

Christian Messenger.

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THE TEACHER.

BIBLE LESSONS FOR 1872.

STUDIES IN THE EPISTLES.

SUNDAY, July 21st, 1872.

Faith in Christ—Rom. x 4-13.

GOLDEN TEXT:—"For Christ is the end of the law for righteousness to every one that believeth." vs. 4.

SCRIPTURE SELECTION.—Deut. xxx. 9-20; Heb. xi. 1-16.

SUMMARY.—Christ believed is heaven received.

ANALYSIS.—I. Faith's object, Christ. vs. 4, 5. II. Faith's medium, the gospel. vs. 6-8. III. Faith's end, salvation. vs. 9, 10. IV. Faith is for all. vs. 11-13.

EXPOSITION.—The relation.—In our first lesson of the quarter we considered the divine life of the Christian, last Sabbath we marked the contrasts between the Christian and others. To-day we are to look at the root of all Christian life and experience. That root is faith.

I. FAITH'S OBJECT.—The true object of Christian faith is a person, rather than a testimony or a doctrine. As we shall soon see the testimony is rather the medium of faith in the person, because it speaks of the person, brings him before us, and so makes it possible to have faith in him.

This person is Christ.—Vs. 4. The message of the apostles to a lost world is just this, "Believe in the Lord Jesus Christ." Sometimes, indeed, God is called the object of faith. ch. iv. 3; comp. Gen. xv. 6. This, however, is nothing different, for Abraham believed God as the one who was afterward to redeem his people in the person of the Saviour; we believe God as the one who in Christ has already redeemed them. In each case it is the same as believing Christ, who is God in the flesh redeeming. Hence all saving faith before and since Christ's earthly life is the same, and has the same object.—Jesus Christ.

Why should he be the object?—Vs. 4 says because, when believed, he is the end of the law for righteousness. But what does that mean? Righteousness here does not mean righteousness or holiness of heart, but it means that in consideration of which God receives any one to his favor, his heart, his eternal home, to be one of his people. God has a holy law which is his holy will, and of which every child's conscience testifies when he feels that he ought to do this or ought not to do that, that he did wrong in this act or right in that act. If one always and in all things kept that law, never broke it in any particular, he would always be in the favor of God. But no man has so kept the law. All of us, young and old, as out of Christ, have broken it, broken it wholly and constantly. We, of ourselves, have no righteousness, nothing which merits God's favor. 1 Cor. ii. 2; Rom. iii. 24-26. Christ came into the world and went into death and the grave that each one of us might find in him a righteousness, that in consideration of which God could accept or justify us. "He bore our sins." See Isa. liii. Thus is he "the end of the law for righteousness." In the place of the law is Christ, in the place of obedience is faith. So is there an end of the law. It is not ended as a law of conduct, but as a ground of acceptance or justification. In this respect we are not under law. Rom. v. 18.

What is it to believe Christ?—We more often say believe on him. That brings out the fact that faith is trust, we trust Christ. We rest on him. We give our souls up to him. Jesus, the Lamb of God, has died that the sinner may live. So does he trust him. Faith is also acceptance or reception. That is another element of the act. We surrender to him our guilty selves, we also take him to be our Lord. We give ourselves to him. We take him to ourselves. We become his, he ours. He takes our sin, takes it away, removes its condemnation. We take his righteousness, his merit, him, and so stand before God in him, accepted because he is forever accepted, he our Substitute, our Advocate, our Mediator, our Saviour. He and we become one.

II. FAITH'S MEDIUM.—What is a medium?—Medium means something between one party or object on one side, and another on the other side. A letter is a medium (of communication) between two persons that are separated. Faith's medium is that which so brings before us Christ that we

can believe him, or believe on him, or in him.

The gospel is the medium of faith.—vs. 8 so declares, "The word which we preach," vs. 14 also makes the preacher the medium, because without a preacher men would not hear the word. The gospel all centres in Christ. The whole Bible, Old Testament and New Testament; is one testimony as to Christ. To preach the gospel is only to preach Christ, 1 Cor. i. 23; 2 Cor. iv. 5; Phil. i. 15, 16. As to the Old Testament, see John v. 39.

"The word is nigh."—God has been good enough to come to men and give them, once for all, the gospel. We have it. It is here. Our Bible is it. We take it in our hands, in our house, find it everywhere we go, store it in our memories, our hearts. It is here. God's message. The Truth. Complete, infallible. We have not to perform impossibilities. We have only to hear God, and take what he gives us. Deut. xxx. 12-15. The expression, vs. 6, "The righteousness which is of faith," is a personification, and the meaning is, Moses describing "the righteousness which is of faith."

