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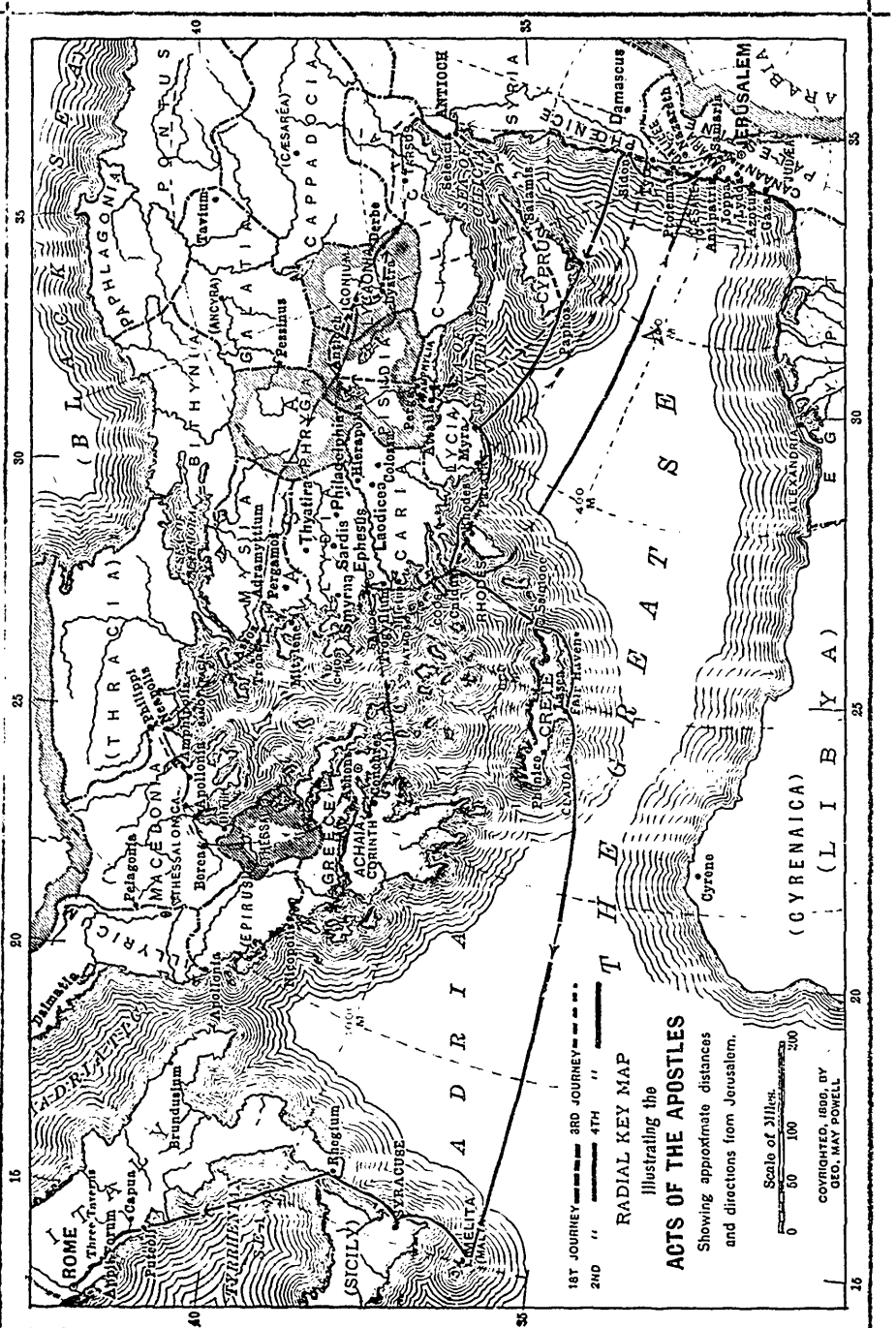
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SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; *g* but the infants of such as are members of the visible church are to be baptized. *h*

g Acts ii. 41. Then they that gladly received his word were baptized.

h Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man-child among you shall be circumcised.

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, *i* and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. *k*

i Luke xxii. * 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. V. 20. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

k 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, *l* of their faith to feed upon him, *m* of their repentance, *n* love, *o* and new obedience; *p* lest, coming unworthily, they eat and drink judgement to themselves. *q*

l 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup: V. 29. For he that eateth and drinketh un-

worthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

m 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

n 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

o 1 Cor. xi. 18. When ye come together in the church, I hear that there be divisions among you. V. 20. When ye come together therefore into one place, this is not to eat the Lord's supper.

p 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

q 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God *r* for things agreeable to his will, *s* in the name of Christ, *t* with confession of our sins, *u* and thankful acknowledgement of his mercies. *v*

r Ps. lxii. 8. Trust in him at all times, ye people: pour out your heart before him: God is a refuge for us.

s Rom. viii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit: because he maketh intercession for the saints according to the will of God.

t John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it to you.

u Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

v Phil. iv. 6. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; *x* but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*. *y*

x 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

y Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, &c.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence,^z as children to a father,^a able and ready to help us;^b and that we should pray with and for others.^c

^z Isa. lxxv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

^a Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.

^b Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

^c Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;^d and that he would dispose all things to his own glory.^e

^d Ps. lxxvii. 1. God be merciful unto us, and bless us, and cause his face to shine upon us; V. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God: Let all the people praise thee.

^e Rom. xi. 36. For of him, and through him, and to him, are all things; To whom be glory forever. Amen.

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy Kingdom come,*) we pray that Satan's kingdom may be destroyed,^f and that the kingdom of grace may be advanced,^g ourselves and others brought into it, and kept in it;^h and that the kingdom of glory may be hastened.ⁱ

^f Ps. lxxvii. 1. Let God arise, let his enemies be scattered; let them also that hate him, flee before him.

^g Ps. li. 13. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

^h 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

ⁱ Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

^j Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey,^k and submit to his will in all things,^l as the angels do in heaven.^m

^k Ps. cxix. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 38. Incline my heart unto thy testimonies.

^l Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

^m Ps. ciii. 20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearing unto the voice of his word. V. 22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life,ⁿ and enjoy his blessing with them.^o

ⁿ Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

^o Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive us our debts as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins;^p which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.^q

^p Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

^q Matt. vi. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin,^r or support and deliver us when we are tempted.^s

^r Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

^s Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

^t Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. V. 12. Restore unto me the joy of thy salvation; and uphold with me thy free Spirit.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen,*) teacheth us, to take our encouragement in prayer from God only,^t and in our prayers to praise him, ascribing kingdom, power, and glory to him.^u And in testimony of our desire, and assurance to be heard, we say, Amen.^w

† Dan. ix. 18. We do not present our supplications before thee for our righteousness, but for thy great mercies. V. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

† 1 Chron. xxix. 11. Thine O Lord, is the great-

ness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. V. 13. Now therefore, our God, we thank thee, and praise thy glorious name.

† Rev. xxii. 20. Amen. Even so come, Lord Jesus.

LESSONS AND GOLDEN TEXTS.

FOURTH QUARTER.

1. October 3.—PAUL'S LAST JOURNEY TO JERUSALEM. Acts 21: 1-15. (Read vs. 1-17. Commit vs. 12-14.) *Golden Text*—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21: 13.

2. October 10.—PAUL A PRISONER AT JERUSALEM. Acts 22: 17-30. (Read chap. 21: 18 to 23: 9.) Commit vs. 22-24. *Golden Text*—If any man suffer as a Christian, let him not be ashamed. 1 Pet. 4: 16.

3. October 17.—PAUL BEFORE THE ROMAN GOVERNOR. Acts 24: 10-25. (Read chap. 23: 10-24: 27.) Commit vs. 14-16. *Golden Text*—Fear thou not; for I am with thee. Isa. 41: 10.

4. October 24.—PAUL BEFORE KING AGRIPPA. Acts 26: 19-32. (Read chaps. 25, 26.) Commit vs. 22, 23. *Golden Text*—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10: 32.

5. October 31.—PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 13-26. (Read chap. 27.) Commit vs. 21-25. *Golden Text*—Be of good cheer: for I believe God, that it shall be even as it was told me. Acts 27: 25.

6. November 7.—PAUL IN MELITA AND ROME. Acts 28: 1-16. Commit vs. 3-5. *Golden Text*—We know that all things work together for good to them that love God. Rom. 8: 28.

7. November 14.—PAUL'S MINISTRY IN

ROME. Acts 28: 17-31. Commit vs. 30, 31. *Golden Text*—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. 1: 16.

8. November 21.—THE CHRISTIAN ARMOR. Eph. 6: 10-20. (Read the whole chapter.) Commit vs. 13-17. *Golden Text*—Be strong in the Lord, and in the power of his might. Eph. 6: 10.

9. November 28.—SALUTARY WARNINGS. 1 Pet. 4: 1-8. (May be used as a Temperance Lesson. November 28 will be observed as "Temperance Day" in England.) Commit vs. 7, 8. *Golden Text*—Be ye therefore sober, and watch unto prayer. 1 Pet. 4: 7.

10. December 5.—CHRIST'S HUMILITY AN EXALTATION. Phil. 2: 1-11. Commit vs. 5-8. *Golden Text*—Let this mind be in you, which was also in Christ Jesus. Phil. 2: 5.

11. December 12.—PAUL'S LAST WORDS. 2 Tim. 4: 1-8, 16-18. (Read vs. 1-22. Commit vs. 6-8.) *Golden Text*—I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4: 7.

12. December 19.—JOHN'S MESSAGE ABOUT SIN AND SALVATION. 1 John 1: 5 to 2: 6. Commit vs. 8-10. *Golden Text*—If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1: 9.

13. December 26.—REVIEW. *Golden Text*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

OUR LESSON HELPS FOR 1898.

With the January number the "HOME STUDY" lesson helps pass into the hands of the Record committee. This change has been made for purely financial reasons. THE SABBATH SCHOOL COMMITTEE was unable to raise the capital necessary to carry on the enterprise which they had wrought up to its present successful position, and it was necessary to transfer it to those who had a better command of funds. At the request of the Editor of the Record the Lesson Helps for 1898, except the Primary, will be prepared, as heretofore, by Rev. T. F. Fotheringham, Convener of the S. S. Committee, Mr. G. H. Archibald, General Secretary of the Quebec S. S. Union, will edit the Primary Department, assisted by Mrs Archibald. Rev. R. G. Murison, B. D., Lecturer in Oriental Languages, University of Toronto, will contribute the "Orientalisms." In mechanical and literary excellence we can safely promise that our helps for 1898 will not be surpassed by any publications of the same price and will suffer nothing by comparison with older and deservedly popular supplies imported from the United States. We hope that all our subscribers will send their renewals promptly to Rev. E. Scott, Y. M. C. A. Building, Montreal, and that presbytery conveners, members of the S. S. committee and all who desire to see the success of Canadian Presbyterian S. S. lesson helps will use their best efforts to increase the circulation of the "HOME STUDY" Series for 1898.

We bid farewell with regret to the printing office of Mr. E. J. Armstrong, where the "HOME STUDY" lesson helps had their birth, and to whose enthusiastic co-operation, liberal terms, and business ability the past success has been largely due. The credit of the neat and tasteful appearance of our periodicals must also be given to him.

Notes on the Lessons.

LESSON X—December 5th, 1897.

Christ's Humility an Exaltation. Phil. 2: 1-11

(Commit to memory verses 5-8.).

GOLDEN TEXT: "Let this mind be in you which was also in Christ Jesus." Phil. 2: 5.

PROVE THAT—We should be humble. Phil. 2: 3.

SHORTER CATECHISM. Quest. 105. *What do we pray for in the fifth petition?* A. In the fifth petition (which is, *And forgive us our debts as we forgive our debtors*), we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

LESSON HYMNS. Nos. 218, 73, 129, 90. (Old Hymnal Nos. 83, 63, 144, 56).

DAILY PORTIONS. *Monday.* Christ's humility an exaltation. Phil. 2: 1-11. *Tuesday.* Meekness of Christ. Isa. 42: 1-7. *Wednesday.* Lowly in heart. Matt. 11: 25-30. *Thursday.* Lower than the angels. Heb. 2: 9-18. *Friday.* Example of humility. John. 13: 1-15, *Saturday.* First and last. Rev. 1: 1-8. *Sabbath.* Worthy the Lamb! Rev. 5: 9-14. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The Philippian church was founded by Paul on his second missionary journey (Acts 16: 10-40). This epistle was written from Rome about A. D. 63, and sent by Epaphroditus who had brought gifts to Paul from Philippi. Read the whole epistle and notice the tender affection which is manifested towards the kind and thoughtful comforters of his loneliness in prison.

LESSON PLAN. I. The Mind of Christ. vs. 1-5. II. The Humiliation of Christ. vs. 6-8. III. The Exaltation of Christ. vs. 9-11.

1. If there be any consolation (R. V., comfort) in Christ, if any comfort (R. V., consolation) of love, if any fellowship of the Spirit, if any bowels and mercies (R. V., tender mercies and compassions)—"If your union with Christ has brought you any comfort; if christian love has given you any consolation; if you have any real communion with the Holy Spirit; or any loving forbearance towards the faults and weaknesses of others."

2. Fulfil ye my joy, that ye be like minded (R. V., of the same mind) having the same love, being of one accord, of one mind—"Make my happiness complete by your brotherly love and unity." It is easy to come to an agreement when all desire to do so. "With union of soul unanimous."

