

**Teach Me to Live.**

Teach me to live! 'Tis easier far to die—  
Gently and silently to pass away;  
On earth's long night to close the heavy eye,  
And waken in the realms of glorious day.

Teach me that harder lesson, how to live,  
To serve Thee in the darkest paths of life;  
Arm me for conflict now; fresh vigor give,  
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,  
Nor murmur though I bend beneath its load.  
Only be with me—let me feel Thee near:  
Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in thee,  
Looking from earth and earthly things away;  
Let me not falter, but untiringly  
Press on, and gain new strength and power  
each day.

Teach me to live! with kindly words for all;  
Wearing no cold, repulsive brow of gloom;  
Waiting, with cheerful patience, till Thy call  
Summons my spirit to her heavenly home.

**Sabbath School Department.**

(From the Christian Helper.)

**International Bible Lessons.**

**THE FRUIT OF THE SPIRIT.**

Aug. 10.—Gal. 5: 22-26; 6: 1-9.

**GOLDEN TEXT.**  
Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

**TOPICAL ANALYSIS.**

1. The "fruit of the Spirit" is specified and placed in contrast with the "works of the flesh" spoken of v. 19-22. A general exhortation is given to cultivate this fruit, on the ground, first of our being Christ's and of our having crucified the flesh, and then of our living in the Spirit, v. 22-25.

2. Special exhortations are given—to humility, which removes hindrances in the way of our helping one another,—to the restoration of the sinning Christian,—and to mutual help and sympathy, ch. 5: 26 to ch. 6: 2.

3. Each Christian is reminded of his own individual responsibility, and is recommended to a knowledge of himself, for however the sympathy and help of fellow-Christians may cheer and support, it cannot release a man from those duties and cares which God has given him as his own portion, v. 5-5.

4. An exhortation is given in regard to treatment of spiritual teachers, v. 6.

5. A solemn admonition is given, as to the certainty of rewards and adjustment hereafter by the righteous and all-discerning God.

**EXPLANATION OF THE TEXT.**

v. 22-23. **THE FRUIT OF THE SPIRIT.** That is, these are the things produced by the Spirit in our hearts. Delightful fruit! Where these abound we may be sure the Spirit dwells, for these graces spring from no earthly stock. It has been observed that the first three named are general, the next three special, qualities affecting our dealings with others, and the remaining three again general principles of action. No Law. See 1 Tim. 1: 9.

v. 24. **HAVE CRUCIFIED.** Crucifixion was a slow form of death. So, they that are Christ's not in one moment, but by long patient effort, put their sins to death. AFFECTIONS, i. e. passions. The Christian attitude towards sin is ever enmity.

v. 25. If sin is no longer our motive principle, if, as we profess, we draw our life from the Spirit, then let us be really and wholly under His influence in all that we do.

v. 26. **LET US NOT BE (or become) DESIROUS OF VAINGLORY,** empty pride, with no foundation. PROVOKING, as the strong might do. ENVYING, as the weak do. Imagine the state of things, if every Christian mind could at once be entirely freed from the desire of vain-glory. Must we not acknowledge that a great change would be effected in our own minds?

ch. vi. v. 1. **OVERTAKEN,** Surprised into a sin when on guard. **SPIRITUAL,** Ye who have not been so overtaken. **RESTORE,** Set him right. This cannot be done by the proud rebuke of one who thinks himself above temptation, but by sympathy, and by anxious desire to help one another against the common enemy, sin.

v. 2. **BEAR YE ONE ANOTHER'S BURDENS.** The Christian communion. In so far as we can, let us lift from our brother's spirit the griefs and cares which weigh it down. We should consider them ours, to the extent of our ability to help and sympathize. The man's duties, his responsibilities, are his own—we cannot touch them, but there are crushing burdens of anxiety and trouble which we may sometimes remove and lighten. This is the law of Christ, the law of love.

v. 3. **IF A MAN THINKS HIMSELF TO BE SOMETHING.** That is, so much superior to others that he is exempted from our common weakness, and will never need to receive aid or sympathy, and so may lawfully refuse it to others—he who thinks thus, is deceived. **WHEN HE IS NOTHING.** Whatever good qualities he may possess, his pride almost negates them.