III. FAITH'S END.—End here means that which faith secures.—The end of one's labor is that which the labor brings to him. The end of one's folly is the mischief in which the folly ends or issues. Faith has its end. It leads to something, ends or issues in something. So also does disbelief, the opposite of faith.

First, confession.—Still the confession of the mouth is rather a manifestation than a reward of faith.—One believes and therefore speaks. 2 Cor. iv. 13. The speaking is a sign of the faith. What is in the heart comes out in the words, and indeed in the works, for faith works, though its works are not, like Christ's atonement, the ground of justification, the purchase of salvation.

Second, justification.—This is a first fruit of faith. Acceptance with God is the beginning. As soon as one trusts, he is a child, no condemnation, none ever after.

Third, salvation.—Salvation comprehends the whole reward of faith. It begins here, its completion is eternal glory. It reminds of sin, for it suggests that from which one is saved. Thus it includes justification as the whole does a part. Justification also implies the salvation as it is an inseparable factor. Lost, saved,—these two vast facts stand one over against the other, and it is only as one has been let into the secret of his own soul's value, its capabilities of endless and immeasurable woe or weal, that the words begin to fill out with their quite awful meaning.

How does faith save?—Christ saves, not faith; but he saves by our faith. It is as when a drowning man grasps a rope flung to him by a strong man on the shore. This strong man saves the drowning one, yet the latter is saved by grasping the rope. It is as when a starving man takes food. The food saves him. Yet it is by the eating. Faith is the hold on Christ. Faith is the eating of heaven's bread.

Remark.—In vs. 9 it is said that one shall be saved if he believes "that God hath raised him [Christ] from the dead." This faith is not intellectual assent or conviction, but that act of the heart in which it embraces the Saviour risen. I truly and fully believe in the resurrection of Christ, when I believe in the Christ risen, not before. See on vs. 4, 5.

IV. FAITH FOR ALL.—"Whosoever."—That word has knocked down the wall between Jews and Gentiles. vs. 12. It smashes straight through all national distinctions and all other conditions.

All need faith.—All are condemned, and must find their righteousness not in themselves, but in their Representative, their Head.

QUESTIONS.—What is the subject of this lesson? Is faith belief? In whom is one to believe? Acts xvi. 31. What is it to believe on Christ? Matt. xvi. 24-26. Did Abraham believe on Christ? ch. iv. 3; Heb. iv. 2; 1 Cor. x. 3, 4. Had saints before Christ the same faith as saints have since? ch. iv. 16. How is Christ "the end of the law?" Gal. iii. 13. Can any man be justified because he has kept the law of God? Gal. iii. 11. What does the fifty-third chapter of Isaiah teach about Christ?

Must one know of Christ before he can believe on him? vs. 14, 8. What book tells of him? Why in vs. 8 is the word said to be nigh?

What is it truly to confess Christ? vs. 8. Which comes first, faith or the confession? Is baptism a confession? 1 Peter iii. 21. Should one be baptized without faith? Acts ii. 41. What is it to be saved? vs. 9. Does faith save? Does Christ save? How can we be said to be saved both by faith and by Christ? John x. 26-28.

Who may believe? vs. 11-13. Do all need to? Why? ch. iii. 19. To whom is the gospel to be preached? Mark xvi. 15. What can you do toward saving some one soul?

Abridged from the Baptist Teacher. Scripture Catechism, 56, 57.

SUNDAY, July 28.—A Living Sacrifice. Rom. 12: 1-8.

Youths' Department.

TO WHOM SHALL WE GIVE THANKS!

A little boy had sought the pump From whence the sparkling water burst, And drank with eager joy the draught That kindly quenched his raging thirst; Then gracefully he touched his cap—"I thank you, Mr. Pump," he said, "For this nice drink you've given me!" (This little boy had been well bred.)

Then said the Pump: "My little man, You're welcome to what I have done; But I am not the one to thank—I only help the water run." "Oh, then," the little fellow said, (Polite he always meant to be,) "Cold Water, please accept my thanks, You have been very kind to me."

"Ah," said Cold Water, "don't thank me; Far up the hillside lives the Spring That sends me forth with generous hand To gladden every living thing."

"I'll thank the Spring, then," said the boy, And gracefully he bowed his head. "Oh, don't thank me, my little man," The Spring with silvery accents said,

"Oh, don't thank me—for what am I Without the Dew and summer Rain? Without their aid I ne'er could quench Your thirst, my little boy, again." "Oh, well, then," said the little boy, "I'll gladly thank the Rain and Dew." "Pray, don't thank us—without the Sun We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks For all that you have done for me," "Stop!" said the Sun, with blushing face, "My little fellow, don't thank me; 'Twas from the Ocean's mighty stores I drew the draught I gave to thee." "O Ocean, thanks!" then said the boy. It echoed back, "Not unto me—

"Not unto me, but unto Him Who formed the depths in which I lie; Go, give thy thanks, my little boy, To Him who will thy wants supply." The boy took off his cap, and said, In tones so gentle and subdued, "O God, I thank thee for this gift: Thou art the Giver of all good!"

