

his cross. 'If thou wilt' is a good motto with which to begin all proposals.

God can speak to men, and men can hear God's voice.—All God's appearances are to us mingled obscurity and glory. The Father is our authority for Christ's divinity. We should be well pleased with Christ since God is so. God's voice bids us hear Christ voice. Let our hearts answer 'Speak, Lord, for thy servant heareth.'

Sin makes men sore afraid before God.—Jesus was promised (Deut. 18: 16); that men might hear God without such dread. Man's instinctive dread of the supernatural is removed by the gospel.

Jesus only is worth all else besides.—This is the fullness of revelation. All else, history and prophecy, theophany and apocalypse, serve but as a foil to him. It is the fullness of history. All sages, rulers, conquerors, fade away in the past. His figure heightens with increasing

distance, and brightens with the lapse of time. "May it be a prophecy of our deaths. A brief darkness, a passing dread, and then his hand and his voice 'Arise, be not afraid.' So shall we lift up our eyes and find earth faded, its voices fallen dim, and 'see no man save Jesus only.'"—McLaren.

Jesus wisdom is our surest guide.—We must do what Jesus charges us even when we might seem to honor him by doing otherwise. The Resurrection makes all other truths plain.

THE BLACKBOARD.

Suffering Saviour's Glory

SHOWN BY { RADIANCE
VISITORS
VOICE } FROM
HEAVEN.

Let us be found

GLORYING IN CHRIST.

LESSON IV.—April 24th, 1898.

A LESSON ON FORGIVENESS. Matt. 18: 21-35.

Read chapter 18. Commit vs. 21, 22.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, 'Till seven times; but, 'Till seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 And the Lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besougest me.

33 Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT.

"Forgive and ye shall be forgiven."—Luke 6: 37.

LESSON PLAN.

1. The extent to which the Forgiving Spirit is to be exercised. vs. 21-22.

2. The parable illustrating forgiveness. vs. 24-35.

3. The forgiveness of God the Father through Christ the Son.

DAILY READINGS.

M. God's mercy, Matt. 18: 1-14.

T. Gaining a brother, Matt. 18: 15-22.

W. A lesson in forgiveness, Matt. 18: 23-35.

T. As you are forgiven, Eph. 4: 25-32.

F. Forbearing and forgiving, Col. 3: 8-15.

S. Brotherly love, Rom. 12: 10-21.

S. Be merciful, Luke 6: 27-36.

The I. B. R. A. Ser.

CATECHISM.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

LESSON HYMNS.

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