3. Let nothing be done through strife (R. V., faction) or vain glory; but in lowliness of mind let each esteem other better than themselves—The two great enemies to concord and brotherly love are party spirit and personal vanity. The

Greek word for lowliness of mind was first coined by the writers of the N. T. because christianity for the first time exalted humility to the rank of a virtue. To the heathen "humble" meant the same as "mean," "abject." Compare our own faults with the good points of others.

4. Look not every man on his own things, but every man also on the things of others—Do not selfishly consult your own interests exclusively, but try to help others as well.

5. Let this mind be in you, which was also in Christ Jesus—The apostle refers to the supreme example of unselfishness and humility, the Lord Jesus Christ. He bids us mind the things which the Lord minded, to love what he loved, to hate what he hated; the thoughts, desires, motives, of the christian should be the thoughts, desires, motives, which filled the sacred heart of Jesus Christ our Lord. We must strive to imitate him, to reproduce his image, not only in the outward, but also in the inner life. (Caffin).

6. Who, being in the form of God, thought it not robbery to be equal with God (R. V., counted it not a prize to be on an equality with God)—“Being” means “was originally,” *i. e.* before the incarnation (John 8: 58; 17: 5, 24). The “form” (Gr., *morphe*) is the outward expression of the essential nature of a thing. It has such a “form” because that is the manner in which its essence is expressed. We know a tree to be an elm, or a maple, or a beech by its *morphe*. So to have the “form of God” means to be God, having the attributes which spring out of the nature of deity (Heb. 1: 3; Col. 1: 15; 2 Cor. 4: 4). This possession of the attributes of Godhead he did not consider “a thing to be grasped” (R. V. marg.), something to be held tenaciously and on no account to be surrendered. He willingly surrendered it all to become a man and the servant of men.

7. But made himself of no reputation (R. V., emptied himself) and took upon him the form (Gr., *morphe*) of a servant, and was made in the likeness of men—He did not empty himself of his divine nature but of its *morphe*, the outward “form,” the glories and prerogatives in which deity is clothed. As possessing the “form” of God proved that he was God, so assuming the “form” of a servant means becoming one really, not in appearance only. It was not a seeming but a real humiliation. The Godhead was his by his original nature, manhood became his by his voluntary assumption of it: both are equally real, he is God and man, two natures in one person. So he was and so he continues to be. When it is said, therefore, that he was “made in the likeness [or semblance] of men” it is not implied that there was anything unreal about his humanity, but that he was something more than a mere man. “We are soul and body, he is God, soul and body.” He assumed not a human person but human nature. He does not stand for an individual man as each man does, but for the human race, as the Second Adam. “Great is the mystery of Godliness”—let us adore and believe with grateful joy—The Son of God is the Son of Man.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross—“Being found” refers to the time of his earthly life. “Fashion” (Gr., *schema*)

as opposed to “form” (Gr., *morphe*) implies the outward and transitory. In outward appearance he was a man; he *was more*, for he was God. (Caffin). He subjected himself to all the conditions of human nature. Although essentially divine, he, in nothing, was seen to differ from other men, so complete was his self-humiliation. Under no circumstances could Paul be subjected to his Master’s shameful death, for he was a Roman citizen, and as such could not be crucified. He was beheaded.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name—“Name” stands for office, rank, dignity (Eph. 1: 21; Heb. 1: 4). This exaltation took place at his resurrection and ascension.

10. That at (R. V., in) the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth—The words may mean, either that all prayer must be offered to God in the name of Jesus, through his mediation; or that all creation must offer prayer to him. (Caffin). The latter is the most suitable to the context. The “name” is not the word “Jesus,” but the “name” of the previous verse. What Jesus is now, the glorified and ever blessed Redeemer of men, will constrain every knee to bow to him in reverent, adoring worship. His dominion will be universal (Isa. 45: 23; Rev. 5: 13; Eph. 1: 21, 22; Rom. 8: 19-23).

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father—The word for “confess” is generally accompanied with the idea of thanksgiving. Every tongue shall confess, with thankful adoration, that he who took upon him the form of a slave is Lord of all. The glory of God the Father, from whom, as the original Source, the whole scheme of salvation proceeds, is the supreme and ultimate object of the Saviour’s incarnation (1 Cor. 15: 28). (Caffin).

ORIENTALISMS.

By Rev. R. G. MURISON, M. A., B. D.

A bond servant.—St. Paul often gives us this term to express the relationship of a disciple to Christ. Slavery has always existed in the East, and is certainly a great curse, yet the worst features of slavery have been brought out

by civilization, and the treatment of slaves in the United States is hard to parallel in barbaric lands. The slaves in the East were considered as members of the family, and are often better treated than free servants. Mohammed strongly enjoined the duty of kindness to slaves, and his followers, as a rule, observe his recommendation. A slave may often attain to very high distinction. Abraham, when he feared he would be childless, complained that the possessor of his house, his heir, would be the slave-born Dammesek-Eliezer. Sir R. F. Burton, in "A Pilgrimage to Madina," says, "One of the principal advantages of slaves is the prospect of arriving at the highest rank of the

empire. The Pasha of the Syrian caravan with which I travelled to Damascus, had been the slave of a slave, and he is but a solitary instance of cases perpetually occurring in all Moslem lands."

Gave unto him the name.—The inhabitants of the East very frequently changed their names, sometimes for very slight reasons—*e. g.* St. Paul. Kings and princes very often changed the names of those who held offices under them, particularly when they at first attracted their notice and were taken into their employ, and when, subsequently, they were elevated to some new station, and crowned with additional honors.

QUESTIONS FOR STUDY.

Where was Philippi? Tell what you know about the founding of the church there. How long since it was founded? Where was Paul when he wrote this epistle? Who carried it to Philippi? For what did he thank the Philippians?

1. What is meant by "comfort in Christ"? What is meant by "consolation of love"? What is meant by "bowels and mercies"? The Holy Spirit is the bond of union amongst Christians—1 Cor. 12: 4, 13; 2 Cor. 13: 14. A loving spirit is essential (Col. 3: 12).

2. "Fulfil" in the sense of "make full" (John 3: 29). What did Paul beseech the Philippians to become? What good would it do him? The duty of trying to agree with others if possible—Rom. 12: 16; 15: 5; 1 Cor. 1: 10; 2 Cor. 13: 11; Phil. 1: 27; 3: 16; 4: 2; 1 Pet. 3: 8.

3. From what evil motives are good works sometimes done? What frame of mind should be cultivated? How are we to esteem others? Ambition and over-weening self-importance are unseemingly in the church—Gal. 5: 26; Phil. 1: 15, 16; Jas. 3: 14). Modest self-depreciation is a christian virtue—Rom. 12: 10; Eph. 5: 21; 1 Pet. 5: 5).

4. To what are we to have regard as well as to our own interests? Unselfishness commended—1 Cor. 10: 24, 34; 13: 5; Phil. 2: 21.

5. Whose spirit are we to manifest! How are we to get the mind of Christ? (Matt. 11: 29; John 13: 15; 1 Pet. 2: 21; 1 John 2: 6).

6. What is meant by being "in the form of God"? What does the word "robbery" mean? The divine nature of Jesus declared by the prophets—Isa. 9: 6; Zech. 13: 17.

Also set forth in the gospels—John 1: 1, 2, 14, 18; 17: 5. And reasserted in the epistles—2 Cor. 4: 4; Col. 1: 15; Heb. 1: 3. Christ's essential equality with the Godhead declared—John 5: 18; 10: 30, 33.

7. Of what did Christ "empty himself"? What is meant by being "in the form of a servant"? What is meant by "the likeness of men"? What is meant by being "in fashion as a man"? Christ's humiliation predicted—Ps. 22: 6; Isa. 53: 3; Dan. 9: 26; Mark 9: 12. In prophecy he is called a "servant"—Isa. 42: 1; 49: 3, 6; 52: 13; 53: 11; Ezek. 34: 23, 24; Zech. 3: 8. His ministry was a service of others—Matt. 20: 28; Luke 22: 27. Jesus was a real man—John 1: 14; Rom. 1: 3; 8: 3; Gal. 4: 4; Heb. 2: 14, 17.

8. Was Christ's death an act of obedience? (Matt. 26: 39, 42; John 10: 18; Heb. 5: 8; 12: 2).

9. Why has God exalted Christ? What is meant by giving him "a name"?

10. What is meant by bowing "in the name of Jesus"? What does "bowing the knee" mean? Who are to bow the knee to Jesus? All prayer should be in the name of Jesus—Eph. 5: 20; Matt. 28: 18; John 16: 23; Rom. 10: 13; 1 Cor. 1: 2.

11. What will every tongue confess? Whose glory will be advanced?

TO BE ANSWERED IN WRITING.

(Senior.)

1.—What did Paul desire in order to complete his joy? (5)

2.—How does love teach us to regard the interest of others? (5)

3.—What did Christ lay aside when he became man? (5)

4.—Describe the steps of his humiliation? (5)

5.—What shall every tongue confess regarding Jesus? (5)

(Intermediate.)

1.—What would complete the apostle's joy? (4)

2.—How should we esteem others? (4)

3.—What "form" did Christ "empty himself" of and what "form" did he assume? (7)

4.—How has God honored Christ? (6)

5.—What shall every tongue confess? (4)

PRACTICAL LESSONS.

By Rev. D. D. McLEOD, Barrie, Ont.

Although the humility and exaltation of our Lord Jesus Christ constitutes the principal theme in the passage in which our lesson is found, yet there are other subjects of importance which also call for our consideration.

The features of religious life and character which should be found in the church. The Apostle, in the form in which he expresses himself in the first verse, is not doubting the existence in the Philippian church of the four-fold grace which he describes. The "if there be," does not express a doubt on his part. It rather means, "since there is, comfort in Christ (R. V.), since you are in possession of these gifts, I desire you likewise to possess, that unity and that lowliness of mind, which ought also to be found among you." He was anxious that in the Church of Christ there should be found that character, and that spirit, which the faith of Jesus Christ produces in all those who yield themselves to it. We should be much more anxious than we are, as to the effect of our religion upon character. The religion of Christ, held apart from the character which Christ enjoins, is, to-day and always, a chief stumbling block in the way of the gospel. Let not the church be content with a religion that does not mould the life. There are certain features which a child of God should possess. These should distinguish him from the man of the world. The Apostle taught his followers this. He exhorts, he instructs, he prays that they might be a sanctified, consecrated people, a people conformed to the very image of Jesus Christ. Christianity is tested by its fruits in the life and conduct of men. Infidelity can make no headway against holy lives, though it may overcome us at times in argument. We must not be content merely with increasing the number of those who profess their faith in Christ; it should be our desire that in them the grace of Christ is mani-

fest. It is necessary, therefore, to cultivate the spiritual life, as well as to urge those under our care to enter upon it. This is a duty in which many are negligent. In how many is the christian life, if there at all, found to be meagre, joyless, and unfruitful. It is not able to bear any strain. It makes but a feeble response to the appeals of the gospel. Let us see to it, then, that those graces which are taken for granted as found in the Philippian church, are also found in us. Could he say, "since I find in you these graces, I desire you to have also these others."

What he believed to exist in that church was, first, "*comfort in Christ.*" Union with Christ should issue in peace, rest, comfort. This comfort they had. Notwithstanding all that takes place in life to disturb and harass the mind, they found rest in Christ. It is said that, deep down in the depths of the ocean, beneath the waves that heave upon the surface, there is a perfect calm. These depths are not moved nor reached by the storms that sweep over the sea. They are continually still and unruffled. So, under the agitations which the storms of life give rise to, there should be in the heart of the christian, a faith that is not moved, a peace that is not broken. Life, to many, is as the stormy sea. "In the world ye shall have tribulation." But in Christ we take refuge and find shelter. In Col. 2: 2, the Apostle expresses the desire that their "hearts might be comforted, being knit together in love." In his own life he tells us how he maintained his comfort in Christ, 2 Cor. 6: 6—"as sorrowful yet always rejoicing," &c. Christians should not be complainers. We are to rejoice in the Lord. We are to show to the world that we have comfort in Christ.

Such is one grace that should be found in the church. With it there should be associated "*consolation in the love of Christ*" toward

us, and in the love which He awakens in our hearts. There is no greater consolation than to know that we are loved of God, and to know that that love has awakened a response in our souls. We should rejoice in this love of Christ for us and in us, and it should flow out in all kind ministries, making an atmosphere of love about our lives. It was said by the heathen in apostolic days, "Behold how these christians love one another," and this should still be the distinguishing spirit of the church.

Out of this springs *fellowship*. A grace far too little cultivated. Yet, where the spirit of Christ is, there will be warm christian fellowship. This flourished in the Philipian church. It is too little known in the church of to-day. The human heart longs for fellowship with kindred spirits, and if this is not found in the church, then men will go outside of the church for it. They have done so, and they still do. There is nothing we could study more usefully, than how to have this last grace restored among us, to the life and warmth of apostolic days.

There was also found in this church, "*tender mercies and compassions*." This is an element that is not often thought of, or dwelt upon, as a part of the christian character, yet it is eminently so. The church of Christ to-day is not without this spirit. For, with all her shortcomings, it can be said that wherever there are scenes of suffering, wherever there are homes in which sorrow dwells, wherever there are haunts of sin and misery, there the angels of the churches, the messengers of love are to be found.

This is the standing testimony to the church's faith. She has not to seal her testimony to-day with her blood, but she seals it with her ministries of love.

Now the argument and lesson of the Apostle is, since these graces are found in you, let there be found in you also the spirit of unity and humility.