THE RAINBOW. A SCHOOL EXHIBITION FOR SEVEN GIRLS.

They should be dressed in white, each having a sash of one of the colors of the bow. Where a color or initial is named, the wearer should touch it.

Violet. When the rain ceased from o'er the land, And Noah on dry ground did stand; God's praises all things living sung; Then for a token, high He hung This sign: the seven colored bow, That all who saw, might ever know Him, their covenant keeping Lord. For unto them He gave His word, Ne'er while heaven and earth should stand Should flood or rain destroy the land.

Red. He might have set a cloud as dark as night, Instead of these seven shades which form the light; But He loves to give us all that is bright, So He formed for us that beautiful light, All. Which is made, just so, (Each names their color in turn.) Of Violet, Indigo, Blue, Green, Yellow, Orange, Red.

(At the words "just so," all raise their hands over their heads till tips of fingers meet; then bring them down with graceful, arching motion. If this is properly done, the seven arches interlock, and the effect is very pretty.)

All. Our first letters ever are: Each in turn. V. I. B. G. Y. O. R. All. These seven colors make the light, And in the rainbow's arch so bright, Formed by sunbeams in the sky; Shining on raindrops floating by.

In this bow you will always see: Each. Our R. O. Y. G. B. I. V. Indigo. God is the heavenly sunshine: He lights your else dark life, and mine. What, think you possibly he meant By these seven hues to represent? All. The seven attributes of God: Each. Wisdom, Knowledge, Goodness, Mercy, Truth, Justice, Power.

Red. "God hath spoken once; twice have I heard this; that Power belongeth unto God."—Ps. lxxii: 11.

Orange. "Justice and judgment are the habitation of thy throne."—Ps. lxxxix: 14.

Yellow. "A God of Truth, and without iniquity, just and right is He."—Deut. xxxii: 4.

Green. "Also unto thee, O Lord, belongeth Mercy." "O give thanks unto the God of heaven, for His Mercy endureth forever."—Ps. cxxxvi: 26.

Blue. "The earth is full of the Goodness of the Lord!"—Ps. xxxiii: 5.

Indigo. "The Lord is a God of Knowledge."—1 Sam. ii: 3. "Lord, thou knowest all things."—Jna. xxi: 17.

Violet. "O the depth of the riches, both of the Wisdom and knowledge of God."

All. "How unsearchable are His judgments, and His ways past finding out."—Rom. xi: 33. Each.

V. With Wisdom all His words are made; I. With Knowledge, all His plans are laid; B. His Goodness all the earth has filled; G. His Mercy, to redeem us willed; Y. A God of Truth and right is He: O. Justice in all His laws we see; R. All Power unto Him ascribe, All. Whose attributes we thus describe.

Orange. What seven graces should thus be seen, In those who with Christ have been?

Each in turn. Humility, Patience, Hope, Faith, Peace, Joy, Love.

Violet. "Be clothed with Humility, for God resisteth the proud, and giveth grace to the humble."—1 Pet. v: 5.

Red. "Thou shalt Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. xxii: 37.

Indigo. "Let Patience have her perfect work."—Jas. i: 4.

Orange. "In whom ye rejoice with Joy unspeakable and full of glory."—1 Pet. i: 8.

Blue. "We are saved by Hope; but hope that is seen is not hope."—Rom. viii: 24.

Yellow. "The Peace of God which passeth all understanding."—Phil. iv: 7.

Green. "Without Faith it is impossible to please Him."—Heb. xi: 6.

V. Humility, the Violet in lowly places bides. I. Patience in Indigo's dark hue full oft abides.

B. Hope, daughter of the sky, its emblem is the Blue. G. Faith, the living Green, which fadeth not from view.

Y. Peace, golden Yellow like the ripening grain. O. Joy, deepens into Orange, singing glad refrain.

R. Love, last and brightest in Red doth glow. Toward which all hues and graces seem to flow.

All. If dressed in robes of light we would appear, These rainbow graces we must put on here.

Blue. What seven blessings did Jesus declare To those who seren bright jewels do wear?

Violet. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Indigo. "Blessed are they that mourn; for they shall be comforted."

Blue. "Blessed are the meek; for they shall inherit the earth."

Green. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Yellow. "Blessed are the merciful; for they shall obtain mercy."

Orange. "Blessed are the pure in heart; for they shall see God."

Red. "Blessed are the peace-makers; for they shall be called the children of God."

