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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXXI.]

DECEMBER, 1897.

No. 12.

Christmas Carol.

On a winter night in the olden time,
When the weary world was sunk in sin,
And darkness reigned, and the earth was full
Of war and tumult and hopeless din,
A mes-enger came from the world above
To bring the glad tidings of boundless love.

He was welcomed not by the rich and great;
No trumpet proclaimed his birth;
In a lowly manger lay
Of heaven and Lord of earth—
The mes-enger sent from the world above
To bring the glad tidings of boundless love.

A star shone out in the Eastern sky,
To mark the spot to a chosen few
Where the holy infant lay, who came
To light the benighted world anew—
The messenger sent from the world above
To bring the glad tidings of boundless love.

The light still shines with ceaseless ray
Over every land and every sea,
Through storm and tempest and trouble and strife.
For "I am the light of the world," said he—
The messenger sent from the world above
To bring the glad tidings of boundless love.

The light still shines through the clouds of sin,
And always points to a better way,
Where rest and peace and joy are found,
For these are the gifts of his natal day—
The messenger sent from the world above
To bring the glad tidings of boundless love.

The Peace of God.

The salutation of the Orient is, "Peace Be Unto You," and the response is, "To You Also Be Peace." This was the song of the angels at Bethlehem, and this was the benediction of our Lord in

his intercessory prayer and at his first interview with them after the resurrection. It is the initial blessing of the Christian life, and what a benediction it is! The Peace of God ever brooding over the soul and pervading the whole being! The soul was once storm-tossed and tempest-driven, agitated by doubts and fears, and stirred to its lowest depths by gusts of passion and temptation. It was shaken to its centre with fearful questionings, the fountains of the great deep of the heart were broken up, the storm of the wrath of God was bursting upon it, and all his waves and billows went over the head. Then the cry of penitence and utter faith burst forth. Instantly a mighty miracle was wrought. Christ spoke the mystic words, "Peace, be still," and immediately there was a great calm. Every warring passion was lulled to rest, and a halcyon peace reigned in the soul. For the current of the entire being was reversed, the polarity of the soul was changed. God became the centre of the thoughts, to whom they ever turned instinctively as the needle to the north. And having in God the unchanging good, the spirit sought no other good below.

Says St. Augustine, in one of his beautiful meditations, "O God, thou madest man for thyself, and our hearts are restless till they find repose in thee;" and the Saviour himself says, "In the world ye shall have tribulation, but in me ye shall have peace." And this peace is one which the world cannot give nor take away, a peace that passeth all understanding, that keepeth the heart and the mind, the affections and the intellect, with the power of an everlasting life.—The Editor.

OUR PUBLICATIONS.

Christian Guardian, weekly	\$1 00
Methodist Magazine and Review, monthly. 2 00	2 00
Magazine and Review, and Guardian or Wesleyan	2 75
Magazine and Review, Guardian and Onward	3 25
The Wesleyan, Halifax, weekly	1 00
Sunday-school Banner, monthly	0 60
Onward, 8pp. 4to, weekly, under 5 copies ..	0 60
5 copies and upwards	0 50
Pleasant Hours, 4pp. 4to, weekly, single copies ..	0 25
Less than 20 copies	0 24
Over 20 copies	0 15
Sunbeam, fortnightly, less than 10 copies ..	0 12
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies ..	0 12
10 copies and upwards	0 07
Dew Drops, weekly, per year	0 02
Per quarter	0 07
Berean Leaves, 100 copies per month	5 50
Berean Quarterly, 100 copies per quarter	6 00
Quarterly Review Service, By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, DECEMBER, 1897.

Our New Scholars' Quarterly.

We introduced last year a new paper, Dew Drops, for the Primary Department. The success of this paper, which has already reached a large circulation, showed that it has met a long felt want.

There is one other department in which we believe a want is felt for a new paper to complete our graded series of Sunday-school periodicals, namely, the senior department of our Sunday-schools. To meet the needs of this department, and to supply a suitable quarterly for the Home Department, in which very great interest is shown, a new senior quarterly will be issued. This will be a paper the same sized page as The Banner, and with 48 pages in each number. It will have beautiful illustrations and full lesson notes. This will be equally helpful in the Sunday-school and in the Home Department.

We have made diligent inquiry both in Great Britain and the United States as to the best form of literature for senior scholars and the Home Department, and believe that we have solved this question by presenting the best helps in both these

departments which are published in the world. We expect to lose money on the first year's issue of this quarterly, but to introduce it widely, it will be furnished at the very low price of

20 CENTS A YEAR

Let us have the hearty co-operation of our schools, and give the Senior Lesson Quarterly a trial. Specimen numbers will be sent to each school as soon as possible. We are relying upon the hearty co-operation of all our schools. For special remarks on the Home Lesson Department see last month's editorial.

Our Periodicals for 1898.

METHODIST MAGAZINE AND REVIEW

The announcement of The Methodist Magazine and Review in our advertising pages will indicate what ample provision has been already made for a programme of excellence unsurpassed in the nearly twenty-four years' history of that periodical. No effort will be spared to make it increasingly useful and attractive as an ideal family magazine. Sunday-school scholars and teachers especially will find it of advantage in connection with their studies of the year.

The New York Christian Advocate, in describing the life and labours of the late Dr. Abel Stevens, one of which was the editing for three years of The National Magazine, established by the Methodist Episcopal Church, states that he found it difficult and practically impossible to secure from the denomination popularly written articles, and was over-weighted by the heavy, and often dry, contributions from theologians and others occupying high positions in the church. This magazine was, therefore, suspended in less than three years. Two subsequent attempts of our Methodist Episcopal friends to establish a popular monthly were also unsuccessful.

It is, we think, to the credit of our Canadian church that we have had so many popularly-written articles, learned without being dull, vivacious without being frivolous, as have for four-and-twenty years enriched its pages. We are assured of still further contributions that we believe would do credit to any magazine in Christendom.

From the very beginning this Magazine and Review, while thoroughly loyal

to Canadian institutions, has also been an ardent supporter of that broader ideal which has received such emphasis during this Jubilee year, of the Unity of the British Empire and the brotherhood and moral alliance of the English-speaking race throughout the world. We purpose that, by copiously illustrated articles, the varied interests and elements of this great Empire shall be presented in these pages.

Special prominence shall be given to

OUR OWN COUNTRY,

its social, religious, and economic problems, its vast and varied resources, its historic sites, its scenic and romantic attractions. The interests and enterprises of our own church will, of course, have a foremost place. Whatever may minister to the spiritual life, to the advancement of our church and country, shall have warmest sympathy and support. The mission operations of our own and other churches, that noblest sphere of Christian heroism, will be treated in a number of special papers. Important contributions by the professors in our colleges and universities, especially digests of the best recent books in every department of literature, will be especially valuable to our ministers and thoughtful lay readers.

As heretofore, high-class illustration will be a prominent feature of this periodical.

The enlargement of this magazine to nearly one-half more than its size three years ago, leaves space for greater range and ampler treatment of the many subjects it discusses. If a further increase of two thousand subscribers can be secured, a still further enlargement will take place. We trust that the earnest workers in our schools will rally round this connexional periodical and enable it to take the long stride forward which the publisher and editor covet for it as a literary representative of Canadian Methodism. The style of illustration will be, it is believed, more full and varied than any that has been heretofore employed.

SPECIAL FEATURES

Character studies of the leaders and the great moral movements of the ages will be presented by writers who have made these a special study. High-class and instructive short and serial stories furnish the lighter vein which has made this periodical so attractive for many years. Those social and religious topics which are attracting so much attention

in the world of thought and action will receive ample treatment in a number of articles.

A specialty of this magazine is the prominence given to the progress of science. Several papers will be furnished, illustrating in a popular manner the results of the most recent scientific research and discovery. In addition to these, regular up-to-date departments on the World's Progress, Current Thought, Recent Science, New and Important Books, Reviews, Religious and Missionary Intelligence, will keep the reader abreast of the great movements of the times.

Many schools have found it to their advantage to make use of this periodical instead of library books, as being much cheaper, much fresher, more interesting and attractive. For this purpose it will be furnished in quantities of two or more at \$1.60 each, instead of \$2, the full price. Some schools have taken at this rate from two to forty copies. Give it a trial and you will not be without it.

See details for the year 1898 in illustrated announcement of magazine.

SPECIAL OFFER

Fourteen Months for One Year's Subscription.

It is confidently anticipated that the attractive programme of which the above is a partial announcement, will secure a large increase. Let us have the cordial co-operation of every minister of our church and every Sunday-school superintendent and teacher. The times are improving. Dollar wheat means plenty and prosperity for the entire community. Canada is bulking larger in the world's view than ever before. We are more truly a nation than ever before. We are developing on every side a sturdy patriotism. Let us, by the blessing of God, look for a year of great religious prosperity, a true *Annus Domini*, a year of the right hand of the Most High. Let every department in church life, and church work, and church literature, share the upward impulse.

Let the grand old *Guardian* and *The Wesleyan* have a joint increase of at least 10,000 copies. We covet for our Connexional monthly an increase of at least half that number, and for our Sunday-school periodicals, which will be further enlarged and improved to meet the growing needs of our church, such an increase as will permit their still further development.

The Publisher makes the following special offer to induce an immediate in-

crease of this magazine without waiting for the New Year.

New Subscribers for 1898 will receive the November and December Numbers for 1897, Free.

They will thus secure the opening chapters of our new and stirring story, "In His Steps," the whole of our new story, "A Princess in Calico," the story of "Rhoda Roberts," with a synopsis of its opening chapters, and many other valuable articles. Let the canvass begin; let each reader send another subscription in addition to his own, and each minister strive to at least double his list.

SUNDAY-SCHOOL BANNER

The Banner will contain very copious yet concise notes on the Lesson, as full as most teachers have time to study, yet so clear and simple that all may thoroughly comprehend them. Complete notes on Primary and Intermediate Lessons, as well as helps, hints and suggestions, and Sunday-school methods and ways of working, will be given. The Banner has been permanently enlarged, and at five cents a month will be found one of the very best and cheapest lesson helps in the field.

The Sunday-school lessons for the year 1898 are devoted to the life of our Lord as recorded in the Gospel of St. Matthew, and studies of the history of the ten tribes, and of the history of Judah. It is an especially happy arrangement that the life of the Master shall be studied in immediate connection with that of his most distinguished servant, the great Apostle of the Gentiles, on which the current year has been spent. We congratulate our readers on the grand theme for the approaching year. The study, in the oldest Christian document, of the life of Jesus will engage the heart and mind and thought of Christendom as never before. It cannot fail to give grander ideals of life to the young people in our schools and church to give a more tender and sacred conception of the Babe of Bethlehem, the Man of Nazareth, the Sacrifice of Calvary, the Redeemer of the world.

ONWARD

True to its name, this paper will make a long stride forward during the coming year towards its Editor's ideal of what a live, up-to-date young people's paper should be. It will give special prominence to topics of Canadian and patriotic interests, and especially to whatever

should be of value to intelligent young Methodists. It will give original and selected readings on current events, on the world's progress, on popular science, on modern exploration, invention and discovery, on the great religious movements of the times, especially those of Methodism and its young people, and on the religious and missionary operations of our church. It will have literary and biographical sketches, short and serial stories of special interest.

It will give special prominence to the Sunday-school Lessons, and will furnish the best helps that can be gleaned from the wide field of biblical and general literature upon the important subjects for the coming year. We intend to make this paper simply indispensable to every Sunday-school teacher and every scholar in the senior class, for whom it is designed. Its considerably enlarged size will furnish ampler opportunity of doing this than heretofore. We want an increase of 10,000 to our subscription list. If our teachers and scholars will rally to our support this can be easily accomplished. As soon as we have reached the 50,000 line, still further enlargements and improvements of this paper will take place. Do you want a still better paper than you have? If so, give us the 50,000 and you shall have it.

PLEASANT HOURS

The recent enlargement in Pleasant Hours has given universal satisfaction and places it in the very forefront among the young people's papers of this continent. It will be filled with bright reading, serial and short stories, teaching temperance, patriotism, how to help missions, and bright and instructive pictures—everything, in fact, that will make it welcome to the fifty thousand homes it now visits, and, we hope, to a still wider range of readers.

DEW DROPS

Our bright new paper for the little folks, fresh as the dew of the morning, will, we are sure, capture their hearts. It is printed in large, clear type, with new and beautiful pictures, and with a lesson story and lesson questions specially prepared for our little folk. It will be printed in different coloured inks, a novelty in this country, which will make it still more attractive. The price of our new paper is only seven cents a year for fifty-two numbers, or two cents a quarter. Give it a trial in your school, and you will not be without it.

SUNBEAM AND HAPPY DAYS

These old favourites will also share the march of improvement. A large number of new and beautiful cuts have been secured, and at their very cheap price of twelve cents a year they will be just the thing for the intermediate class between the primaries and The Pleasant Hours readers.

SENIOR QUARTERLY

See special announcements of our new Quarterly in first editorial.

Sunday-school Lessons for 1898.

The International Sunday-school Lesson Committee has wisely decided that in the scheme of lessons which they prepare, special prominence shall be given to the life of our blessed Lord. Therefore, the first half of the year 1898 will be devoted to this important subject. We venture to say that this life will be studied throughout Christendom as it never was before. Light from every source will be focused upon the sacred page, and the study of that life will make many, we trust, wise unto salvation.

Among the most successful helps to this study has been found a good harmony of the Gospels. The advantage of such a harmony, or Monotessaron, as it is called, will be shown by the following extracts from an article by Prof. Amos A. Wells, in *The Sunday-school Times* :

"Far above concordance, Bible index, Bible dictionary, I count the Monotessaron the very best help to Bible study. The Monotessaron, it might be parenthetically remarked for the benefit of the lexicon-lazy folk, is a Harmony of the Four Gospels, so arranged as to make one continuous and complete story, in Scripture words alone. Speaking for one, I may say that through recent first acquaintance with a Monotessaron, that Matchless Life has shone upon me with an entire splendour of beauty and majesty before unimagined.

"A further inestimable advantage is the appreciation of surroundings. What light is cast, for example, on the story of Lazarus in John by its insertion in Luke; the contact of these parted elements of the Gospel story sometimes rouses a current of thrilling thoughts, making a veritable electric battery of the Monotessaron.

"It has given the life and person of Christ marvellous vividness, setting facts in their due order, location, relations and proportions, while the facility it affords is constant inspiration to fresh delightful study. This is the experience of thousands, and yet I am sure that there are many thousands who are yet unacquainted with this Bible-help. Not only every Sunday-school teacher, but every Bible scholar should own one."

Withrow's Harmony of the Gospels, or the Life of Jesus in the words of the Four Evangelists, has had a wide sale in Canada, and has been pronounced exceedingly helpful for the study of the Sunday-school Lessons. One gentleman bought 140 copies for presentation to his Bible-class, and others have given orders for a less number. The price of this book is fifty cents, but in quantities of six or more it will be sent for thirty-five cents, post free. To secure this special rate please send orders direct to the Editor.

Methodist Magazine and Review.

A Good Chance for Schools. Fourteen Months for the Price of Twelve.

The Illustrated articles in the November number are "Rural England," with numerous beautiful cuts; a character-study of Emperor William I. of Germany, and the stirring times in which he lived, by the Rev. J. C. Seymour, with excellent engravings; "Light, a Branch of Electricity," by C. A. Chant, B.A., of Toronto University, with nine diagrams, explaining telegraphy without wires and many other curiosities of electricity, and a study of "Madame de Stael," by the late Abel Stevens, LL.D. with a fine portrait. A fine study of "Bernard Clairvaux," one of the noblest saints of the Mediaeval Church; an interesting sketch of Sir Arthur Blackwood, chief officer of Her Majesty's Post-Office, by the Editor; "The Slave and His Champions," by Rev. Dr. Lambly, and the new "Sayings of our Lord," are striking articles. A stirring new story, "In His Steps," by Chas. M. Sheldon, is begun. The "World's Progress" and "Current Thought" are fully treated and illustrated. Fourteen numbers of this monthly, to the end of 1898, are offered for one year's subscription.

Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months; single number, 20 cents.

Christmas Treasures.

I count my treasures o'er with care—
 The little toy my darling knew,
 A little sock of faded hue,
 A little lock of golden hair.

Long years ago this holy time
 My little one—my all to me—
 Sat robed in white upon my knee,
 And heard the merry Christmas chime.

"Tell me, my little golden-head,
 If Santa Claus should come to-night,
 What shall he bring my baby bright—
 What treasures for my boy?" I said.

Then he named his little toy,
 While in his round and mournful eyes
 There came a look of sweet surprise
 That speaks his quiet, trustful joy.

And as he lisped his evening prayer
 He asked the boon with childish grace;
 Then, toddling to the chimney-place,
 He hung his little stocking there.

That night, while lengthening shadows
 crept,
 I saw the white-winged angel come,
 With singing to our lowly home,
 And kiss my darling as he slept.

They must have heard his little prayer,
 For in the morn, with rapturous face,
 He toddled to the chimney-place,
 And found his little treasure there.

They came again one Christmastide—
 That angel host, so fair and white—
 And singing all that glorious night,
 They lured my darling from my side.

A little sock, a little toy,
 A little lock of golden hair,
 The Christmas music on the air,
 A-watching for my baby boy!

But if again that angel train
 And golden head come back to me,
 To bear me to eternity,
 My watching will not be in vain.

Onward Still.

With each year we endeavour to improve the character of our Sunday-school papers, so as to keep them abreast, or a little ahead, of any published anywhere. Our readers will have noticed the enlarged size and improved printing of The Banner. We purpose introducing still further improvements, one of which will be, from time to time, a page of the best popular music which we can find.

Sunday-School Aid Fund.

The treasurer of the Sunday-school Aid and Extension Fund, Mr. Warring Kennedy, has submitted his annual report, from which we glean some interesting figures. The following statement will show the amounts contributed by the various Conferences in collections, and the sums expended in these Conferences in helping poor schools in destitute neighbourhoods:

CONFERENCE	CONTRIBUTIONS BY COLLECTIONS	GRANTS FOR PERIODICALS
Toronto	\$427 87	\$332 55
London	345 97	35 09
Montreal	368 79	59 64
Hamilton	363 37	62 80
Bay of Quinte	377 56	119 62
Nova Scotia	190 72	400 99
New Brunswick...	153 59	459 75
Newfoundland	141 50	524 24
Manitoba	220 22	136 09
British Columbia..	90 55	34 03
Total	\$2,680 14	\$2,164 80

It will be noticed that the strong Conferences, like London and Hamilton, which have very little mission territory, contribute to the fund much more than they draw from it, but this is simply an application of the principle that the strong ought to help the weak, which lies at the base of our connexionalism. The largest grants have been made to the Newfoundland and New Brunswick Conferences, where there are many poor schools. We regret that the income of the fund is somewhat smaller this year than last, although the debt has been reduced by several hundred dollars. Each school is expected to give one full collection each year. We trust that superintendents will take up this collection as early as possible. Let a good announcement be made for two Sundays previous. Whenever the object of this fund is explained fully there is sure to be a liberal response.

Book Notices.

"Waiting on God." By Rev. Andrew Murray. Second edition. Toronto: Fleming H. Revell Company. Toronto: William Briggs.

This is a little book written in the intense and fervid style of this distinguished writer. It has a section for

each day of the month and cannot fail to promote the growth of religion in the soul.

"The Sacred Feast." Short Discourses on the Lord's Supper. By George Lester. New York: Eaton & Mains. Toronto: William Briggs. Price, 35 cents.

Often we fail to derive all the benefit we should from the Sacrament of the Lord's Supper for lack of thoughtful apprehension of its meaning, its privilege, its obligation. This little book will be a great help to devotion in this regard.

"Beth Woodburn." By Maud Pettit. Methodist Book-Rooms: Toronto, Montreal, and Halifax.

This book should have special interest for Canadian readers, because its scene and local colouring are thoroughly Canadian. The story opens in the pretty village of "Briarsfield," in the county of Norfolk, overlooking Lake Erie. It

changes to Toronto and Montreal, giving special prominence to such Methodist institutions as Victoria University and Wesleyan Theological College. It is a good book to place in our Sunday-school libraries.

"Lawrence Temple; A Tale of Canadian Life." By W. H. Withrow, D.D. With about forty engravings. Methodist Book-Rooms: Toronto, Montreal, and Halifax. Price, 75 cents.

There are not many Canadian books that reach a seventh edition. It is very gratifying to find that an endeavour to present the more striking features of Canadian life in the form of a story meets with such generous recognition. The book describes life in a lumber camp, life in the backwoods, life at a Canadian college, and abounds in stories of striking incident and adventure. The young folk will read it with avidity, as will also not a few of their elders. The engravings strikingly depict almost every aspect of Canadian country life.

OPENING SERVICE FOR THE FOURTH QUARTER.

I. SILENCE.

II. RESPONSIVE SENTENCES. [1 John 4. 9-12, 16.]

SUPT. 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.

SCHOOL. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins.

SUPT. Beloved, if God so loved us, we ought also to love one another.

SCHOOL. No man hath seen God at any time.

SUPT. If we love one another, God dwelleth in us, and his love is perfected in us.

SCHOOL. God is love; and he that dwelleth in love dwelleth in God, and God in him.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the church service and the Epworth League and week-evening prayer meetings].

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Although the fig tree shall not blossom, neither shall fruit be in the vines;

SCHOOL. The labor of the olive shall fail, and the field shall yield no meat;

SUPT. The flock shall be cut off from the fold, and there shall be no herd in the stalls;

SCHOOL. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

III. DISMISSION.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE ACTS AND EPISTLES.—

CONTINUED.

A. D. 63.] LESSON X. CHRIST'S HUMILITY AND EXALTATION. [Dec. 5.

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

AUTHORIZED VERSION.

Phil. 2. 1-11. [*Commit to memory verses 5-8.*]

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfill ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

REVISED VERSION.

- 1 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and
- 2 compassions, fulfill ye my joy, that ye be of the same mind, having the same love, be-
- 3 ing of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each
- 4 counting other better than himself; not looking each of you to his own things, but each
- 5 of you also to the things of others. Have this mind in you, which was also in Christ Jesus:
- 6 who, being in the form of God, counted it not a prize to be on an equality with God,
- 7 but emptied himself, taking the form of a servant, being made in the likeness of men:
- 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.
- 9 Wherefore also God highly exalted him, and gave unto him the name which is above
- 10 every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth,
- 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Time and Place.—This epistle was written from Rome to the Church in Philippi in Macedonia, during Paul's imprisonment, about A. D. 63. **The Church at Philippi** was the birthplace of European Christianity (Acts 16). It was now eleven years old. The Philippians were especially fond of Paul, and four times they relieved his needs by their generosity. The present epistle was his response to their fourth loving gift.

Home Readings.

M. Christ's Humility and Exaltation. Phil. 2. 1-11.

Th. Meekness of Christ. Isa. 42. 1-7.

W. Lowly in heart. Matt. 11. 25-30.

Th. Lower than the angels. Heb. 2. 9-18.

F. Example of humility. John 13. 1-15.

S. First and last. Rev. 1. 1-8.

S. Worthy the Lamb! Rev. 5. 9-14.

Lesson Hymns.

No. 345, New Canadian Hymnal.

Lord, I care not for riches,
Neither silver nor gold;

No. 342, New Canadian Hymnal.

Conducted by thy hand
Safe thro' gh another year,

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy,
Like the wideness of the sea; —

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Loving Mind**, v. 1-2.

What does Paul wish to have completed?

What three things would this do?

What is meant by "like-minded"?

How does Paul state it in Rom. 12. 16?
To what four motives does he appeal?

2. The Lowly Mind, v. 3-8.

What motives should be avoided?
How should we regard others?
Whose interests should we try to promote?
Who is the great example for us?
What equality is Christ's right?
What lowly choice of form did he make?
How did he further humble himself?
What proof have we that Christ's death was voluntary?

3. The Loyal Mind, v. 9-11.

How has God honored Jesus?
What mark of homage is to be paid to him?
What confession is to be made?
What is the extent of Christ's exaltation? See Eph. 1. 21.

Teachings of the Lesson.

1. Love brings joy. They are "fruits of the Spirit" which grow upon the same stalk.
2. "Before honor is humility." The royal highway leads through the valley. "He that humbleth himself shall be exalted."
3. "Lord of all." That is the rightful title of our King. He is worthy of all honor. He shall yet receive all homage. Have you bowed to his scepter?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Loving Mind, v. 1-2.

What four motives to love are named in verse 1?

What do "bowels and mercies" mean? **Tender feelings and compassion.**

What does Paul ask them concerning his joy? **That it may be made full, or complete.**

What is it to be like-minded?

How is this stated in Rom. 12. 16?

What is it to have the same love?

Why should Christians be united in heart?

Should those who love Christ love each other?

2. The Lowly Mind, v. 3-8.

What does the apostle forbid in verse 3?

What does he urge?

What is recommended in verse 4?

How is this to be construed?

What mind is recommended? **GOLDEN TEXT.**

In what "form," or station, was Christ?

How is this stated in John 1. 1?

What is the meaning of verse 6, last clause?

That Christ's equality with God was no act of robbery or selfish claim.

How did Christ humble himself?

In whose likeness was he found?

To what death did he submit?

For what purpose was this death? 1 Peter 3. 18.

3. The Loyal Mind, v. 9-11.

What honor has God given to Christ?

What honor is due the name of Jesus?

What should every tongue confess?

Practical Teachings.

Where in this lesson do we find—

1. That love brings joy?
2. That humility obtains honor?
3. That Christ is Lord of all?

QUESTIONS FOR YOUNGER SCHOLARS.

How was Paul called to preach at Philippi?

What did the Church become there?

What is the law of Christ's kingdom?

If we have received comfort from love, what should we do?

What does love cause us to be?

What kind of a mind had Jesus?

How did he show his lowly mind?

How did he show his loving mind?

How did he show his peaceable mind?

How has he been exalted?

What does true lowliness do? **Lifts up, or exalts.**

What shall every tongue yet confess?

Questions to Answer to Yourself.

Jesus had a lowly mind. Have I?

Jesus had a loving mind. Have I?

Jesus was a peacemaker. Am I?

THE LESSON CATECHISM.

(For the entire school.)