2. Then, there is a lesson here upon *the duty of unity among the followers of Jesus Christ*. It is often forgotten that it is quite possible that there should be in a congregation a variety of opinions on some minor matter, while all are of one mind in the carrying on of the work of Christ. Many good people insist that those who differ from them on some immaterial point cannot be as sincerely interested in the church of Christ as they are. Mistaking oneness of view for oneness of mind, they can-

not give credit to those who differ from them for motives as pure as their own. An intelligent body of people will always have differences of view and opinion among them, but these they must tolerate in one another, and rejoice that they are of "the same mind, the same love, of one accord, of one mind" in regard to the great object which they are pursuing. Bearing this in mind, how many small controversies would cease, or end in harmonious action. The importance of such unity was emphasized by the smallness of the number of christians in the Apostle's day, among the mass of heathen around them. And it is emphasized in many localities in our thickly peopled country. It is a spirit which should be cultivated, and which, happily, is growing.

The church of Christ needs to be united, in order to maintain His cause and repel His enemies. How pitiful the variance and strife of christians in the face of the heathen, whether abroad or at home. The only way by which such a spirit can be cultivated and promoted, is by seeking a larger measure of the spirit of Jesus Christ. Cold hearts cannot be knit together in christian love.

3. But the second and equally important element of the christian life on which we have a lesson here, is that of *humility*. This spirit which is here inculcated, is illustrated in verses 3 and 4. "Doing nothing through faction or vain glory," and, second, "each counting other better than himself." But the great example of it, which should instruct us and inspire us, is presented in the statement which sets forth the humiliation and exaltation of Jesus Christ.

That we may understand the greatness of His condescension, we are, first of all, reminded of His oneness with God, in nature and in glory. It was from this great height He stooped.

It is said, 1st, that "He emptied Himself," or "made Himself of no reputation." Every word of this passage has been a battle ground of theologians. There is no need, however, of our touching on these controversies. The lesson stands out conspicuous and unmistakable. (1) In His humility, Jesus laid down the glory He had with the Father in heaven. (2) The honor and dignity attached to that position. (3) The service and fellowship of heaven. He emptied Himself of these and all that these imply. And, moreover, taking the form of a servant when on the earth, He

emptied Himself of many honors, comforts, and privileges, which He might have enjoyed by assuming a higher position among men. The old translation is very suggestive, "He made Himself of no reputation." He who was the highest and most worthy, and whom the hosts of heaven worshipped, and counted it the highest honor to serve, willingly laid all this aside. "Being made in the likeness of men." It was His being made that was the humiliation in this step, not His being made in the likeness of men. Being found in this fashion, He takes the further step down, "becoming obedient unto death," and, lower still, "even the death of the cross." Such are the different steps of His humiliation. And it is this mind which was in Christ we are to have and to manifest. Here is our great example. We are to follow Jesus Christ in the exercise of a humble spirit. Of how many good works are pride and vanity the motives. How few are content to be of no reputation. Men will sacrifice honor, duty, conscience, in order to obtain fame among their fellows. In working for Christ, this spirit of vanity and self-seeking may entirely prevent our efforts being of the least use in His cause. It must be put out of the way. We must be emptied of it. It seems to be thought that if a man has no reputation he cannot be a person of gifts or power. "Can any good thing come out of Nazareth"? It was a place of no reputation. If it had any, it was for its badness. But the point is, that men cannot believe in one who is not advertised by himself or by other people, one who may be the worthiest, but who has no reputation. Jesus took this position deliberately. He was not moved at all by the opinion or judgment of men. He sought only to please the Father. "He hath not left me alone, for I do always the things that are pleasing to Him."—(Jno. 8: 29) He saw nothing out of keeping with His glory in assuming the position of a servant. He said to his disciples, "I am among you as one that serveth." He taught them and us that it is the delight of the highest and best to serve mankind, because in so doing they are best serving God. God serving humanity is a wonderful and instructive spectacle. We are accustomed to think of God only as ruling. Is He not teaching us here that it is true, both in heaven and on earth, that He who serves most effectually and lovingly, is He who rules?

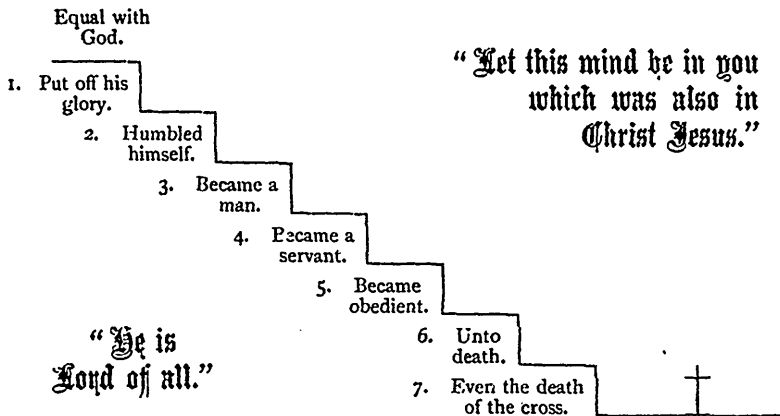
Let this mind be in the church. Our Lord is very often set before us as our Redeemer, in whom we are to believe for our salvation. No writer in Scripture sets forth so fully the atoning work of Jesus Christ as does the Apostle Paul. But here our Lord is set before us an example which we are to follow. It is too much forgotten by the church, that this duty of imitating Christ in His spirit and in His life, is as binding upon us as is the duty of believing on Him. We are called to follow Him in His humiliation. We are to lay aside self. We are to be willing to be of no reputation. We are to recognize the name and the office of a servant as an honorable one. It is the name God gives to His highest sons. Will it not be reward above all possible deserving on our part to hear Him say, "well done good and faithful servant." There is no period in His life to which our Lord can look back with so great satisfaction, as the period of His humiliation. For that was the period of redemption. With every descent He made some trophy of His grace is associated. True service always ends in honor and exaltation. Out of His humiliation His glory springs. It is briefly referred to here, yet in a striking and suggestive manner: (1) In His humiliation "He emptied Himself," and God honors Him with a "name which is above every name." (2) He took the form of a servant and was found in fashion as a man, and now "the things in heaven, and things on earth, and things under the earth, bow in His name." (3) He became obedient unto death, even the death of the cross, and God has brought it about that "every tongue should confess that He is Lord—to the glory of God the Father."

ADDED POINTS.

1. Our union with Christ is to be seen in the graces which adorn our lives.
2. Out of the grace of Christ in us there should grow a loving and a lowly spirit.
3. Selfishness is not compatible with being a disciple of Jesus Christ. So far as we are selfish we are out of connection with Him.
4. There is no higher position one can hold than that of a servant of God.
5. The servant of God can find use for all gifts in doing the work given him to do.
6. The servant of God serves the neediest first. As the physician, as the shepherd.

7. He who served mankind now reigns in glory, yet still desires to serve us in our need. has now committed the service on the earth to us His servants.
8. He who has the mind of Jesus Christ will walk in His footsteps. 10. They who are His true servants will share His glory in the heavenly kingdom.
9. He who served men when on the earth

THE BLACKBOARD.



LESSON XI—December 12th, 1897.

Paul's Last Words. 2 Tim. 4: 1-8, 16-18.

(Read verses 1-23. Commit to memory verses 6-8.)

GOLDEN TEXT: “I have fought a good fight, I have finished my course, I have kept the faith.” 2 Tim. 4: 7.

PROVE THAT—We should preach the gospel at all times. 2 Tim. 4: 2.

SHORTER CATECHISM. Quest. 106. *What do we pray for in the sixth petition? A. In the sixth petition (which is, and lead us not into temptation but deliver us from evil) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.*

LESSON HYMNS. Nos 53 (Psalm 73), 545, 334, 340. (Old Hymnal Nos. 40, 31, 192, 205.)

DAILY PORTIONS. *Monday.* Paul's last words. 2 Tim. 4: 1-18. *Tuesday.* Last words of Moses. Deut. 31: 1-13. *Wednesday.* Joshua's exhortation. Josh. 23: 1-11. *Thursday.* Holding fast the truth. 1 John 2: 18-25. *Friday.* Looking for mercy. Jude 17-25. *Saturday.* Looking upward. Phil. 3: 13-21. *Sabbath.* The crown of life. Jas. 1: 1-12. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. At the close of the *Acts* we left Paul in prison. Soon after this he was released. But in three or four years he was rearrested and brought again to Rome. He was not now allowed to live in his own apartment with his guard, but lay in the cold, dark, filthy dungeon of the Mamertine prison. He was lonely, for timid friends had deserted him. Faithful Luke was his sole companion. He was daily in expectation of death, for that monster, the Emperor Nero, was casting christians to the wild beasts, or, wrapping them in sheets of pitch, used them as torches to illuminate the imperial gardens. On the verge of eternity, Paul writes these noble words of lofty courage, unflinching faith, and sound, practical wisdom. Time, shortly before his martyrdom, A. D. 66. Timothy was at Ephesus.

1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at (R. V., and by) his appearing and his kingdom—The “quick” means those who are alive at the judgment day. It is a solemn thought that Christ himself is watching how we serve him and will know all about us when we stand before him.

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine (R. V., teaching)—“Be instant” means “press on,” “be urgent,” not in preaching only but in the whole work of the ministry, and this at all times. Paul does not mean that we are to speak without using sense and good judgment, but that we are not to be too careful about the opinions of others as to when we should speak about religious matters. When reproof is necessary it should be administered in a kindly manner and with patient forbearance. We should show the reasonableness of what we say and its agreement with God’s word.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears—“Sound doctrine” is literally “healthful teaching,” teaching that contributes to the health of the soul. We go to church to be made better, not to be entertained. A condition of affairs is here pictured which is not unknown in the quarters to-day. Pastors are chosen in rapid succession according to whim and fancy, because they “draw,” not because they can “edify the body of Christ.” Preaching that pleases the ear is more popular than that which improves the heart. There is more regard paid to the taste of the medicine than to its curative properties.

4. And they shall turn away their ears from the truth, and shall be turned (R. V., turn aside) unto fables—It is easy to call a doctrine false if we find it disagreeable, but rejection of the truth is generally followed by belief of some foolish and hurtful error. Those who will not believe the Bible are often ready to believe silly and wicked superstitions. Doctrines that contradict the Bible, are sure to reveal their evil origin by the results they lead to.

5. But watch thou (R. V., be thou sober) in all things, endure afflictions (R. V., suffer hardship), do the work of an evangelist, make full proof of (R. V., fulfil) thy ministry—Show clear-headedness and wise prudence in all you say and do. Let your ministry be approved for its self-denial and faithfulness. Let conscience and good judgement rule your conduct, not a desire to please and be popular. Leave nothing undone that should be attended to, that is making “full proof” of one’s ministry.

6. For I am now ready to be (R. V., already being) offered, and the time of my departure is at hand (R. V., is come)—Literally, “I am already being poured out as a drink offering.” Paul means that he is on his way to shed his blood for the cause of Christ. His martyrdom was near. He speaks of this as a “departure,” “a loosing,” or “untieing.” The word is used of casting off a cable when a ship sets sail, or unloosing the tent ropes when a camp is broken up.

7. I have fought a (R. V. the) good fight, I have finished my (R. V. the) course, I have kept the faith :

8. Henceforth there is laid up for me a (R. V., the) crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing—The crown which is the reward of righteousness. “Righteousness” is here used in a general sense. Of course no one is righteous in himself. He is accepted because Christ, his substitute is righteous. But the good man is often called “righteous” because of the general character of his life (Phil. 3: 9; Rom. 3: 21, 22; 5: 1).

16. At my first answer (R. V., defense) no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge—Paul’s “first answer” was not the previous trial at which he was acquitted, for Timothy was with him then and did not need this information, but some hearing of his case which had recently taken place and of which we have no account. He felt keenly the desertion of his friends when on trial for his life. His forgiveness is expressed in the language that Stephen used.

17. Notwithstanding the Lord stood

with me, and strengthened me; that by me the preaching might be fully known (R. V., the message might be fully proclaimed), and that all the gentiles might hear; and I was delivered out of the mouth of the lion—In what way Jesus made his presence known we cannot tell, but Paul knew he was near. By “the mouth of the lion” he means the imminent danger which threatened him from fierce and blood-thirsty enemies. Some think that the expression refers to Nero, or to the casting of christians to lions in the amphitheatre.

18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen—This verse reminds us of the sixth petition of the Lord’s Prayer and is an evidence that it should read “deliver us from evil” and not “from the Evil One.” The doxology, or conclusion of the Lord’s Prayer was not spoken by Christ but it was in use in Paul’s time and his words here seem to be suggested by it.

ORIENTALISMS.

The crown is laid up for me.—In the Greek games, which supply the illustrations used by St. Paul in this verse, a crown was presented

to the victors. This crown was woven of the branches of various trees, and, though in itself of small value, was esteemed one of the highest honors attainable by the Greek youth. Wherever the victor went he received a palm branch (cf. Rev. 7: 9), he was robed in a splendid dress, and escorted with the highest honors to his city and his home.

My departure.—In the Bible death is generally expressed by some softer term, as “to depart,” “to go to one’s fathers,” or “to be gathered to one’s people.” This same reluctance to speak of the great enemy bluntly, is found among most peoples who realize the value of life.