Violet. The poor in spirit: Violet like, they seek some humble nook.

Indigo. Mourners, In Indigo's sad robes must upward look.

Blue. The meek: Blue forgot-me-nots; for you God shall care.

Green. Hungry and thirsty ones: Green trees by the waters; fruit shall ye bear.

Yellow. Merciful ones; The Yellow light of mercy ye shall obtain.

Orange. Pure in heart. In the Golden city with God shall reign.

Red. Peace-makers: The bright pure Red, which never can fade, For children of your God, ye are made.

Yellow. In these colors may we be dressed, And by the Saviour thus be blessed. Green. At last in that bright world of light, With Jesus, may we walk in white.

All. When e'er you see the arching bow, Which in the sky bends down, just so—(Arching motion.) Remember what we have said, Each. Of Violet, Indigo, Blue, Green, Yellow, Orange, Red. All sing. This is the way the rainbow bends down, Brightly, brightly falling; Lo it smiteth across the sky Making fair the heavens on high. This is the way the rainbow bends down, Brightly, brightly falling. School Festival.

NOAH'S CARPENTERS.

In a country church, not fifty miles from New York, a friend of mine was preaching one Sunday. Very soon after beginning his sermon he noticed a man and his wife, hardly yet in middle life, occupying a prominent pew, and both fast asleep; and they continued so throughout the sermon. Very nearly the same was noticed at the evening service.

Speaking of the fact to the pastor, he said: "Yes, it is the most interesting and the strangest case I have ever met. If there is money to be raised for church purposes at home, or for calls from abroad; if any work is to be done for the church or its objects; any thing for the comfort or pleasure of the pastor or his family; any thing that pertains to the church or its interests—they are the most prompt and liberal to purposes to give or to do. More than this. Having a small family—only one child of their own—this man constructed, a short time ago, a large carry-all, holding from fifteen to eighteen persons, on purpose to bring his neighbors, who were without conveyances, to church. And every Sunday morning and evening, rain or shine, with his fine large team, he calls for his neighbors along the road, and brings them to church. And yet, they are neither of them members of the church, and always sleep through the sermon as if it were a matter of course. I feel the deepest interest in them; have often spoken plainly and pointedly to them of their personal salvation, and have prayed with them and for them, but no effect seems to be produced." Of course these persons were specially remembered at the throne of grace at the family devotions that night.

On rising the next morning my friend said to his host, "I slept very little last night; the case of my sleeping friends was on my mind continually. I have a message for them which I wish you to deliver as from me. Tell them they remind me of Noah's carpenters, who built the ark which was the means of saving others—THEMSELVES WERE LOST!"

About two years after, my friend again spent a Sunday there. When he rose in the pulpit his eye lightened on the peculiar couple, but how changed! He had no more earnest or attentive hearers in the large congregation. They seemed to drink in with avidity every word spoken.

When the services were ended, they made their way to the pulpit, and insisted on my friend's going to dine with them. The dinner over, allusion was made to his former visit, and to the message he had sent them by their former pastor; and then, with hearts overflowing with gratitude to God, and with many tears, they told him how this message had been the means of awakening them to their personal danger; how they had then sought and found Christ as their Saviour and were now rejoicing in him. They had before done what they did because they found it pleasant; they were happy in doing, and others seemed happy to have them do, but all was done with scarcely a thought of God—that he required it of them, or that they owed a debt of gratitude to him. Now, what they did was with the purpose of glorifying God and showing their love for the Saviour who had done as much for them.

I have thought there were lessons here for Christians, and for those who are not Christians.

1. To every Christian. Think carefully of special cases brought to your notice, that you may know just what to say as the most appropriate to them. After a whole night's thinking, my friend's word was an arrow well selected; put upon a bow well bent; and it went right home, with God's blessing.

2. To those who are yet only as Noah's carpenters. Work on with the people of God. Don't forsake them nor the work, You'll find no better company, nor work that pays so well, even now. You are now in the way of good! good men are speaking for you, working for you, and praying for you; and if you will but arouse from your indifference and exert the will which God has given you—remembering that it is God that worketh in your first to will, and then to do—you will also come to the higher blessing.—Sunday-school Times.

A HINT TO ADVERTISERS.

A weekly family paper has great advantages for advertisers over a daily. It generally lies on the table, ready to be perused by one another for a week, and often for several weeks at a time. Each copy also is read by a greater number of persons, often being loaned from family to family. Besides, the number of advertisements being limited, and generally of an interesting character the changes of each one being read are much greater than in a daily. A weekly also reaches all classes in all sections of the Union, who can scarcely be reached in any other way, as they do not take other papers. These facts will be evident to any one who reflects upon the subject.