1. What are we first taught in this lesson? The importance of unity in the Church.

2. Whose interests are we most to think about? The interests of others.

3. Whose mind are we to have? GOLDEN TEXT: "Let this mind be in you," etc.

4. What was he originally? In the form of God.

5. What did he humble himself to be? In flesh as a man.

6. To what did he become obedient? The death of the cross.

7. What has God given him? A name that shall be above every name.

8. What shall every tongue confess? That Jesus Christ is Lord.

OUR CHURCH CATECHISM.

83. Why did the Son of God become man?

That He might teach us His heavenly doctrine, set us a pattern of perfect holiness, and lay down His life as the price of our redemption.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

"Let this mind be in you."

I. A UNITED MIND.

Of one accord. v. 1, 2.
 All of one mind. 1 Peter 3. 8.
 All speak the same. 1 Cor. 1. 10.

II. A LOWLY MIND.

In lowliness of mind. v. 4.
 Clothed with humility. 1 Peter 5. 5.
 To this man will I look. Isa. 66. 2.

III. AN UNSELFISH MIND.

Look not . . . on his own. v. 4.
 Every man another's wealth. 1 Cor. 10. 24.
 Bear . . . one another's burdens. Gal. 6. 2.

IV. A SELF-DENYING MIND.

Took . . . form of a servant. v. 5-8.
 Flesh and blood . . . took part. Heb. 2. 14.
 I lay down my life. John 10. 17, 18.

V. A LOYAL MIND.

Every knee should bow. v. 9, 10.
 One Lord Jesus Christ. 1 Cor. 8. 6.
 Every creature . . . blessing. Rev. 5. 13.

VI. A WITNESSING MIND.

Every tongue should confess. v. 11.
 With the mouth confession. Rom. 10. 9, 10.
 Ye shall be witnesses. Acts 1. 8.

EXPLANATORY AND PRACTICAL NOTES.

None of the churches founded by Paul was dearer to his heart than the church at Philippi, in Macedonia, on the shore of the Aegean Sea. At Philippi he had first preached the Gospel in Europe; it was associated with the memory of Lydia, whose heart the Lord opened to the Gospel, and her house to the apostle; and of the jailer who amid the rocking earthquake submitted to Christ and bowed at the feet of his prisoner to hear the Gospel. Ten years had passed since those stirring scenes, and more than once Paul had refreshed his weary heart in the delightful companionship of the Philippian church. Now he was a prisoner at Rome, separated from his friends and surrounded by unsympathizing strangers. One day there is a welcome change in the monotony of his prison life. A familiar step is heard upon the corridor, the door opens, and before him stands a messenger from the church at Philippi, bringing their greetings and a provision for his necessities. In five years of absence they have not forgotten their former pastor, and send to him across five hundred miles substantial tokens of their affection. In return the apostle writes to them the Epistle to the Philippians, brimful of expressions of love, a letter which reveals to us more of his heart than any other of his writings. But in all his tenderness he is faithful to their best interests. For, discerning the germs of party strife and selfish ambition, he pleads with them, for the sake of the love which they bear toward him, to show affection for one another and lowliness of mind. And he holds up before them the example of Christ, who sought not his own honor, but left a throne for a cross that he might redeem us.

Verse 1. If here does not express doubt but stands for "as" or "since," to emphasize the affirmation. Paul expected soon to return to the Philippians. With pleasure he thought of their hearty joy at again meeting him. Phil. 1. 26. **Therefore.** Because of this happy prospect of the renewal of intimate associations he pleads that their affectionate joy shall find expression in holy deeds. **Consolation in Christ.** The Revised Version changes this to "comfort in Christ." Better still would be "exhortation." By his holy life, by his conflict with evil, by his patience in suffering, Christ constantly exhorts us. **Comfort of love.** The consolation of tenderness and affectionate compassion. **Fellowship of the Spirit.** Communion with God, who is a Spirit, and who, if worshipped at all, must be worshipped in spirit and in truth, and who regards

as the most acceptable human worship such intimate communion of soul as lovers have with each other; a fellowship so tender that "as a man would talk with a friend" so a Christian may talk with God. Such a fellowship binds Christians close to each other. **Bowels of mercies.** Tendernesses and compassions; yearning emotions. In antique times bowels were regarded as the seat of mercy and affection, much as the heart is now.

2. Fulfill ye my joy. We have spoken of the joy of the Philippians; Paul's joy will be fulfilled by the knowledge that they are perfectly developed in these Christian graces and virtues. "Fulfill" means "make full." The Philippians were a source of constant joy to Paul; his epistle to them has been fifty called a love letter, for in very few letters of the same brevity are there to be found so many endearing phrases. The third

verse of the first chapter—"I thank my God upon every remembrance of you"—sounds the keynote of the epistle. But, much as he loved them and proud as he was of them, he could not help observing that "they did not walk in perfect unity." If now they will so walk his joy will be "fulfilled," filled full, completed. **Being of one accord.** Harmonized. **Of one mind.** A unit in sentiment. Chrysostom explains Paul's tautology here by saying, "He repeats himself because of his exceeding great earnestness."

3. Let nothing be done through strife. "Never act from separate interests;" have no factions; entertain no thought of self-seeking or **vainglory.** **Lowliness of mind.** The opposite of all pride, whether of family, wealth, learning, or ability. **Let each esteem other better than themselves.** "Lowliness of mind" will lead to this, for if one is honest in self-judgment, and charitable in judgment of others, one will push his Christian neighbor toward superior positions rather than to seek them for one's self.

4. Look not. Do not attentively gaze; aim not. **Every man on his own things.** Be not self-centered. "Do nothing through self-interest in the things of God." **But every man also on the things of others.** Another repetition. Strife in the Philippian church gave Paul much uneasiness, and serves to explain, to some degree, this exhortation. What the quarrel was about is not known. The Christians of Philippi were poor, and were just now in special trouble, probably from persecution. 2 Cor. 8. 1, 2; Phil. 1. 28-30. Some phase of these afflictions may have led to discussion; or their flourishing progress as a church may have caused spiritual pride and led to rivalry and jealousy.

5. Let this mind be in you. "Think this in yourselves." **Which was also in Christ Jesus.** Who is our Example as well as our Redeemer.

6. Who, being in the form of God. The simplest explanation of this refers it to our Lord's existence before his life on earth. "Form" here does not mean shape, but nature, character, mode of manifestation, and differs from the word rendered "fashion." Here it seems intended to describe the mode by which God expresses his essential personality. He who afterward manifested himself in human nature (verse 7) manifested himself originally as God—manifested all divine perfections. The "form of God" was laid aside by Christ in his incarnation. **Thought it not robbery to be equal with God.** "Deemed not his being on an equality with God a thing earnestly to be desired." It was better to lay it aside so as to be identified with humanity. "Christ's great object was to identify himself

with humanity; not to appear to men as divine, but as human. Had he come into the world emphasizing his equality with God the world would have been amazed, but not saved. He did not grasp at this; the rather he counted humanity his prize, and so laid aside the condition of his pre-existent state and became man."—*M. R. Vincent.*

7. Made himself of no reputation. "Emptied himself." "'Himself' is the emphatic word here, not the verb. He not only did not enrich himself, but he emptied himself. He used his equality with God as an opportunity not for self-exaltation, but for self-abasement."—*Aiford.* But of what did he empty himself? Of the "form of God," mentioned in the last verse; not the essential nature of God, but the manner of its manifestation. **Took upon him the form of a servant.** Nature, character, mode of manifestation, as before. He now expressed his godlikeness in a slave's body and with a slave's environments. This shows that what Christ deemed "a thing to earnestly desire" (verse 6) was not divine sovereignty but divine service. **Made in the likeness of men.** Born into the world.

8. Being found in fashion as a man. As if his divine goodness shone out so brightly even through the heavy casket of flesh that men when they met him were led to expect something better than humanity, and were surprised to find him so much like other men. "When we saw him there was no beauty that we should desire him." Isa. 53. 2. **He humbled himself.** A further act of self-denial. **And became obedient unto death, even the death of the cross.** His obedience reached even to death, which was its climax; to the death of the cross, the most cursed of deaths.

9. Wherefore. Because of this self-humiliation. **God also hath exalted him.** Made him supereminent. **Given him a name which is above every name.** "Name" often carries in the Bible the sense of character, and sometimes of person; here, however, it is to be understood literally of "Jesus, the name that charms our fears, That bids our sorrows cease." According to Eph. 1. 20, 21 the man Christ Jesus "is exalted to the right hand of God, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come."

10. That at the name of Jesus every knee should bow. One purpose of the supereminent exaltation of Jesus was that in his name every prayer should be offered. **Things in heaven, and things in earth, and things under the earth.** This is an oriental way of saying all intelligences. They may be classified, if one so choose, into the angels of God, living men, and

dead men; "the glorified Church, the living militant Church, and the unsaved departed—a comprehensive designation of all men."—*Curry*.

11. Every tongue. Every one of each of the classes named. **Should confess.** Should acknowledge. **That Jesus Christ is Lord.**

Absolute governor See 1 Cor. 12. 3. **To the glory of God the Father.** Which is the issue and result of all this confession and the great end of our Lord's mediation. John Calvin writes, "Read chapters 5 and 17 of John's gospel, and you will have the exposition of this text."

CRITICAL AND HOMILETICAL NOTES.

Verse 2. Be like-minded, having the same love. That is, like-minded "with" Christ. Verses 1 and 5. The Christian's rule of conduct is not a set of rules by which all particular cases are determined. It is rather the inward principle of love. It is the movement of the heart that determines the bent of the mind, its perceptions, its will. A loving heart is more accurate in its judgments than a judicial mind. Errors of judgment arise not so much from a weakness of the thinking faculty as from a fault of the affections. The safest way to see things as Christ sees them is to love him. Love is the supremest wisdom. Springing out of love are consolation, encouragement, comfort, spiritual fellowship, bowels (the supposed rest of the emotions), mercies, joy, unity.

The reverse of love is strife, conceit, pride, selfishness. Among Christian brethren these should not exist. Whenever they do, it is a proof of a defect of love. Hence the exhortation of verses 3-5.

CHRIST'S HUMILIATION.

Verses 5-8 have called forth volumes of theological controversy. This, however, is not because of any obscurity in the form of statement, for that is remarkably clear, but because of the profound meanings of the facts here stated. Human eyes are dazzled by the light of a great luminary. Here, however, are disclosed several facts which may be taught without fear of obscurity.

1. *The precistence of Jesus in the glory of an equality with God.* It was the purpose of these verses to teach the humility rather than the divinity of Jesus. But in order to that, his eternal sonship is clearly implied. And that was his own teaching concerning himself. "Before Abraham was, I am." John 8. 58. "What and if ye see the Son of man ascend up where he was before?" John 6. 62. "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17. 5. "To him birth did not appear as a transition from nothingness into existence, but the passage from the fullness of divine life into the state of dependence which belongs to man."—*Godet*.

2. *A voluntary renouncing of that glory, by virtue of which he became man.* "Made himself of no reputation." The Revised Version reads correctly, "He emptied himself." Of what was Jesus emptied? Certainly not of his divinity. Form (*morphe*) is not essence (*ousia*) or nature (*physis*). The form cannot exist without the essence, but the essence may exist without the form. In verse 6 the grammatical construction as well as the connection of thought makes the two phrases there used identical in significance. "Being in the form of God" and "to be on an equality with God." Revised Version. They describe the state of existence, not the essence of being. What Paul teaches is that when Jesus became man, he exchanged the divine form for the human form of existence. In becoming incarnate he descended from the sovereign heights of equality with God to the human condition of dependence.

3. *A continuous act of self-humiliation which culminated in the suffering of death on the cross.* "The form of a servant." The Revised Version more clearly expresses the idea that the purpose of the incarnation was that he who had been exalted to the form of God might take the form of a servant. The Greek signifies "bond servant"—"slave." "Took." The verb is active, while in the other clause—"was made"—it is passive. It was his will to be as one who served. And that service he carried even to the point of death—and that the death of the cross—the deepest ignoring to which even a slave can be subjected. He, the Author of life, stoops to the service of dying!

CHRIST'S EXALTATION.

1. *His restoration to the deity condition which he voluntarily laid aside for a time.* But there is no hint of his renunciation of the humanity which he had assumed. He forever retains his human nature. This exaltation of the human Jesus to the Deity state is proof of the close kinship of our nature with the divine—a kinship as close as that of father and son.

2. *Preeninence among all the sons of God.* Paul elsewhere speaks of him in our final destiny as "The firstborn among many brethren."

Rom. 8. 29. He is first not only in point of time, but in that it is only by his service—his incarnation, suffering, death and resurrection—that we are elevated to the condition of sons at all. In his name alone are we able to come to God.

3. *The worship of all intelligences.* "Every knee shall bow." Kneeling is the attitude of worship. Paul, in speaking of the preeminence of Jesus, says, in the Epistle to the Colossians, that "things in heaven were reconciled unto him" by the blood of the cross. 1. 20. In what sense the heavenly intelligences may be said to be reconciled by the cross, we are unable to say. Certainly not in the sense of the pardon of their sins—possibly in the sense of being so established in the love of God by what was exhibited in the sufferings and death of Jesus (1 Peter 1. 12) which they had studied, that their fall is made forever impossible. Certain it is that in some way all the glorious ones are bound to Jesus in worshipful love and before his throne cry, "Holy! holy! holy!" We are in sympathy with the suggestion that even "evil spirits (2 Peter 2. 4) will be constrained to recognize and acknowledge Jesus as the sovereign Lord."—*Macknight.*

4. *Universal sovereignty,* verse 11.

5. *The showing forth forever of the glory of God.* Jesus, when in the flesh, prayed "Glorify thy Son, that thy Son may also glorify thee." John 17. 1. That was the purpose for which he humbled himself. That is the supreme motive for the exaltation of his humanity to a participation in the divine state. From him shines forth as nowhere else in the universe the perfections of God. In him alone is the lost race restored to the Father. By him is ruined nature recovering its ancient order. In him are the angelic hosts confirmed and established in God.

Thoughts for Young People.

How We May Be Christlike.

1. *By not seeking great things for ourselves we may become like Christ;* by not determining to secure our own rights, but living to "serve the present age," to do good to the bodies and souls of men. Verses 5, 6.

2. *By sacrificing our own interests and humbling ourselves we may grow like our Lord.* He humbled himself; but how often we are disposed to exalt ourselves. Verse 7.

3. *By placing ourselves upon the same level with those whom we would benefit we may grow like him.* Verses 8, 9. Perhaps the greatest practical need of the Christian Church to-day is ready sympathy with all the moods of men. The most wonderful

thing about our Lord was the way he had of standing at the standpoint of the soul that approached him. Nicodemus and "the woman that was a sinner," the thief on the cross and Zaccheus in the sycamore, the baby boys who received his tender blessing and the hungry people who ate his loaves and fishes, Mary in her holy rhapsody, Martha in her kitchen, Lazarus in his grave-clothes—all sorts of folks in all sorts of moods—felt that Jesus stood close beside them, with the intimate knowledge and sympathy of an unusual brother. If he had not made them feel so he could not have done them so much good. Whatever hostile people said against Jesus, no sinner ever said, "He doesn't understand me." But alas! alas! few sinners say anything else about Jesus's disciples now. Why? "Sympathy," says Dr. Pentecost, "is two hearts tugging at one load beneath one sorrow."

4. *By seeking as our highest honor that which comes from doing good to others we may grow like him.* Verses 9, 10. "Do good to others; pray for them which despitefully use you and persecute you."

Orientalisms of the Lesson.

BY J. T. GRACEY, D. D.

In a previous note mention was made of the custom to write letters through some professional writer, as many business men and others to-day dictate to a stenographer, and of the ancient usage being like our own custom, that the person dictating a letter should himself write his name, instanced by Paul with his "own hand" either as an exception writing a "long epistle," or adding in large letters his own signature. A pretty instance of oriental usage comes fresh to our hand. One day a school girl was riding her bicycle to school, when she was observed by the great general of China, Li Hung Chang, and by a series of events not now possible to relate, a correspondence ensued between the great Viceroy Li and the little girl. In one of these letters he says, "I have dictated this letter to my secretary, who wrote down my words. Now I will take my Chinese pen, which is a thin bamboo stick with a soft brush at the end of it like a camel's hair pencil, and write my name for you, fine and large, with my own hand." This doubtless is much the way in which St. Paul, when chained to a soldier in Rome, wrote his epistle to the Philippians, to Timothy, and to others.

Verse 10. Every knee shall bow at the name of Jesus now or hereafter. The Jews stood in public prayer as did Persians and Egyptians, though the latter sometimes kneeled before their gods.

The Arabs, and following them all Mohammedans assume nine postures, four of which are standing ones, in three of these the hands are reverentially folded, a posture assumed before kings and great men. Kneeling is often prescribed as a posture in prayer, especially in private devotions. Three forms of kneeling in prayer occur in Moslem worship. The Hebrews, like the Egyptians, sometimes prostrated themselves upon the ground, the body being thrown flat upon the ground resting on knees, arms, and head. The monuments at Thebes represent persons kneeling upon only one knee. The monuments also show persons prostrating themselves and kissing the border of the garments or the feet of the superior, or the earth. It was usual also for persons to bow on bended knees to receive the "blessing" of the aged or of a superior person. This is common enough in the East at the present time, as, in fact, are all the attitudes to which allusion has been made. It is common enough, too, when the forerunners or outriders call out the name of the prince even on ordinary occasions, such as his taking a morning or evening ride, for whole multitudes to prostrate themselves on the ground till he has passed by. The herald does not merely call his name, but all his princely titles, and not content with this piles up complimentary ones such as "Patron of the poor," "Protector of learning," "The just administrator through whom all have prosperity," "The great one by whom the world moves." Thus when the "Name" of Jesus shall be proclaimed with his wonderful titles descriptive of his attributes, every knee shall bow. The gods of the heathen were local, some of them with power only on the hills, some only in plains, some only over one kind of business, such as brickyards or canals. Some had power only in the heavens, some only in caverns and under the earth, some in the region of departed spirits; but this asserts that all the devotees of all these gods, whether they are above or below, and all the superior or inferior beings shall one and all prostrate themselves like the orientals before their superiors, and all shall shout, as orientals do the name of their gods, that "Jesus is Lord!"

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1 and 2. Christian Unity. I listened to a large company of people singing the Hallelujah Chorus, led by orchestra and organ. There were many instruments and many voices and several parts, and an infinite variety in the tone, and yet the music was perfect harmony, because

they all followed one leader and one theme. They were all striving for the same thing under the same commander. So the Christian Church in its various forms is united under one leader with one theme. The two foreigners who were Christians who met on a steamship and could not understand each others' language were able to exchange one sentence only. It was "Praise God!" and because this showed "fellowship of the Spirit and the comfort of love" these men were of one accord and one mind.

Verses 3-8. The mind of Christ. For many years an old man used to sweep the street crossings near the Houses of Parliament in return for pennies. He was absent for several days and the city missionary looked him up. He found him sick in an attic chamber. The missionary asked if he had been left all alone. "No, Mr. Gladstone called and read to me."

The biographer of the late Earl of Shaftsbury says, that one night the Earl would be in his place in the House of Lords making the walls ring with his appeals, and the next night at the vagrant's hiding-places, rousing the poor sleepers from their beds of rotten straw, filthy with vermin, and leading them to the Ragged Schools, there to sit by their side and by loving counsel stir in them hopes and longings for a true life. To have seen him at St. Giles Refuge talking to ragged, homeless boys, drawing from them frank confessions as to their vicious and criminal habits, kindling in them hopes for an honest life, was an impressive lesson. He was president of the Ragged School Union and was proud of his office. The bootblacks and donkey-drivers called him "our Earl." When this English nobleman was on his way to receive military honors as Lord Lieutenant of his county, he stopped his carriage and gave his place to a lame old woman hobbling along the road while he mounted the box beside the coachman.

Verses 9-11. Christ's Exaltation. The old masters have tried to paint pictures of the exaltation of Christ. They put him on golden thrones sparkling with jewels. They have the nations worshipping him, kings giving him their crowns, soldiers giving him their swords, poets laying their wreaths at his feet, and hosts of earth and heaven bowing before him. We know that this is only a faint picture of what shall be. With every sunrise Jesus is increasing his reign in human hearts. I stood with an immense throng who sang, "All hail the power of Jesus name," and there came to me a dim realization of the day when every nation, and every tribe shall bring forth the royal diadem and "crown him, Lord of all."

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Our lesson to-day strikes the keynote of truly noble and beautiful living. Jesus is in everything the model of a perfect life, a happy life, a victoriously exalted life. If we will only learn of him, and follow as closely as possible in his steps, we shall find the path of true greatness as well as of true joy.

The golden text says, "Let this mind be in you which was also in Christ Jesus." If we get his mind, that is, the same disposition of heart that he had, and which the Holy Spirit will give us if we ask, it will be easy to walk in his steps. We cannot live as Jesus lived unless we have his mind within us. I am sure if you get a clear view of what his mind really was, and is, it will look to you so lovely that your whole heart will go out in the prayer of the hymn, "Give me thy meek and lowly mind, And stamp thine image on my heart."

I do not know but it would be safe to say there is only one sin in the world, and that is selfishness; certainly selfishness is the root of all the wrongs and unhappiness of the world. Living for self, thinking only of self, pleasing one's self—is not that the "mind" which is in most people? And do you know anything more unlovely and disagreeable than a thoroughly selfish person? one who always wants the best for himself; who must be saved first; who never considers the comfort or convenience of others. If you know such persons what estimate do you put upon them? Are they exalted in your admiration or your love? Do you like to be with them, and do you count them among your best friends? Nothing makes selfishness appear so hateful as to bring it in contrast with the opposite disposition. Nothing makes us so ashamed of our own mean, little, self-seeking as the open-hearted generosity and goodness which we see and acknowledge in others.

Look now at Jesus, and see in contrast, how poor and despicable our selfish lives appear. He was highest in heaven, equal with God, worshipped by angels, and surrounded with the glory and honor of heavenly royalty. "All things were created by him and for him," and he is the possessor of all things. All this was his right, and it could not have been demanded of him to give it up, if he had chosen otherwise. If he had looked on his own things and not on the things of others he would never have left the glory which he had with the Father before the world was, and become a man, poor, despised, rejected by the very people he came to save. But he considered all this, though his right, not a

thing to be held to, if, by giving it up, he could better save the lost world. Position, possession, were not to be thought of when the good of others was at stake.

I pray the Holy Spirit may teach you, as I cannot in human words, what it means that Jesus "emptied himself" of everything he possessed except his essential divinity, that he might be the helper of the helpless, the saviour of the lost! How does our selfish care for personal ease, position, wealth, which hinders our doing even a little service for others, look in contrast with such royal denial of self as this? Just think of letting our little possessions stand in the way of serving others, with the example of Jesus before us! And see the outcome of such noble living. He is "highly exalted." At the name which stands for unselfish love, sacrifice, service, every knee shall bow! "I am among you as one that serveth," he said. And yet every tongue shall confess him Lord! Remember that he has told us that if we suffer with him we shall also reign with him. There is a heavenly secret here. I trust you will learn it. The mind which was in Christ Jesus, the lowly, loving, self-forgetting mind, develops a royal character which shall have the right to reign in joint heirship with Jesus forever. The mind is given by the Holy Spirit in us; the character develops through little acts of kindness, unselfishness, self-denial, day by day.

The Teachers' Meeting.

An opening talk or questions about Philippi, situation, planting of the Church, Paul's relation to it, etc.... The Epistle to Philippians, circumstances of writing, scope and aim, and subjects. A map might be drawn showing the journey of Epaphroditus, the bearer of this epistle from Rome to Philippi.... Two aspects of this lesson. I. *What it teaches about Christ*: (1) His pre-existence. He is represented as living before he was born, as being the Son of God in heaven before he was the Son of man on earth; (2) His divinity. Notice the meaning of "form of God" as explained in the notes; (3) His humanity which was genuine and real, though that thought is not emphasized in the text of this lesson as much as in other parts of the Bible; (4) His death. In a true sense his life was not taken from him, he gave it up. He died that we might never die; (5) His exaltation which is far above all principalities and powers, eternal in the heavens. II. *What it teaches about Christians*. They should be: (1) One in mind and live united so closely that differences and strifes shall be impossible, mutually helpful; (2) Humble. The world honors wealth, power,

high birth, ambition, self-assertion. Christ honors lowliness of mind, the esteem of others more than one's self, the care for others' prosperity as well as for one's self; (3) Sympathy. One of the special duties of the Christian is to extend sympathy to all, whether in joy or in sorrow, whether friend or foe, whether near or afar; (4) Self-denying. As Christ emptied himself, renounced his glory that he might save men, so let us deny ourselves that we may lift up others; (5) Loyal. We should own Christ as our Master, bow to him and confess him to be Lord of all.

Before the Class.

BY REV. A. H. MC KINNEY.

Material needed. Pads, map, large envelope marked "Philippians," small cross, crown.

Introduction. Show envelope, and ask: From what epistle is to-day's lesson taken? When, where, by whom, to whom, why was this epistle written? [Recall Lesson VII.] Show site of Philippi on map, and ask concerning the city: Where was it? After whom named? For what noted? Concerning the church at Philippi, ask: When was it founded? By whom? Under what circumstances? Picture Paul in the jail at Philippi. [Refer to Lessons I and III of the Third Quarter.] Read and have the members of the class read the whole of the epistle. We will first view Christ under different aspects, and then consider what his followers should be.

CHRIST.

Four pictures help us to understand Paul's teaching in this lesson. Let the class write on their pads the names of the pictures as follows:

1. *Christ in Glory.* Verse 6. Ask: Before Jesus was born on earth, where was he? With whom was he equal? What was he doing? Who were his servants? In these days when the divinity of Christ is so much questioned, we need much positive teaching on this truth. Let the teacher study such Scriptures as John 1. 1-5; 10. 30; 17. 5; Col. 1. 15-16; Heb. 1. 3, so as to be able to make this picture very impressive.

2. *Christ as a Servant.* Verse 7. Ask: How did Jesus enter this world? Why? What social position did his earthly parents occupy? How did he spend his youth? How did he spend his manhood? What did he say about a place to lay his head? What did he teach about service? Luke 22. 26. What illustration of this did he give? John 13. 5. Picture Jesus going about as the servant of all.