No one stood by me.—According to Roman law it was perfectly legal, and allowed, for the friends of the accused to stand by him at the trial. Even Roman Emperors were accustomed not to shun their friends when arraigned. Lucian, in one of his writings, derided the zeal of the early christians who availed themselves of this right.

The mouth of the lion.—The Romans, for the gratification of the people, often compelled their criminals and their captives of war to fight with wild beasts in the amphitheatre. Furious riots against the christians were often stirred up in various cities, by the agitators raising the cry, “To the lions with the christians.”

QUESTIONS FOR STUDY.

When and where was *II Timothy* written? Where was Timothy?

1. Note the deeper solemnity of Paul in this epistle? (2: 24). Before whom does Paul charge Timothy? When will our actions be judged? Who will stand before Christ to be judged? How does the prospect of the judgment affect Paul? (Acts 24: 16). The scene at the judgment—Rev. 20: 12-15.

2. What does Paul exhort Timothy to do? How and when is he to do it? What is meant by “long suffering and doctrine”? Is it the duty of christians to submit meekly to the admonitions of their pastors? Heb. 13: 7, 17; 1 Thess. 5: 12, 13).

3. What is meant by “sound doctrine”? By what standard should all teaching be tested? Isa. 8: 20; John 5: 39; Acts 17: 11; 1 John 4: 1-3; Rev. 2: 2; 1 Cor. 12: 3). What is meant by “after their own lusts”? What is meant by “having itching ears”?

4. Why would some not listen to the truth? What do those listen to who refuse to believe the Bible? Rejection of truth carries its own punishment with it—Jer. 2: 19; 6: 19; Prov. 1: 31; 14: 14.

5. What is meant by “watching in all things”? What is meant by making “full proof” of his ministry? How should we try to commend our office, or work to others? Endurance of hardship for Christ’s sake is required of the christian warrior. ch. 2: 3; 1: 8. When was Timothy chosen to preach the gospel? (Acts 21: 8). Were evangelists a distinct class in the early church? (Eph. 4: 11; Acts 21: 1).

6. How does Paul speak of his death? What does the word for “departure” suggest? Death viewed as a departure—Phil. 1: 23; 2 Pet. 1: 14; 2 Cor. 5: 8.

7. What does Paul say regarding his life’s work? How was he armed for the conflict?

(Eph. 6: 13-18). He elsewhere speaks of his eagerness in the christian race—1 Cor. 9: 24, 25; Phil. 3: 14; Heb. 12: 1.

8. What reward does Paul look forward to? From whom does he expect to receive it? When? Who else will receive it? By what other names is the christian's crown designated? (1 Cor. 9: 25; Jas. 1: 12; 1 Pet. 5: 4; Rev. 2: 10). Paul's confidence in view of "that day." (2 Tim. 1: 12).

16. What discouragement did Paul experience at his first trial? What other desertions did he lament? (1: 15). Who had a similar experience? What prayer did Paul make for his cowardly friends? Of what prayer do these words remind you? (Acts 7: 60).

17. Who stood by Paul? What help did he give? What was Paul enabled to do? From what was he delivered? What promise was here fulfilled to him? (Matt. 10: 19). On what other occasions did Jesus encourage Paul? (Acts 18: 9, 10; 23: 11; 22: 17-21; 27: 23).

18. What confident expectation did Paul cherish? (Compare Ps. 121: 7). Unto what would he be preserved? With what ascription of praise does he close? Why does he add

"Amen"? Paul frequently breaks out into words of adoration—Rom. 11: 36; Gal. 1: 5; Heb. 13: 21.

TO BE ANSWERED IN WRITING.

(Senior).

1.—What did Paul solemnly charge Timothy to do? (5)

2.—What are those likely to believe who reject the Bible? (5)

3.—How does Paul regard his life as he looks back upon it? (5)

4.—To what reward does he look forward? (5)

5.—What confident expectation does he express in the last verse of the lesson? (5)

(Intermediate).

1.—In what spirit should we reprove wrong doers? (6)

2.—What is meant by "sound doctrine"? (5)

3.—What is meant by making "full proof" of our service in any capacity? (6)

4.—What reward does Paul expect? (4)

5.—What friend never forsook Paul? (4)

PRACTICAL LESSONS.

1. The first lesson which is suggested to us by these striking words of the great Apostle is the *weight which is to be attached to last words.*

Men have always regarded with attention and interest the counsel and testimony given by persons of age and character in the closing hours of life. Such words come to us, not only weighted with experience, but with the light of the final judgment shining upon them. Thus the appeal of the aged Apostle to Timothy could not fail to make a deep impression upon his mind. The life of Paul, apart from the occasion, gave emphasis to his exhortation. Sometimes an undue importance is given to words spoken in a dying hour. Affection naturally treasures them up and fills them with consoling meanings. Such words have little value as indicating the spiritual condition, apart from the tenor of the whole life. It is that which, more truly than any last words, indicates the spirit by which the life was governed. Those to whom the care of souls is entrusted, whether preacher or teacher, feel, perhaps more deeply than any others, the value

of present opportunities. The testimony of their last hours has been very much the same. They have realized how imperfectly their work has been done. Those under their instruction have remained unimpressed. They have wished they had been much more earnest in their efforts to win souls.

The charge of the Apostle is given with great solemnity, as in the presence of God. Here is the true apostolic succession. The Apostle hands down the work of the gospel to him who is to enter upon his duties, and in the presence of God commits the trust to him. He had felt deeply his responsibility, he desired that his young successor in the work should do so also.

In this spirit the toil-worn, veteran soldier of Jesus Christ, lays down his work, charging him who is to take it up to enter on it as in the sight of God, and carrying it out with fidelity, to "make full proof of his ministry." Such last words are worthy to be remembered. They derive their force and influence from the life which was behind them.

In the beginning of his public career he had

been the fierce enemy of Jesus Christ. He had been brought into the Kingdom of God by the Lord himself in a wonderful manner. His life of toil and suffering, and devotion, had attested in a manner which left no ground for doubt, the genuineness and strength of his faith. Now, when his race is run, when he reviews the past and looks on into the future, his testimony is of weight and has peculiar value. His last words deserve to be seriously pondered. There is a further, if subordinate, lesson in these opening words. *The spirit in which we enter upon our work determines the measure of our success.* Whatever that work may be, we should regard it as an opportunity, not only to advance our own interests, but wherein to serve God, and in this work of teaching divine truth, in which God has called us to have a part, we should enter upon it and engage in it more seriously than we commonly do. Remembering our own responsibility, and the influence which our labors may have on the lives of others, we require to lift up all our work, and look at it in the light of eternity, so that we may see it in its true dignity and greatness, and so that we may do it with fidelity and thoroughness. For only that which is so done shall pass, unconsumed, through the fire which is to try every man's work.

2. The second lesson of our passage is upon the subject of *preachers and preaching*. A subject upon which all who are interested in the gospel require instruction. For if we are not ourselves among the preachers or teachers, we are among those who are preached to, or those who are taught. Therefore the subject is of importance to all. The lesson is, that whether preaching or teaching be the work we are engaged in, it is to be done in the most faithful and thorough manner. It is by this preaching and teaching of "The Word" that the Kingdom of God is to be built up in the world. It is The Word itself which is to be preached, and not what men think or say about it. "The entrance of Thy Word giveth light, it giveth understanding unto the simple." —(Ps. 119: 130) The preaching and teaching of it implies the unfolding of it, the explaining of it so that it may be clearly understood. It is of the highest importance that we should remember the truth as it is preached to us. For the Apostle says (1 Cor. 15: 2 R.V. mar.), "By which also ye are saved if ye hold fast, or keep in memory, what I preached unto you,

unless ye have believed in vain." Such a statement should make us careful as to what we preach, and should make us see that what we preach is worth preaching and worth remembering. This view of the matter seems to be overlooked by some who preach, as well as by many who listen to the preaching.

It is sometimes said that the mere knowledge of the Bible, without a spiritual apprehension of it, is of no use. That, therefore, the mere teaching of The Word, in the letter of it, is of no use. This is a mistake. It is of immense use to store the memory with the Word of God, with its stories, its precepts, its doctrines. These may not at present have any practical influence on the life. They are, however, at all times, a strength and a guide to the conscience. They are, whether their authority be acknowledged or not, a restraint, and a reminder of duty. When the Holy Spirit shines in upon that soul, then this treasury of Bible truth will be appreciated, and will make of him a well furnished christian. Let us then be diligent in teaching The Word. It is far too little known even with all our helps. Our helps indeed may come between it and the scholar. But they should not. They should only help us to understand it better, and to value it more highly. This preaching is to go on in season and out of season. That is, there is to be an informal, as well as a formal, preaching. Much preaching and teaching can be done by the way side, in the home, at times when we are thrown into the company of others unexpectedly. This is the most difficult kind of preaching, that which is done in the casual word of counsel, or warning, or sympathy. We should, however, not think that our preaching and teaching character is laid aside when we are out of the desk. We should always be in the frame to make a wise use of passing opportunities.

Some zealous but ignorant people are very anxious to be employed, "out of season," in the work of teaching others, and are in the habit of asking any one into whose company they are thrown: "Are you converted?" This is a question which no casual acquaintance has a right to put to any one, and the best answer to give to one who in his zeal puts it to you, is to ask him kindly, who constituted him your spiritual adviser, and what are the evidences of his fitness for that office. Out of season, does not mean "unseasonable," but as

above, a wise use of opportunities which are informal. Zeal, however, is so rare in the service of Christ, that we may well be patient with it, even though ill directed.

3. The preacher and teacher are to *aim at definite results* in their work. They are to reprove, or as the word signifies, to confute error. The plentiful crop of error which springs up in every community, and which is taught by uninstructed professors of religion, will always afford ample work to do in this direction. They are, besides, "to rebuke, and to exhort." Here is a course laid down for us by divine authority. Here is a simple directory both as to what we should do, or aim at doing, and also a direction as to the spirit in which it is to be done. So we are not at the mercy of self-constituted advisers as to how and what we should teach and preach. Nor are we left to our own ignorance. Our aim should be to carry out this plain direction. Were we to do so we would find that the result justified the course commended.

Such are some of the lessons as to preaching and teaching indicated here; but there is a lesson also as to *audiences*.

The greatest pain and vexation arises both to preachers and teachers from the distaste for sound and solid instruction which both younger and older people in our congregations evince. In the great desire which some good, impatient people, have to hasten on the work of the gospel, they have introduced some doubtful things into schools and churches, to attract the attention of the people, and to secure their interest in divine things. Thus, unintentionally, creating and ministering to the disease here described as "having itching ears which will not endure sound doctrine."

This is one of the difficulties which the church has to contend with to-day,—the desire on the part of the people for the sensational. Their taste, in many localities, has been vitiated. We should resist this unintelligent craving for "ear tickling" addresses. We should endeavor to supply such interesting and attractive matter as would win the attention even of the careless, and of these novelty seekers. Remembering at the same time that God has not sent us to please men, or to entertain them, but to instruct them. Audiences, then, should be trained to listen with respect and attention. It would be of great use to teach our young people how to conduct them-

selves in the public assemblies of a religious kind which they attend, as well as when present in meetings of a more general public nature. But this is subordinate.

4. We have before us here *the testimony of God's servant upon his own life*, in which are conveyed some important lessons. This life of discipleship with Jesus Christ is described here as a fight, as, in the true sense of the word, "a strife," "an agony," for that is the word in the original. In looking back upon it, that is what it has seemed, and what it has been. Not a peaceful, undisturbed walk, but a great and constant "striving" to be what one ought to be, and to do what one ought to get done.

How happy, if when looking back upon it, we can feel that we have put forth our best efforts. We have not been cowards in the fight. We have not given way to the enemy.

The contestants in the earthly games display a heroic, self-denying spirit in "striving for the mastery." How much more should the followers of Jesus Christ, who set their hearts upon reaching the goal and obtaining the prize, be willing to endure hardness and make heroic efforts.

The contest in which the christian is engaged is one in which there are infinite issues at stake. His opponents, the devil, and the world, are very powerful. It is well if he can say at the end: "I have fought a good fight." That is as much as any son of man can say. Our Lord Jesus Christ could say, "I have glorified Thee on the earth, I have finished the work Thou gavest me to do." Man cannot say that, but as here, he may through grace be able to say, that he has made a good fight for his Lord and Master, and the cause which was entrusted to him. Again, we are taught that it is not only our duty to make a good fight of it, but to "keep the faith." The Apostle kept as "a sacred, inviolable deposit," the faith of which he had been put in charge. This is as important as the successful fighting. We should have a high and honorable regard for the sacred deposit of truth put into our keeping. There are those who treat it as neither sacred nor inviolable. They seek to draw attention to themselves, or if they do not seek to do so, yet they do so by the irreverence with which they regard it and treat it. Our fathers, in their rugged, valiant way, kept "the faith," and handed it down to us. Everything which we now possess and enjoy of civil and religious

liberty, is the result of their fidelity. How foolish, then, are they who make light of it and of the veterans who kept it "in the brave days of old." Let us imitate them in their fidelity. In so doing we walk in the footsteps of the foremost and best of God's saints. It is a great achievement to have "fought a good fight, and kept the faith."

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

5. *The prospect of the believer looking forward to eternity is a glorious one.* There is no boasting in this confident assurance of reward to which the Apostle gives expression. Neither does it indicate an ignoble spirit, to rejoice in the righteous award of God. It is a simple reliance upon the Master's word. The believer is entitled to say, "I know whom I have believed." Has not the Master said, "I will come again and receive you unto Myself, that where I am there ye may be also."—(Jno. 14: 3) "Father I will that they also whom Thou hast given Me, be with Me where I am."—(Jno. 17: 4) Therefore, we can say, "henceforth there is laid up for me a crown," &c. The past may have been dark. It was a day of storm and battle. But, "henceforth": how bright, how glorious the prospect! Therefore, let us fight on, knowing the reward which is in store for us.

