

Satan to God, the brethren of the Army can afford to be sneered and jeered at.

Let us who call ourselves by the name of Christ, be very careful as to our attitude. If we cannot work WITH them, there is plenty of room for us outside; but let us not venture to oppose, lest haply we be found to fight against God. It is safe to leave the work without opposition; it may be dangerous to oppose.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

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[April 4] The Word Made Flesh. [John 1: 1-18]

We pass from the Old Testament to the New; from confusion caused by sin, to Redemption, the complete meaning of the plan of God. The Law was given by Moses, but grace and truth came in Jesus Christ. We go forward from Malachi—with four hundred years of silence—to Jesus, the great Teacher sent by God.

John begins, not with the birth of Jesus, as does Matthew; nor with appearance of John the Baptist, as does Mark; nor with the Annunciation of the birth of John and Jesus, as does Luke; but with Eternity.

"IN THE BEGINNING WAS THE WORD." Not the name of God that occupied a large place in the early portions of the Old Testament—but God, as Mind, thinking, purposing, planning, and BY HIS SON, THE WORD, who was towards Him in love, submission, delight—the express image of His person—the brightness of His glory . . . 1; Prov. 8: 22-31; Heb. 1: 3. This is too high and simple for analysis, but not too lofty for faith. This is too deep for auteness, but not too profound for the truest devoutness. Rom. 11: 33.

"ALL THINGS WERE MADE BY HIM."

This grandly takes in the universe, FROM THE ATOM that the microscope cannot bring to view, to the Seraph whose glowing nature men cannot understand. All began to be, for they were made by this personal Word. v. 3.

"WHO WAS WITH GOD, AND WAS GOD."

"In whom was and is life;" who touches and puts this creative mark on every man—lighting himself by all the possibilities of mind, conscience, heart, and will—thus man is from above, in the image of God, so deeply ingraven, that even sin cannot obliterate it. Gen. 1: 26.

THE MANIFESTATION OF THIS DIVINE WORD TO MEN. v. 14

Hitherto this Divine Word was seen only through CREATION—things that are made—man's mental, and moral, and spiritual nature—through the written Law from Sinai; through Moses, Samuel, and the Prophets—but now we see Himself leaving come into flesh—born, grew up to manhood—heard, seen with the eyes, gazed upon, handled. 1 John 1: 1. In flesh He has travelled all the way of a human soul.

THE STARTING POINT is the Divine Sonship of Jesus the Christ.

THE TEACHING POINTS ARE—He is that Eternal Life that was with the Father, therefore the light of the knowledge of the glory of God.

THE PERSONAL POINT—Have I received Him? Has His light overcome my darkness? Am I a son of God?

[April 11.] The First Disciples. [John 1: 35-51.]

Forty-two or forty-three days have elapsed since John the Baptist clearly recognized in Jesus of Nazareth, the Messiah, Matt. 3: 13-17. The solemn spiritual conflict of the temptation is past, and meanwhile the Jewish Sanhedrim are compelled to notice John's work, hence the deputation, vs. 19-27.

The next day John intently gazing upon Jesus, uttered to his disciples the central and vital fact of Revelation, and pointed out the Incarnate Word, "BEHOLD THE LAMB OF GOD THAT BEAURETH THE SIN OF THE WORLD." v. 29.

These two John and Andrew followed Him in His walk. This was the day of their conversion, and although it is sixty years since—for this gospel is the last book of the New Testament that was written to the aged and beloved disciples—this was the day of all days and that evening hour was lighted up with a glory never to be forgotten.

FIDELITY TO OUR KNOWLEDGE AND CONVICTIONS, helps on God's cause. Influence passes to others by contact with them FOLLOWING JESUS. Must precede LEADING TO JESUS. Make clear to yourself and then to your scholars. *The inreach and outreach* of the gospel in all times.

THE BIOGRAPHY AND PERSONAL PECULIARITIES IN THE LESSON

JOHN THE BAPTIST, who clearly singles out the Messiah from the ordinary crowd who come to him.

ANDREW patiently labours to bring others to Christ, "One by one"

JOHN thinks profoundly and presents grandly the excellency of "Christ the Son of God."

PETER becomes a bold and ardent leader in progress of the cause.

PHILIP is a plain but honest man who can't argue much, but can powerfully say, "Come and see!"

NATHANIEL slow to take in the "tidings," but yet an earnest, true inquirer.

HOW CHRIST RECEIVES THEM ALL.

"What seek ye?" Proving their earnestness. "Thou shalt be called CAPHAS." "Follow me." "Behold an Israelite indeed"

HOW CHRIST IS RECOGNIZED BY EACH.

"The Lamb of God," "the Messiah, or Christ," "the subject of prophecy," "the Omniscient One." "The Son of God." "The King of Israel." "The Mediator."

## How to do it.

A QUAKER was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand, friend." Convince me of that, and I will promise upon my honor to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so pleased with the plain advice that he followed it and became a sober man.