3. *Christ on the Cross.* Verse 8. Show the

cross and do not be afraid to tell again the old, old story of our Saviour's death thereon. By questioning draw out the facts that Jesus had power to save himself from the cross, that he hung there of his own will, and that it was for the sins of the members of the class that he died. Have the class repeat 1 Peter 2. 24 and John 3. 16, and explain the meaning of these verses.

4. *Christ Exalted.* Verses 9-11. Ask: What has God done to Christ? What name has he given him? What is the meaning of this name? What shall every knee do to Jesus? What shall every tongue confess? The teacher cannot make too realistic his picture of Christ's exaltation nor too strong his teaching on this subject. See Rev. 5. 12-14. Show crown, and dwell on the fact that the humble Jesus is now crowned Lord of all.

CHRIST'S FOLLOWERS

may test their love to him and the reality of their professions by the answers which they honestly give to the question: Is the mind of Christ in me? Call for Golden Text. The lesson shows to what the mind of Christ leads.

1. *Unity.* Verse 1. Where there are strife, vain-glory, and discord, the mind of Christ is absent. It makes no difference whether persons call themselves Christians or not, the presence of these things is evidence of the absence of Christ. The nearer we get to Christ and the more we are filled with his spirit, the more united we are in thought and purpose.

2. *Love.* Verse 2. Ask: What are the two great commands? What impressive illustration of love did Jesus give? Luke 10. 29-37. How did Jesus prove his love for us? [Show cross.] How may we prove our love for him? Of what advantage is it to say that we believe in Jesus and yet have not love? Have some one read to the class 1 Cor. 13 from the Revised Version.

3. *Humility.* Verse 3. A proud person cannot enter the kingdom, because there is no place for pride in heaven. Satan could not remain there because he was proud. Have some one read Matt. 18. 2-3. What three tests of humility are given in verses 3 and 4 of our lesson?

CONCLUSION.

Have the class print on their pads:

TO BECOME

HUMBLE AND LOVING,

I MUST KNOW CHRIST,

I MUST LET HIM FILL ME.

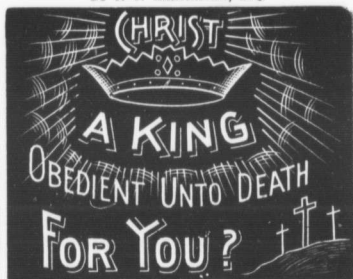
OPTIONAL HYMNS.

O for a heart to praise my God.
I lay my sins on Jesus.
Saviour, let me still abide.
Prince of peace.
Blessed assurance.

Father, to thee my soul I lift.
Jesus, only Jesus.
O my Saviour.
Happy the souls to Jesus joined.
Jesus, in whom the Godhead's rays.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



A. D. 66.]

LESSON XI. PAUL'S LAST WORDS.

[Dec. 12.]

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

AUTHORIZED VERSION.

2 Tim. 4. 1-8, 16-18.

[Commit to memory verses 6-8.]

[Read verses 1-22.]

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.

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 ;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith :

8 Henceforth there is laid up for me a 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.

16 At my first answer no man stood with me, but all men forsook me : I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be glory forever and ever. Amen.

REVISED VERSION.

- 1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom ;
- 2 preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine ; but, having itching ears, will heap to themselves teachers after their own lusts ;
- 4 and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.
- 6 For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith : henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day : and not only to me, but also to all them that have loved his appearing.
- 16 At my first defence no one took my part, but all forsook me : may it not be laid to their account. But the Lord stood by me, and strengthened me ; that through me the message might be fully proclaimed, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom : to whom be the glory forever and ever. Amen.

The Second Epistle to Timothy was probably the last of Paul's writings. It is supposed to have been written about 66 or 67 A. D.,

and shortly before Paul's death. Timothy is first mentioned in Acts 16. 1. His father was a Greek and his mother a Jewess. Refer to Acts

17. 14; 18. 5; 19. 22; 20. 3, 4; Rom. 16. 21. A touching sadness pervades this epistle, but it is still full of bright hope.

Home Readings.

- M.* Paul's Last Words. 2 Tim. 4. 1-18.
Tu. Last words of Moses. Deut. 31. 1-13.
W. Joshua's exhortation. Josh. 23. 1-11.
Th. Holding fast the truth. 1 John 2. 18-25.
F. Looking for mercy. Jude 17-25.
S. Looking upward. Phil. 3. 13-21.
S. The crown of life. James 1. 1-12.

Lesson Hymns.

- No. 227, New Canadian Hymnal.
 I'll praise my Maker while I've breath,
 And when my voice is lost in death,
 No. 231, New Canadian Hymnal.
 Oh, happy day that fixed my choice
 On thee, my Saviour and my God!
 No. 36, New Canadian Hymnal
 I need thee every hour,
 Most gracious Lord;

QUESTIONS FOR SENIOR SCHOLARS.

- 1. The Final Charge,** v. 1-5.
 In whose presence is the charge given?
 What five duties are enjoined?
 What reasons are given for fidelity?
 What is the final charge?
2. The Finished Work, v. 6-8.
 For what event was Paul ready?
 What did he say of his past record? GOLDEN TEXT.
 For what reward did he confidently look?
 Who else will receive it?
 To whom does James say the crown is sure?
 See James 1. 12.
 What is our Lord's gracious promise? Rev. 2. 10.
3. The Lord's Deliverance, v. 16-18.
 Who deserted Paul in trial?
 Who stood by him?
 Why was he delivered?
 What was Paul's confidence for the future?
 What was his praise offering?

Teachings of the Lesson.

- "Preach the word;" teach the word; honor God's truth. Nothing is so effective for good. It is a sword, a hammer, a fire, a light; the one efficient instrument of power which God has given.
- "A crown of righteousness" waits for all truly righteous. Fidelity is the condition of coronation. From the lowliest sphere one may step to a throne.

3. "The Lord knoweth how to deliver the godly." He always has delivered them. He will deliver them. No enemy can succeed against him who is in alliance with God.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Final Charge,** v. 1-5.
 What charge did Paul make to Timothy?
 Before whom is the charge made?
 What kind of hearers would he have?
 What additional charge is given? Verse 5.
2. The Finished Work, v. 6-8.
 For what was Paul ready?
 What was at hand?
 What does he say concerning his life course?
 GOLDEN TEXT.
 What was prepared for him?
 To what others will it be given?
3. The Lord's Deliverance, v. 16-18.
 What happened when Paul was arraigned before the emperor?
 What was his prayer?
 Who did not desert him?
 For what did he believe his life had been spared?
 From what peril was he at that time delivered?
 From what greater peril did he trust the Lord to deliver him?
 To what was he confident the Lord would preserve him?

Practical Teachings.

- Where does this lesson teach—
- The duties of the Christian teacher?
 - The reward of faithful obedience?
 - The faithfulness of God?

QUESTIONS FOR YOUNGER SCHOLARS.

- To whom did Paul write two letters?
 Where was this one written?
 What did Paul think when he wrote it?
 What probably happened not long after?
 To what does Paul urge Timothy in this letter?
 What was Timothy's work?
 What should we all be? **Earnest in good work.**
 What did Paul say of himself?
 Why did he not fear to die?
 What made Paul sad? Verse 16.
 Who did not stand by him?
 What good hope did Paul have? Verse 18.
Comfort for You.
 God will stand by a child as well as by an apostle.
 God loves to deliver from evil.
 God loves to preserve to his heavenly kingdom.

THE LESSON CATECHISM.

[For the entire school.]

1. What was Paul's first charge to Timothy?
Preach the word.

2. What sad time did he foresee? **The time when the Church would turn away from the truth.**

3. What are three important Christian duties?
To watch, to endure, and to work.

4. What did Paul say in our GOLDEN TEXT?
"I have fought," etc.

5. What was laid up for him, and is still laid up for those who love God? **A crown of righteousness.**

6. Who stood by Paul when all men forsook him? **The Lord.**

7. What two things does every Christian trust the Lord to do? **Deliver from every evil work and preserve unto his heavenly kingdom.**

OUR CHURCH CATECHISM.

81. What do you call this wonderful mystery?

The Incarnation of the Son of God.

85. Where is the Redeemer called a Mediator?

1 Tim. ii. 5. For there is one God, one Mediator also between God and men, Himself man, Christ Jesus.

THE LESSON OUTLINE.

The Worker for Christ.

I. HIS CHARGE.

1. *Charge thee . . . before God.* v. 1.
Thou God seest me. Gen. 16. 13.
2. *Jesus Christ . . . his appearing.* v. 1.
Occupy till I come. Luke 19. 13.
3. *Judgy the quick and the dead.* v. 1.
Must all appear. 2 Cor. 5. 10.

II. HIS WORK.

1. *Preach the word.* v. 2.
We preach warning. Col. 1. 28.
2. *In season, out of season.* v. 2.
Sow beside all waters. Isa. 32. 20.
3. *Reprove, rebuke, exhort.* v. 2.
Them that sin rebuke. 1 Tim. 5. 20.
4. *Watch thou in all things.* v. 5.
Watch and be sober. 1 Thess. 5. 6.

III. HIS ENCOURAGEMENTS.

1. *Will not endure . . . doctrine.* v. 3.
Perilous times shall come. 2 Tim. 3. 1-5.

2. *Turned unto fables.* v. 4.
Words to no profit. 2 Tim. 2. 14.
3. *All men forsook me.* v. 16.
All . . . forsook him. Matt. 26. 56.

IV. HIS REWARDS.

1. **Victory.** *A good fight.* v. 7.
Faithful unto death. Rev. 2. 10.
2. **Crown.** *Of righteousness.* v. 8.
A crown of glory. 1 Peter 5. 4.

V. HIS ENCOURAGEMENTS.

1. *The Lord stood with me.* v. 17.
My grace is sufficient. 2 Cor. 12. 9.
2. *Preaching . . . fully known.* v. 17.
Word of God is not bound. 2 Tim. 2. 9.
3. *I was delivered.* v. 17.
Knoweth how to deliver. 2 Peter 2. 9.
4. *Will preserve me.*
The Lord shall preserve thee. Psalm 121. 7.

EXPLANATORY AND PRACTICAL NOTES.

The curtain that conceals the closing years of Paul's life is lifted for a moment, and we behold him writing his last epistle. He is once more in Rome, not now a prisoner at large, but in a dungeon, treated as a criminal, and in the full expectation of death. The friends of other years are far away, some absent upon the Master's work, some having forsaken the apostle in his sorest need. Only the faithful Luke is by his side, to write his farewell words, to minister to his needs of body as a physician, and to bestow the sympathy of his presence. In his cold prison house he longs, but longs in vain, for his old cloak which he had left at Troas, and for the books, few but precious, which had given him inspiration and companionship. Timothy, the gentle, the loyal, the faithful helper, is at Ephesus, caring for the Church there, which was dear to the apostle, but destined soon to grow cold in its love and be divided by false teachers. In the sky the aged apostle discerns the thickening clouds of error which shall chill the hearts of many. He writes to Timothy, partly to counsel him in his work, partly to summon him, if possible, to his side before his own hour of martyrdom shall come, partly to give him his dying testimony; for already he regards himself as the offering laid on the altar, as the warrior who has fought out the fight, as the runner who has completed the course. He beholds just before him the crown of righteousness which his Lord shall bestow in the day of his coming, and sounds forth his shout of triumph.

Verse 1. I charge thee therefore before God. I call thee to witness; I adjure thee. **The quick—the living—at his appearing and his kingdom.** "At" should be "by." The "appearing" is what is commonly alluded to as the Second Advent; the "kingdom" is that glorious state in which we hope to reign with him. By these Paul calls Timothy to witness.

2. Preach the word. Proclaim God's message. **Be instant in season, out of season.** Be urgent in all holy activities; and in this urgency be careful to observe no separate seasons. Christian energy on Sabbath days and feast days and fast days is not enough; let all days be thy season—in business, in church, in danger, in safety, in prison, in death—be always energetic in praise and rebuke in standing up for Jesus. It matters not whether others hear or whether they forbear (see the third and fourth verses), our duty is the same. "Though no one draw from them," says Chrysostom, "fountains flow; though no one drink, rivers run; though no one hear, the preacher should preach, the teacher should teach, and the Christian should exemplify God's commands by daily living. It is never our part to slacken or be silent in speaking for Jesus, though the world pass heartlessly by." **Reprove, rebuke, exhort with all long-suffering and doctrine.** Read "convict" for rebuke, and "teaching" for doctrine.

3. They will not endure sound doctrine. "They" means professing Christians. To some of these the healthy doctrines of the Gospel will be offensive. **After their own lusts.** After the course of their own desires, and not in subjection to God's providence. **Shall they heap to themselves teachers.** They will crowd around teachers who condone their faults. **Itching ears.** Ears that want to be tickled. These ears belong to the people who "will not endure sound doctrine," not to the teachers. They listen for pleasure, not for profit.

4. They shall turn away their ears. So as not to hear those parts of the Gospel that hurt their consciences. **And shall be turned into fables.** The very influences which make tender worshipful souls, harden the souls that sneer at the truth, as fire softens one object and hardens another.

5. Watch thou in all things. Be sober in all things, attentive, observing; with presence of mind; forgetting nothing, discerning. **Endure afflictions.** Suffer hardships. **Do the work of an evangelist.** All work that belongs to the Gospel preacher or teacher; such work now awaits every Christian. **Make full proof of thy ministry.** Fulfill it; fill it full.

Your capacities may be so held as to shed off opportunities, like a cup upside down, or they may be pressed down, shaken down, and running over with ministrations for Christ. Let this last be your case, says Paul to Timothy—and to you.

6. I am now ready to be offered. "To be poured out." Like a drink offering my blood is about to be shed. **The time of my departure is at hand.** The supposition is that Paul had been liberated from Rome, had spent some years in additional labors unrecorded, had been arrested during the persecution by the Emperor Nero, and dragged for a second time to Rome, and had been already, or was about to be, sentenced to death.

7. I have fought a good fight, I have finished my course. As a Christian soldier he feels that he has done well, obeyed orders, made charges, stood his ground, followed the advice he gave others. As a Christian racer he has completed his race and won the prize. See Phil. 3. 12; 1 Cor. 9. 24. **I have kept the faith.** It is a pity that faith in the New Testament, which carries exactly the same idea as "trust" in the Old, is not translated by the same word. He that trusted in Jehovah and he that believed in the Lord Jesus Christ exercised the same faculty; Paul had been true to his "trust."

8. Henceforth there is laid up for me a crown of righteousness. A crown of justice, a deserved crown, a crown bestowed because the righteousness of the crowned one has been recognized. **The Lord, the righteous judge.** Who makes no mistakes. **Shall give me at that day.** Shall award me, requite me. In one sense Paul had not earned any glorification, for when he had done his best, like other Christians, he was an unprofitable servant, having done no more than was his duty to do; but the glory of the Gospel is this, that our Lord of his free grace condescends to reward us for doing our duty. **All them also that love his appearing.** Who have looked forward to his appearing with earnest joy.

After this verse we have seven verses which urge Timothy to hasten to Rome before Paul dies, state how friends have left him, ask for his cloak and books and parchments, and state how much evil Alexander the coppersmith had done him.

16. At my first answer. In my first defense before a court of justice. Paul's first appeal was heard by the Emperor Nero, and it is that which is here referred to. He was liberated, but he did not know that he would be. **No man stood with me.** In Roman legal cases the presence and pleading of a patron or

friend were very powerful and desirable. **But all men forsook me.** Cowardly in the hour of climax. **I pray God that it may not be laid to their charge.** "May it not be laid to their charge."

17. Notwithstanding the Lord stood with me. That is, Jesus. **And strengthened me.** Put strength into me. **That by me the preaching might be fully known.** By my words the proclamation of the Gospel might be delivered in full measure. **And that all the Gentiles might hear.** This probably refers to Paul's preservation for further mission-

ary journeys. **I was delivered out of the mouth of a lion.** The Christian fathers understood this of Nero or of Paul's Jewish accusers. It is more probable that the apostle was in real danger of being thrown to wild beasts, notwithstanding his claims as a Roman citizen; or it may be a figurative phrase like "the jaws of death;" or, finally, it may refer to the devil.

18. The Lord shall deliver me from every evil work. He that has done, will do. **Will preserve me unto his heavenly kingdom.** That phase of it which comes after death.

CRITICAL AND HOMILETICAL NOTES.

PAUL'S CHARGE TO TIMOTHY.

Paul while waiting his execution, anxiously contemplates the perils that menace the infant Church. His anxiety pervades this last of his epistles written to his "son in the Gospel," upon whom will fall in large measure the responsibility of "the flock over which the Holy Ghost has made him overseer." Hence he charges Timothy in language that approaches the character of an oath. In verse 1 omit "therefore" and "at" and read "I charge you before God and the Lord Jesus Christ...by his appearing and kingdom."

Verse 2. Preach the word. By "the word," Paul meant, primarily, the truth in Christ—the Gospel; secondarily, that truth as authoritatively spoken, 2 Tim. 3. 14-16. A word is the expression of an idea. "The" word is a particular and authoritative utterance of that idea. What Paul charges Timothy to preach is the truth of Christ as spoken in the Old Testament Scriptures in the person and work of Jesus, and in the instructions of the apostles. These collected are our Bible. We must, however, distinguish between the Bible and "the word," or the Gospel contained in the Bible. One might preach a lifetime from the Bible and not preach the Gospel. The Jews have done it, so have rationalists. Another thing suggested by the definiteness of this charge is that the Gospel truth must be presented in its entirety. Timothy is not permitted to select and preach a portion to the exclusion of other essentials of the Gospel system. A fragment of the truth, as, for example, the humanity of Jesus, may be so exclusively preached as to become a fatal untruth. That was one occasion of the sad declension that occurred in the Church as early as Timothy's time. "All the counsel of God," Acts 20. 27, is the apostle's rule. **Reprove,** refute; **rebuke,** blame; **exhort,** incite, appeal. The truth in Christ is a thing of character and conduct, as well as of thought. There is a supernaturalism in

"the word" which as Paul states elsewhere (3. 15) is "able to make one wise unto salvation." It convinces, condemns, incites. It awakens and unfolds everything that is divine in the soul of man, and repels everything unholy. It is more than a system of thought. It is life-giving wisdom.

THE RISE OF HERESY AND SCHISM.

Paul foresaw that there would inevitably come upon the Church serious disruptions. Nor would they be those of a superficial character arising out of personal preferences and aversions. They would be of a far more profound nature, springing out of two things: (1) "The corrupt affections of a selfish heart." Verse 3. In Gal. 5. 20, Paul ranks heresies as among the sins of the flesh. **Itching ears** is understood to describe an eagerness for teaching that pleases vice. "As we are, we hear." One cannot be bad and have a clear conception of sound doctrine. Character is the organ of discernment. (2) "Willfully false conceptions of Christian truth." Verse 4. Error is much a matter of choice. Men can readily find reasons for believing what they wish to believe. Tertullian says that the word "heresy" is of Greek origin, and the idea which lies at the root of it is "choice." Heresies are "self-chosen views." Christ said, "Out of the heart proceed evil thoughts." Matt. 15. 19. Already Paul saw the ominous cloud that threatened to burst in disastrous storm upon the Church after he was gone. Alexander, Hymeneus, and Philetus of the Ephesian church had maligned the apostle and denied the resurrection. Diotrophes, a presbyter, denounced the saintly John and excommunicated those who received the apostle's messengers, 3 John 9. 10. The Nicolaitans (condemned as hateful by Jesus Christ) and other parties arose. The party spirit of Corinth, the Judaistic drift of Galatia, the false asceticism of Colosse were all ominous presages of great disaster when the strong hand of authority should be removed.

PAUL'S DEATH.

He speaks of it (1) as a **sacrificial offering**. The words, **I am ready to be offered**, should be rendered, "I am already poured out," in allusion to the libation of wine poured out at the altar when the whole burnt offerings were made. During his previous bondage in Rome, Paul had written to the Philippians of his possible death as a sacrifice (2. 17). But he regarded it as an occasion for joy, because the shedding of his blood would be for "the faith" of the Church. Then too, he reckoned his sacrifice as closely connected with that of Jesus—a completing of his unfinished sufferings, Col. 1. 24. The apostle who taught so clearly the completeness of Christ's atonement certainly claims no share in that feature of his Redeemer's sacrifice. But he does reckon himself as sharing in the great principle of vicarious suffering. There never was a foul spot sponged out of human life without the shedding of blood. The trouble of Calvary did not end the sorrows needful for the recovery of the fallen world. There was much lacking, and Paul held himself "ready" to be one to "fill it up." (2) Paul also speaks of his death as "a goal" which the victorious racer has reached. It is not an occasion of regret but of exultation. **Fight**, not strictly a battle like those of the gladiators in the arena, but a contest suggesting the severest effort of the contestant to make the goal and win the prize. **I have kept the faith**. That was the thing for which he struggled and, winning, he now only waits his coronation—the crown.

ALONE BEFORE NERO.

Our knowledge of Paul's second and last imprisonment in Rome is too meagre for us to state definitely who they were who forsook him when he stood before the emperor. Certainly not Timothy, for the apostle is giving him the news of the fact of this desertion. Luke, who was with Paul at the writing, was probably not in Rome when the trial took place. Probably he meant the Roman Christians who were left after the celebrated Neronian persecution and who stood in mortal terror of the bloody tyrant. At any rate, Paul was sadly alone. **No man stood with me**. "No one stood in my behalf," as an advocate. **Forsook** is a very strong word, signifying a desertion of one when in desperate straits. It is the word our Saviour used when on the cross, he cried, "Why hast thou forsaken me?" That the desertion was blamable is seen in the prayer of Paul, **may it not be laid to their charge**. How completely the spirit of the Redeemer possessed the heart of the apostle.

THE GOSPEL BEFORE NERO.

Paul's position compelled him to be his own advocate. But as before Felix, and afterward before Agrippa, so before Nero, he took advantage of his opportunity and preached the Gospel. This is plainly the inference from the words, **that by me the preaching might be fully known**, etc. **The mouth of the lion**. Some think the lion of the arena is meant; others, Nero himself; others, any great peril, particularly the peril of the hour in which the apostle was forsaken. But the point to be emphasized is **I was delivered**, and, as in that particular instance, so always. Verse 18.

Thoughts for Young People.

The Christian Soldier.

1. The Christian soldier fights in the sight of his great Commander, who will reward his faithfulness and punish his neglect. Verse 1. Let us never forget this:

Thou wilt I set at my right hand,
Whose eyes mine inmost actions see;
And labor on at thy command,
And offer all my works to thee.

2. The Christian soldier must never break ranks. Verses 2-5. He must be alert, vigorous, and sober, a man of one work always. "In season, and out of season," he is a soldier, with a soldier's work. The *esprit de corps* is sometimes wanting at some points of Christian work.

3. The Christian soldier must be all the more devoted because others desert, and his cause is in danger. Verses 3, 4.

4. The Christian soldier must expect trials and hardships, and endure them patiently. Verse 5.

5. The Christian soldier shall receive a crown and an abundant reward if faithful to the end. Verses 6-8.

Orientalisms of the Lesson.

Verse 1. It was to Timothy who was trained as a Hebrew by his mother that Paul wrote thus about the judgment. The idea of personal responsibility for conduct and of a day of judgment seems never to be absent from the Hebrew mind and the Hebrew economy. Modern Jews keep themselves impressed with the doctrine of the judgment in emphatic annual ceremonies. They say their New Year's Day is their annual judgment. On that day they say, God sits on His throne, and a Great Book is before him in which are written all the good and bad deeds of

every man, and everybody is judged according to his deeds.

Verse 4. They "shall be turned unto fables" would apply to their recurring to the Rabbinical writings, which Dr. Adam Clarke says are "stuffed with the most ridiculous and profane fables that ever disgraced the human intellect," and which he says find their counterpart in the legends of the Roman Catholic Church, though certainly the Greek Catholic Church can parallel all of these.

Verse 6. "I am ready to be offered." In the Roman offerings the person purified himself by washings, placed garlands round his head, and led the victim which was his substitute to the altar. The victim was merely tendered instead of himself and he took a portion of his own hair from his head, which was burned on the altar with the animal or offering to be consumed. This custom was the ancient one, but fell out of use in later times. The Roman altar, was only a square column about three feet high, the top of which was scooped out to receive the blood of the sacrificed animal; sometimes there was another altar near this one where the animal was burned. If Paul had the Roman idea, it was that he himself should be thus figuratively offered, or that he was so absolutely devoted that he was willing to render up his life, as he had already rendered it in service, after the conception of the old Roman device of a bullock midway between a plough and an altar with the motto, "Ready for Either."

Offerings always constituted an essential part of Hebrew public worship and private piety. In Paul's day the spirit of the sacrificial offering was lost out of Judaism. Paul had it in presenting himself as an offering, a living sacrifice wholly devoted to God. Now he seems to imply that he is about tendering his whole life-service and his present powers as a free-will offering. He had endured the sacrifice of service, now he would tender the very life itself. Paul changes the metaphor to one entirely removed from Hebrew life, that of the Greek games. He had been under the scrutiny of all classes of men of many nations, as the wrestler was of those of the multitudes assembled, who were ready to cry out against any false move in the struggle. He had not wasted his energy beating the air as a boxer whose blows were dodged. He had fought according to all the requirements of the law, and had won his victory.

Verse 15. The crown he was to receive had two peculiarities: first, it was enduring. The crown of the Greek games was perishable. In the Olympian games it was wild olive branches; in the Pythian, laurel; in the Nemean, parsley;

in the Isthmian it was pine. These began to wither as soon as they were plucked from the trees; but the crown of righteousness is an everlasting one, that "fadeth not away." The other distinction was that this crown was available for every one who entered the struggle, and continued to the end of it. In the Greek games only one received a prize. All can win in the Christian race; every one can receive a crown.

By Way of Illustration.

Verses 1-5. Faithful preaching. Robert Leighton was once rebuked by his Scotch Presbytery for not "preaching for the times." He answered, "While so many brethren are 'preaching for the times' may not one poor brother preach for eternity?"