6. *Disappointed in man, strengthened in Christ* His experience in the evil day, when he stood alone and in need of sympathy and friends, was that which christians are often called to pass through. In the crisis, friends forsake us. Those on whom we placed reliance fail us. We did not ask much from you, only your presence. How much christians can do for one another, for the pastor, and for the church, by simply "standing with us." Their very presence is a support. How trying, when we go to the meeting, the school, the class, the church, to find seats empty that should be filled, those absent who should and might be present, to be left alone to go through the duties, when we might have been cheered and upheld by human sympathy. "I pray God that it may not be laid to their charge."

On the other hand, He has never deserted us. Jesus stood by us, and will stand by us, and those who have missed the duty, have also

missed the privilege of meeting with Christ. He will give power for every occasion and every crisis. He will be with us all along the way, and knowing the hardness of it, and the faithfulness of His servant, He has the crown prepared for him. He will preserve us unto His heavenly kingdom, to Whom be glory for ever and ever Amen.

"The saints of God, their conflict past,
And life's long battle won at last,
No more they need the shield or sword;
They cast them down before the Lord,
Oh, happy saints, forever blest,
At Jesus' feet how sweet your rest!"

ADDED POINTS.

1. We should look at the actions of our lives and do our work in the light of the final judgment.

2. Life in its whole course is the time given us in which to prepare for eternity.

3. The testimony of a well spent life is more satisfying than any words spoken in the hour of death.

4. Preaching and teaching the Word is God's method of extending and building up His church in the world.

5. We should live so that we may contemplate the end of life with calmness and hope.

6. For the believer in Christ, death is robbed of its terrors. In Him we have the victory over it.

7. All that the christian can do is to fight as good a fight as he possibly can. All that is expected of him by his Master is to do his own part well.

8. The prospect before the christian in death is one which the world knows not of, and compensates for all past suffering.

9. This glory and reward in heaven is reserved for all who are kept by the power of God through faith unto salvation.

10. Man often fails us. They that trust in the Lord shall never be put to shame. He never forsakes His people.

THE BLACKBOARD.

"Make full proof."
"Keep the Faith."
"The Lord will deliver."

LESSON XII.—December 19th, 1897.

John's Message about Sin and Salvation. 1 John 1: 5-2: 6.

(Commit to memory verses 8-10).

GOLDEN TEXT: "If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1: 9.

PROVE THAT—Christ died for our sins. 1 John 2: 2.

SHORTER CATECHISM. Quest. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom; and the power, and the glory, for ever, Amen*) teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory, to him. And in testimony of our desire, and assurance to be heard, we say, Amen.

LESSON HYMNS. Nos. 160, 151, 290, 575. (Old Hymnal Nos. 93, 46, 35, 232).

DAILY PORTIONS. *Monday.* John's message about sin and salvation. 1 John 1: 5-2: 6. *Tuesday.* All have sinned. Rom. 3: 19-26. *Wednesday.* Consequences of sin. Isa. 59: 1-9. *Thursday.* Returning unto the Lord. Hosea. 14. *Friday.* Life by Christ. Rom. 5: 12-21. *Saturday.* Perfect sacrifice. Heb. 10: 12-23. *Sabbath.* Able to save. Heb. 7: 19, 28. (*The J. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. *The first Epistle of John* is addressed to all Christians and is therefore called "General" or "Catholic." It was written when the apostle was very aged, probably about A. D. 90 or 97, but some say earlier, and may be considered the last message to the church from the last survivor of the apostolic band. It was written at Ephesus where John spent the latter years of his life.

LESSON PLAN. I. Light and Darkness. vs. 5-7. II. Sin and Forgiveness. vs. 8-2. III. Obedience and Love. vs. 3-6.

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all—Light stands for absolute holiness and purity. It is the cause of all life and warmth and beauty. So God is the source of all moral excellence (Jas 1: 17; John 1: 9; 8: 12; 9: 5). This sums up the teaching of Christ. He came to show men how much God loved them, and how willing he was to make them like himself. Darkness represents all moral evil, sin in every form, with ignorance and misery, the results of sin (Rom. 13: 12; Eph. 5: 8-13; 1 Thess. 5: 4, 5; John 12: 35, 36).

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth—If one whose course of life is evil says that he is a true christian and a child of God, he is either a hypocrite or self-deceived. No one can have God in their hearts and practice wickedness. "A life in moral darkness can no more have communion with God than life in a coal pit can have com-

munion with the sun" (2 Cor. 6: 14). Our actions are the expressions of our beliefs. A belief of the truth will produce a life that strives after holiness.

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin—God dwells in the light (1 Tim. 6: 16). Heaven is holy and pure because it is God's home. We are to aim to live habitually the life that belongs to the pure, sinless, holy presence of God. The way to attain closest and sweetest fellowship amongst christian brethren is for all to strive after holiness. Just as the light chases away darkness and disease, and purifies the air, so the death of Christ destroys sin and cleanses the heart.

8. If we say that we have no sin we deceive ourselves, and the truth is not in us—Those who say that they are living without sin are only deceiving themselves, and have not a correct sense of sin.

9. If we confess our sins, he is faith-

ful and just (R. V., righteous) to forgive us our sins, and to cleanse us from all unrighteousness—The statement that no one is free from sin might be discouraging to those who are earnest in the pursuit of holiness, but we have the comfort of knowing that there is forgiveness for all sin, if we only repent of it, confess it and seek pardon for Jesus' sake. God is faithful to his promises and at the same time true to his holy law which the sinner has broken. Christ has satisfied its demands on behalf of the sinner and it would be unjust in God to accept the payment and also punish one for whom payment had been made. The Holy Spirit cleanses the hearts of believers from all sin.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous—John was now a very aged man, and he speaks with fatherly affection to all christians. His object in writing this epistle is to warn them against sin. Although we fight earnestly against it, we are apt to be discouraged by our frequent failures, but we need not despair, for our Intercessor stands before the Father asking that we be forgiven and strengthened.

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of (R. V. omits "the sins of") the whole world—A "propitiation" is something that "propitiates" or makes friendly. The sufferings of Christ satisfied the justice of God, and so rendered him "propitious" towards sinners. He endured the penalty of sin and made it possible for God to be just and the justifier of those who believe in him (Rom. 3: 26). God's love ever yearned over fallen man, but his justice would not permit him to pardon sin until the penalty was paid. This Jesus paid, and now there is no one in the whole world who can say that there is no salvation for him. If any man is lost it will not be because Christ did not do enough for his salvation.

3. And hereby we do know that we know him, if we keep his commandments—To know God is not merely to know

about him, but to receive him into our hearts. The only infallible test of our being his children is our careful watching against disobedience to his will. If we truly love him we will obey him.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him—He who says one thing and does another is a liar—his conduct contradicts his profession. If a plant bears thorns no label on it will make it a grape vine. "By their fruits ye shall know them."

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him—Obeying God is not only a proof of our love to him, but it teaches us to love him. The more perfect our obedience the more perfect our love.

6. He that saith he abideth in him ought himself also so to walk, even as He walked—Christ is meant without being named—as in ch. 3: 3, 7; 4: 17. When in doubt about what we should do, consider what Christ would have done in similar circumstances.

ORIENTALISMS.

God is light.—Light has always been regarded as an attribute or symbol of deity. The Parsees, or disciples of Zoroaster, do reverence to fire as the only fitting emblem of God. In heathen Rome a fire had to be kept burning continually on the altar. A society of women, called the vestal virgins, had charge of this fire. Should it be allowed to go out at any time, it meant death to the virgin to blame, and it could be rekindled only by the rays of the sun. By many christian churches lights are also employed as symbols of God. The light-giving heavenly bodies have often been regarded as divine. The ancient Babylonian religion was largely astral, the stars being worshipped as gods. Abraham was probably, in his youth, a worshipper of the moon, which was the patron god of Ur. The Egyptian mythology was also astral, and was, according to Lockyer's "Dawn of Astronomy," imported from Babylonia. The Roman mythology was most likely from the same source, and the planets still bear the names of their gods.

We make Him a liar.—That God could be untrue could not be thought of by a Hebrew, for to him the two outstanding attributes of God are—might and holiness. Amongst the heathen the gods were often regarded as being

of like passions with their worshippers. In the heathen writers many stories are told of things done by gods which are, according to our ideas, very immoral. In the great Babylonian

epic, in the story of the flood, the god Ea equivocates so plainly that, had he been a man, we should have called him a liar.

QUESTIONS FOR STUDY.

Who wrote this epistle? To whom? What other books of the N. T. did he write? When was it written? Where?

5. From whom did the message come? What was it? What is meant by "light" and "darkness"? What did James say of God as the source of blessings? (Jas. 1: 7). Did Christ manifest this divine light? (John 1: 5-9; 3: 19). Darkness emblematic—Jas. 8: 22; Eph. 5: 11; 6: 12; Luke 22: 53; Matt. 6: 23).

6. What is meant by "walking in darkness"? What is meant by "doing the truth"? Obedience is the test of discipleship—1 John 2: 4; John 15: 10, 14; 14: 21, 23; 2 Cor. 6: 14.

7. What is meant by "walking in the light"? How does walking in the light promote christian fellowship? How does the blood of Christ cleanse from sin? Read 1 Cor. 6: 11; Eph. 1: 7; Heb. 9: 14; 1 Pet. 1: 18, 19; 1 John 2: 2; Rev. 1: 5.

8. Does John believe in "sinless perfection"? Read 1 Kings 8: 46; 2 Chr. 6: 36; Job 9: 2; 15: 14; 25: 4; Prov. 20: 9; Ecc. 7: 20; Jas. 3: 2.

9. How do we escape the penalty of sin? To what is God faithful? Why would God be unjust not to forgive sin? How are we cleansed from unrighteousness? Pardon follows penitence—Ps. 32: 5; Job 33: 27, 28; Ps. 51: 17; Prov. 28: 13; Isa. 55: 6, 7. God's justice manifested in pardoning sin—Rom. 3: 26; Acts 13: 38, 39; Rom. 8: 1; Isa. 53: 11; Hab. 2: 4.

1. By what affectionate term does John address christians? (John 13: 33; Gal. 4: 9; 1 John 2: 12, 28; 3: 7, 18; 4: 4; 5: 21). What gave him a right to speak in this way? For what purpose did John write these words?

What comfort have we if we fall into sin? Read Rom. 8: 34; 1 Tim. 2: 5; Heb. 9: 15, 24; 7: 24, 25.

2. What is meant by a "propitiation" for sin? (Rom. 3: 25; 1 John 4: 10. Compare Ps. 5: 5; 7: 11; Ex. 23: 7; Heb. 2: 2 with 2 Cor. 5: 19, 21; Rom. 10: 4; 8: 1, 33, 34.) In what sense is Christ a propitiation for the sins of the whole world? (1 Tim. 2: 3-6; John 3: 16; Heb. 2: 9). Read John 1: 29; 4: 42; 11: 51, 52; 1 John 4: 14.

3. What is meant by "Knowing God"? What is the test of our knowing him?

4-6. What does John say of those who profess to be true christians and yet lead wicked lives? How is love to God made more perfect? (John 14: 21, 23; 1 John 4: 12; 1 Cor. 13: 13). Whom are we ever to imitate?

TO BE ANSWERED IN WRITING.

(Senior).

- 1.—What does John say that God "is"? (5)
- 2.—What do those have who walk in the light? (5)
- 3.—What hope have we if we sin again after being forgiven? (5)
- 4.—How is our love to God perfected? (5)
- 5.—What is the only true test of a genuine disciple? (6)

(Intermediate).

- 1.—What are meant by "light" and "darkness"? (4)
- 2.—What cleanses from all sin? (4)
- 3.—What makes it just for God to forgive sins? (6)
- 4.—What assurance have we that our daily sins are forgiven if we confess them? (5)
- 5.—What is meant by one's walk? (6)

PRACTICAL LESSONS.

1. *Having an object in view in our work.* It is of the highest importance in order to our success in teaching, that we should have before us a distinct object. It is well to ask ourselves, what is our aim in teaching this lesson? Are we pursuing that course, which is likely to se-

cure the end we have in view. The Apostle here says that his object in writing these things to the churches was, that their "joy might be full." In chap. 2: 1 he says, that he writes with the object in view of keeping them from sin, "that ye sin not." Again, in chapter 2

he mentions several times what his purpose is in writing as he does; while in chapter 5:13 he states in more general terms his reason for having written "these things." Hence, we have his example, in setting before us a definite end in our teaching. Aimless work cannot be carried on with enthusiasm, nor is it likely to leave any impression. Such a manner of working can only arise from a lack of interest in what we are engaged in, or from ignorance of how it should be done. When we are in earnest in an undertaking we do not set about it without a clear idea before the mind of the end we propose to reach by each step that is taken. It is specially needful to bear this in mind in teaching and preaching.