v. 4. **PROVE HIS OWN WORK, AND THEN SHALL HE HAVE REJOICING.** translated in Conybeare and Howson's work,—and then his boasting will concern himself alone; that is, it will not be any relation of supposed superiority to others, but his absolute merit before God, if he can discover any of that, which he may exult in. We know very well that the result of honest self-examination will really be greater humility, and deeper sympathy with others in their trials, and not spiritual haughtiness.

v. 5. **BEAR HIS OWN BURDEN.** After all, no fellow Christian, however sympathetic, can deliver us from our duties, nor from the consequence of our own deeds. The faith and repentance of one Christian avails not for any

other, neither do the impenitence and unbelief of a man condemn any soul but his own. There will not be found in the abodes of the lost, any one who is there to expiate another's sin. It will be his own burden he shall bear.

v. 6. Special application of the general precept in v. 2. Almost every commentator supplies the reference to temporal things only. ALL GOOD THINGS, however, seems to include spiritual and temporal.

v. 7-8. Solemn verses. GOD IS NOT MOCKED. Not deluded. The tares may be very like the wheat, but God knows the wheat. A man's hypocrisy may be so excellently performed as almost to deceive the man himself, but after all, he shall have only the reward of hypocrisy. Cant, affectation, self-seeking under the guise of religion—these are more hateful to God than they are to those who put real religion along with its counterfeits and hates them all. But God discerns, and He shall crown the true with everlasting glory, and brand the false with everlasting shame. **WHATSOEVER A MAN SOWETH, THAT—**it is that, the very same kind of thing, not something else,—**SHALL HE ALSO REAP.** wheat, when sown produces wheat. The acorn produces the oak. The flesh produces corruption as its harvest,—the spirit life everlasting. Sin is fertile in consequence. It is the seed of other sins, and they spread and grow like a terrible gangrene till moral ruin is accomplished. A man cannot sin and then have done with it. The sowing of wild oats, so lightly spoken of, involves a sad harvest. Who can measure the consequences of each one of his own many sins? But there is a different sowing, whose results are as certain, and its harvest vast and glorious. Therefore—

v. 6. **LET US NOT BE WEARY IN WELL-DOING.** We must not be discouraged because sin works so widely and so surely. Let us cultivate the antidote to sin and death. Let us work hopefully and without fainting under the counter-acting influence of the Spirit, for IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.

**REMARKS.**

1. We must not suppose that because we are Christ's, our present will not influence our future lives in any manner, and he who serves Christ earnestly and heartily will be on the same level with him who is a poor half-hearted Christian. The faithful Christian will have the largest harvest.

2. Worldly success is not the fruit of goodness. It is absurd to try to be virtuous for the sake of earthly rewards. Success may come to the good man, but his reward is something better than that. It is increased spiritual holiness, greater goodness made attainable.

3. Let us try to impress on our scholars the real nature of sin, the certainty of its consequences, the rapidity and extent of the ruin it works. An immense benefit is done when a man is made to believe that he cannot sin with impunity, and that sin has certain consequences of destruction and death.

**Mark the Texts.**

There is a beautiful thought of the lamented Dr. James Hamilton. Suppose that every one were to mark in golden letters the texts which have been the means of saving souls. The Apostle Paul would mark the words, "Saul, Saul, why persecutest thou me?" for it was these words, spoken by Jesus from the dazzling light, that made him a new creature. In the Bible of the Macedonian jailor the letters would be found at Acts xvi. 3.—"Believe on the Lord Jesus Christ, and thou shalt be saved;" for embracing this simple offer he rejoiced, believing in God with all his house. Martin Luther would print the text, "The just shall live by faith," in gold, for that text spoken by the gentle lips of the vicar-general, guided him to peace; and the young monk of Erfurth, reduced by fasts, and tears, and struggles to the verge of the grave, found rest in the words of Jesus. In the Bible of Bunyan the mark would be found at "Yet there is room." It was through the lattice of these words he first saw the cross, and he thought God put them in the Bible to meet his special case. And the Ironside soldier would indicate Eccl. xi. 9; for it was there the bullet stopped which, but for the interposing Bible, would have pierced his breast; and when the battle was over he read, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

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