I heard a minister say, "Must my preaching be limited to Christ?" It is as if a little herring should say, "What, must I be limited to the Atlantic?" Yes, little herring, limited to the Atlantic, and your fins will grow weary before you swim over one-millionth part of its fullness. It is as if a little sparrow should say, "Must I be limited to the air?" Let your ministry be limited to Christ and it will prove an unlimited ministry.—*Archibald G. Brown.*

Verses 6-8. A true life is just a tarrying in the tent for Christ until we go into the mansion with Christ. "I hope your master has gone to heaven," said some one to a slave when his master was dead. "I see 'fraid not," replied Ben, "for I never heard him speak o' dat place. When he go to the North or de Virginny Springs, he always be getting ready for many weeks. I never see him gettin' ready for goin' to heaven." The simple negro's words are a test and an admonition for each one of us. We must be made ready for our Home.—*T. L. Cuyler.*

There is no death pæan in literature that matches this for its sublime confidence in God. A tired but victorious athlete he drops at the goal, panting for breath but flushed with triumph. Over him hangs the sword of Nero, but above is the Lord, the righteous Judge. He receives not the laurel crown of Marathon or Corinth but a crown of righteousness, which is not for him alone but for all who love our Lord's appearing.—*W. E. Barton.*

Victory is the key-word of Revelation. It is the inspiration of the Christian. Victory is illustrated most beautifully and forcibly in the earliest Christian art. Christians were persecuted, burnt at the stake, thrown to wild beasts in those days. They were martyrs, yet this is the symbol which perhaps more often than any other appears—the palm, which meant victory. It is carved on

their tombs and lines their catacombs. In their pictures it is put into the hands of martyrs and is waved by angel hands over all the dark and dreadful scenes of martyrdom. "This is the victory that overcometh the world, even our faith."

Verses 16-18. "*The Lord stood with me.*" John Wesley's death was one of the most peaceful and triumphant in the annals of the Church. He called for writing materials, and when the attendant asked him what he would say, he replied, "Nothing but that God is with us," and then he, repeated again and again, "The best of all is, God is with us!"—*H. Moore.*

Heart Talks on the Lesson.

The last words of a friend—how precious they are! We love to recall them and say them over and over again. Not long ago one said to me, "My mother's last words were, 'Be good, be true, meet me in heaven.'" I am sure one could never forget such parting advice. Last words are sincere, earnest, and very tender, like those which Paul writes to Timothy. I know Timothy must have read them with a softened heart, and with tears of love and gratitude for such a teacher and friend as this.

They are just as good for us as for him. Paul had often before exhorted Timothy to hold fast to the word of God. He was so sure that was the only safe way, that he repeats it now as his parting admonition. In these days when everyone thinks he "has a right to his own opinion" and may "believe what he pleases," we may well listen, ourselves, with a softened heart to this tried and true teacher.

Sound doctrine is essential to sound spiritual health, just as a sound constitution, that is something to build on, is essential to sound bodily health. A building is easily thrown over by wind and rain if its foundations are not good. Never be deceived by the saying, "It makes no difference what you believe if you are only sincere." It makes all difference in character, and all difference in the outcome. A man may sincerely believe he is going north when he is really going south, but he comes out finally at the place toward which he was traveling, notwithstanding he sincerely believed he was going the other way.

Where will you find sound doctrine? Not always certainly from this teacher or that; they may be mistaken. But you will always find it in the word of God. You cannot go astray if you study your Bible with prayer. The time has come now, as Paul said it would, when some will not endure sound doctrine. They take to themselves teachers who teach according to their own desires, not according to the Bible. Some of their teachings

are pleasant to hear, and the teachers themselves are agreeable, but I want to put into these words all the tenderness and pathos of my heart and voice while I warn my class not to turn your ears from the truth and be turned unto fables. It is easy to turn unless you hold fast to the teachings of Jesus, his apostles, and of holy men of old, as you find them in the written word of God, your Bible. I cannot speak too strongly of this. Many of the popular books and magazines which you read, and the tone of sentiment in society will undermine sound doctrine unless you "watch in all things." It is worth while to take the advice of a man who had proved the truth of his words and reached such an outcome as we find of the life of St. Paul. He was looking death in the face, the death of a martyr, but he said: "I am ready," and to him it was not dying, but the "time of departure"—really of setting sail, like a glorious breeze straight to a safe and sunlit harbor. Looking back, he was glad he had kept the faith; glad he had fought an honest, victorious fight against evil; looking forward, he was sure of the crown; not a doubt about getting it, for it was a crown of righteousness—it belonged to him of right, because Jesus had purchased it for him and promised it to him. It was a crown that would make him appear righteous in the sight of all heaven forever; no enemy would dare ever to accuse him of unworthiness to wear it, because it was the gift of the Lord, the righteous Judge, who never puts a crown on any head which should not wear it, and never withholds it from one who ought to have it.

This is the confidence which comes from holding fast to sound Bible doctrine. A cheerful backward look, a triumphant forward vision, a confident launching forth, at last, sure of a happy entrance into the desired heaven.

The Teachers' Meeting.

In this lesson, the surroundings of which are described in our Notes, we find, according to general interpretation, five motives to earnest work: 1. The Lord will again appear. Some day King Jesus will return to his earthly kingdom; some day each will be called upon to give account for the deeds done in the body. It may be to-day; it may be to-morrow; it may be centuries hence. 2. Our fellow-creatures need our work for their salvation. True, some care only for sensationalism; the hearts of some are bad; the taste of some is depraved; but the greater the difficulties the greater should be our efforts for their souls. 3. Other workers are called home. Elijah is caught up to heaven, Elisha catches his mantle and carries on his work; Paul

is taken away, Timothy takes his place. True, Elisha is very different from Elijah; Timothy is not so able as Paul. What matter? They had their work to do as really as had Paul. 4. The work of the Christian will be rewarded in heaven. Paul looked forward to a crown of righteousness, but not for himself only—for all that look for the Lord's appearing. He that endureth to the end shall be saved. 5. The Lord stands by the working Christian's side; our Helper is real though invisible.

Before the Class.

Material needed. Large envelope marked "Second Timothy," and a crown.

Introduction. Rapidly review Paul's conversion (Lesson of March 14, 1897), his missionary labors and the work of his last years (Lesson VII, of this quarter). Concerning Timothy ask, What is the meaning of his name? When and where was he born? What do you know of his parents? What was his early training? What was the probable date of his conversion? What connection had he with the labors of Paul? What do you know of his later life? (See lesson for June 13, 1897.) Show envelope and ask, When, where, by whom, to whom, why, was this letter written?

Lesson Teaching. The truths suggested by the lesson are so many that it will not be possible to refer to them all in the average class. For preachers and teachers an excellent lesson could be taught from verses 2-6. "Paul looking backward and forward" is suggested as a theme suitable for the majority.

LOOKING BACKWARD.

Refer to the well-known truth that the youth naturally looks forward while the old person just as naturally looks backward. Have Golden Text repeated. Recall how the whole course of Paul's life was changed by his conversion. Now as he looks backward he compares his life to

1. *A fight.* Review briefly Lesson VIII. Show how Paul had been engaged in a continual struggle since his conversion (See 2 Cor. 11. 23-27). He could now look backward and declare that he had fought a good fight. There can be but little ease in the Christian life. Everyone is fighting either a good fight or a bad fight. Teach: If you are not fighting with God for the right, you are probably fighting against God for the evil. Ask: Who will resolve to so fight, that at death they may be able to look backward and say, "I have fought a good fight?" Who will pray:

"Since I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word."

2. *A course.* Your pupils are most likely interested in bicycling. Speak briefly of the efforts that are put forth by many to make a "record." Show how Paul tried to make a record. Have some one read Phil. 3. 14, 15. The old runner could say that he had finished his course and was eagerly awaiting his reward. Ask: Have you entered the Christian course? How are you progressing in it? Do you not want to be able to look back and know that you have finished it so as to gain the Lord's approbation? Then go on in the course steadily and patiently day by day.

3. *A faith.* Show what Paul believed before his conversion; how his conversion changed his belief, and how he had kept his faith. Ask: What was Paul's faith? What is your faith? How are you keeping it? Do others know from your life that you are keeping the faith?

LOOKING FORWARD.

The one who can only look backward will be hopeless and, therefore, miserable. Paul could look forward with even more confidence than he felt in looking backward, for he could say: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Therefore he looked forward with exultation to his

1. *Deliverance.* Often forsaken by men he had been preserved by God. When human help failed, the God of all grace had supplied his needs. He knew that his God would preserve until his will was performed.

2. *Departure.* Ask: What is death? The teacher will probably be surprised at the varied and often fearful thoughts that the pupils have in regard to death. Teach that to those who are in Christ Jesus, death is simply a departure from a world of sin, sorrow, and suffering to the gloryland of love, light, and life. Ask: Was it any wonder that Paul desired to depart and be with Christ? With what feelings do you look forward to your departure?

3. *Crown.* Show the crown. Soon the faithful old warrior would receive his reward. His crown was sure. Ask: Do you expect a crown? Why? Various answers will be given. Show that only those who really love Christ will receive one. Have all read verse 8.

References.

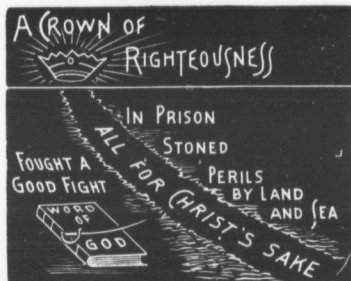
FREEMAN'S HANDBOOK. Ver. 7: The finished course, 884. Ver. 8: The victor's crown, 804.

OPTIONAL HYMNS.

Nearer, my God, to thee.
More love to thee.
I thirst, thou wounded Lamb of God.
Am I a soldier of the cross?
If my disciple thou wouldst be.

Jesus, thou everlasting King.
Forth in thy name.
"Nearer the cross!"
More of earnest work for Jesus.
Help the erring.

Blackboard.



A. D. 68.] LESSON XII. JOHN'S MESSAGE ABOUT SIN AND SALVATION. [Dec. 19.]

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

AUTHORIZED VERSION.

1 John 1. 5 to 2. 6. [Commit to memory verses 8-10.]

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.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

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, Je'sus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

REVISED VERSION.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus his Son cleanseth us from 8 all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse 10 us from all unrighteousness. 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 may not sin. And if any man sin, we have an Advocate with the Father, Je'sus 2 Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also 3 for the whole world. And hereby know we that we know him, if we keep his command- 4 ments. He that saith, I know him, and keepeth not his commandments, is a liar, and the 5 truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in 6 him: he that saith he abideth in him ought himself also to walk even as he walked.

The First Epistle of John was probably written about 68 A. D., from Ephesus in Asia Minor, by the apostle John, and in all probability contains the last exhortation of that apostle to the Church of Christ.

Home Readings.

M. John's Message about Sin and Salvation.

1 John 1. 5 to 2. 6.

Tu. All have sinned. Rom. 3. 19-26.

W. Consequences of sin. Isa. 59. 1-9.

- T*h. Returning unto the Lord. Hosea 14.
F. Life by Christ. Rom. 5. 12-21.
S. Perfect sacrifice. Heb. 10. 12-23.
S. Able to save. Heb. 7. 19-28.

Lesson Hymns.

No. 53, New Canadian Hymnal.
 Oh, sometimes the shadows are deep,
 And rough seems the path to the goal;

No. 54, New Canadian Hymnal.
 Come, every soul by sin oppressed,
 There's mercy with the Lord,

No. 56, New Canadian Hymnal.
 I am trusting thee, Lord Jesus,
 Trusting only thee;

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Light and Darkness**, v. 5, 6.
 What is John's message about God?
 What does he elsewhere say of the true light?
 John 1. 9.
 What about fellowship and darkness?
 What is Paul's question about this inconsistency? 2 Cor. 6. 14.

- 2. Sin and Forgiveness**, v. 7-10, 1, 2.
 When have we mutual fellowship?
 What blessedness is thus assured?
 When are we self-deceived and false?
 How may we obtain forgiveness? GOLDEN TEXT.
 What says David of confession and pardon?
 Psalm 32. 5.

What follows from denial of our sin?
 What from trying to conceal sin? See Psalm 32. 3; Prov. 28. 13.

- What helper have we if we do fall?
 What is he in addition to being an advocate?
 Who are included in his love?

- 3. Love and Obedience**, v. 3-6.
 How may we be certain that we love God?
 Whom does John call a liar?
 How is love made perfect?
 How ought a Christian to walk?

Teachings of the Lesson.

1. We have sinned. We know it. God's word declares it. Experience affirms it. Denial is folly (see Prov. 14. 9); denial is sin; persistent denial is death.
2. We may be pardoned. Penitent confession opens the door to mercy. The way of life can be found only by the contrite.
3. God is love. Religion is love. To walk in love is to walk in light, to have fellowship with God, to know eternal life.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Light and Darkness**, v. 5, 6.
 From whom had a message been sent?
 What was the message?
 What does Jesus say of himself in John 8. 12?
 How many men have light? John 12. 36.
 What are believers called in 1 Thess. 5. 5?
 What does their walking in darkness prove?
- 2. Sin and Forgiveness**, v. 7-10, 1, 2.
 What are we exhorted to do in Eph. 5. 8?
 What are the results of walking in the light?
 What is the danger of denying our sinfulness?
 What is secured by confession? GOLDEN TEXT.
 Whom do we dishonor by denial?
 Who is the sinner's advocate?
 For whose sin is he the propitiation?
 What is shown in this propitiation? 1 John 4. 10.

- 3. Love and Obedience**, v. 3-6.
 How many men have a knowledge of God's love? See John 14. 23.
 What does neglect of his commands prove?
 How is the love of God perfected in us?
 What is the proof of our abiding in Christ?
 John 15. 5.
 What is the duty of every professed Christian?
 Who is our example of godly walk? Matt. 11. 29.

Practical Teachings.

Where in this lesson are we shown—

1. Christ as our light?
2. Christ as our deliverance?
3. Christ as our example?

QUESTIONS FOR YOUNGER SCHOLARS.

- What is John's letter to the churches called?
 Who was John?
 What is he sometimes called?
 What do we find in this letter of John's?
 To whom was this message sent?
 What is the message?
 How may we keep out of darkness?
 What is the cure for sin?
 Whom did Jesus Christ come to save?
 What is our path in the salvation?
 Who is our friend when we fall into sin?
 How may we know that we know Jesus?
 How must a Christian walk?
 Who is our perfect example?

Little Christians—

- May walk in the heavenly light.
 May have their sins washed away.
 May obey Jesus as he obeyed his Father.

THE LESSON CATECHISM.

[For the entire school.]

1. What is John's message concerning God? **"That God is light."**
2. What does God command us to do? **To walk in the light.**
3. Who is our advocate with the Father? **"Jesus Christ the righteous."**
4. How may we be sure that we know Christ? **By keeping his commandments.**
5. What is our GOLDEN TEXT? **"If we confess,"** etc.

OUR CHURCH CATECHISM.

86. Did the Redeemer give his life for all men? **1 Tim. ii. 6. Who gave Himself a ransom for all.**
87. What was the course of our Saviour's history as Mediator? **First He humbled Himself and then He was exalted to glory.**
- Luke xxiv. 26. Behoved it not the Christ to suffer these things, and to enter into His glory.**
[Philippians ii. 6-11; Hebrews v. 7-10.]

THE LESSON OUTLINE.**Privileges of Salvation.****I. ENLIGHTENMENT.**

1. *God is light.* v. 5.
Which lighteth every man. John 1. 9.
2. *Walk in the light.* v. 7.
The children of light. 1 Thess. 5. 5.

II. FELLOWSHIP.

- Fellowship one with another.* v. 7.
Love the brotherhood. 1 Peter 2. 17.
Walk in love. Eph. 5. 2.

III. FORGIVENESS.

- To forgive us our sins.* v. 9.
Through his blood. Eph. 1. 7.
Sins . . . I remember no more. Heb. 8. 12.

IV. HOLINESS.

1. *Cleanseth . . . from all sin.* v. 7.
Might sanctify the people. Heb. 13. 12.

2. *From all unrighteousness.* v. 9.
Washed their robes. Rev. 7. 14.

V. INTERCESSION.

- We have an advocate.* v. 1.
Liveth to make intercession. Heb. 7. 25.
Intercession for us. Rom. 8. 34.

VI. ACCEPTANCE.

- He is the propitiation.* v. 2.
We have peace with God. Rom. 5. 1.
Reconciled to God. Rom. 5. 10.

VII. ASSURANCE.

- We do know that we know him.* v. 3.
Spirit . . . beareth witness. Rom. 8. 16.
We have passed. 1 John 3. 14.

EXPLANATORY AND PRACTICAL NOTES.

The first epistle of John the apostle was probably written in the city of Ephesus. The story of the Gospel in that city is one of intense interest. The long pastorate of Paul there, the mob that was aroused by his teachings and by the statements of Demetrius the silversmith, the escape of Paul and his return, the letter which was sent to the Church at Ephesus—these are some of the most important points in the history of the apostolic church in that place. According to universal tradition John the apostle made this city his home; here he wrote his gospel and his epistle; here as a dutiful disciple, faithful to his Master, he provided for the simple wants of the Saviour's mother; hence he was drawn a prisoner to the isle of Patmos, where he had his wonderful vision concerning the resurrection. This epistle probably contains the last exhortation of the apostle John to the Church of Christ. It is a farewell to the apostolic body, to the whole company of believers. If, as is possible, the second and third epistles of John were written after this, they were not addressed to churches but to individuals. John speaks of the Messiah as one who had lived from eternity, but whom he had seen and heard and touched. The great central picture of the Messiah's Gospel is that God is light, that the sons of God should walk in light.

Verse 5. This then is the message. There exists this message. John never uses the word Gospel. **Which we have heard of him.** The Son and the Word of Life. "Message" has the sense of promise. "We" is not to be confined to John himself; Peter (1 Peter 1. 10, 11.) had heard the same message. **Declare unto**

you. Announce the tidings to you. **God is light.** This entire epistle is an exposition of walking in the Light as he is Spirit and as he is Love. It is a definition in a metaphor. All intelligence, all enlightenment, all that we are accustomed to term "light," whether with the physical or metaphysical meaning, comes from God.

Light is physical glory, intellectual truth, moral holiness. God is always manifested in light, in the burning lamp which passed between the portions of the sacrifice which Abraham offered when God made a covenant with him, in the pillar of fire, in the flashes of flame on the crest of Sinai, in the glory which rested in the holy of holies. **In him is no darkness at all.** We have discovered in our study of Paul's epistles a peculiarity of that writer, a tendency to repetition for the sake of emphasis. John has a peculiarity quite as noticeable, a disposition to express the same idea positively and negatively. Look through his gospel and his epistles and we will find that peculiarity everywhere.

6. If we . . . walk in darkness. So that habitual course of our life is in darkness, in moral gloom, in a condition of uncertainty and doubt on religious matters. **We lie, and do not the truth.** Positive and negative again. 'If we walk in darkness we do not the truth. "Right action," says Bishop Westcott, "is true thought realized. Every fragment of right done is so much truth made visible."

7. If we walk in the light. If we walk about as in verse 6, having the source of our life in God who is eternal light. **As he is in the light.** But he is so of his own nature, perfectly so, unchangeably so. We are advancing from dawn to noonday, from gloom to glimmer, from glimmer to the fullness of gospel truth. "The path of the just is as the shining light which shineth more and more unto the perfect day." **Fellowship one with another.** This is a strange logical result. From what precedes we should think that if we walked in the light as God is in the light, the result would be fellowship between our souls and God, and so it is; but the result of that action is fellowship between other Christians and us. **The blood of Jesus Christ his Son cleanseth us from all sin.** The blood of Jesus is available for all men. "Cleanseth" means more than forgives, it means removes. **All sin.** So we have in other parts of the New Testament, all patience, all wisdom, all diligence. "All sin" means the very principles of it, and therefore its manifestations. The word "Jesus" brings out prominently the thought of the human nature of Christ.

8. If we say we have no sin. By the use of the word "we" the disciple includes himself. The form of expression here used occurs frequently in the New Testament—to have faith, to have love, to have peace, to have boldness—and always expresses a more distinct personal realization of the virtue or fault or sentiment than if "have" were omitted. To have faith is stronger than to believe, to have sorrow is more than to

sorrow, and so to have sin means more than to sin. It refers to deviation from the perfect law of right. **We deceive ourselves, and the truth is not in us.** We lead ourselves astray, and we are to blame for so doing. "Truth" includes the whole Gospel, Jesus Christ himself, and his message. We are out of harmony with that truth if we assume perfection in the sense of faultlessness. But this is very far from denying the blessed possibility of living lives of complete consecration and complete acceptance by God, so that we shall never be conscious of a desire that is not in harmony with God.

9. If we confess our sins. This means confess them to God, in a spirit of humility—recognize the faultiness and sinfulness of our nature. **He is faithful and just to forgive us our sins.** He keeps faith with himself, he is true to his own nature, he will disappoint no one. For "just" the Revised Version reads "righteous." **To forgive.** To dismiss, to remit. **Our sins.** Sin is sometimes regarded as a condition, sometimes as an act. God is faithful and just to forgive both. **To cleanse us from all unrighteousness.** Not only to forgive, but to remove from us all things that are contrary to his nature and which would render fellowship with him impossible.

10. If we say that we have not sinned. The allusion in verse 8 was to the condition or principle of sin, this alludes to sinful acts. **We make him a liar.** Because his Spirit and his word alike convict us of transgression of the law. Contrast this with the statement of verse 8, which says, if we say we have no sin we lie ourselves; we know better; our own consciences witness our infirmity of nature. **His word is not in us.** Here also is a striking contrast with verse 8. If we deny the sinfulness of our human nature we have dropped the truth of God out of our hearts; if we deny our own sinful acts we have dropped out of our memories the very words that God spoke.

1. Little children. A term of affection, though John's extreme age may have led him to regard those about him as comparatively children. **That ye sin not.** All this explanation has been gone into for the purpose of keeping the disciples from sin. **If any man sin we have an advocate with the Father.** "The change from the indefinite third person 'any man,' to the first person 'we have,' is significant. By the 'we have' John assumes the possibility of sinful acts on the part of Christians, and of himself in common with them, and their common need of the intervention of the divine Advocate."—*M. R. Vincent.* "John preferred to place himself in the number of sinners, so

that he might have Christ as an Advocate, rather than put himself as an advocate instead of Christ, and to be found among the proud."—*Augustine*. An "advocate" is a counselor who pleads our case. It is the same Greek word that is translated "comforter" in John 14. 16. **With the Father.** Not then a lawyer pleading with a judge, but with a tender parent.

2. He is the propitiation for our sins. Conciliation for our sins; but Canon Westcott says, "The scriptural conception of the word is not that of appeasing one who is angry with a personal feeling against the offender; but rather of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship." There is no such thing in the Bible as the thought of propitiating God, or of God in any case being reconciled to man; but man is reconciled to God through Jesus. **For the sins of the whole world.** Leave out "the sins of;" for the whole world. "The propitiation" says Bengel, "is as wide as the sin."

3. Hereby we do know that we know him. In this we perceive that we have come to know him. The phrase hangs on what follows, "if we keep his commandments." Keeping God's commandments gives us an experience day by day which enables us to see, to recognize, that we have acquired and are still acquiring a knowledge of God.

4. Saith, I know him, and keepeth not his commandments. Talks right, and acts wrong. **Is a liar.** His life is a lie. **The**

truth is not in him. The truth could not be in a person who intentionally professed to possess the knowledge of God and intentionally defied him.

5. Whoso keepeth his word. "Word" means substantially what is expressed by commandments in the last verse, only that those are separate injunctions, this is the revelation as a whole. **In him verily is the love of God perfected.** The Revised Version changes the tense, "hath the love of God been perfected." In verse 4 we were taught that he who claims a knowledge of God and habitually lives in disobedience lies. Here we are taught that he who claims that knowledge and habitually seeks to keep his commandments—what? Lives in the truth? No. The epistle goes farther and says in such a one the love of God has been perfected. That is, the characteristic of the obedient children of God is a life of love. In Paul's phraseology the love of God always means the love which proceeds from God. Here it seems to mean the love of which God is the object. **Hereby know we that we are in him.** This constant effort to keep God's commandments because of the love we have toward him is proof that we are identified with him, his servants, his children, his best beloved.

6. He abideth in him. Bengel notes the climax here. Verse 4 speaks of knowing God, verse 5 of being in him, verse 6 of abiding in him, which Bengel interprets as knowledge, fellowship, and constancy. **Ought himself also so to walk, even as he walked.** That is his duty, his obligation.

CRITICAL AND HOMILETICAL NOTES.

JOHN'S MESSAGE.

The mode of John's presentation of Gospel truth is determined partly by his personal relation to the divine Teacher, and partly by the intuitional quality of his mind by which he saw that truth. The Gospel was to him not merely a great system to be expounded, but a blessed fact to be declared. He had received it directly from the lips of Jesus, and was commissioned to proclaim it abroad. He regarded himself as a witness, a message bearer. 1 John 1. 1-3. Hence he speaks of the Gospel as "the testimony" or "the message." Instead of **heard of him** read "heard from him" (Revised Version). John's intuitions penetrated to the innermost meaning of the facts of which he bore testimony, and the terms he uses describe their deepest significance. To him Jesus is "The Word of Life," God is "Spirit," John 4. 24; "Love," 1 John 4. 8; "Light," verse 5.—Sin is

"darkness," verses 5, 6; a profession without corresponding reality in conduct is "a lie," verse 6; an unloving brother is "a murderer," 3. 15. Thus while he attempts only to declare facts his luminous terms are themselves expositions.

Verse 5. God is light, and in him is no darkness at all. This is John's way of asserting the spotless purity of God. Within the whole material domain there is nothing that more nearly approaches the spiritual without actually becoming it, than light. It is absolutely clean, and though it lies upon the foulest things it is incapable of soiling. It turns what otherwise would go into decay into the beauty and joy of life. There is no darkness in it. Wherever it goes it is luminous. The darkness is only in him whose organ of vision is impaired. When John uses this term in respect to men he means the knowledge of moral good which fills the being

of him who has the life of God. John 1. 4. His doctrine is that we live by the recreative work of Christ in us. Then the new life within is the eye which discerns the holiness of God. Thus we come into fellowship with him. In his profound use of this suggestive term in respect to God, John means the perfect holiness which illumines his whole being, and which shines into all hearts which have the faculty to perceive it.