Having in view the spiritual improvement of those who are being taught, we will select the truth conducive to that end. This principle is so obvious it does not require to be dwelt upon. Going to our work with a definite aim, purposing to inculcate a certain lesson, we cannot fail in accomplishing some result. Without such definite aim the exercise is not likely to be profitable. As to what our aim should be, it will be different at different times. The high ends which the Apostle purposed in his teaching seem above us. We must remember that he was writing more especially to those "who believe on the name of the Son of God." Very many of those whom we are to teach are very ignorant of divine truth, and many have little knowledge of the religion of Christ. But whatever be their standing in Christ, or out of Christ, it must always be profitable to set forth to them the satisfaction and pleasure that are found in knowing and serving Christ. Not that men are to be induced to serve Christ by the thought of any advantage or pleasure to be found in such a life, but that young and old may learn, contrary to what the world asserts, that there is no such fountain of pure and lasting joy as that which finds its source in the love and service of Jesus Christ. We are to understand, also, that this joy means more than that which we commonly call happiness. Happiness rather points to the feelings which arise from external circumstances, the things which happen to us, the good things which we possess. While joy, on the other hand, expresses a feeling that has its source in the soul, and is independent of all circumstances. It is a rarer and a deeper, more abiding element than happiness.

2. To have it in fulness would be a very high attainment. Such, however, was the object of the Apostle in his writing, "that their joy might be full." This, also, is the desire of our Lord, that His disciples should have in them a joy which does not depend on external circumstances, but which should be perennial, and should have its source in the soul. "In you, a well of water springing up." "These things have I spoken unto you that your joy might be full." Much would be accomplished if the young could be taught that a religious life is one in which there is a deep, abiding satisfaction. Religion is much misrepresented and maligned by its professors. It is a pitiful spectacle to see religious people, members of the church of Christ, and those to whom the young look for encouragement in the christian life, going to the world for their enjoyments. Practically saying, that there is nothing in a religious life which satisfies the heart. That it is necessary in order to enjoy life to be allied with the world in its fashions and amusements. That the world, and not Jesus Christ, has the true conception of life. Jesus Christ was not an ascetic. No one who understands His religion will be; but Jesus Christ draws a very clear line between His views, His spirit, His rule of life, and that which obtains in the world from which He is shut out. We fall very far short in experience, and in teaching, if we do not know and teach that a life in union with Jesus Christ, governed by His spirit, and branching out in all the sympathies which He awakens, and all the ministries He calls us to, has in it a satisfaction far deeper, a joy far higher, than the life which draws its inspiration from the world, and finds its whole occupation in worldly pursuits.

3. In order to reach the end which he had in view, the Apostle adopted a particular mode of appeal. *The matter of our teaching* deserves consideration. That will to some extent be governed by the end which we have in view. If we desire to reach the heart and awaken the feelings, then we will not use merely the dry formulas of the catechism, nor the bare doctrines of our creed. These are not calculated to touch the heart. We are far more likely to do that by speaking of "the things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." From this

field of christian experience, he who is not a christian is shut out. If such an one should be a teacher, and there are probably many such teachers, then he may teach much that it is useful to know, but from this whole field he is of necessity excluded; and this is a field which ought to yield much help in the work of instruction—one's own knowledge and experience of the Saviour. It is as if the Apostle said, "I would like to awaken in your heart such joy as is felt by one who knows the love of Christ, and has experience of His power as a Saviour, therefore I will tell you something of my own experience of Him." We gather, then, that it is in the life of Jesus Christ we are to find the chief matter of our teaching. That is a field which we can never exhaust. But it is possible to have been much with Christ and yet not know Him. "Have I been so long time with you and yet hast thou not known Me Philip?" Jesus asked of His disciple. It is possible for the life of Christ to be very barren of meaning for us. We need the enlightening power of the Holy Spirit, both to apprehend His glory, and to convey to others any right conception of His life. It is in this apprehension of Jesus Christ, this insight into His life, this love for Him, which constitutes the bond of fellowship between His disciples.

4. The teaching of the gospel aims at and brings about a true fellowship between His disciples. And what distinguishes this fellowship from mere earthly fellowship, lifts it into a different sphere altogether, is the fact that not only is our fellowship with one another, but "with the Father and with His Son Jesus Christ." It is a great mistake, and dishonouring to the church of Christ, to draw any comparison between any human society and His church, or to compare the fellowship which we have in Christ with the fellowship which men have in benevolent societies. The fellowship which we have in Christ is of another order, and has an entirely different ground. These societies and the fellowship that is in them, may be excellent in their way, but they are of the earth, and for this present life. They are human throughout. This fellowship which we have in Jesus Christ has its source in our redemption. Its bond is our common attachment to Jesus Christ as our Redeemer. It is, therefore, deeper and closer than any bonds which arise from mutual advantage in a society, or any vows of friendship in which we may be

joined. It is necessary to say this, because there are so many societies existing in which there is a fellowship and an advantage upon which many set a high value, that these are apt to assume a place in men's esteem which should only be given to the church of Christ. All societies, however good, either in the church or out of the church, are a confession that the fellowship in the church is imperfect. We should ever keep the church above the societies that are in it. These are temporary and human; it abideth divine and eternal.

5. Our message. We are not only to bring our experience to bear upon our work, but are to remember we have a message given us to deliver. A message or announcement is something which is given us to deliver. This is very much forgotten, and if remembered, would be of great assistance to us in our work. One generally feels a responsibility in delivering a message given to him by another, which he does not realize in making a statement of his own. If we have "heard the message of Him," we will not forget it nor slight it. The first question to be considered, before we begin to deliver it, is, have we heard it distinctly? Do we know it, so that we can state it accurately?

Are there not those who overlook this point, both among teachers and preachers, thinking that it is not necessary to have a clear understanding of the message, nor to make an accurate statement of it, but that the vaguest conceptions of divine truth, and a loose statement of them, is sufficient for the purpose. It is not so that this divine message must be apprehended and taught, "that God is light and in Him is no darkness at all." Our next lesson involves the question

6. Can we live without sin? Though the discussion of man's sin, and the divine remedy for it, may not be a popular subject, yet this is the vital question in which, in his serious hours, man is most interested. Our doctrine of sin will affect every other doctrine of our creed. If it appears to us a light thing, then the atonement of Jesus Christ will not appear to us so great a work as it is, and the work of the Holy Spirit will not appear so difficult as to require divine power to accomplish it. We are here exhorted to refrain from sinning. Nor are we to think that the exhortation is one which we need not attempt to carry out. We ought not to sin. There is no excuse for it, nor are we held guiltless in committing it. We

should aim at the sinless life. We might come much nearer it than we do. Men make their moral weakness an apology for sin, and think, because they cannot reach sinless perfection, they need not attempt it. In short, they think they may be contented if they keep themselves free from grosser sins. They do not strive after holiness, "without which no man shall see the Lord."

Those mistaken people who preach, and profess to reach a life free from sin, do much harm by their erroneous teaching. But their unscriptural claims may lead us to investigate the subject, and so lead us to discover our own errors as well as theirs. These are, on the one hand, to make far too little of sin, to regard it as of little consequence; and on the other hand, to yield too willingly to the power of it, to make too little of holiness. To hold erroneous views, then, concerning sin, affects seriously, both the doctrine and life of the church. We believe and confess with ever deepening convictions that sin is in us. To claim that we can live a sinless life is to deceive ourselves. But we should earnestly seek to be free from it, to abhor it, and to rise above the power of it. We are content in the church of God with too low a standard of character. It is the saints of God who make the most humble confessions of sin.

7. We should have recourse to the remedy provided for it. There are only three words used in the New Testament to describe the nature of that remedy, namely the words (*lutros*) "ransom," (*katallage*) "atonement or reconciliation," and this word here used, (*ilastos*) "propitiation." One other term is once used, but these are the principal ones used to describe the atoning work of Christ. And the manifest lesson is, that we, ourselves, should not undertake to deal with that with which Christ has come to deal. He is the propitiation for our sins; why, then, should we think of providing or presenting any other. Sin is something more than we have conceived it to be, since only Jesus Christ can make atonement for it. Nothing that we can do in repenting or reforming, or keeping the law, is sufficient as a propitiation. Jesus Christ is the Lamb of God which taketh away the sin of the world. While, then, sin is so great an evil, and our lives are so grossly stained by it, while we are conscious of guilt as great and frequent transgressors, we have reason to rejoice in the

wonderful provision which God in His grace has made for the removing of our guilt in Jesus Christ. He is both our advocate and our propitiation. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—(Ep. 1: 7) We are, therefore, invited to come in all our guilt to Him, and so coming we receive the forgiveness of our sins. This lesson, of Christ the only and the Almighty Saviour, is the lesson to which all other truth is leading us. Whatever else we fail to teach, we should not fail to teach this.

8. Obedience is the true test. There is one other lesson arising out of what has gone before. It is one which touches the foundation of the christian life. Namely, that obedience is the true test of our faith, our love, and our knowledge. Much emphasis requires to be laid on this lesson, because men are taught, and the young are taught, that religion, and obedience to the commands of God, can be separated without sin; that one can, for example, consistently sing and pray with the foremost, and at the same time trample the Sabbath day under foot; that one can be very piously engaged in a meeting, and without being inconsistent, can go home and disobey one's parents. Obedience to the commands of our Lord is the test which He himself demands of us. All that religiousness and enthusiasm which leaves the ten commandments dishonored, is a religiousness and enthusiasm which God has no respect for. It is of no value. Young people, sometimes, under unwise counsel, lay burdens upon themselves which Christ does not lay upon them. They invent services and ceremonies which are unscriptural and unprofitable, but are thought to be useful, because they are unusual. Jesus Christ will be greatly pleased with us if we keep His commandments, even though we do not keep other commandments which men have invented for us. To honor father and mother, and to love our neighbor as ourselves, may not be so conspicuous a service as some which we engage in before the public, but it is a kind of service that is acceptable to God, and prescribed by Him, and a much surer test of our faith and love, and knowledge. It is our walk which testifies to our spirit. Not our occasional efforts; but the daily, steady walk in all weathers, in the way of His commandments.

William Wye Smith gives a striking illustration. He says: "I once spoke to an old farmer about his drinking—a man who was very pious on Sunday, and who would have been vexed to be considered anything else than a christian. He said he had a long distance to haul his crop of wheat for sale in winter, and found it absolutely necessary to call at a halfway tavern and drink something. I said to him that Christ went about from place to place preaching, when he was upon earth, and was very kind and familiar, and talked to people on the way. Now if he should overtake Jesus on the road, and he going to the same market-town, what would he do with him? Why, he would ask him to ride, and give him a good seat on his sleigh, on his bags of wheat. But what would he do when he came to his halfway house? Would he leave Jesus sitting on the load of wheat in the wintry wind, while he himself went into the bar-room for his whisky? or would he take him into the bar with him? He interrupted me at this point, and said he 'didn't think it was right to talk about our Lord in this way.' But he would not answer my question. My dear boy, we need to find Christ's tracks every day in the week. We want to have him with us everywhere and at all times. And if it would degrade Christ to be with us and to do as we do, then we are degrading ourselves by going where Christ would not go and doing what Christ would not do. Now that is one very good way of finding 'the prints of Christ's shoe in the earth.' And the habit of thinking, 'What would Christ do if he were in my place?' or 'What would Christ say if he were here?'—this habit would soon become so strong and fixed that even in dangers and difficulties suddenly arising, the mind will decide at once: 'If Christ were in my place he would do so and so'; or, 'If Christ were here he would speak thus.'"

ADDED POINTS.

1. To teach christian doctrine we must teach the human life of Jesus Christ, in which God is revealed to us.
2. Though Jesus Christ is now in heaven, yet we can hold familiar fellowship with Him.
3. We should, at each step in the lesson, keep before us the truth we desire to teach, or the impression we desire to make.
4. We are to note the difference between relating our own experience and delivering a message entrusted to us.
5. God is the source of all light. His knowledge embraces all things; is not as man's, limited.
6. Sinners have in Jesus Christ an advocate who has never failed in any case entrusted to Him.
7. God's way of justification by faith puts the honor and burden of salvation on Jesus Christ.
8. Man's way of justification by works would rob Jesus Christ of His glory, and put the burden of our salvation on a weak and insecure foundation.
9. Since Jesus Christ has completed the work which He undertook as our Redeemer, we cannot add anything to it.
10. For great sinners God has provided in Jesus Christ an all-sufficient Saviour. "Him that cometh unto me I will in no wise cast out."

THE BLACKBOARD.

GOD IS LIGHT—Turn to him.
GOD IS LOVE—Confess sin.
GOD IS A SPIRIT—Abide in him.

LESSON XIII—December 26th, 1897.

God's Love in the Gift of His Son. 1 John 4: 9-16.

(Commit to memory verses 9-11).

GOLDEN TEXT: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 5: 16.

PROVE THAT—Salvation is free to all. Rev. 22: 17.

SHORTER CATECHISM. Review Quest. 95-107.

LESSON HYMNS. Nos. 30, 26, 520, 519. (Old Hymnal, Nos. 17, 27, 19, 211)

DAILY PORTIONS. *Monday.* God's love in the gift of his Son. 1 John 4: 9-16. *Tuesday.* The prophecy. Isa. 9: 1-7. *Wednesday.* Visit of the Magi. Matt. 2: 1-10. *Thursday.* Herod foiled. Matt. 2: 11-23. *Friday.* The Word. John 1: 1-14. *Saturday.* Message to the shepherds. Luke 2: 8-20. *Sabbath.* Simeon's Prophecy. Luke 2: 25-35. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. [We substitute the Christmas lesson for the Review believing that this will be more acceptable to our schools. The lessons for 1898, upon the Life of Christ, omit the narrative of his birth, apparently assuming that it has been the subject of study. This lesson may therefore be considered the first of the new series for next year].

