*loves Jesus best*—why? (See Phil. iii. 7, 8.)

III. HE GIVES US THE SPIRIT OF CHILDREN. (Read vs. 14—17.)

See the poor slave working in fields under burning sun. Why does he work so hard? Does he like it? Oh no—afraid—the taskmaster near with whip—this "Spirit of bondage" (v. 15). See that young man in workshop—all the other men have gone, machinery stopped, yet he works on alone—singing. Is he obliged to work so hard? Ask him. "No—it is his father's shop—they are busy, and he likes to do all he can for his father"—that the child's spirit. Which is happiest? which best work? Before the Holy Spirit dwells in the heart, man like slave—afraid of God—does some things through fear, because he *must*; when the Spirit comes, fear is gone—what is given instead? (See v. 15, ch. v. 5; Gal. iv. 5, 6.) [Illustr. of adoption. Esther ii. 7.] Then comes the cry of the child—"Abba (Syriac), Father"—confidence—happy service (1 John vi. 18, 19, v. 3.) [Note 4.]

Think what an honor to be *children of God*! You would think it a great honor to belong to the royal family—to be the queen's son—this far higher—He "King of kings, and Lord of lords." And any of you poor children may have this honor, and the queen on the throne may have it—how? By believing in Jesus (Gal. iii. 26; John i. 12; 1 Sam. ii. 8.)

How do we know that we are children? (See v. 16.) The Spirit tells us—in our hearts. [Note 5.] But some of God's children are very poor and suffering (Lazarus)—some are despised and ill-treated (St. Paul)—*so was Jesus*—why? (1 John iii. 1.) [Illustr. Prince of Wales walking along road—not known—pushed about by crowd; when in public—known—honored.] When will God's children be known? (v. 19.) Then suffering over (v. 18). Then they will obtain their inheritance—what? (Matt. xxv. 34.) Why theirs? (v. 17; Lesson XXV.) Now they have the first-fruits—what? (v. 23.)

IV. HE HELPS OUR INFIRMITIES IN PRAYER. (Read vs. 26, 27.)

The child has wants—who is to supply them? Its father. Who is our Father? When we go and tell Him our wants, we call it—? Praying. But sometimes a little child cries, and does not know what it wants—perhaps it is ill and fretful. Often mother knows—if she can, she helps it. We should not know what to pray for unless some One taught us—who? (v. 26.) And when we want very much, perhaps we cannot put the want in words—*only groan*. (See Ps. lxxvii. 4.) Is that prayer? Yes (See again v. 26). Will God hear it? Yes—He "despises not the sighing of the contrite heart, nor the desire of them that are sorrowful." (See Ex. vi. 5; Ps. xxxviii. 9, cii. 20; Lam. iii. 56.) How does God know what it means? (v. 27.) Because He reads our hearts (as Jesus did, Luke vii. 38, 48), knows our wants (Mat. vi. 8); and the Holy Spirit is one with the Father—teaches us to desire what God is ready to give (1 John v. 14). While the Holy Spirit helps us thus in prayer here, what is Jesus doing for us in heaven? (See v. 34.) [Note 6.]

Now we see that while the *work of Jesus for us* gives us a right to go to heaven (a title to the inheritance), the *work of the Holy Spirit in us* makes us fit for heaven. The work of sanctification is *gradual*—not done all at once. [Illustr.—seed growing to maturity—child to man—dawn to noonday. (Mark iv. 28; Eph. iv. 13—15; Prov. iv. 18).] [Note 7.]

The sculptor takes a block of marble—no shape—but he has a model before him—he chips and carves and cuts, till it is a copy of that model. So God has a design for us—what? That we should be made like Jesus (v. 29). All that happens to His children is working out that design (v. 28). What will be the end of the work? (v. 30.)

Dear children, if you love a person very much you are ready to give him the very best thing you have (as Mary, John xii. 3). What is the gift that shows God's great love to sinners? (v. 32.) If He gave *His own Son*, He will surely give you anything else which is good for you. Ask for the Holy Spirit (Luke xi. 13) to dwell in you, that you may love Him as children, and obey Him.

The love of earthly friends may change—we may be separated from them—they may die—but *nothing can separate us from this love*. (Read the closing verses, 35—39.)

"One there is above all others," &c.

EXPLANATORY NOTES

1. The word "flesh" sometimes signifies simply human nature (John iii. 6; Rom. i. 3) sometimes corrupt human nature, or man in his natural state without the Holy Spirit (Gal. v. 19, 24)—sometimes outward services in adherence to the law for justification (Rom. v. 1; Gal. iii. 3; Phil. iii. 3).

2. See Article XIII. Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity, yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin. (See Heb. xi. 6.)

3. Comparing our life to a journey, according to the usual style of Scripture, the Apostle comprehends all our actions under the figure of walking. To walk according to the flesh, is to act agreeably to the principles of corrupt nature. To walk according to the Spirit, means to regulate the conduct according to the influence and dictates of the Holy Spirit, who has given us a new nature. (Haldane on the Romans, p. 178.)

4. The term adoption is borrowed from the ancient custom prevalent among the Romans, of a man who had no family of his own adopting into his family the child of another. The father and the adopted child appeared before the prætor, when the adopting father said to the child, "Wilt thou be my son?" and the child answered, "I will." It would appear that St. Paul alludes in v. 15 to the fact that among the Jews slaves were not allowed to call a free man Abba. (Haldane, pp. 259, 260.)

5. In relation to adoption, the Spirit is our witness; in relation to future glory, it is our pledge (vs. 16, 23).

6. The simple verb rendered "he maketh intercession," properly means to *meet*, then to *approach any one to make supplication* (Acts xxv. 24). This supplication may be against any one (Rom. xi. 2), or for him (v. 34; Heb. vii. 25). Hence, to *intercede for* is to act the part of advocate in behalf of any one. . . . Christ calls the Holy Spirit "another advocate" (John xiv. 16, &c.) (Hodge on Romans, *in loco*.)

7. "Concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work, we have it not; only we distinguish it as a thing

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