6. We lie. The inevitable sequence of verse 5 is that moral vision becomes clear just in proportion to the intensity of spiritual life. And stronger and ever stronger will be the motive to holiness, as our communion with God becomes more intimate. That anyone should ever have thought differently is surprising. We can imagine a superficial profession of communion with God in union with a careless life. But there were those in the apostle's times who soberly taught that justification by grace released the pardoned sinner from the requirements of moral rectitude, aye, that by sin grace was magnified. Paul brought his masterful logic against the deadly error. Rom. 6. 1 *sq.* John hurls the intensity of his strongest protest against it by pronouncing it—"a lie."

7. If we walk in the light, etc. If we live in the clear vision of God's holiness, then two things will occur, both of which will make a sinful life impossible, proving how utterly false is the "lie" named in the previous verse. 1. A fellowship of believers—a society distinguished from the world (2. 15) by contrast of moral character, verse 19. **Fellowship one with another.** Put emphasis on "one with another." It is therefore impossible for one who is in love with him who is light [holy] to fellowship with those who are in darkness [wickedness]. By the might of a holy brotherhood, sin is excluded. 2. The atoning death of Christ, by which we have pardon, becomes a moral force in us; transforming springs of motive and impelling to holy living. Otherwise our salvation would simply be the legal attitude of God's mind toward us, not an actual renewal of our nature. Every soul that accepts the cross of Christ finds the spirit of that act of the Redeemer by which he made a sacrifice for sin, so possessing him as to become in him the power of a renewed life. In that sense **the blood cleanseth.** In verse 9 John states the twofold purpose and effect of Christ's death—pardon, cleansing.

1. If any man sin. What John has just said would probably bring swift condemnation to many of his hearers. Who that contemplates the holiness of God is not oppressed with the sense of his sin? John seems to include himself among those who are the saved, yet may lapse

into some act of wrong, and so says "we" have, etc., reckoning himself a sharer with his brethren in his need of an advocate. **We have an advocate.** The Greek word is *Paraclete*, the word which John has used four times in speaking of the Holy Ghost. But in using that word he seems to have had the official functions of the Spirit in mind, and so here in speaking of Jesus. He is the one who represents us before the Father. And his representation is his priestly work which will surely avail with God. **And he is the propitiation for our sins.** "Propitiation" is that which renders propitious—favorable. It is the same word which the publican used. "Be merciful." Luke 18. 13. The lid of the ark of the covenant was called "the mercy seat," and in the Greek is "the propitiatory." The high priest on the day of atonement sprinkled this lid with the blood of the victim. Lev. 16. 14 *sq.* This was the type of Christ whose shed blood covers [atones] the sins of the world. Hence we have "propitiation by his blood." Rom. 3. 26. Christ's advocacy, then, is not a verbal pleading, as though the Father must needs be persuaded. It is his priestly act by which the Father is enabled to extend his pardoning love to all who turn to him in repentance and faith. **The whole world.**

3. If we keep his commandments. The extent of the atonement is universal. Its efficacy is limited only by the human will. John does not here affirm that the keeping of all God's commandments is essential to the efficacy of Christ's propitiation. That would be equivalent to saying, "Be perfectly holy and God will pardon you." It is the sinner who is pardoned. The one essential commandment is faith and love. 1 John 3. 23.

The conclusion. A Christian must if he would have a real divine life, live a life of practical purity. He must reckon no place for sin in his conception of a Christly character. **Ought himself also so to walk, even as he walked.**

Thoughts for Young People. Principles of the New Life.

1. All men have sin in themselves. There is no man who never sins, no man who can by his own strength rise above sin.

2. The difference between the Christian and the sinner is not that one is without sin and the other lives in sin; but that one hates sin and seeks to overcome it, while the other cherishes it.

3. The way to rise out of sin is to recognize its reality in us, to confess it to God, and to our neighbor, if we have wronged him. Then we are in condition to be freed from sin.

4. He who seeks God needs a propitiation and

an advocate; a propitiation making forgiveness possible, and an advocate to intercede for him. These we have in Jesus Christ our Lord.

5. If we will thus confess our sins God will be faithful to his promise and just in his dealings: will forgive our sins, and will cleanse us from sin in our lives by a new creation.

6. He who comes to God through Christ enjoys a full acceptance, an abundant cleansing, and a communion of heart with God's people.

7. The follower of God will seek to do God's will, and to follow the example of God's Son. This will be the evidence that he is a true follower.

Orientalisms of the Lesson.

There is one thing so foreign to all our conceptions that it seems impossible to imagine that it ever could have been thought of; namely, the suggestion that the apostles of Jesus Christ deliberately distorted the truth as they had received it from Jesus, and either withheld some things he said, or added to what he said. Yet there arose men who so charged against them, and we cannot get the pith of what John says, but by reproducing his environment. The Gnostics charged that the apostles had added the commandments which they termed "legal," those which had reference to Christian duties. These they said Christ had not taught. This is much like the modern Mohammedans who say they believe in only so much of the gospels as are in the exact words of Jesus. The history of the circumstances under which Jesus said certain things would be thrown out. Thus there were those in the days of the apostles themselves who refused to receive any enlargement or exposition of the very words of Jesus as of divine inspiration. The Gnostics, Magi, Corinthians, Docetes, or whatever other class challenged the authenticity of the teaching of the apostles on the ground that they had altered or amended what they got from Jesus are challenged in turn to sustain their charges. John says (verse 1) that he delivered the message just as he had received it, and the elder Christians, "fathers," are summoned to witness that they tell the same things now which they told when they at first spake words fresh from the lips of Jesus; and thus they had "no new commandment," chapter 2. 7.

In verse 6 he reaffirms what had been said from the first that communion with God, love of God, would result in walking in the light and keeping the commandments of God. These same Gnostics believed that the Supreme Being was holy and that he was "light," but they denied that this Supreme Being was the God whom the Jews and

Christians worshiped. The Jewish and Christian God was one who created the world, while the Gnostics declared the evil origin of the world as from either a spirit of darkness or by some spirit of light not free from darkness. They did not deny the Father in positive terms to be the Supreme Being, but he was not the Creator. Other false teachers denied that Christ the Messiah had come in the flesh, saying that he was only an incorporeal phantom in which the divine nature presented itself to mankind, opposed to which John says, "our hands have handled" him, chapter 1. 1. The idea that Jesus Christ was only an apparition would find plenty of encouragement in the oriental mind, hence the readiness with which the Mohammedans have affirmed that Jesus Christ, though himself a real person, was not crucified, because God deceived the people, putting another person like him, or an apparition, in his place at the instant of crucifixion.

Verses 5, 7. Fellowship and the light were associated in the minds of the Jews. At suppers the house was filled with lights, lamps, torches, lanterns, and all who were admitted to the banquet, all who enjoyed this fellowship were in the light, and Plutarch says those not admitted were in the "outer darkness."

Verses 6. We have an "Advocate" has both a Roman and a Hebrew interpretation. When the Hebrews were brought into subjection to the Romans they were amenable in Roman civil and criminal courts. They were not acquainted with the intricacies of the Roman civilization and law and were obliged to secure the services of a Roman lawyer to advocate their cause. There are numerous instances of this civil custom in the Scriptures. These attorneys or advocates were found in all the Roman provinces, transacting legal and other business in the provincial courts. The term denotes an orator and also a pleader. The Hebrew courts, according to the rabbis, took great care that the accused was deemed innocent till he was proven guilty. He and the accuser were on equal footing before the court, though the defendant had the advantage that anyone was allowed to speak in his favor, but it was not so if they wished to speak on the side of the accuser. Advocates were not known in Hebrew courts of law until a late period in Hebrew history. In Scripture Satan is represented as the accuser, and Jesus Christ as the defendant's counsel, the "advocate."

But the connection of this phrase in chapter 6, verses 1, 2, rather presents Jesus Christ as an Advocate, Intercessor, pleading not the lack of guilt of sinful men, but beseeching that the atonement the Advocate himself had made should be the basis of his standing in the courts of eternal justice.

The "redemption" was the price laid down for a captive. The term was used for the price given to redeem one from the slavery of barbarism. With the Hebrews it had as a chief reference the mercy seat or place of atonement because the blood of the sacrifice was sprinkled on and before that in order to remission of sins. This mercy seat was the lid, or cover, of the ark of the covenant, and the high priest presented the sacrifice as the advocate and representative of the offerer. Jesus Christ stands before the mercy seat pleading that his life, death, and sufferings be accepted as a reason why the sinner should be forgiven.

It was a marvelous broadening that had come to this Jew, John, that he could recognize that Jesus Christ's propitiation was not for his own race merely, but for the sins of the whole world.

By Way of Illustration.

Verses 5-7. God is light. Light is the best symbol of God's nature. It is mysterious, very glorious, and everywhere present. It is the source of life, of beauty, of warmth, of joy, of health, of power. It destroys darkness. Without it the world would be cold and dead. The sun is the source of nearly all the forces and movements of the earth. The sun waters the earth by drawing up the moisture from the ocean into clouds which empty on the earth. The coal mines which warm us are simply stored-up sunshine. Trees and animals, plants and men live because there is light. So God is the source of life and joy and beauty and holiness.

Verse 8. Have you ever gone into a dark room and never dreamed that it was full of dust until the blinds were thrown open? Then, how plainly the dust appeared. A housekeeper says, "If my house is not clean and I don't want to be disturbed by it I keep it well darkened." In just this way the Sun of Righteousness reveals to us the sins of our hearts. "If this is truth," says the awakening soul who is accepting the Gospel light, "I am a sinner."

Verses 1 and 2. Divine forgiveness. God's nature is like a fountain. A fountain is moving all the time. From the well you must draw water by main strength. If you would get it by the pump, you must use your muscle. Do we need forgiveness? Let us bring the empty vessel of our guilt and hold it beneath his everflowing fountain of mercy. Do we need strength? Let us bring the empty vessel of our weakness beneath his fountain of power.—A. C. Dixon.

Verses 3 and 4. Obedience. The keyword of the Book of Deuteronomy is, "Observe and do." The burden of Christ's farewell discourse is, "If

ye love me, keep my commandments." Often a soul says, "I used to have joy in my Christian life, but it is all gone." I answer, "Are you conscious of having refused obedience to some distinct command of your heavenly Father?" "Yes, years ago, God required of me something which I felt I could not do." "Ah, you will never get right till you go back to the point where you pick up the dropped thread of obedience."—F. B. Meyer.

Verse 6. We have the example—"even as he walked." The evangelists confirmed the truth by saying "As it is written." Since Jesus lived in the body, we say, "As it is lived."—Newman Smythe.

Heart Talks on the Lesson.

"This, then, is the message." The sum of the teaching which John, the beloved disciple, heard from Jesus, when he leaned upon his bosom; when he walked with him through Judea and Galilee; when near him in the shadows of Gethsemane; when he stood beside the cross; when he looked into the empty sepulcher; when he received his blessing as the cloud parted him from sight; this is the whole, beautiful, comforting message of the Gospel. If we had never heard it before it would fill us with wonder and joy. But we have always heard it, and unless we truly receive in our hearts there is danger of becoming indifferent to it. If we, by the help of the Holy Spirit, hear it from Jesus as John heard it, our joy will be full. God is light. Light is essential to life; it is life. Light is itself beautiful and reveals to us all beauty. Light drives away the fear and uncertainty of darkness. Light is purity, truth, knowledge, prosperity, happiness, love. This is our God; so opposite to the gods of heathen belief. He is not a God far away, but one with whom we may have fellowship as with a father. There can be no fellowship without congeniality. We must be like God before we can have companionship with him. So the sin which separates us from him must be removed. If we say there is no sin in us we are deceived. God knew that we would be deceived in this, and so he tells us that all have sinned and come short of the glory of God. If we say then, that we are not sinners we not only deceive ourselves, but we make God a liar. He knows us better than we know ourselves. It would be folly for a sick man to insist that he was well and not believe what his physician says and refuses to take the remedies. But that is not to be compared with the folly and danger of saying we have not sinned and have no need of a Saviour.

Theories about sin and its cure are vain and

misleading. Sin has entered into the world; we see its effects everywhere, and if we are honest we must admit its existence in our own hearts. God alone knows what sin is; how it came; what are its consequences, and what is its cure. The only safe way is to believe his message and accept gratefully his remedy.

How tender is the message! He is like a faithful physician dealing with a critical case. The remedy must be thorough, but it is used with gentle care. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Only to confess; only to be sorry; only to say, "Father, I have sinned." That we find this hard to do is proof of our pride and naughtiness. When we have confessed and been forgiven, and our hearts are made clean in his precious blood, we see sin with different eyes. We are more sorry then for having grieved God than even for having grieved a dear earthly friend. O, how hateful sin appears to one who is in fellowship with God! The message broadens like a river, bringing life wherever it flows. Jesus not only forgives and cleanses you and me, but he takes the whole world in his heart of love. The message is for everybody, everywhere. It is impossible to keep it to ourselves when we really know the joy of it. But if we say we abide in him we must walk as he walked. If we profess to love him yet not obey him, the truth is not in us. The Gospel message is, confession, faith, salvation, proved by a consistent life. I pray you may so receive it that your joy may be full.

The Teachers' Meeting.

By way of approach to the lesson, tell about this epistle, when and by whom written, subject, contents, etc.... Luther's name for it—"The Little Bible.".... The message of this lesson: 1. God is light, verse 5. Show in what respect light is an emblem of God, for example, Blot out the sun and all life on earth would perish at once.... 2. We should walk in the light, verses 6, 7.... 3. The results of walking in the light: (1) Fellowship; (2) Cleansing.... 4. The need of cleansing from sin, verses 8-10.... 5. The means of our cleansing from sin—Jesus Christ, our propitiation and our advocate.... 6. The test of our acceptance—keeping the commandments, verses 3-6.... Emphasize certain golden sentences in this lesson, as "God is light;" "The blood of Jesus Christ," etc.; "We have an advocate," etc.; "Hereby do we know that we know him,".... Requisites for salvation: 1. Recognition of sin; 2. Confession of sin; 3. Seeking Christ; 4. Obedience to Christ; 5. Imitation of Christ.

Before the Class.

Material needed. Envelope marked "1 John," a candle, and pads.

Introduction. Show envelope, talk about receiving letters, and ask: Who wrote the letter from which to-day's lesson is taken? What do we know about John's life? [Review quickly.] What peculiar relationship did he hold to Jesus? John 13. 23. When, where, to whom, why, was this letter written? What are the other writings of John? What is the tradition concerning John's death?

Lesson teaching. Show candle and ask: What definitions of God have we in the Scripture? Verse 5, 1 John 4. 8, 16. With which of these definitions have we to do? Show that God is the source of light: physical, moral, and spiritual.

Many Christians make shipwreck of their supposed faith because they do not start aright. In this lesson the teacher has a grand opportunity to impress the fundamental truths of Christianity. This opportunity should be eagerly seized, and should be prepared for by thoughtful study and earnest prayer.

Much is gained when the teacher grasps the reason for which a Scripture is given. That which comprises our lesson was written that believers might not sin. See 1 John 2. 1. This suggests the line of teaching, which consists in having the pupils answer seven questions, which may be written on the pad, preserved, and thought over afterward. The teacher should ask the questions and not answer them until the class has done as well as they can.

I. *What is sin?* See 1 John 3. 4; James 4. 17. Show the class that it is not difficult to speak of sin in the abstract, but that it is necessary to think of specific sins. When Nathan said to David: "Thou art the man," the latter realized his sin. Each one should ask: What is my sin?

II. *Who have sinned?* Every one. The Scriptures, which are very positive on this point, should be referred to. See Eccl. 7. 20; Rom. 3. 10, 23; Gal. 3. 10; James 2. 10; and verse 10 of our lesson. When a person says that he is not a sinner, who is the liar?

III. *What is the effect of sin?* 1 John 1. 6 gives the answer. Separation from God is the effect of sin. Why? Because nearness to God brings consciousness of sin. When Peter realized who Jesus was, he cried: "Depart from me, I am a sinful man." When the demons recognized in Jesus the Holy One of God they wished to get away from his presence. So is it with God's children. When they yield to sin they try to get away from God, because they cannot enjoy God and sin at the same time. What excludes a person from heaven? Is it not his sin? Heaven is

begun on earth for those who are living in communion with God. Those who do not enjoy God here, cannot be happy with him hereafter. Said a young man lately: "I not only want to get to heaven, but I want to feel comfortable when I get there." What did he mean? Teacher bear heavily on this truth: *Sin separates from God.*

IV. *How may I get rid of sin?* Have some one read Prov. 28, 13. Read verse 9 of to-day's lesson. See 1 John 2, 1, 2. It is not enough to know that I am a sinner. Many an outcast is conscious of that. What did the prodigal do after he realized his condition? That is just what every one who comes to God must do. By what two things is true confession followed? Verse 9.

V. *What follows cleansing?* Fellowship. Note that this lesson begins with fellowship with God and ends with abiding in him. Explain what atonement means: at-one-ment. The work of Jesus was to bring God's stray sheep back to him. The steps are simple: Knowledge of sin, confession of sin, acceptance of Christ as the sin bearer. Union with God through Christ. "I am the way, the truth, and the life; no man cometh unto the father but by me." Fellowship with God leads to acquaintance with God, which results in abiding in him. See 1 John 1, 3-5.

VI. *How may we be sure of this?* See 1 John 2, 3. The test is keeping God's word. "Now are ye my friends, if ye do whatsoever I command you." Unless the life is in accord with God's commandments the profession is an attempt to deceive. Whom does John call a liar?

VII. *What am I going to do?* This is the important question. Christ wept over Jerusalem because they would not come unto him. Will any in this class cause the Saviour to grieve by remaining away from God, or will you cause joy

in the presence of the angels of God by coming unto him? See Luke 15.

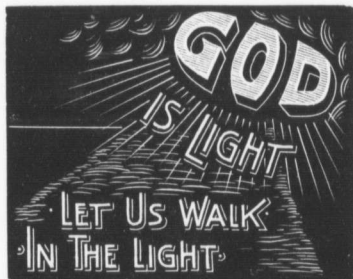
Perhaps there is some one in the class who once had fellowship with God but has it no more! 1 John 2, 1, 2 is for such a one.

OPTIONAL HYMNS.

Father most holy.
Let the love of God.
Come, Holy Ghost, in love.
Love divine.
O could I speak.

Shine on our souls, eternal God.
Jesus, only Jesus.
O sing the power of love divine.
All glory to Jesus be given.
Come, sinners, to the gospel feast.

Blackboard.



A. D. 68.] LESSON XIII. GOD'S LOVE IN THE GIFT OF HIS SON. [Dec. 26.]

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.

AUTHORIZED VERSION.

1 John 4, 9-16. [*Commit to memory verses 9-11.*]

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.

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.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we

REVISED VERSION.

- 9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the
11 propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.
12 No man hath beheld God at any time; if we love one another, God abideth in us, and his
13 love is perfected in us: hereby know we that we abide in him, and he in us, because he hath

love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Je'sus is the Son of God, God dwelleth in him, and he in God.

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.

14 given us of his Spirit. And we have beheld and bear witness that the Father hath sent the
15 Son to be the Saviour of the world. Whosoever shall confess that Je'sus is the Son of
16 God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

Time and Place.—Same as last lesson.

Home Readings.

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

Tu. The prophecy. Isa. 9. 1-7.

W. Visit of the Magi. Matt. 2. 1-10.

Th. Herod foiled. Matt. 2. 11-23.

F. The Word. John 1. 1-14.

S. Message to the shepherds. Luke 2. 8-20.

S. Simeon's prophecy. Luke 2. 25-35.

Lesson Hymns.

No. 319, New Canadian Hymnal.

The morning light is breaking;
The darkness disappears;

No. 57, New Canadian Hymnal.

Saviour, more than life to me,
I am clinging, clinging close to thee;

No. 59, New Canadian Hymnal.

Once I thought I walked with Jesus,
Yet such changeful feelings had;

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Gift of Love**, v. 9-11.

How has God shown his love to us?

What fact enhances the greatness of his love?

What feeling ought this love to inspire?

What have we to do to be saved? GOLDEN TEXT.

2. **The Indwelling Spirit**, v. 12-16.

Who has ever seen God?

How may we know his love perfectly?

How can we know that God lives with us?

What testimony did John bear?

What results from confessing Jesus as the Son of God?

What does John declare that we have known?

When does one dwell in God?

Of what fact does the Spirit assure us? See chap. 3. 24.

What is Paul's testimony to the indwelling Spirit? Rom. 8. 16.

Teachings of the Lesson.

1. We ought to love God. He made us; he preserves us; he redeemed us; do we not belong to him? "Glorify God in your body and in your spirit."

2. We ought to love one another. We are God's children; there should be true family affection. Love to God should bring forth fruit in real human life and service.

3. We ought to have the indwelling Spirit. This is our privilege; to welcome him is our duty.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Gift of Love**, v. 9-11.

How did God show his love for us?

How is this stated in John 3. 16? GOLDEN TEXT.

What were we when God loved us? Rom. 5. 8.

What were we made by Christ's love? Rom.

5. 10.

Whose love came first, God's or ours?

What does Christ say in John 15. 16?

For what purpose did God send his Son?

What is "a propitiation?" **A sacrifice which obtains favor.**

How was Christ our propitiation?

How may we receive the benefit of his salvation?

Whom should we love? And why?

What is Christ's commandment? John 15. 12,

13.

What is said in Eph. 4. 32?

2. **The Indwelling Spirit**, v. 12-16.

Has anyone ever seen God?

What did God say to Moses? Exod. 33. 20.

In whom may we see God? John 14. 9.

What privilege may we possess? Verse 12.

How may we have God dwelling in us?

How may we know this? Verse 13.

For what purpose did God send his Son?

How is this declared in John 3. 17.

May this Saviour of the world be our Saviour also?

What confession is spoken of in verse 15?

What do we need besides this confession?

Rom. 10. 9.

What may every Christian be? Eph. 2. 22.

What personal knowledge is mentioned in verse 16?

How may we possess it?

Practical Teaching

Where in this lesson do we learn—

1. That God loves us?
2. That God has redeemed us?
3. That we should love each other?

QUESTIONS FOR YOUNGER SCHOLARS.

What does a gift show you?

What is a sacrifice? **Giving up something.**

How ought we to feel toward one who sacrifices in order to make us a gift?

How has God showed his love for us?

What precious Gift did he send to the world?

Why did he send such a costly Gift?

Why do we need a Saviour?

How have we lost the way to our heavenly home?

Who has come to help us find it again?

What should we do with our Christmas Gift?

What lesson do we learn from the story of God's love to us?

Do you like this Christmas lesson?

Will you try to learn it?

How can we show that we have really learned it? **By putting it into practice.**

My Christmas Lesson.

God loved me, and I must love him.
God loves everybody, and I must love everybody.

God gave himself (Jesus) to me, and I must give myself to him.

THE LESSON CATECHISM.

(For the entire school.)

1. How did God manifest his love toward us? **He sent his only begotten Son into the world.**

2. For what did he send him? **To be the propitiation for our sins.**

3. Why did he send him? **GOLDEN TEXT: "God so loved,"** etc.

4. If God so loved us what ought we to do? **Love one another.**

5. What is true of the man that dwelleth in love? **He dwelleth in God, and God in him.**

THE LESSON OUTLINE.

God's Great Gift.

I. THE GIVER.

The love of God. v. 9.

From the Father of lights. James 1. 17.

The gift of God. Eph. 2. 8.

II. THE GIFT.

His only begotten Son.

His unspeakable gift. 2 Cor. 9. 15.

The Word was made flesh. John 1. 14.

III. THE MOTIVE OF THE GIFT.

He loved us. v. 10.

His great love... loved us. Eph. 2. 4, 5.

While we were yet sinners. Rom. 5. 8.

IV. THE OBLIGATION OF THE GIFT.

We ought also to love. v. 11.

With a pure heart. 1 Peter 1. 22.

Fulfilling of the law. Rom. 13. 10.

V. THE PRIVILEGE OF THE GIFT.

1. **The Divine Indwelling.** *God dwelleth in us.* v. 12.

Ye are the temple. 2 Cor. 6. 16.

2. **The Divine Assurance.** *Hereby know we.* v. 13.

Spirit... beareth witness. Rom. 8. 16.

3. **A Divine Testimony.** *Whoever shall confess.* v. 15.

Confess with thy mouth. Rom. 10. 9, 10.

EXPLANATORY AND PRACTICAL NOTES.

The love of God which was alluded to in the last lesson becomes the subject of this. It is the same writer and from the same epistle. There are few passages in the Word of God which so thoroughly reveal God to human intelligence as this. He first shows us that God loved us despite our enmity to him, that he loved us so greatly as not to spare his own Son, that the sacrifice of his Son was to save us from the sins in which we live, and that the forgiveness of these sins is only the starting-point of the new love and eternal life. From this as a premise it is easy to argue that we should love one another. The mystery of the being of God we never can solve. We may apprehend the infinite, we can never comprehend it; but we can to some degree comprehend love. In proportion as we love one another God's love is developed in us. Our love is the test of our Christianity. After having made these points John comes back to his own personal experience and gives his testimony that our Father who is in heaven sent his Son to be the Saviour of the world. He

also makes a distinct confession of the divine sonship of Jesus, carrying with it as it does belief in Jesus, trust in him, loyalty to him, identification of motive with him—God dwelleth in him and he in God. "We have known and believed the love that God hath to us." But how many men refuse to know it, do not believe it. God loves the world of sinners lost. **GOD IS LOVE**, and the life of love is a godly life.