John "the beloved disciple," tells us about God's love in sending his son. Love is the constant theme of his writings. His Gospel tells us much about the love of Christ; his Epistles urge brethren to love one another; and here he traces all love up to its source in the infinite love of God.

LESSON PLAN. I. God's Love to us. vs. 9-11. II. God's Love in us. vs 12, 13. III. Dwelling in Love. vs. 14-16.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him—God's love to us is shown in many ways, but there is one manifestation of it that surpasses all others. He gave his Son, yes, his only begotten Son, to die for us. There is only one Son of God and he was God's Son before he came into the world. How wonderful the love that surrendered such a treasure! The world lay under sentence of death on account of sin. Christ died that the sentence might be removed and sinners live by believing on him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins—Purest love displayed in a most wonderful manner. Love that freely gives itself away and asks but love in return. His love was not called forth by our love to him, for the world did not want to be saved. No one can say that he loved God first. God loved the sinner first and therefore he sent his Son to bear his punishment for him, so that he might remove every obstacle to his return to his loving Father. The word for "propitiation" occurs in the N. T. only here and in ch. 2: 2, and points to the death of Christ as effecting a change in God's attitude as judge towards the sinner. If the atonement made on Calvary does not secure the salvation of the sinner it is not because of any limitation to its virtue but solely to his wilful rejection of the blessings secured by it (John 3: 18, 19).

ought also to love one another—If God loved us so much when there was nothing in us deserving of his love, we ought to love our brethren who are as much beloved by him as we are. Six times in this epistle John uses the affectionate term "Beloved."

12. No man hath seen God at any time. If we love one another, God dwelleth (R. V., abideth) in us, and his love is perfected in us—Although we cannot see God yet we may have fellowship with him as really as if we saw him, by loving our christian brethren. If we love them, God will dwell in our hearts and we shall love him more and more. In our last lesson we were told that if we obeyed God we should love him perfectly, here we are shown another way by which to increase our love of him, namely, by loving our brethren whom we see.

13. He by whom we know that we dwell (R. V., abide) in him, and he in us, because he hath given us of his Spirit—if we love the brethren God will come into our hearts and dwell there, and will let us know that he is our Divine Guest, by giving us the Holy Spirit. The more we love, the more of his Spirit do we receive, and thus we know that God is in us and we are in him.

14. And we have seen and do testify (R. V., have beheld and bear witness) that the Father sent the Son to be the Saviour of the world—John and the other apostles spoke from personal acquaintance with Christ. We cannot have true love to God and fellowship with him unless we accept Christ as our Saviour. God cannot receive

11. Beloved, if God so loved us, we

those who reject his Son and despise, or disregard, the love he showed in sending him.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth (R. V., abideth) in him, and he in God—This is the central truth of the Bible. Jesus of Nazareth was the second person of the Trinity, "the same in substance, and equal in power and glory" with the Father and the Holy Spirit. There is no redemption from sin if this is not true. Only God could save men. We dwell in God when we feel that he is near us and around us and try to live as if he were looking at us. God dwells in us when we love him and trust him.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him—Too many know about God's love, but do not believe it in their hearts. If we really believe it we cannot help loving him. GOD IS LOVE, this is the most precious truth in the Bible. Love is like the diamond itself while all God's attributes are the flashing facets on its surface. Notice how the beautiful opal changes its colors as you turn it in the light, yet all these glowing hues are from the one stone. God's love is the opal and his attributes are but love in different lights.

PRACTICAL LESSONS.

The subject of this lesson is, the love of God viewed in a variety of aspects.

1. *The manifestation of divine love.* It is not enough to know of the existence of God. It is necessary in order to our comfort and salvation that we should know what his character is. This we are entirely indebted to God himself for. We never could have attained to this knowledge. Nature could not have taught us it. Yet our Lord says (Jo. 17: 3) "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent," teaching us the vital importance of this knowledge. It has been charged against the church of Christ and the theology of a former day, that the presentation given of the divine character therein, was not true to the revelation of God in Christ. Whether the charge be just or not, certainly it is true that we grow as the ages advance, in our conceptions of God, from a lower to a higher stage. The divine character cannot be expressed adequately by one word, unless by giving to that word a very wide meaning. But the manifestation God has given to men of Himself in Christ, is most adequately expressed in that one small word "love." "In this was manifested the love of God," &c. But when we come to look into it, "love" is not so small a word as it appears. It must be filled with vast and glorious meanings in order to reach the use here made of it. There is no human love that can be the measure or example of it, although it may aid us in understanding its nature. God in His love must have regard to all the beings and interests in His universe.

He must also have regard to the claims of righteousness. Therefore Scripture pronounces this word in the midst of sufferings before which we stand appalled. The sending of His Son, His only begotten Son, into the world, was the manifestation of that love. He was not silent in regard to His love. He did not conceal it from us. Some people think that it is a weakness to show to their friends the love which they have for them. They are afraid of loving their children too much, or of letting their children know how much they love them. This is a mistake. Our Lord says we are to love one another "as He has loved us." That is the measure up to which you may love your children, and no child ever was or will be hurt, but many will be saved, by wise manifestations of love. Let it be spoken out in some significant way, so that its existence and strength cannot be doubted. To enable us to believe that God is love required some overwhelming manifestation of it, even such as has been given us in the gift of Jesus Christ. And this comes before us in a surrender and sacrifice so great, and in its carrying out so painful, that we are amazed at it. "So to love the world, as to give His only begotten Son" to die for sinful men—who can put all the meaning we ought to put into such love? Who can realize the greatness of it? In view of this manifestation we can say, "God is love."

How gracious is this exhibition of it. It is such as puts His love beyond all possibility of debate or doubt, and cannot but awaken in the believing soul, the response, "He loved me and gave Himself for me." Love is of no

service except it be manifested. Wherein, then, is it seen in our lives. Mere benevolence, manifested in gifts of charity, is not the love which is awakened in the soul by the love of God. Heathens and infidels can be benevolent. It is no mere natural love, no mere friendship love. The love of God in the human heart is a higher thing than that. As it flowed in upon us, so it should flow out in streams of beneficence. It should speak out in all loving, forgiving, tender messages. It should manifest itself in all rich, self-denying gifts to Jesus Christ and His cause. Do not sing of what you would do if the "whole realm of nature were yours," but now and here, in home, in church, in school, if you have the least portion of the love of God in you, let it be manifested. It will be recognized and will awaken a response in some soul.

2. *The nature of love is shown in the objects which it embraces.* "Not that we loved God." No one finds any difficulty in loving the good. The Pharisee can love, as much as such a one is capable of that affection, a Pharisee. But he looks with very unloving aspect on one whom he regards as a sinner. The teacher or parent finds it easy to love the pupil or child who is solemn and still, and "good," who never steps out of the way, never breaks anything, never forgets his manners, &c.; but the child who seems a born breaker of rules and regulations, it seems more difficult to love. He has many dismal prophecies pronounced in his hearing of what he will come to, and love reaches him most frequently in very unacceptable measures. So, when he grows up, he finds his faults magnified, his sins made much more of than the greater sins of older men sitting at his side in church and in society, and the love of Christ is entirely concealed from him so far as many christian people are concerned. Let this "Not that we loved God" ring in our ears. He came, not to call the righteous, but sinners, to repentance. It is when our brother or sister have fallen into sin they need the love of Christ to lift them up again. In how many cases is it true, that it is only when they have transgressed that any notice is taken of them. So long as they did well they were forgotten. But now, having fallen, they present an opportunity for us to show our indignation against wrong. Let it not be so. Let the church of Christ be distinguished for this, for which her Lord and

Master gained a name which is above every name, that she serves the needy ones, that she rescues the perishing ones, that she spreads the veil of charity over the defects and failings of sinful men.

3. *The effect which the love of Christ, flowing through human channels, has upon human character.* The study of the gospel, and of the teaching of Jesus Christ, helps us to understand the problem of human nature. Many good and wise men are from time to time speaking upon the education of the people, and the reclamation of the sunken and criminal classes of the population; and they tell how crime must be crushed out by severe penalties, and vice must be exterminated by human legislation. Forgetting in their wisdom the fact that sin and crime are not, never were, and never will be, extinguished by severe penalties; that such treatment only adds fuel to the passions, and deepens the hatred of authority. History, experience, and the gospel, alike teach, that human hearts can only be touched and conquered by Christ-like love; and by such the hardest hearts that ever were found in the human breast have been won to gentleness and obedience. "If God so loved us, we ought also to love one another." Therefore, we should bring the love of Christ to bear upon every fallen or sunken life that comes under our influence, upon every hard heart, upon every life that stands outside of the christian circle. This is Christ's method of salvation. It is not man's. Being Christ's, it is difficult, it requires time and patience, and self-denial, and unweaned effort. It is not a summary method of chains and prisons and laws. It is a method which requires the exhibition of the very spirit of Christ himself. Therefore, it is rarely used. With Him salvation means character, and character cannot be made to order. The church finds it easier to get a law passed prohibiting and forbidding, and tying up. So it is easier, but it is not so effective. It is a question to be considered at this present time, whether the church would not have more influence in the great social questions of the day, if she pressed home upon the conscience of the people the love of God and the law of God with greater earnestness and fidelity, and placed less reliance on, and spent less time upon the securing of mere human ordinances. Let her preach, for example, the law of the Sabbath before legis-

lators, and before the violators of it, and God will make her protest effectual.

But, to return, in order to save we must love. Christ's is the only solution for the problem of the day.

4. *The life and love of God is manifested in the life of his people.* It is to His people that the world looks for an exhibition of His spirit. "Hereby we know that He abideth in us by the spirit which He hath given us."—(1 Jo. 3: 24) Such should be true of His people. But it is not so in many cases. His image has not been restored in us. His character has not been impressed upon us in the smallest measure. The only mark of any connection with God is external. An outward union with His church. This is entirely unsatisfactory and insufficient. "Hereby know we that we dwell in Him and He in us, because He hath given us of His spirit." How great the responsibility this places upon us. We are here to reveal God to the world. By the pureness of the life, by the love that shines in it, by the unselfishness of it, by the zeal for that which is right and just which animates it, by these and other features which the spirit of Christ impresses upon it, men are led to know God. He who creates such a life, who preserves it in a world of sin, who inspires it from day to day, is a God before whom the unholiest will bow. If we could believe that the Pharisee truly represented God, could we love or honor a Deity who delighted in such characters. Let us rather give more time to the contemplation of God as He is revealed in Christ, for so doing "we shall be changed into the same image even as by the spirit of the Lord," and so shall reveal God to those who know Him not.

5. *The recognition of the love of God in Christ is the beginning of repentance, and often new life in man.* To be able to acquiesce from the heart in this word of John concerning God is a great step. To know and believe the love which God hath to us is salvation. Let that love be brought home to the heart and the effect is irresistible. Many can say, "we have known," but they stop there; they cannot believe in the sense here required. But, indeed, if any can say, "we now have known," in the sense in which these words are used, then such are entitled also to say, "we have believed." "The apprehension of the mercy of God in Christ" is the turning point. Apprehended, it can no longer be resisted.

Faith lays hold of it. Standing above all the pains and perplexities of life, in view of all the scenes and experiences which are a stumbling block to our faith, His people can say: we have known and believed. These, then, are the two essential things. "Yes, O guilty one, let God love thee; yes, believe the love God hath to thee, and rest thy all eternally in it." "Know and believe the love God hath to you, and you shall have all that you are willing to receive, more than you can ask or even think."

ADDED POINTS.

1. We should respond with grateful obedience to the manifestation of God's love in Christ.
2. God has given us many other precious manifestations of it in our own lives, which should call forth our gratitude.
3. We should cling to this statement of the divine character notwithstanding all experiences and appearances to the contrary.
4. Whatever hinders our perceiving this truth shall yet be taken out of the way, and the divine love will shine forth in its fulness.
5. This sacrifice of Jesus Christ teaches us that sin is an evil greater than we are disposed to believe it to be, since none but Jesus Christ could atone for it.
6. Jesus requires of us an open confession of His name, which, if true, is an evidence of our union with Him.
7. Man turns away from the contemplation of divine love, lest he should be constrained to yield to it.
8. This love, when we know it, and possess it, must be shown by us to our fellow men.
9. This love to our fellow men is the best evidence of our possessing the love of God.
10. The full unfolding of the divine love will be in the hereafter, in the glories of the heavenly kingdom. Then only will redemption be understood.

THE BLACKBOARD.

LOVE SENDS
LOVE SAVES
LOVE SANCTIFIES

"God is Love."

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

SPIDER AND THE FLY.

Once upon a time a spider,
Spread his net a fly to catch,
Spun it strongly, spun it finely,
And when finished kept a watch.

Soon the fly was seen approaching,
Soon within the net was tied,
Found to free himself he could not,
Though he tried, and tried, and tried.

Children, Satan seeks to snare you,
In the nets he spreads about,
And he'll surely, surely catch you,
If you fail to keep lookout.

Nets of pride and nets of passion,
Nets of selfishness and sin,
Nets of all kinds he is setting,
Nets to catch, and keep you in.

He is waiting, watching always,
In the day and in the night,
He wants boys and girls to serve him,
Doing wrong instead of right.

Children, Jesus came to save you,
From those nets along the way,
If you trust Him, and allow Him,
He will keep you every day.

None but Jesus, none but Jesus,
Can to children freedom give,
With His precious blood He bought us,
Gave His life that we might live.