Verse 9. In this was manifested the love of God toward us. The idea of manifestation assumes the fact of previous existence. The love of God was from the beginning of things, it did not begin with the birth of Jesus. The Revised Version has "in us," and the margin "in your case," which is the true meaning. **God sent his only begotten Son into the world.** This is John's favorite way of describing the incarnation. Christ was under commission to do certain work. Christ was the "only begotten" Son; he was also the first-born Son. Rom. 8, 29; Col. 1. 15-18; Heb. 1. 6; 11. 28; 12. 23; Rev. 1. 5. The one phrase is characteristic of John, the other of Paul. The one emphasizes the unique relation of Christ to God the Father and his distinctness from created things, the other emphasizes his existence before created things. But we are to remember that behind all these phrases of the apostle's there exist facts that our human intelligence cannot fathom or define. We cannot think of God either as Father or Son without poetically attributing human form, human modes of activity to him—the hand of God, the eye of God, the face of God, his chariot and his fatherhood and sonship are all alike human in conception, what the philosophers call anthropomorphic, and therefore inadequate. **That we might live through him.** Our spiritual life we owe to Christ's life on earth.

10. Herein is love. "Herein," like the "in this" of the last verse, has to do with what follows. **Not that we loved God.** For man does not naturally regard God—embodied goodness—with love; we fear him rather. **He loved us.** The gospel and epistles of John circle around this blessed truth. **Sent his Son to be the propitiation for our sins.** Conciliation. See the note on propitiation in the last lesson. Our Lord's death was a sacrifice; but it was a sacrifice offered not for the sake of appeasing one who is angry with a personal feeling against the offender, but of removing that which interposes an inevitable obstacle to fellowship.

11. So is emphatic. God loved us with such unutterable love. **We ought also to love one another.** Legally this is our duty. We should regard ourselves as sent into the world to be a propitiation for the sins and blunders of all about us, and to turn evil into good by our personal sacrifice.

12. No man hath seen God at any time. The structure of the Greek is here inverted, greatly to the loss of emphasis; "God hath no man ever yet seen." Human intelligence cannot understand the divine essence. **If we love one another God dwelleth in us.** A confusion of thought may arise in the minds of some scholars because of the many different mental and affectional qualities that are known by the name of love. It is doubtless true that all love on earth is of God. Even so truly an animal instinct as shown by the hen clucking to call her chickens under her wings has some remote but real resemblance to the universal love of God. **His love is perfected in us.** This means his loving nature is made perfect in our nature of love. Do not explain it as meaning our love of him or his love of us.

13. Hereby know we . . . because he hath given us of his Spirit. The indwelling love spoken of in the last verse. This lesson brings us into the midst of deep mysteries, and the wise teacher will not attempt to explain everything that his own experience even makes certain to him, but this much is plain, whether we understand it or not, it is possible for human beings to participate in the divine nature.

14. We have seen and do testify. Our testimony is founded on our own sense and our own mental apprehension. "Seen" here refers not merely to John's physical seeing of Christ's physical body, but to his mental recognition of the Son of God and Son of man. **The Saviour of the world.** "Saviour" was a phrase in common pagan use. The different gods were called "Saviour," and so were certain princes.

15. Whosoever. "Who if there be any." **Shall confess.** "Confess" here has the force of "declare." **Jesus is the Son of God.** Of divine origin and possessing divine dignity. **God dwelleth in him, and he in God.** See verse 13. "The fellowship of God with man and of man with God carries with it the consummation of love."—Westcott.

16. We, Christians. Have known and believed the love that God hath to us. Knowledge and faith are the two corner stones of the Christian confession. **He that dwelleth in love dwelleth in God, and God in him.** Both in verses 15 and 16 the Revised Version has "abideth" for "dwelleth." Read the note from Westcott in the last verse.

CRITICAL AND HOMILETICAL NOTES.

THE LOVE OF GOD.

Love is the sublimest principle ever manifested in history. It is essentially divine, "the only moral attribute ever affirmed of God without any explanation or limitation." "God is love." Verse 16. That love is **manifested**: 1. *In that it is extended toward us*—creatures so far below him and utterly unworthy of him. "Behold what manner of love the Father hath bestowed upon us." 3. 1. To John's view it is amazing that God's love should reach to our level. To be sure by virtue of his unequalled perfections, if he loves at all he must look to that which is beneath him. Isa. 57. 15. But were there not beings in the universe un-fallen and more worthy than our sinful race? Was not the eternal Son himself enough to satisfy the Father's heart? "But God commendeth his love toward us . . . while we were yet sinners." Rom. 5. 8.

2. *In the gift of his Son.* The magnitude of the gift is the measure of the love. **Only begotten Son.** The relation of Jesus to God as described in this phrase is a deep mystery to be explained only by his own revelation of his divine person. The attempt to explain the term "only begotten" by reference to the mode of his earthly conception, "conceived of the Holy Ghost," has completely failed. Equally unsatisfactory is the effort to make "Son of God" mean "the Messiah." The words describe the relation of Jesus to God back in the eternal past as "a son begotten" and the "only" one. He was the object of the Father's eternal love—one with him in his essence—the recipient of his glory and his love. It is poor theology, and worse exegesis of Scripture, that teaches a discrepancy of character between the Father and the Son: as if the Father were Wrath and the Son, Mercy. They were in every respect one. But love **sent** (Revised Version "hath sent") this Son of his!

3. *For the purpose of our life.* **That we might live.** God's purpose in the creation of man was to get to himself a whole race of sons, like the only begotten one. This was our destiny, to partake of the eternal life and become like him. By our fault we lost our high place and began the career of death; but God's love in Christ seeks our recovery.

4. *The Son's sacrificial death.* **Sent his Son to be the propitiation for our sins.** God's love laid his Son on the altar of sacrifice. The question has been asked, "If it is God himself who has established this means of pardon of his free grace, what purpose then was this means to serve? What more can it obtain for us than we already

have, namely, divine love?" The reply to the question states a vital fact which magnifies the love of God. "What the sacrifice produced was such a change in the relation between God and the sinner that God can henceforth display toward sinful man one of the elements of his nature rather than another."—*Godet*. It was love that gave the Son to be a propitiation for sin in order that through the propitiation it might remove what would have been a fatal hindrance to its fuller and higher displays in the life of the believer. With the barrier of sin before us we are subjects of God's compassion. With that barrier removed (by propitiation) our whole being is open for the entrance of God's life. Thus we are begotten—"called to be the Sons of God."

THE LOVE OF GOD'S CHILDREN.

1. *Its obligation.* **Ought** is John's word. He had heard the words of our Saviour, "This is my commandment, that ye love one another as I have loved you," John 15. 13. It then is a duty, a command to be obeyed. The feeling of love is not directly subject to our will. It must arise from the contemplation of God's love. But the principle of love does not come within the reach of will. In the two modes which John has pictured here of God's love we too can love one another: (1) We can forgive and (2) we can give. Would we know the limits of this twofold expression of love, we have only to ask what were the limits of God's love for us?

2. *Its character.* It is God in us. Verse 13. Men cry for the presence and power of God in them, and expect him to come upon them as a something distinct from themselves. In so far as we appropriate the things that inhere in the life of God—truth, purity, love—we are possessed of him. Loving one another **God dwelleth in us.** Also verse 16. This indwelling of God is something more than a mere imitation of his excellencies by the effort of our will. The divine life is something better than holy resolutions. Jesus prayed that our union with him might be as close as his union with God. Even as God filled his being, he fills ours. The Spirit that fills those who really love God is the actual presence of his Son in them. It is a personal fellowship of which the recipient is conscious. **Hereby know we,** etc. Verse 13.

3. *Its testimony.* The purpose of testimony is not simply to be a blessing to others. It is essential to the preservation of the faith of him who has experienced the divine indwelling. "With the heart man believeth unto righteousness, and with the mouth confession is made unto

salvation." Rom. 10. 10. By faith we are saved, by confession or profession we continue saved. This latter is a mode of persevering fidelity to blessed fact that came to us in believing. Holy living is itself a form of testimony. A clear conviction demands utterance. For a clear knowledge of the indwelling God, confession is essential. Verses 14-15.

Thoughts for Young People.

1. *God is our Father.* This is the earliest infantile conception of God and it is the profoundest conception that the loftiest intellect can have. He is our Father, and therefore the source of our life; our Father, and therefore at once just and loving; our provider, our great caretaker, our companion. God reveals himself to us in two ways: by creation and by revelation; by that which appeals to our senses and by that which appeals to our inmost nature.

2. *The Father sent the Son.* "That holy thing that shall be born of thee," said the angel to Mary, "shall be called the Son of God." Mankind never rightly understood the fatherhood of God until the Son revealed it. "No man knoweth the Father save the Son and he to whomsoever the Son will reveal him."

3. *God is love.* If so and if we are his children our lives should be lives of love. We should, like our heavenly Father, love the unlovely. If earthly affections are in any sort a picture of God's love, then let those affections be manifested in all sincerity, purity, tenderness, unselfishness, that men may be led by seeing them to catch a glimpse of what God must be. In one sense "no man hath seen God at any time;" in another sense "if we love one another, God dwelleth in us and his love is perfected in us." All his sons his image bear.

Orientalisms of the Lesson.

"The love of God," or "man's love to God," are both phrases peculiar to the Christian and Hebrew religion. Dr. Legge, the learned sinologue of Oxford University, deliberately records the fact that after forty years' residence in China, and more than forty years' study of Confucianism, he has yet to find in all Confucian literature the slightest reference to the love of God. We take him to mean by this that love is not spoken of as an element in the supreme being, nor is there any reference to his exercising love to man, or of it being obligatory in any way for man to love God. It simply is absent from the thought of Confucianism, and thus absent from the literature which dominates one third the population

of the globe. This piece of Hebrew literature, the first "Epistle" of John, which is no epistle at all, for it has not the form of a letter to the churches specific or general, but is rather an essay or treatise or tract, is unmatched and absolutely unique among the entire oriental religious literature—there is nothing like it outside of Hebrew and Christian sacred helps.

By Way of Illustration.

Verse 9. God's love. John G. Paton, the missionary who went to the New Hebrides Islands, suffered privations of every sort. He had to witness cannibal feasts and revolting cruelty, and hideous practices. The unhealthy climate brought him to the gate of death. His wife caught the fever and died. He was hunted like a wild beast by the people whom he had come to save. His life was threatened again and again. But his sacrifice was not in vain. Those savages felt the love of God as it was shown in the heart of this missionary and to-day the Christian civilization of those islands stands as a monument to that man's love for them.

Verses 10, 16. Why does God love me? Tell me why the mother loves her babe. It is apparently one of the most insignificant of creatures; and yet what a tide of love goes out toward it! It is her nature to love her child. She makes him lovely by loving, by waiting, and by training. I am as a lump of clay. What can the clay do of itself? Put it upon the potter's wheel, lay upon it a skillful hand and see how the rude clay begins to take on form. See how it begins to show the most exquisite lines of the old vases. See how by the touch of the moulding hand it is brought to something that it is not of itself. My God is a God who loves out of his own nature. It is not needful that I should be beautiful or good in order that he shall love me. We are saved by grace. Our salvation does not depend upon what we are, but upon what God is.

Verse 11. Just as there is light in the world because the particles of matter in the atmosphere reflect the light which comes from the sun, so there is love in the world, human love as we say, because the children of God reflect the love which comes from him.

Verse 12. We prove our love to God by loving our brother. That rich young ruler who thought he loved God, learned in one sentence from the Great Teacher, that since he did not love his brother and was unwilling to serve him, his professed love for God was at a discount. The priest and the Levite on their way to worship proved most conclusively that they did not love

God when they passed by on the other side and left the wounded traveler to die.

Verses 14, 15. *Confession.* Peter's confession that Christ is the Son of God, was followed by the glorious vision in the transfiguration of Christ. So our confession of Christ brings to us his presence. "I never had the conscious presence of Christ until I was willing to confess him," is the oft-repeated testimony of those who tried to be "silent partners," and who learned that Jesus gave his joy to those only who confess him.

Heart Talks on the Lesson.

The Golden Text of our review is also our Golden Christmas Text; and the sweetest thought of this glad day is God's love in the gift of his Son. We must not forget that we owe all the joy of Christmas to that one gift of love. If we had no Christ we should have no Christmas. Among the beautiful things we have received, or given to our friends, what have we given to him?

We have discovered many valuable truths in the lessons of the quarter:

1. We learned that Paul could say in the face of duty, opportunity, danger, death, "I am ready," because he had in his youth given himself to the Lord Jesus for guidance and instruction!

2. There is a sweet secret life with God which keeps one quiet, patient, gentle, victorious in the midst of confusion, trial, and conflict.

3. Conscious integrity, sincerity, self-respecting honesty, give one inward strength, and power to influence others. The convenient time to listen to the voice of the Holy Spirit is now.

4. Truest faith is tested most that it may come forth as gold; and the highest character is gained by walking in the way of obedience.

5. We must believe God even as it is told us. Not as we think it may be, or ought to be, but as he says it is, and will be. So doing we shall be full of courage, and able also to say to others, "Be of good cheer."

6. We are within the charmed circle of all things working for good when we obediently accept God's plan for us.

7. What we call hindrances are often swift steps in the heavenward journey; and trials afford opportunity to prove the saving grace of the Lord Jesus.

8. We are in a real fight with a real foe. He will take us unawares unless we put on the whole armor of God. Having that we are sure of victory.

9. Strong drink is a snare to be feared and shunned. It stingeth like a serpent, and biteth like an adder.

10. Selfishness is the bitter fountain of all

wrong. The spirit of Jesus is its cure. Are we seeking to have the mind that was in him?

11. Belief makes all difference in character, and in its final outcome. Hold fast to sound Bible doctrine.

12. The Gospel message is: a holy and loving God; confession of sin; faith in Jesus the Saviour from sin; cleansing in his precious blood; fellowship with the Father; consistent, righteous living here; eternal life in heaven. Have we received the message in our hearts? Are we telling it out so that everyone may hear?

The Teachers' Meeting.

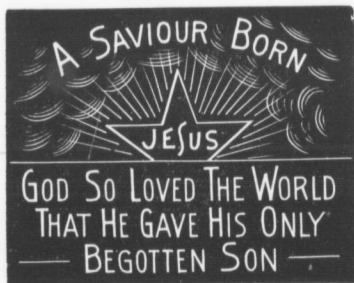
This is a Christmas lesson and it is a lesson on God's great Christmas gift to the world. Verses 9, 10 show that the gift of God's Son for the sins of mankind was made because he loved us. (1) It was the most loving Christmas gift ever made. But how can God love sinners? Because, though sin is loathsome, there is in every sinner the possibility of a saint. (2) It is a very precious gift—the gift of God's Son, of his only begotten Son. Verses 9, 10. (3) It is a gift of redemption. Verse 10. We need not pretend to understand philosophically the atonement made by Christ, but we can understand that atonement is a work which brings two hostile forces together, and we know that the reconciliation is a reconciliation of man to God. (4) It is a gift which should arouse our love. We love God because he first loved us. We cannot feel God's love without loving him. We cannot love God without loving one another. (5) It is the gift of God's presence. When God gives us his Son he gives us himself. Our bodies were made to be the temples of the Holy Ghost; God wants to have his home in the hearts of his children. (6) It is a gift to which we should bear witness. Verses 14-16. We like to talk about our Christmas gifts; we have none about which we should talk as much as this. "Now I will tell to sinners round what a dear Saviour I have found." God's Church is established in this world for the purpose of bearing testimony to God's great gift.

OPTIONAL HYMNS.

Let the love of God,
Praise, for his excellent greatness.
There's a wideness in God's mercy,
Joy to the world.
Hark! the herald-angels sing.

Glorify ye to God on high.
Hark! what mean those holy voices,
Jesus, only Jesus!
Prince of peace,
Glorify to God!

Blackboard.



FOURTH QUARTERLY REVIEW.

December 26.

Home Readings.

- M.* Paul's Last Journey to Jerusalem. Acts 21. 1-15.
- Tu.* Paul a Prisoner at Jerusalem. Acts 22. 17-30.
- W.* Paul Before the Roman Governor. Acts 24. 10-25.
- Th.* Paul Before King Agrippa. Acts 26. 19-32.
- F.* Paul's Voyage and Shipwreck. Acts 27. 13-26.
- S.* Paul's Ministry in Rome. Acts 28. 17-31.
- S.* Paul's Last Words. 2 Tim. 4. 1-8, 16-18.

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.

Lesson Hymns.

- No. 319, New Canadian Hymnal.
The morning light is breaking;
The darkness disappears;
- No. 57, New Canadian Hymnal.
Saviour, more than life to me,
I am clinging, clinging close to thee;
- No. 59, New Canadian Hymnal.
Once I thought I walked with Jesus,
Yet such changeful feelings had;

Before the Class.

As each lesson is taken up have the Golden Text repeated, and ask questions concerning the persons and places mentioned in the lesson. Too much time should not be spent on geography, nor should too much attention be given to one lesson to the detriment of the others. In preparing for the lesson hour remember that the time is to be spent in reviewing—that is, in recalling what has been taught rather than in teaching new truths. This does not exclude the possibility of treating the truths already taught in a new way. The following is suggested as an outline for the review. If pads are used, the wise teacher will prepare beforehand a pad for each member of the class on which are printed twelve outlines like this:

P	PICTURES	1
		2
ER.	AP.	3
		1
		2
		3

Have the members of the class, in answer to questions, fill out the outlines, so that the pads when complete will look like this:

LESSON I.

P	PICTURES	1 Paul on shipboard.
		2 Agabus bound with Paul's girdle.
		3 Paul on his way to Jerusalem.
		1 God never does for his followers what he gives them power to do for themselves.
APPLICATION		2 The Holy Spirit knows what is before us.
		3 God's way is not always an easy way.

LESSON II.

P	PICTURES	1 Paul praying in the temple.
		2 Paul on the castle stairs.
		3 Paul bound.
		1 Paul was bound, but free.
APPLICATION		2 Am I bound or free?
		3 How may I obtain true freedom?

LESSON III.

P	PICTURES	1 Paul before Felix.
		2 Felix giving judgment.
		3 Paul preaching to Felix and Drusilla.
		1 Am I righteous?
APPLICATION		2 Am I temperate?
		3 Am I prepared for the judgment?

LESSON IV.

PICTURES

- 1 Paul before Festus.
- 2 Festus interrupting Paul.
- 3 Paul appeals to Agrippa.

APPLICATION

- 1 What is it to confess?
- 2 Whom, how, why should I confess here?
- 3 Who will be confessed hereafter?

LESSON V.

PICTURES

- 1 Paul on shipboard.
- 2 Paul's vision.
- 3 Paul exhorting the sailors.

APPLICATION

- 1 To whom do I belong?
- 2 Why do I belong to this One?
- 3 How do I show it?

LESSON VI.

PICTURES

- 1 Paul and the viper.
- 2 Paul and the Islanders.
- 3 Paul at Rome.

APPLICATION

- 1 I will learn God's will.
- 2 I will do God's will.
- 3 I will declare God's will.

LESSON VII.

PICTURES

- 1 Paul working.
- 2 Paul witnessing.
- 3 Paul writing.

APPLICATION

- 1 I will be a worker for Jesus.
- 2 I will be a witnesser for Jesus.
- 3 I will be a writer for Jesus.

LESSON VIII.

In this and the following lessons, in addition to the general points referred to in Lesson I, question as to each epistle. When, where, by whom, to whom, why written?

PICTURES

- 1 An armed soldier.
- 2 A wrestling soldier.
- 3 A praying soldier.

APPLICATION

- 1 Am I a soldier of the cross?
- 2 Am I fighting?
- 3 Or am I in the hospital?

LESSON IX.

PICTURES

- 1 An armed Christian.
- 2 A pure Christian.
- 3 A sober Christian.

APPLICATION

- 1 What is it to be sober?
- 2 Why should I be sober?
- 3 How shall I be sober?

LESSON X.

PICTURES

- 1 Christ in glory.
- 2 Christ on the cross.
- 3 Christ exalted.

APPLICATION

- 1 Am I loving?
- 2 Am I humble?
- 3 How may I become loving and humble?

LESSON XI.

PICTURES

- 1 A fight.
- 2 A course.
- 3 A faith.

APPLICATION

- 1 How am I keeping the faith?
- 2 How do I regard death?
- 3 Shall I have a crown?

LESSON XII.

PICTURES

- 1 A man separated from God.
- 2 Jesus on the cross making atonement.
- 3 A man in fellowship with God.

APPLICATION

- 1 Am I rid of sin?
- 2 How do I know it?
- 3 How do I show it?

These outlines may be reproduced on the blackboard, where the review is conducted from the platform or in a room in which there is a blackboard. Where neither blackboard nor pad is used the teacher should be prepared to draw out by rapid questions the lesson pictures and the truths, or he may give the pictures and let the class give the truths which they teach.

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recite the TITLES and GOLDEN TEXTS for the quarter's lessons.

II. Write one practical TEACHING of each lesson.

III. Indicate one DUTY inculcated by each lesson of the quarter.

IV. What one great TRUTH do all the lesson illustrate and enforce?

Sharon's Rose.

A Persian fable says: One day
A wanderer found a lump of clay,
So redolent of sweet perfume,
Its odor scented all the room.
"What art thou?" was his quick demand;
"Art thou some gum from Samarcand?
Or spikenard in a rude disguise?
Or other costly merchandise?"
"Nay, I am but a lump of clay!"
"Then whence this wondrous sweetness, say?"
"Friend, if the secret I disclose,
I have been dwelling with the Rose!"
Meet parable; for will not those
Who love to dwell with Sharon's Rose
Distil sweet scents o'er all around,
Tho' poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from Thee.

—Selected.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	Paul's Last Journey to Jerusalem.	I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.	A long journey.	To go where God calls me.
II.	Paul a Prisoner at Jerusalem.	If any man suffer as a Christian, let him not be ashamed.	Suffering for Christ's sake.	"Stand up, stand up for Jesus."
III.	Paul Before the Roman Governor.	Fear thou not; for I am with thee.	A ruler who trembled.	"Almost is but to fail."
IV.	Paul Before King Agrippa.	Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.	A chained prisoner greater than a crowned king.	If my heart Be true and right, God will help me With his might.
V.	Paul's Voyage and Shipwreck.	Be of good cheer; for I believe God, that it shall be even as it was told me.	An unselfish prisoner.	"I believe God."
VI.	Paul in Melita and Rome.	We know that all things work together for good to them that love God.	Working for Jesus.	To give is to live in the heavenly light.
VII.	Paul's Ministry in Rome.	I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.	A chained preacher.	Work for Jesus just where you are.
VIII.	The Christian Armor.	Be strong in the Lord, and in the power of his might.	Ready for service.	"Put on the whole armor."
IX.	Salutary Warnings.	Be ye therefore sober, and watch unto prayer.	A great example.	"More like Jesus would I be."
X.	Christ's Humility and Exaltation.	Let this mind be in you, which was also in Christ Jesus.	The law of love.	"They who love The Saviour true, Will gladly serve Each other too."
XI.	Paul's Last Words.	I have fought a good fight, I have finished my course, I have kept the faith.	A faithful soldier.	To love and to serve is Christlike.
XII.	John's Message About Sin and Salvation.	If we confess our sins, he is faithful and just to forgive us our sins.	Light and darkness.	"Let us walk in the light, in the light of God."

Children Keen Observers.

No eye is keener, no judgment more likely to be right than that of the little child. It is not merely a fancy that the man or the woman whom a child distrusts is one who will bear watching and who should not be taken into the inner circle of intimate friendship. There may be exceptions, but the rule is that he who awakens dread and suspicion in a child has about him some trait of character that is apt to make him a disagreeable neighbor and a treacherous friend.

Many a man has revealed his true nature unwittingly by his conduct in the presence of a child. The deceiver or the hypocrite who is all smiles in presence of an adult, especially of one whose friendship it seems wise to cultivate, is often surly and tyrannical when he has nobody but a child with whom to deal. He does not think it necessary to wear his mask, yet the child's memory is as impressionable as wax, but more enduring than marble. Most readers will recall the names of persons toward whom they cherish an invincible repugnance because of something that occurred in childhood.

The truth is that the small child is a keen-eyed observer. Nothing that passes in its presence is unnoticed. Sometimes it surprises the parent by referring to an event several weeks after its oc-

currence. Nobody thought the child was taking notice at the time. If you want to know what is going on in your neighbor's domestic circle, cultivate the acquaintance of his baby who is old enough to talk. By keeping your ears open to the baby's remarks you will learn more about the man and his family in a half hour than a year's superficial acquaintance would bring. We do not advise such a study of unsophisticated childhood; on the contrary, we deprecate it. Nevertheless, it is a fact in human nature which those who are wise will not ignore.

He who does not show himself at his best when in the company of a child is a very foolish person. Some folks imagine that they can unbend morally and every other way when alone, or in a certain sort of company, save for the presence of a prattling child. The little one "doesn't count," they think, and so they proceed to expose their basest depths to the comrade of the hour. The chances are that at an inconvenient time the child will heap shame and confusion upon them. Little escapes the eye of a child, and that which he notes makes an indelible impression. Who would desire to go into eternity and face the Judge upon the throne conscious that by act or word of his he had forever marred one of these young lives?—*Central Christian Advocate*.

RESPONSIVE REVIEW SERVICE FOR FOURTH QUARTER.

Supr. Give Title and Golden Text of Lesson I.

Right-hand Half of School. Paul's Last Journey to Jerusalem.

Left-hand Half. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Supr. Lesson II.

Right-hand Half. Paul a Prisoner at Jerusalem.

Left-hand Half. "If any man suffer as a Christian, let him not be ashamed."

Supr. Lesson III.

Right-hand Half. Paul Before the Roman Governor.

Left-hand Half. "Fear thou not; for I am with thee."

Supr. Lesson IV.

Right-hand Half. Paul Before King Agrippa.

Left-hand Half. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Supr. Lesson V.

Right-hand Half. Paul's Voyage and Shipwreck.

Left-hand Half. "Be of good cheer: for I believe God, that it shall be even as it was told me."

Supr. Lesson VI.

Right-hand Half. Paul in Melita and Rome.

Left-hand Half. "We know that all things work together for good to them that love God."

Supr. Lesson VII.

Right-hand Half. Paul's Ministry in Rome.

Left-hand Half. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Supr. Lesson VIII.

Right-hand Half. The Christian Armor.

Left-hand Half. "Be strong in the Lord, and in the power of his might."

Supr. Lesson IX.

Right-hand Half. Salutary Warnings.

Left-hand Half. "Be ye therefore sober, and watch unto prayer."

Supr. Lesson X.

Right-hand Half. Christ's Humility and Exaltation.

Left-hand Half. "Let this mind be in you, which was also in Christ Jesus."