Children, trust Him, always trust Him,
Watchful be, and true, and brave,
Just as sure as there's a Satan,
There's a Saviour who can save.

LESSON X—December 5th. 1897.

Christ's Humility an Exaltation. Phil 2: 1-11.

- I. GOLDEN TEXT: "Let this mind be in you which was also in Christ Jesus." Phil. 2: 5.
- II. PREVIEW THOUGHT FOR THE QUARTER: Paul, the hero.
- III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul the humble hero.
- IV. REVIEW.

1. Who wrote letters to christians besides Paul?
2. Who was Peter?
3. How did Peter deny Jesus?
4. What did Jesus once say about watching?

V. SYNOPSIS OF LESSON: Our lesson to-day is from Paul's letter to the Philippians. The Christians at Philippi were reckoned amongst Paul's best friends, and his Epistle to them breathes out the spirit of tender friendship and love, as well as of christian gratitude. It was written during the confinement at Rome, probably near the close of the second year.

Paul begins the second chapter with an exhortation to unity. Some discord, some self-seeking had come into the church at Philippi. He opens his heart to them, and then exhorts them to be child-like, as shown in the humble disposition of the Saviour. He exhorts them to be like Him, to avoid all appearance of self-seeking, and to reckon others better than themselves.

In our lesson we observe six steps in the humiliation of Christ, and these are suggested in the blackboard cut.

The whole lesson is summed up in the Golden Text, and should form the central thought of the teaching.

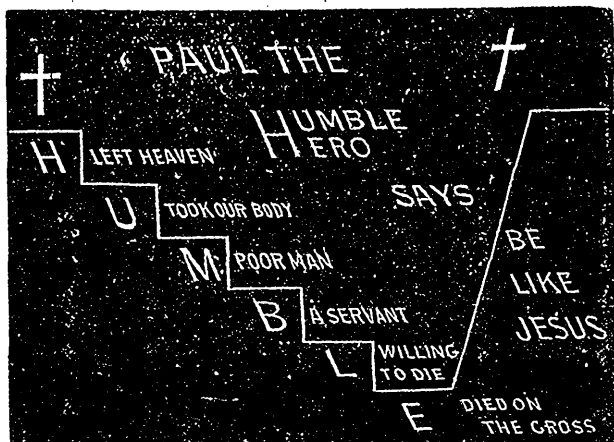
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Heroes should be brave, fearless, faithful, having on the whole armour of God; but they must also be humble. When a man begins to think himself great he is apt to cease watching, and will soon get into trouble. When a christian begins to think himself very good,

and better than others, he shows by this very thought that he is very sinful. Paul the hero knew this, and when he wrote his letter to the Philippians he told them they should be humble.

2. Repeat and teach the Golden Text.

3. He who would like to be strong must give away his strength. The blacksmith's arm is made strong by using it. He who would try to be great must be willing to be small. He who would save his life must lose it. Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit. This is the great teaching of the New Testament, and Paul emphasizes it here in our lesson. With familiar illustrations let us try and make the great truth clear to the child.



The child learns by contrasts, so let us hold up the truth by the use of opposites. The way to be great is to be small, the way to go up is to go down. He who digs the deepest, can build the highest. Christ saved his life by giving it away. Now by the diagram suggested in the cut, show how he gave himself up for the sake of others. Hold in the hand a white paper cross, and as each step pictured in verses 6, 7 and 8 are spoken of, lower it down step by step, until the death on the cross is reached. Then as the resurrection and ascension are referred to, show how he was exalted.

4. Christ gave himself away for others. If the same mind is in us that was in Christ Jesus we will do the same. We will not live for ourselves but for others. We will not be proud but be humble.

5. The true hero is one who gives up self for others. Paul was a hero. Are there others here to-day?

LESSON XI—December 12th, 1897.

Paul's Last Words. 2 Tim. 4: 1-8, 16-18.

I. GOLDEN TEXT: "I have fought a good fight, I have finished my course, I have kept the faith." II. Tim. 4: 7.

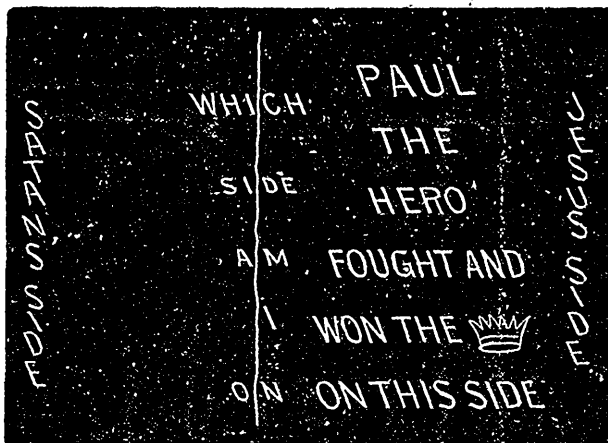
II. PREVIEW THOUGHT FOR THE QUARTER: Paul the hero.

III. PREVIEW THOUGHT FOR TODAY'S LESSON: Paul the victorious hero.

IV. REVIEW.

1. Which one of Paul's letters did we study about last week Sunday?
2. Were the Philippians Paul's friends?
3. What sin did he specially warn them about?
4. Whom did he hold up to them as an example?

V. SYNOPSIS OF LESSON: From Paul's epistles to the Philippians written from Rome, during the first imprisonment about 63 A. D., we now go to the II. Epistle of Timothy, which was written from the same place, but during the last imprisonment. We have now come to the close of the Apostle's life. Our lesson is taken from the last book he wrote, and from the last chapter of that book. It is his farewell to his faithful Timothy, and his last words



encouragement as to his future life, upheld by Divine presence. He is soon to die at the hands of the executioner. In his extremity he does not fail to exhort Timothy to be instant in season and out of season, and to faithfully preach Christ. The words of the Golden Text are his shout of victory; "I have fought a good fight, I have finished my course, I have kept the faith."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

Come children and listen I'll tell you in rhyme
 A story of something that happened one time;
 There was war in the land and brave hearts beat high,
 And many went forth for their country to die;
 But who can tell of the fear and dismay
 That spread through the village of Wilson one day,
 When the enemy's army marched up through the street,
 And their own brave soldiers were forced to retreat.
 Such running, and hiding, and trembling with fear,
 When who in the midst of it all should appear;
 But Grandmother Gregory, feeble and old,
 Coming out of her cottage, courageous and bold.
 She faced the intruders, who marched through the land,
 Shaking at them the poker she held in her hand.
 Her friends said (rather annoyed it is true)
 Why Grandmother Gregory what could you do?
 Her face showed her earnestness as she turned her head,
 "I could show which side I was on," Grandmother said.

2. "Boys and girls I want to ask you a question." As you say this draw a line down the middle of the blackboard. Now ask how many sides there are, and write Satan's side, and Jesus' side, calling from the children the names of the two great kings. Now I will write the question, which side am I on? Use an index hand, and point, but do not allow an answer.

3. All the children in our classes will say, "I am on Jesus' side," if we give them an opportunity, but let us be careful here. We should only give an opportunity for expression when we are sure they know what they are saying.

4. It is one thing to say we are on Jesus' side, but actions speak louder than words. Which way have your actions been pointing the past week? Call for suggestions.

5. Paul the hero was on Jesus' side, and his actions always proved that. Now review the last lesson showing this to be so.

6. Paul the hero fought a good fight. Refer to the Golden Text. Repeat and learn it, explaining as you go.

7. He who fights well, trusting in Jesus, always is a true hero, and will win the prize, or

to the christian world. Last words usually are treasured words, but especially so when they come at the end of a life so full of the truest greatness as that of the hero Paul. The epistle as a father's counsel to his son, is written from the close confinement of the prison, for the apostle is no longer allowed his former freedom. He is lonely, as far as human sympathy and help is concerned, but is full of hope and

the crown bye and bye. Who in my class expects to win the crown for what they did for Jesus last week? Let us try like Paul to fight a good fight this week.

8. Paul kept very close to Jesus side. Make a mark as far away from the dividing line as you can and teach so should we keep far away from Satan and close to our Saviour's side.

LESSON XII—December 19th, 1897.

John's Message about Sin and Salvation. I John 1: 5-2: 6.

I. GOLDEN TEXT: "If we confess our sins he is faithful and just to forgive us our sins."

I. John 1: 9.

II. PREVIEW THOUGHT FOR THE QUARTER: Paul the hero.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Paul the rewarded hero.

IV. REVIEW.

1. What friend of Paul did we study about last Sunday?
2. How many letters did he write to him?
3. What kind of a fight did Paul fight?
4. What does that mean?

V. SYNOPSIS OF LESSON: For some unfortunate reason (so it seems to us) the lesson committee have shifted for the last lesson of the Quarter from Paul's writings, to those of

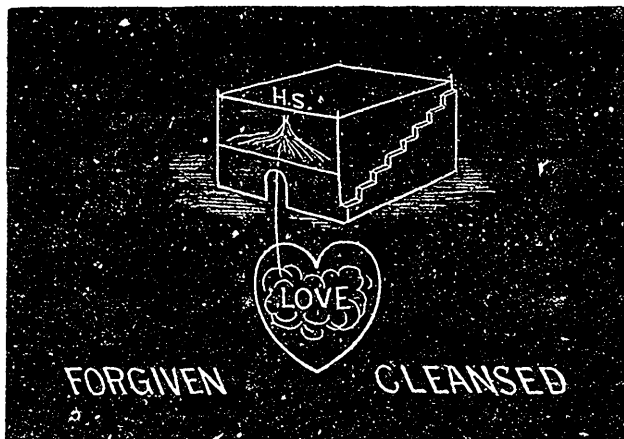
John. Such a change makes it difficult sometimes for the Primary teacher to make a unit of the Quarter's lessons, and to-day in our scheme for the Quarter the difficulty is apparent. We have aimed however, as nearly as possible to overcome this difficulty.

John's Epistles abounds in these two great thoughts—God is love, and God is light. Love to forgive and light to cleanse, and these two ideas as suggested in the 9th verse, may well form the kernel of the lesson. With the exception of Revelation, these Epistles are the very latest of the books of the Bible. They were written probably about the year 85, when the author was an old man, who had lived "in the spirit" for 50 years. It is therefore no wonder the words are full of light and love.

VI. The lesson to-day is chosen from the Epistle of John, but this fact need not be emphasized. We have kept before the class all the Quarter the idea of Paul the hero, let us do so to-day. The central thought—Paul the rewarded hero, may be made prominent.

1. Last week we learned that Paul the hero fought and won the good fight, and said henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous God shall give me at that day, and not to me only, but unto all them that love his appearing.

2. God has more than one kind of reward. Let us see what the Golden Text says. It would be well to take the whole of verse 9 for the text. First, he forgives us our sins. What does that mean? Before the teacher can teach this truth, it must be experimentally appreciated. There is perhaps no better way to understand what it means than by what the little girl said, who remarked, "I know what it is to be a Christian. It's like once I did wrong, and told papa so, and that I was sorry, and he just took me up in his arms and kissed me." The



forgiveness of sins is just this, we have done wrong. We tell God through his son, Jesus, that we are sorry, and he takes us up in his arms and we are his children again. This forgiveness is the first reward.

3. It is now that the work of cleansing begins. Before this we did not give God a chance, but now when we make up friends with Him and allow him to do as He pleases with us, He begins this cleansing work. How is this carried on?

4. By the Holy Spirit. We perhaps cannot do better than very nearly repeat a lesson suggested in January last. When Jesus was baptized in Jordan, the Holy Spirit descended upon him in the form of a dove. (Sketch the scene, even if ever so roughly done. It can be done before the class meets.) When the Holy Spirit came upon the disciples, He came as a fire. (Make marks for tongues of fire as suggested, showing a tongue as resting upon each one of them.)

5. Why did the Holy Spirit rest upon Jesus as a dove, and upon the disciples as fire? Because Jesus was pure, and had no sin in his heart, but the disciples needed the fire to burn up the sin and make their hearts like that of Jesus.

6. Here is a heart of a boy (draw one) that has ANGER in it. Can he drive it out if he tries hard? No, nothing but the Holy Spirit can take it out. He comes as a fire into his heart and cleanses it from the sin. (Draw a line with red chalk, and show how the fire burns up the sin).

7. One time a little girl to whom this truth was being taught said, "but is there a real fire in my heart?" The fire is light to lighten, the fire is LOVE to cleanse. LOVE is the fire that burns up anger and pride and such bad things. That is the way Jesus will cleanse us from all unrighteousness. This is the second reward.

8. Jesus once said, "I go to prepare a place for you." He is preparing a place for you and me in heaven, and his Holy Spirit is in our hearts preparing us for the place. Only those who allow Jesus to have their hearts can be prepared. Paul did. Am I allowing Him to have my heart?

LESSON XIII—December 26th, 1897.

REVIEW.

I. GOLDEN TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16.

(See Preview).

Prof. Campbell's Analysis of the text-book in *Teacher Training*, "The Bible the Sunday School Text-Book," was concluded in the August number of the Monthly. The convener will be pleased to furnish the numbers containing it on receipt of 25 cents.

The Sabbath School Committee has decided to issue no special order blank this year, so as to prevent confusion, seeing that the one relating to lesson helps will be sent out by the Record Committee. Yet the convener will be glad to procure any supplies, not published by our own church, if the orders are sent to him. There is a slight profit to the Committee on all such orders. Address Rev. T. F. Fotheringham, St. John, N. B.