Supr. Lesson XI.

Right-hand Half. Paul's Last Words.

Left-hand Half. "I have fought a good fight, I have finished my course, I have kept the faith."

Supr. Lesson XII.

Right-hand Half. John's Message About Sin and Salvation.

Left-hand Half. "If we confess our sins, he is faithful and just to forgive us our sins."

Supr. First Single Voice, give us the Lesson Story of Lesson I.

First Single Voice. Paul, coming eastward from Ephesus across the Mediterranean, landed at Tyre, and finding disciples, stayed seven days. These disciples besought him not to go up to Jerusalem. And when he departed, the Christians with their wives and children went with him to the shore, where he kneeled down and prayed with them. The next stopping place was Caesarea. Here a certain prophet from Judea visited

him, and taking Paul's girdle bound his own hands and feet, saying, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweneth this girdle, and shall deliver him into the hands of the Gentiles." Then Paul's friends besought him not to go to Jerusalem. But Paul answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Supr. The Lesson Story of Lesson II.

Second Single Voice. When Paul was arrested in the temple at Jerusalem he told of his conversion and his call to give the gospel to the Gentiles. This made the people very angry, and they cried out, "Away with such a fellow from the earth: for it is not fit that he should live." The chief captain commanded him to be brought into the castle and scourged. As they were binding him Paul said, "Is it lawful for you to scourge a Roman, and uncondemned?" When the centurion and chief captain heard that he was a Roman, they were afraid. On the morrow, desiring to know what accusation the Jews brought against Paul, he brought him down before the council.

Supr. The Lesson Story of Lesson III.

Third Single Voice. Paul before the Roman governor finds that three accusations have been made against him. 1. He is a mover of sedition. 2. He has profaned the temple. 3. He is a ringleader of the sect of the Nazarenes. He meets the first by saying that he has been in Jerusalem but twelve days, and was not found disputing with any man anywhere. He meets the second by saying that certain Jews found him purified in the temple neither with multitude nor tumult, who ought to be present if they had aught against him. Concerning the third, he said that after the way which they called heresy he worshiped the God of his fathers, believing in the resurrection of the dead. Felix commanded the centurion to let Paul have his liberty, and that his acquaintance should be allowed to minister to him. A few days later he came with his wife Drusilla to hear Paul concerning the faith in Christ.

Supr. The Lesson Story of Lesson IV.

Fourth Single Voice. Paul, before King Agrippa, tells the story of his conversion, and says that the Jews sought to kill him because he preached the gospel to the Gentiles. He declares that he is preaching the Messiah of whom the prophets spoke. Festus tells him that he is mad. He answers that he is speaking the words of truth and soberness, and turning to King Agrippa he asks him if he believes the prophets. Then Agrippa said, "Almost thou persuadest me to be a Christian." Paul answered, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Then the king and governor consulted together and decided that he had done nothing worthy of bonds, but as he had appealed to Caesar, to Caesar he must go.

Supr. The Lesson Story of Lesson V.

Fifth Single Voice. Paul's ship was caught in a tempestuous wind, exceedingly tossed with a tempest. With their own hands the passengers cast out the tackling of the ship, and when neither sun nor stars appeared after many days, all hope of being saved was taken away.

Paul stood forth and said: "Be of good cheer: there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar. . . . Howbeit, we must be cast upon a certain island."

Supt. The Lesson Story of Lesson VI.

Sixth Single Voice. The island upon which Paul's company was cast was Melita, where the people received them kindly and built a fire to warm them. When Paul gathered a bundle of sticks, a viper came out of the heat and fastened on his hand. Then the barbarians thought he was a murderer whom vengeance would not suffer to live. But when he shook off the beast and felt no harm, they concluded he was a god. The father of the chief man of the island was sick, whom Paul healed. After three months Paul sailed for Rome, and when the brethren heard of it they came to Appii Forum to meet him. And when they came to Rome Paul was delivered to a soldier, who kept him.

Supt. The Lesson Story of Lesson VII.

Serenth Single Voice. In Rome Paul called the Jews together and told them that their brethren had delivered him a prisoner to the Romans, not because he had committed anything against the people. And the Romans would have let him go had he not appealed to Caesar. The Jews answered that they desired to hear about the Christian faith which was everywhere spoken against. They appointed a day and came to his lodging, and to them he preached Jesus. Some believed and some believed not. Paul told them that because they had shut their ears, the salvation of God was sent to the Gentiles. And Paul dwelt two years in his own hired house, teaching those things which concern the Lord Jesus Christ, no man forbidding him.

Supt. The Lesson Story of Lesson VIII.

Eighth Single Voice. Paul wrote the Ephesians to put on the Christian's armor, for they had to fight against four kinds of enemies: Principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places. They must wear these six pieces of Gospel armor: The girdle of truth, the breastplate of righteousness, the shoes of Gospel peace, the shield of faith, the helmet of salvation, the sword of the Spirit. They must watch and pray for themselves and him that he might open his mouth boldly. He was an ambassador from the court of heaven, although in bonds.

Supt. The Lesson Story of Lesson IX.

Ninth Single Voice. Peter reminds Christians that because Christ suffered for them they should no longer live in sin, but to the will of God. He recalls their past lives and what they have been saved from—jasceivousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. He tells them they must leave their old companions in sin who would think it strange that they no longer ran to the same excess of riot. Because Christ would come again, it behooved them to be sober and watch unto prayer, and above all things to have fervent love among themselves, for love would cover a multitude of sins.

Supt. The Lesson Story of Lesson X.

Tenth Single Voice. Paul exhorts the Philippians to be united in mind and heart, doing nothing through strife or vainglory. He shows them the beauty of lowly-mindedness, and cites as the great example Jesus

Christ, who, being in the form of God, made himself of no reputation and took upon him the form of a servant and became obedient unto death, even the death of the cross. Wherefore God has highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord.

Supt. The Lesson Story of Lesson XI.

Eleventh Single Voice. Paul writing from his prison cell in Rome to Timothy, solemnly charges him to preach the word, to reprove, rebuke, exhort with all long-suffering and doctrine. In speaking of his own death, he says: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." He tells Timothy that although men forsook him at his trial, the Lord stood with him and strengthened him, and his chief desire was fulfilled—the Gentiles heard his preaching. With faith undimmed, he declares that God will deliver him from every evil work and preserve him unto his heavenly kingdom.

Supt. The Lesson Story of Lesson XII.

Twelfth Single Voice. John's message is that God is light. We cannot say that we have fellowship with God if we are walking in darkness. If we say that we have no sin we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins. He says, If any man sin, we have an advocate with the Father, Jesus Christ the righteous. We cannot say that we know him if we keep not his commandments.

Supt. What is the teaching of the First Lesson?

School. We should be fearless in the place of duty.

Supt. Second Lesson.

School. The soldiers of Christ are not exempt from discipline.

Supt. Third Lesson.

School. When accused, it is wise to be calm and courteous.

Supt. Fourth Lesson.

School. It avails nothing to be almost persuaded to be a Christian.

Supt. Fifth Lesson.

School. God is with his people in time of tempest.

Supt. Sixth Lesson.

School. God overrules evil to work good.

Supt. Seventh Lesson.

School. It is our duty to preach Christ in the enemy's camp.

Supt. Eighth Lesson.

School. The Christian soldier must work as well as pray.

Supt. Ninth Lesson.

School. Fervent love is the highest Christian grace.

Supt. Tenth Lesson.

School. The highest ideal for the Christian is to have the mind of Christ.

Supt. Eleventh Lesson.

School. The crown of righteousness is not for Paul alone, but for all who love the appearing of our Lord.

Supt. Twelfth Lesson.

School. If we would have the love of God perfected in us, we must keep his word.

PRIMARY TEACHERS' DEPARTMENT.

Primary Notes.

A beautiful lesson prayer, written by Miss Margaret C. Brown, is this, which may be new to many teachers :

"Little hands I bring, O Father ;
Teach them loving things to do ;
Eyes for seeing, ears for hearing,
Feet for loving service, too ;
All I am, dear Father, take ;
Bless me now, for Jesus' sake."

An up-to-date primary teacher (is that what you are ?) is doing something with "Child-study," attending lectures, reading about it, thinking about it. Right methods of teaching must be tried in a study of the child. Do you know how to study a child ? You will need the help of psychology.

Every primary teacher would greatly strengthen her work with the children if an effort was made to have the parents join the Home Department. It is not necessary to wait until such a department is organized in the school, but let each teacher build over against her own class in this matter.

Never think it impossible to have a good class because you cannot have a large one. A thoroughly successful class had only one scholar. That one scholar was the woman of Samaria; the teacher was Jesus. The Son of God did not disdain to teach a class of one; and he won that soul for God. To gain one soul is better than to talk to a thousand and not to win one.

A word to you, primary teachers : Do you ever ask your scholars to repeat their prayers to you ? We know of one little girl who had attended Sunday-schools of different denominations; and had consequently learned so many different

forms of prayer that she could not recite the Lord's Prayer correctly, but mixed it up with the litany or collect of other churches. Can your scholars repeat the Lord's Prayer correctly ? Try them and see.

The Golden Text chains provide an admirable way of having children learn the Golden Texts. They are printed in strips of rather stiff, coloured paper—assorted colours—gummed on one end. Week by week the child learns his text and attaches it on a link to his ever-lengthening chain. The children might print or write the text themselves if the teacher should furnish them with the strips of paper. These chains make pretty decorations either for the home or for the Sunday-school room.

How to Teach the Lesson.

BY ALICE MAY DOUGLAS.

The best is the simplest. Christ, whose wisdom is infinite, chose the best way of teaching the truths he brought into this world, and his way was by parables—so simple that a child could understand them.

The best way to tell the story of the lesson is to tell the story of the lesson—not to introduce outside matters which will merely serve to distract the minds of the children, not to cover the black-board with diagrams resembling so many problems in geometry, but to tell the story just as you would had it occurred in your presence.

Great harm is being done in our Sabbath-schools by filling the minds of the children with too many symbolic truths. It would take many an adult a week to study out some of the metaphorical teachings which children who are mere infants are expected to grasp in one short hour. A child's mind is adapted by nature to understand a story—nothing more. And to try to fill

the little hearts with metaphysical teaching is to starve the lambs of the fold while the sheep are well fed.

Modern methods present many desirable features, but nothing can take the place of the old way of teaching by parable, as did our Master.

Christmas in the Primary Class.

BY MRS. W. F. CRAFTS.

CHRISTMAS is in the thoughts of the children many days before it comes. Within a month ask them, "How many days until Christmas?" and they will probably have a ready answer. This should be an indication to the teacher that something should be done in the Sunday school in advance of the Christmas lesson or exercises. A teacher would do well to plan a series of talks and occupations leading up to the Christmas idea.

For example, during the first week in December give each little child ten short sticks (about three inches long, such as may be ordered of any kindergarten supply store). Tell them to try to make stars with their sticks. Temporary tables on which they can work may be made by laying rather long smooth planks on large chairs. Encourage them to talk about the stars and tell all they know about them. Teach them to sing or repeat the little classic:

"Twinkle, twinkle, little star,
How I wonder what you are."

Tell them what some little children have said the stars are: "Angel's eyes looking at us," "Holes to let the glory of heaven through," etc. But they are really worlds, some of them larger than the one in which we live. They look so small because they are so far away. Let the teacher read and explain Gen. 1, 16, addressing the children to repeat the verse singly and in concert. Let the children take the sticks home to make stars in their play. Show them how they can be fastened on paper with mucilage so as to "stay." Encourage them to bring their stars back thus fastened to decorate the class room with.

During the second week in December place many little gilt stars on the tables in front of the children. (They can be purchased very inexpensively, several for a penny). Tell them to make pictures with their stars. Let the teacher study to draw on the blackboard two or three of the constellations, as the Great Dipper, Little Dipper, etc. Tell them that people have thus given names to many of the stars. Ask if they do not sing the little song:

"Do you know how many stars
There are shining in the sky?"

Read from the Bible, "He (God) telleth the number of the stars; he calleth them all by their names." Psalms 147, 14. Let their stars be pasted on strips of white cloth or paper to be fastened up afterward for a frieze around the room.

On the third week in December let the teacher outline a star on the blackboard with dots, and then call upon the children to draw lines over the dots. If there should not be many children, each one might be furnished with a dotted outline or a card and a pencil to draw with. Tell them the story of the North Star, which is a guide to the sailors on the ocean and also to people far out on the prairies, when everything is all covered with snow, and they would get lost without that star to guide them.

Jesus is "the bright and morning star" to shine into our hearts and show us how to be good and do good.

On the fourth week in December let the children be told about the new star which shone in the heavens when Jesus was born, how the wise men saw it, and knew that it must be his star, because they knew so well the names of all the other stars. Let the story of the wise men following the star be read from the Bible, Matt. 2, the children repeating each sentence or clause as it is read by the teacher.

Let each child be given a star cut out of gilt cardboard, to which is attached a tiny bag for money, which they will bring back next Sunday, to help in sending the good news about Jesus's birth to all of the children in the world.

Christmas Exercise.

BY MRS. J. C. OSTRANDER.

Jesus's Jewels.

MAKE a frame ten feet long by six feet high. Cover with white muslin.

On this paint solid (with yellow glue water-color) a five-pointed crown seven and a half feet across the top and four and a half feet in height. Fill the white space with Christmas greens. On the five points paint stars (solid color).

Across the head-band of the crown draw six ovals seven and a half inches high by six and a half wide. These should be bordered with gilt paper one inch wide. Within each oval paste a large letter (fire-gilt paper) spelling JEWELS. These ovals are to be cut out inside of the border, sewed on a piece of muslin, and replaced on the back with a pin; the stars to be bordered with gilt paper like ovals, and the centers cut out and pasted on fire-gilt paper larger than the opening.

The crown will appear at first with painted stars and ovals pinned in place. During the exercise the painted stars will be turned around, showing tinsel stars. The ovals will be replaced with children's faces. Also have five letters spelling JESUS, cut out of cardboard and covered with fire-gilt paper, to be hung on the middle of the crown above the ovals.

EXERCISE.

Teacher, or older scholar, after referring to Queen Victoria's recent birthday celebration, say: "We come to-night to celebrate the birthday of One who was above all kings and queens of this world. Our little friends will show by this crown whom we mean."

Five little boys bringing letters, and after reciting each a verse hang them in place on the crown.

FIRST BOY.

J I bring the letter which begins
The sweetest name on earth—
The name an angel gave to One,
Before his wondrous birth.

SECOND BOY.

E The second letter in that name
'Tis mine with joy to bring;
I love him who is sometimes called
Our "Prophet, Priest, and King."

THIRD BOY.

S The middle letter, and the third,
In that most precious name,
I bring; and He whom I love best,
The "Prince of Peace" became.

FOURTH BOY.

U Fourth in the favored list is mine;
It helps the name to spell
Of him who once in holy writ
Is called "Immanuel."

FIFTH BOY.

S The letter which I bring completes
His name whom we adore—
"Jesus the name high over all,"
God, blessed evermore!

Following this the story of Jesus, by children old enough to be understood.

RECITATIONS.

First Child. Before Jesus came to this world God told the Prophet Isaiah to write where he should be born, and what kind of a kingdom he would set up on earth. He said Jesus the King would rule people's hearts, and then they would be loving, kind, and would try to do right. (Repeat Isa. 32. 1.)

SONG.

"Angels, from the realms of glory," *Canadian Hymnal*, No. 299.

Second Child. Matt. 2. 2, 3, 7-10.

SOLO: By a young child.

"Hark! what mean those holy voices," *Canadian Hymnal*, No. 302.

Third Child. Jesus spent his boyhood in Nazareth. He was loving, kind, and obedient to his parents. In this he has set all children a beautiful example. (Repeat Luke 2. 40.)

SOLO: By a little boy.

Children, loud hosannas singing," *Canadian Hymnal*, No. 265.

Fourth Child. Jesus went about doing good and teaching the people about his heavenly Father. Many would not believe he was the promised King, because he did not bring to them worldly riches. His enemies put him to death on the cross. Jesus was willing to die, so as to show how much he loved us. He wants us to love him and keep his commandments.

SONG BY CLASS.

"Come to the Saviour, make no delay;" *Canadian Hymnal*, No. 269.

Fifth Child. After Jesus's body had lain in the tomb three days he brought back his own life and arose from the grave. Because he arose he will make us alive and bring us from our graves on the resurrection morning, and we shall then live with King Jesus forever if we serve him while we live here.

MOTION SONG: By twelve little ones.

"Hark, the voice of Jesus calling," *Canadian Hymnal*, No. 182.

Sixth Child. Before Jesus ascended to heaven he said he would come back again to earth. Then he will not be poor and homeless. He will come as a great and glorious King. His crown will be filled with jewels—those who have loved and served him here on earth.

CLOSING SONG.

"When he cometh, when he cometh," *Canadian Hymnal*, No. 273.

First part of first verse by a solo voice, if possible. Chorus by entire class. During chorus have some one behind the screen turn the stars so the tinsel side will appear to audience.

First part of second verse, solo. During the chorus have the ovals removed, and replaced by faces of children. Have these (six) sing first part of third verse and class take up chorus, which is to be repeated in whisper.

Exercises to be closed by prayer.

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON X. (December 5.)

CHRIST'S HUMILITY AND EXALTA- TION. Phil. 2. 1-11.

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

Primary Notes.

BY MARTHA VAN MARGER.



"How I would like to be a queen, and wear a crown!" It was a rosy-cheeked little girl who said it, and her earnest tone and words brought a smile to the face of her mother, who sat near by. "What should I do, then, without my little girl?" she said. "But I know how you can be making a crown now, to wear some day." "Tell me about it, please," cried Ray, dropping the doll's hat she was trimming and leaning up against her mother. "The way that Jesus did, and the way that everyone who wears a crown in heaven now won it—by getting the humble, lowly, loving mind of Jesus. He offers it to us if we want it. If we have it, we shall think of others before self, and always try to do as Jesus would do if he were in our place. That is the way to make a crown brighter than any crown ever worn by any king or queen."

Map Lesson. [If you have the sand map, place a tiny flag at Philippi, and tell something of Paul's experience in that city. Help the children to tell about the singing in prison at night, and the happy conversion of the jailer.] It was not strange that the people of Philippi loved Paul. They had often given money to help him in his work, and now they sent a good man to Rome to see Paul and to carry a present to him to show their love and desire to help him. Then Paul wrote a letter to thank them, and our lesson today is from this letter. In it he gives the Philip-
pians [and us] much good advice. If we remember it, and try to follow it, we shall please Jesus, and grow to be like him.

The Peaceful Mind. There was once a little girl named Mary who had the peaceful mind. At one time she was away from home among strangers. Her father went to see her, and he told the lady at whose house she was staying that they missed Mary very much at home. "There can never be any trouble where Mary is!" said her father. Was not that a beautiful thing to say about a child? Can it be said about you? He

meant that Mary was so loving and unselfish that she not only did not make trouble herself, but was always ready to make peace when others were in trouble.

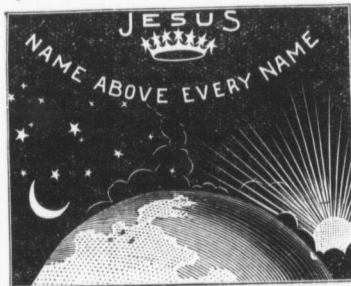
The Lowly Mind. Did you ever see a conceited boy or girl? Some children think their own way is best, and are not willing to give it up. A lady who was left in charge of some children while their mother was away said: "It is very hard to get Dora to do a thing unless she likes it. She will nearly always manage to have her own way." She did not have the lowly mind. She wanted her own way because she thought it must be the best way.

There are some children who want the best of everything. Do you know someone like this? "See, teacher," said a little Sunday school boy, "I bring more missionary money than any boy in the class!" He did not have the lowly mind.

A little girl went home from church one day and said, "My hat was the prettiest one in the whole church!"

Paul says in this lesson, "Let each esteem other better than themselves." If you do that, then you have the lowly mind. Do you know that was the kind of mind Jesus had, and which he wants us to have?

The Great Name. [Show the lower part of the blackboard, and talk about the world in which we live. Children love to tell what they know, and it is always well to draw them out about familiar things. Speak of great men, kings, generals, etc.; of great kingdoms and nations, of great inventions, and wonderful deeds, helping children to see that this is a world of wonders in which we live. Then tell them that this is only one world of many in the great universe of God! Uncover the other part of the board, and let the children tell whose is the "Name above every name," and read from the Bible verses 5-11, explaining as you read, and showing that it was



because Jesus had the lowly mind that he came to such great power and glory.]

How may we hope to wear a crown in heaven some day? There is but one way to win the crown—to be like Jesus! He will give us his mind if we want it enough to take it. Who will have it? ["There is no name so sweet on earth" may be appropriately sung with this lesson.]

Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Phil. 1, 23, 27; 2, 5; Col. 1, 16, 17; 3, 20.

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

AIDS TO THE KINDERGARTNER. Holy Bible. The four letters to the people of Ephesus, Philippi, Colosse, and to Philemon. The Bible student and teacher of little children will find valuable suggestion concerning love and the Christian life in *The Homiletic Review* for July, 1897, pages 71-77. Read also the words of Jesus concerning unity, "that they may be one." John 17, 21-23. The teachers of Sunday school classes not having a kindergarten, and who take different thoughts presented for the week days for their Sunday work, will find the outline for Thursday of last week especially adapted for a general exercise to connect this lesson with that. Several children may write upon the blackboard the name of something for which he or she is thankful.

ATTENTION STORY.

To-day the talk is about letters to people in different places, and this may show that the great ideas of love, of one-ness (unity), of thankfulness, truth, and obedience were present with people then and are now, also. Paul showed his love for the people in Philippi when in the first of the letter to them he said that every time he remembered them he thanked God. [Read verse 3.] Then he said, "I have you in my heart," verse 7. A little old song of the Germans says, "You are locked up in my heart, I have lost the key, you can never get out." This all means that love is strong, and it finds the center of life, and stays there. Paul wanted every one to be interested in someone else. He liked to talk to people in the church and in their homes, and while he was shut away from all but the soldiers who attended him in the prison he wrote letters to those whom he loved, and these letters were messages of real love and hope. He remembered that Jesus said he would prepare a place for his people where they might go by and by and be with him. Paul had told the story of Jesus and of his love so many times, and he had thought about him so much, and talked to him in prayer so often that he did not know what he would choose, whether to go to heaven or to stay here and keep on telling the story. He knew which was better, though, and he tells us here. [Read Phil. 1, 23.] But he wanted the people to be sure that they were trying to please God, and that they were firm and strong in trying to be good. He wished even the children to remember to be "one" in this. Let us read a few words of the letters.

[Read Phil. 1, 27; 2, 5; Col. 1, 16, 17; 3, 20.] Explain unusual words: "Strait," "absent," "depart," "created," "dominion."

OUTLINE.

Sunday. After the passages have been read to the children from the Book let them talk about the story and the man who wrote the letter. Impress them with the fact that his strong, warm love for Jesus caused him to give himself to others in service for their good.

Monday. The first part of verse 27 is a full topic. Those who would follow the ideals of the "Gospel of Christ" will give loving service and gentle speech to others. Pleasant sounds are to the ears as sweet taste is to the mouth.

Tuesday. If we would have gentle speech and pleasant manner, something deep, and strong, and true must be back of all and under all. If we would be like Jesus in our ways, we must be as he was in thought and mind. We will repeat the Golden Text and talk of that to-day.

Wednesday. The passages in Col. 1, 16, 17, give a rich and beautiful lesson upon the power, and love, and possession of him who made all things. A broad and attractive theme this is for children. "By Him" and "for Him" may be interpreted most beautifully to include the Father, Son, and Holy Spirit.

Thursday. Obedience is a topic affording opportunity for the expression of children. Make a record of the expressed ideas of obedience which they mention. Let them tell you what they understand by "minding my mother," and find out what prompts obedience. Is it given for some reward? Is it because of love and a desire to please the parents? Is it given as a principle even when the choice of the child would lead otherwise? The topic for to-day might furnish thought in nature and in spirit for a whole week. The winds, the stars, the beasts obey His law for whom "all things were made." They cannot choose though, but God has given to each little child the power of "choosing." Children like that.

Friday. Sum up the thoughts of the week as being of unity or one-ness between the great Creator and his children. We all may be as was Jesus in gentleness and truth, loving each other and being interested in all people. The reason Paul was so beloved by people was because he loved them and he tried to be like Jesus whom he loved so dearly.

NATURE WORK. Have the children enumerate some of the "all things" created. They may talk first of things in the heaven—sun, moon, stars, rainbow—then talk of some things in the earth. They may tell you about some of these which are

of special interest to them, and you will see that they recall previous teachings you have given them illustrative of God's care of his wonderful works.

ART WORK. Ask each child to bring to you a picture of some created thing and tell you what he knows about it.

HAND WORK. The different groups of children may imitate with the gifts and occupations some things which have been created. In drawing, paper-folding, or paper-cutting they may outline the moon, animals, etc.

The **TRANSITION CLASS** may write one of the Bible verses of this lesson with colored pencil.

SCIENCE AT HOME WITH THE MOTHER. Talk of the wonderful creations of heaven, earth, and sea. They do their work well. Read in connection the verses in Gen. 1, which tell us what were created in the six periods.

LESSON XI. (December 12.)

PAUL'S LAST WORDS. 2 Tim. 4. 1-8, 16-18.

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

Primary Notes.



When Willard was a small boy his mother read a book to him called *The Heroes*. It was all about men who were very brave and did not fear any danger so long as they were doing right. One day Willard

said, "When I am a big man I want to have a sword and a gun and go all round the world making bad folks be good." "You know Paul carried a sword," said his mother. "Did he?" said Willard, eagerly. "Was it a real sword, that could cut?" "Yes, and it was the best kind of sword in the world! It was the kind that I hope you will carry. It was the word of God!"

Paul in Rome. [Let some one find the city in which Paul was staying, on the map.] How long did he stay there the first time? Yes, two years. Do you know what he spent his time doing? Surely you remember how the brave, good man, chained to a soldier, yet preached Jesus to all who came to see him. Some people would have been too sad and discouraged to try to work for Jesus if they had been in prison, but Paul was not. He had a strong, brave heart, full of love for Jesus, and nothing could make him afraid or ashamed.

Now Paul was in Rome for the second time, and he felt sure that he would soon have to lay

down his life for Jesus's sake. The wicked emperor Nero had killed many Christians, and Paul did not hope to escape. He was in a lonely prison now, and was not allowed to see any of his dear friends. He wrote a letter to Timothy at this time, which is in the Bible. Can some one tell in which part of the Bible to look for this letter? [Some child might come forward and try to find it.]

Paul Thinking about Others. What did Paul write the Philippians about looking "on the things of others?" In this letter Paul thinks of the people to whom Timothy may preach, and he tells him how to do it in a way to help them the most. He tells Timothy to preach the Gospel every chance he has, and to try in every way to show the people that they are sinners and need a Saviour. O, how Paul's great heart of love did go out to all the world! Even when he was in great trouble, shut up in prison, and expecting that when he came out it would be to die, he could think of others and plan how to help them. The heart that has Jesus living in it can do this, but the selfish heart cannot put self last.

Paul's Last Words. [Print on the board in large letters, "I am ready."] What was he ready for? His work was all done, and he was ready to go and be with Jesus! He had fought for Jesus, not with such weapons as soldiers use in the army, but with the sword of the Spirit, which is the word of God. He had not been afraid or ashamed to tell people what they must do to please God, and he had helped many people to find the way to heaven. He knew that a crown was waiting for him there, and that it would be full of bright stars.

[Show the blackboard.] Where was Paul when he wrote this brave letter? Do you think you could be happy in a prison? Suppose you were fastened with a chain to a big, strong soldier, who never let you out of his sight! The chain would hurt you, and the prison would seem very dark and lonely to you. But Paul had a Friend close by him all the time. The soldier could not see him, but Paul could. Do you know the name of this Friend? Yes, it was Jesus, and Paul knew that he could break the chains just as soon as he pleased. See what Paul says about being delivered and preserved. [Read verse 18.]

For You. Do you know there are prison-houses for little children? Yes, and chains, too! Someone more cruel and powerful than Nero is watching out for the dear children, and he means to have them if he can get them! His name is Satan, and he can kill the soul! Nero could only kill the body. See if you can think what some of these prison-houses are, and let us see if there is any way to be saved from them. [Print

“Jesus” above the crown.] He who delivered Paul from the prison and the chains, and kept him for a heavenly crown, is ready to deliver you from naughty tempers, and selfishness, and everything that will harm you. He will keep you for your heavenly crown if you will let him. How can you let him? Love him as Paul did. Work for him as Paul did, and he will keep you as he kept Paul.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Paul's Last Words. 2 Tim. 4. 7, 8, 11.

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

AIDS TO THE KINDERGARTNER. Holy Bible, John 14; Heb. 11.

The thought of home and love for it may be sung as found in the words:

"The dearest spot on earth to me
Is home, sweet home;
The fairy land I've longed to see
Is home, sweet home."

—Junior Hymnal, 20.

ATTENTION STORY.

The real love for a real home was what caused Paul to say what we read in this letter to the people of Philippi. He said, we remember, that to be with Christ was far better than staying here. We cannot feel just as he did, for we are busy with our work now, but when it is done we may be able to say this, too. When people have great love for our Father and for our Saviour Jesus they are ready and glad to go to the home which Jesus says is prepared for them, and there they may be near to him. This beautiful world is where we stay now while doing our work, and by and by the work will be all done and we will go to the better land of joy and beauty. One day Paul's work was all done, and he sat thinking of that other greater life. He wished that his young friend Timothy might know what he was thinking about. Now Timothy was busy yet, for his work was not done; but Paul wanted to tell him that it was gladness and not sadness to be going home, to the sweet heavenly home, to rest after the long workday of life, and he wrote a letter to Timo-

thy. How glad we are! Many people for hundreds of years past have been glad that Paul wrote to Timothy that day. We will not read all the letter to-day, but here is a part of it. [Read 2 Tim. 4. 7, 8, 11, 18.]

Explain unusual words: "Henceforth," "righteousness," "profitable," "notwithstanding."

OUTLINE.

Sunday. Attention Story and Bible Lesson. Encourage the children to talk of Paul, and of some events in his life, and some things in previous letters which they may recall.

Monday. The lesson about armor and strength may be reviewed. Paul had tried to take good care of his body, his mind, and his heart. Sometimes this was like a battle such as a little child may have now when trying to be good, and someone or something comes and asks that he do a naughty thing. Then he may choose not to do it.

Tuesday. The gladness, and joy, and rewards of right-doing are as a crown of righteousness—rightness. The children should not get the idea of a literal crown of certain shape and of material, as of leaves or flowers. Righteousness is a condition, not a material, and the spiritual significance may be shown. This is for all, not for Paul alone, he tells us.

Wednesday. Paul speaks of two friends, Luke and Mark. Luke was a doctor, and our lesson for next week will be of something which he wrote about a wonderful story. Both he and Mark had seen Jesus and talked to him, and they wrote upon the parchment some of his wonderful words.

Thursday. Paul says the Lord will take him to the heavenly kingdom. After all the sorrows and joys of the long helpful life, Paul was going to the better country, the Beautiful Zion we sing about.

Friday. Praise and joyful thanksgiving was the end of it all, and so to the good, and obedient, and true comes the same joy in the love and the life of Jesus. The assertion, "I have kept the faith," is of deep meaning, and to children of an age beyond that of the very small ones it should be dwelt upon. It may be made of deepest significance if associated with some passages in the eleventh chapter of Hebrews and the hymn, "Faith of our Fathers." Impress the children with the thought that God was good and true to Paul and to all our fathers and grandfathers, and that he will be to us.

"O God of Bethel, by whose hand
Thy people still are fed;
Who, through this weary pilgrimage,
Hast all our fathers led;

Our vows, our prayers, we now present
 Before thy throne of grace ;
 God of our fathers ! be the God
 Of their succeeding race !"

NATURE WORK. What wonderful created things do we see and enjoy at this season? The outdoor sports and life of children may be talked about. After the ice and snow come the animals living in cold countries are cared for by our Father, who remembers all creatures he has made, and the creatures of the frozen North countries are cared for by his love and wisdom.

ART WORK. Have an interior home scene to talk over, and, if possible, have a fire before you, and talk of the necessities of the people in cold countries being provided for by love.

HAND WORK. Continue the suggestions of last week, and this in the Transition Class, also.

SCIENCE AT HOME WITH THE MOTHER. Talk of home life here and in heaven. A pretty poem in some readers is that by Mrs. Hemans, "The Better Land." One exception to its teaching may be made where she speaks of heaven as far away, for "Heaven is nearer than mortals think," and Paul, as well as fathers, and mothers, and little children who go from our earthly homes and hurry away from us sometimes, when our hearts would urge them to stay, find that better country which the letter to the Hebrews speaks about. Perhaps they find that it is not far from us, and that sometimes it seems very near.

For all the saints, who from their labors rest,
 Who thee by faith before the world confessed,
 Thy name, O Jesus, to be forever blest,
 Alleluia!

Thou wast their Rock, their fortress, and their
 might,

Thou, Lord, their Captain in the well-fought fight,
 Thou in the darkness drear their one tried light,
 Alleluia!

O blest communion, fellowship divine,
 We feebly struggle; they in glory shine,
 Yet all are one in thee, for all are thine,
 Alleluia!

And when the strife is fierce, the warfare long,
 Steals on the distant ear the triumph song,
 And hearts are brave again and arms are strong,
 Alleluia!

From earth's wide bounds, from ocean's farthest
 coast,
 Through gates of pearl stream in the countless
 host,
 Singing to Father, Son, and Holy Ghost,
 Alleluia!

LESSON XII. (December 19.)

JOHN'S MESSAGE ABOUT SIN AND SALVATION. 1 John 1. 5 to 2. 6.

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

Primary Notes.



Arthur shouted with delight. The postman had brought him a letter! "It's from grandpa, I know," he said, and he could scarcely wait for mamma to open it to know what his dear grandpa had to say to him.

We have a letter to-day from our dear heavenly Father. Are we in a hurry to hear what he has to tell us? It is sure to be something good—something which we need to know to make us happier and better.

The Message. Do you know what a message is? It is a word which some one sends to another. When your mamma was away from home and wished to tell you something which she wanted you to remember, she sent you a message. Perhaps she sent it in a letter. Perhaps she sent word by some one who expected to see you soon. In whatever way the word reached you it was your mamma's message to you. What is the title of this lesson? You see it is not what John thought and said about sin and salvation. He says it is what he heard from Jesus! So it is the message of Jesus to us, brought to us by the beloved disciple John. What is it about? Yes, sin and salvation. We will print these two words on the board. Which do you think is the better word?

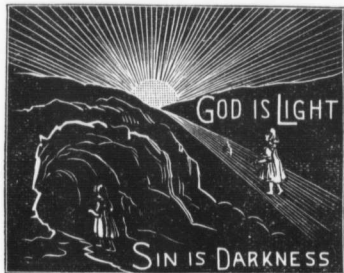
Light and Darkness. What are the two words on the board? We will print two more—"Light" and "Darkness." One of these words means the same thing as sin, and the other about the same as salvation. You may look at them and think which is the sin word and which the salvation word.

Do you like the light better than the dark? If we did not have the light in the world of nature, we should have no flowers, no bird songs, no green leaves and grass, and no delicious fruits. The light of the sun in the sky makes our great world healthy, and happy, and beautiful. But the world of nature is not the only world we live in. There is a world of mind and spirit just as real as the nature-world! When we shut the eyes of the body, and look with the eyes of the soul, we can see some of the things of this inside world. They are not all beautiful, any more than all the things of the outside world are beau-

tiful. But there is a way by which they may all be made good and beautiful! Did you know that? Are you not glad it is so? This letter tells how this may be. Here it is in the very first verse of the lesson. "God is light." There is a word about darkness, too. "In him (God) is no darkness at all." God is like the great, good sun, only far greater and better, for he made the sun and everything that is made! He could give the sun its beautiful and blessed light because he is light. Now, which of these first words on the board seems to you like light? Yes, salvation. The light of the sun in the sky saves from darkness, and disease, and danger, and God, who is light in the world of the spirit, knows how to save us from all the evil things which come from darkness of the spirit.

The Two Ways. [Show the blackboard.] Do you see this beautiful, light way? How safely the little child walks in it. How happy she is. She can see just where to step, and just how to get around the rough places. But look at the poor child who is stumbling around in the dark! Do you feel sorry for her? I do. She will get hurt, and she will meet a great many things to make her afraid and sad. This is the picture of the child who is walking in the light (which is trying to please Jesus), and the one who is walking in darkness (trying to please self). Which way looks the safest and happiest to you?

Do you want to hear a little nature story? Once there was a beautiful lily growing on a tall, graceful stalk. The sun shone on it, and gave it a sweet breath. The dew bathed it, and made it fresh and happy. The soft air kissed it, and the warm earth fed it, and kept it alive. But one day a careless boy struck it with a stick and broke the tender skin. Then the lily drooped and said, "O, I can never hold up my head again!" Good Mother Nature said, "Yes, my beautiful lily, you shall be cured;" and so she called the sun to shine



upon the wounded spot, and the soft air to breathe upon it, and the gentle dew to bathe it, and

soon the lily was well, and strong, and beautiful again.

John brings us word in this lesson how we may be cured if we allow sin to strike us a cruel blow. We must not hang our heads and say it is no use, we cannot be good and please Jesus if we try! We must come back into the light, and let it shine upon us and cure us. Do not forget that sin will not strike us until we get into the darkness of self. But when we have been so foolish and naughty, then let us hurry back to the light, and ask God, for Jesus' sake, to make us well again.

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Message and the Song of the Angels. Luke 2, 8-14.

GOLDEN TEXT. "I bring you good tidings." Luke 2, 10.

AIDS TO THE KINDERGARTNER. Holy Bible, Isa. 35; *Oratorio of the Messiah*, "He shall feed his flock like a shepherd;" also the Recitative, "Then shall the eyes of the blind be opened."

"Good will to men" is expressed in modern times by our saying, "I wish you a Merry Christmas!" "A Happy New Year to you!" and even the small children have these good-will wishes for others at this season.

ATTENTION STORY.

Our lesson for to-day is written in this Book, and the story was told by Luke—the very same one of whom Paul spoke in the lesson of last week. Paul said, "Glory to God forever;" and the message of the heavenly host was of praise, when they sang, "Glory to God!" One night, long ago, some shepherds were in a field, watching their flocks of sheep, when an angel came near to them, and the whole place became light and beautiful. The shepherds were afraid, but the angel said, "Fear not!" Many, many times these words were spoken to people, and they are written here for us, so we will never be afraid if we remember that our Father says to us, "Fear not!" The angel said, "I bring you good tidings." That means good news, which they would be glad to hear. The story was for these shepherds and for us—you and me—and for all people, everywhere, always! For a long, long time people had been waiting for One to come to show them how to live and to tell them of God. The angel said that the baby Jesus had really come to this world, and he was in Bethlehem. "Suddenly" the shepherds heard many voices singing about praise, and peace, and kindness, to others. Let us read about it. [Read Luke 2, 8-14.]

Explain unusual words: "Abiding," "shone," "tidings," "swaddling clothes," "multitude," "host," "abroad."

OUTLINE.

Sunday. Try to get the imagination of the children so awakened as to enjoy the mental picture of that night scene. Let them talk of the

difference between the stir and rush of the daylight, and the busy people and the quiet night, with the stars far up in the sky over the city streets. Peace and rest in God's love is to us as great a change from the unkind words and jarring tempers as is the other effect in nature. The Attention Story and Bible lesson may be made of lasting value through the imagination.

Monday. People hear sweet messages from God now while they are at their work. The shepherds were about their duties when the light, and the song, and the glory came to them. While these men were busy and alone God's sweet message came to them.

Tuesday. If we could hear angels sing, how pleasant it would be! We shall hear them some day. God has some beautiful surprises for us, more beautiful than anything we have ever seen or heard! We will be about our work when they come. Let us be sure that we are doing it well, wherever and whatever it is.

Wednesday. The shepherds talked about the message and the song, and told other people about it. Another verse (Luke 2. 17) says, "They made known abroad" this story. That means they told people far away about the good tidings. We may do so now. Many little children over the sea, and on far-away islands, and even across the fields, and in our city streets have not heard this sweet message—not yet! We may tell them. Will we? How? May we tell them now?

Thursday. Everyone who has heard the story has "wondered," for verse 18 said everybody whom the shepherds told wondered, and we wonder, too. It is such a great and beautiful story that it seems too good to be true. It is, though! It cannot disappoint us, as our fairy tales and other stories do, for this is the truest and most wondrous of all stories.

Friday. The "good tidings" we hear and love. Because the message came to this earth on that long-ago night our homes, and our dear ones, and our hearts are better, and stronger, and hopeful. All the hope and the love of the world expected that message and that presence of Jesus, and now, ever since they have been over this earth, everything has been better and brighter.

NATURE WORK. Talk of the disappearance of day and of the darkness of the night. What a wonder story it is! The promise that "day and night shall not cease" (Gen. 8. 22) comes true every day. Think how very strange it would be if we were not so used to it! That great change from bright noonday to night so dark and still! Let some one read or tell Mr. Dickens's story of "A Child's Dream of a Star."

ART WORK. A picture of some night scene

may be shown. A little cut of "Repose in Egypt," by Merson, might be bought for a few cents; and the grazing animals under the stars suggest peace in nature—a symbol of what comes in the spiritual world to hearts after they have heard the message of the Voice and heard the song in the heart.

SCIENCE AT HOME WITH THE MOTHER. Talk of the interest of "all people" (verse 10) being in one person. This causes all people to be interested in each other, and all join in love and in service. Jesus, who came at Christmas time as the tiny baby of Bethlehem, was he who said, "I will draw all men unto me." He is drawing men, women, and children to himself to-day, and they are glad to give him their love and their service.

LESSON XIII. (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.

Primary Notes.

[Show the review blackboard with the chain only upon it. The letters and figures can be added as the lesson goes on. In this way the children may be led to feel that they are helping to build the lesson by the help they give. Every attempt to help should be encouraged.] We have been learning lessons all the weeks past about a good man who was many times bound with chains because he loved Jesus, and wanted others to know and love him, too. Who can tell his name? Yes, it was Paul. [Let two or three of the class tell what kind of a man they think he was.] We may let the links of this chain recall the lessons we have been learning this quarter about Paul.

Who remembers a strange man taking Paul's girdle and binding his hands and feet? What did he mean by this? In what lesson is this story told? Paul had started on a journey. Who can tell where he was going? Was he afraid when he heard the prophet say that he would be put in prison? [Call out the name of the first lesson, and print, "Ready" to recall the Golden Text.]

This is a story of the trouble Paul found at Jerusalem. Who can tell the story? Had Paul done anything wrong? Then why did the Jews hate him and want to kill him?

[Review Lessons 3 and 4 together.] Who was the Roman governor? What was the name of his wife? Who was Agrippa? What story did Paul tell before each of these great men? Why

was he not afraid to speak the truth to governors and kings? Are you ready to "tell the story?"

Can you close your eyes and make a mind picture of a ship at sea in a great storm. Paul was on board; where was the ship going? [Let some one volunteer to tell how Paul knew that the lives of all would be saved.]

[Lesson 6 is a part of the same story. Call on some one to tell the story of the viper, and recall especially Paul's cheerful helpfulness while on this island among strange people. Teach that there is no place where we may not find something to do for Jesus.]

Did you ever hear of a prisoner preaching? Paul was in the prison now, in the city of Rome. He was chained to a soldier, but he lived in a house which his friends had hired for him, and he preached Jesus to all who came to see him. Was he not brave? Many learned to believe in his Jesus, and Paul was happy, for he was doing his Master's work. We shall always be happy when we are doing that.

While Paul was in Rome he wrote a letter to the Christians at Ephesus. Do you know why Paul had to think about soldiers a great deal those days? There was one always close to him! In this letter he tells about the kind of armor a Christian must wear. What can you tell about it?

Who can tell anything that Peter wrote to the Christian Jews who were scattered around in different cities? They were in danger of being led into sin by wicked people about them. Paul warns them (and us) not to allow this. Shall we listen to his warning words?

Do you remember where Lydia and the jailer were converted? [Call some child to point out

Where did Paul lay down his life, and for whose sake? What did he know was waiting for him in heaven? To whom did he write his last words? Where are the letters to Timothy found? Do you think it pays to lead a good, true life?

Who can tell the name of the "beloved disciple?" He sent a message from God to the churches, and his message is for us too. Do you know what it is to "walk in the light?" [Call back the teaching that God is love and light, and that if we do what he wants us to do, we are walking in his light, and need not be afraid that we shall miss our way.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Christmas Story. Luke 2. 15-20; Matt. 2. 1, 2, 7-11.

GOLDEN TEXT. "We have seen his star!" Matt. 2. 2.

AIDS TO THE KINDERGARTNER. Holy Bible, Heb. 11; Psalm 23. *Oratorio of the Messiah*. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The Golden Text may be taken figuratively for us. Have you seen the sign of the coming of Jesus to the earth? All men and all nations are being drawn toward him.

ATTENTION STORY.

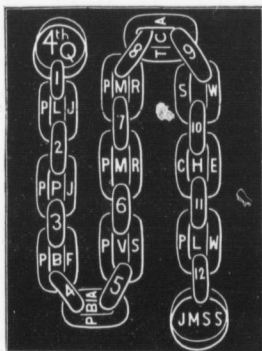
After the angels had gone away the shepherds said that they would like to go and see what they had heard about; so they started off for Bethlehem. This was a pretty little place, with mountains and hills surrounding it. King David was born in Bethlehem, and it was near there that he had cared for his sheep and lambs, watching the flocks days and nights in the field, just as these shepherds did who heard the song of the angels. The shepherds found the place, and saw the wonderful child Jesus. They returned to their flocks, thanking God for all they had seen and heard. The good doctor Luke, of whom we read in Paul's letter, has told the story here. [Read Luke 2. 15-20.] Another part of the story about the star is written over here. [Read Matt. 2. 7-11.]

Explain unusual words: "Privately," "inquired," "diligently," "exceeding," "myrrh," "frankincense."

OUTLINE.

Sunday. Put in most attractive form the Christmas wonder of the great gift to the world. So much has been said of Santa Claus, and of receiving gifts, that too many children associate Christmas only with this and an evergreen tree. The true spiritual significance should be the only thought given by the Church. Read the story and let the children talk of it. Guide the impulses so that the expression will be other than "what I am going to have!"

Monday. Everyone was interested in this story of the star—the king as well as the shepherds;



Philippi on the map.] Who had the peaceful, lowly, loving mind? May we have the same kind of mind that Jesus had?

the wise and learned men, and the angels; heaven and earth, all were interested in the wonderful Child. The people who hear of him now question and study about him and love him.

Tuesday. The wise men, who had studied much and who had, perhaps, traveled far, went to Bethlehem. How did they go? What animal did the people use for travel there? Now we may come to Jesus in another way.

Wednesday. After seeing him the wise men were thankful and happy, just as the shepherds were. Now people come in prayer to Jesus, and after seeing him by faith, and thinking of him, and talking to him, we are glad-hearted too, as were the shepherds and the wise men.

Thursday. They brought gifts to him, the best they had. Teach of the privilege we have of bringing our money, our best thoughts, and our love to him now.

Friday. The Golden Text may be the memory gem for to-day, and older children may learn this verse about the star.

“Within its light the King I seek,
As did the men of old;
Till underneath its guiding ray
My eyes the Christ behold.
O, the star! beautiful star,
Star of the glowing light;
It rains its beauty from heights afar,
And brings the Christ to sight.”

NATURE WORK. The topic may be sheep and lambs. The sheepfolds may be outlined in drawing or represented by building blocks. Lessons with the balls of the first gift may explain the material, which is wool from the sheep. In Eastern countries sheep and lambs are in danger often when the water rushes from the mountains, and when stronger animals would hurt them. The shepherd loves and protects his flocks. Aside from this topical study the wonders of the season may be used for nature talks.

ART WORK. Get a copy of *The Adoration of the Shepherds*, by Bouguereau, and *Magi on Their Way to Bethlehem*, by Portaels.

HAND WORK. Snow crystals may be imitated in drawing or in sewing with white silk upon black paper, also in stick-laying. Specimens of form are given in the *People's Encyclopedia*.

The **TRANSITION CLASS** may copy in colored crayons the verse about the star.

SCIENCE AT HOME with the MOTHER. The processes of wool gathering, washing, carding, and coloring may be talked about, also its uses enumerated. How very useful it is to us now in cold weather! Our loving Father, and the sheep, and the dear mother, all are busy providing warm clothing for the bodies of the little children. The angels, the shepherds, the kings, and all people have a love for the sweet story of this Christmas time, and for the infant Jesus, our Saviour.

Whisper Songs for December.

TENTH LESSON.

Lowly and loving,
O Lord, may we be,
Ready for service,
And living like thee.

ELEVENTH LESSON.

Ready to live for thee,
Ready to die;
Fit us, dear Saviour,
To serve thee on high.

TWELFTH LESSON.

Lord, we would walk with thee,
Shine on our way;
Lead thy lambs homeward
In safety, we pray.

Order of Service.

FOR PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Let the school say or sing, standing:
To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on earth and all in heaven.

Teacher. Make a joyful noise unto the Lord.

Class. Come before his presence with singing.

Teacher. Know ye that the Lord he is God.

Class. It is he that hath made us, and we are his.

Teacher. We are his people, and the sheep of his pasture.

Class. Enter into his gates with thanksgiving.

Teacher. Give thanks unto him and bless his name.

[Prayer, closing with concert prayer, in which children join.]

As we pray together now,

We close our eyes, our heads we bow,

We fold our hands, and pray thee, Lord,

To teach us from thy holy word;

To be among us while we stay

And guard and guide us every day;

To bring us home at last to thee,

And let our eyes thy beauty see. Amen.

CREED SONG, or COMMANDMENTS in rhyme.

COLLECTION. [Sing marching song while money is being dropped in baskets.]

BIRTHDAY OFFERING, followed by Birthday Prayer.

Jesus, bless our little friend;

May her whole life be

Full of sweetest joy and peace,

Found in serving thee. Amen.

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ECHO PRAYER, asking God to bless the lesson which has been taught.

Teacher. The Lord be with thee.

Class. And with thy spirit.

Sing or recite:

Peace, peace, farewell,

May the grace of God attend thee,

By his guardian power defend thee,

Peace, peace, farewell.

Peace, peace, farewell,

May the love of God enfold thee,

By his Holy Spirit mould thee,

Peace, peace, farewell.

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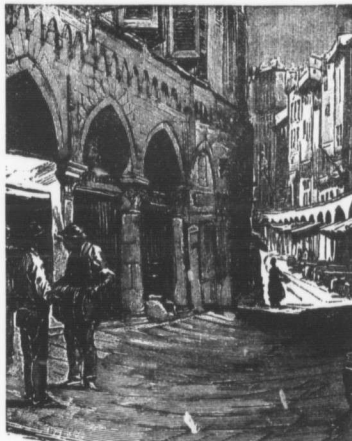
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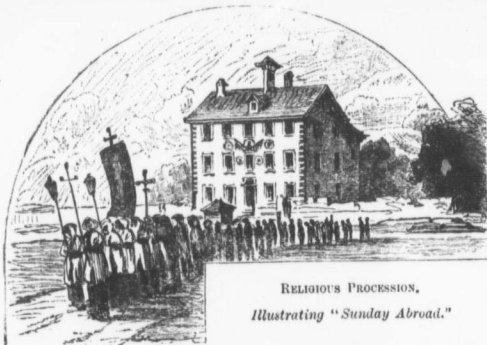
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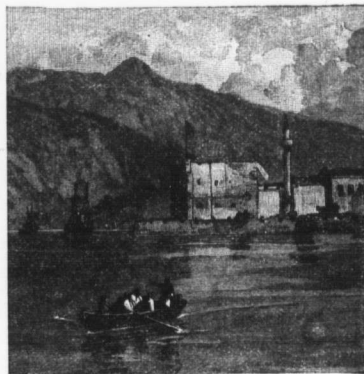
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