

Judge Not.

How do we know what hearts have vilest sins
How do we know
Many like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who have sinned more than
we?

How can we tell?
We think our brother walked full guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ill that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity too;
Dare we condemn?

God help us all, and lead us day by day,
God help us all!
We cannot walk alone the perfect way;
Evil allures us, tempts us, and we fall.
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God help us all!

Sabbath School Department.

[From the Christian Helper.]

International Bible Lessons.

THE CHRISTIAN CITIZEN.

Sept. 21.—TITUS 3: 1-9.

GOLDEN TEXT.

"Render unto Caesar the things which are Caesar's;
and unto God the things which are God's."—Matt. 22: 21.

EXPLANATION OF THE TEXT.

1. **PRINCIPALITIES AND POWERS.** These occur in Rom. 8: 38, where they refer to different orders of evil spirits. Here they mean lawful human authorities and governments. This same duty is enjoined in Rom. 13: 1, and elsewhere. **MAGISTRATES.** Government has two functions, legislative and executive, to make laws and to enforce them. The magistrate is an executive officer. Of course in this relation, and in every other if the human command conflicted with the divine, God is to be obeyed. See Acts 4: 19. **TO BE READY, &c.,** i. e., prompt to perform all that is good. A Christian should never need be coerced or threatened in order to do his duty to the government or any duty.

2. **OF NO MAN.** This does not refer only to magistrates, but to the community in general, especially to the unconverted members of it. You are not merely not to tell evil things which are false, but you are not to repeat evil things which are true when no good is to be had by repeating them. No **BRAWLERS**, not quarrelsome. Peace on earth is the gospel announcement. Christians should manifest the gospel spirit. **MEEKNESS,** "the opposite of passionate severity." Some Christians are great for standing put for what they call their rights. They are not yet noble enough, and Christian enough, to be able at times with quiet dignity, to yield a point. This verse refers especially to our bearing towards those who are not Christians.

3. The exhortation to meekness and gentleness toward those who are without, is enforced reminding them of what they themselves were before conversion. Do not be too severe upon your neighbor's sins for once you were no better than they. Besides, if the gospel has done so much for you, in making you better, there is hope also for them. Therefore, instead of driving them from you by severity, seek rather to win them by extending towards them the gospel spirit.

4. After describing their former sinful state in v. 3, the apostle contrasts with it v. 4, 5, their present state as saved, washed, renewed, and indicates the source of this salvation. **GOD OUR SAVIOUR.** "The true God, Father, Son, and Holy Spirit, with one infinite love to man is the source of our salvation."—Peloubet. **APPEARED.** It was always in God's heart. It was manifested in Christ, and in its effect in the salvation of those who believe."—Peloubet.

5. The origin of our salvation, not in our works, but in God's mercy. **WASHING OF REGENERATION.** Some assert, and some deny, that reference is here made to baptism. If so, it is not that baptism regenerates (which is absurd, a physical act giving spiritual life), but that baptism is a sign of regeneration. The agent in regeneration is the Holy Ghost, and regeneration is the implanting of a new life, and the implanting of this new life involves the washing or purifying of the man. These two clauses then, refer to the same fact; the former (the washing of regeneration) referring to the results, the latter (renewing of the Holy Ghost) referring to the agent.

6. Which, rather whom, i. e., the Holy Ghost. **THROUGH JESUS CHRIST.** See Acts 2: 33. Christ is the medium of all spiritual blessings. His atoning sacrifice removed all obstacles out of God's way so that the Spirit could be given and man accepted.

7. THAT, in order that. This is the aim of that glorious work which originated in the Father's mercy, was accomplished in Christ's sacrifice, and is effectually applied to us by the Holy Ghost. **ACCORDING TO THE HOPE, &c.** "We have that hope in virtue of our being adopted with the family of God and being made heirs."—Barnes.

8. This, i. e., the great doctrine of salvation just stated in v. v. 4-7. THESE THINGS, seems to refer to the practical duties he has been enforcing. Titus was to AFFIRM CONSTANTLY, continually preach the doctrines and duties of Christianity, to the end that those under him

who professed to be Christian might through his faithful preaching BE CAREFUL TO MAINTAIN GOOD WORKS. "The original word for maintain has a beauty and energy which I believe it is impossible to preserve by any literal translation. It implies that a believer should not only be exercised in, but eminent for, all good works; should outstrip others in the honorable race, be both a pattern and a patron of universal godliness."—Hervey

9. Foolish, unprofitable questions which are only a waste of time, and the settlement of which would make us neither wiser nor better, **GENEALOGIES.** "The Jews kept a careful genealogical record which in the lapse of centuries would become very numerous and complicated."—Barnes. **STRIVING ABOUT THE LAW.** The Jews appear to have had plenty such about food and drink and observance of days, &c. &c. **FOR THEY ARE UNPROFITABLE,** they draw the mind away from the serious and practical part of truth.

ANALYSIS OF THE LESSON.

The duties of the Christian as a citizen, i. e., in relation to human government and the community around him, are stated in v. v. 1, 2. Then the duty of gentleness, meekness towards the unregenerate is enforced by reminding Christians of what they themselves used to be, v. 3. The thought of the former character of the Christians to whom he wrote suggests by contrast their present character as redeemed, renewed men, and the cause of the great change. The cause is found in the work of salvation performed by Father, Son and Holy Ghost, v. v. 4-7. The lesson closes with an exhortation to Titus to preach constantly the doctrines and duties of Christianity, and to avoid the thousand and one little speculations and quibbles which may be stated in connection with religious truth, but which are vain. The points of the lesson, then, are,

1. What kind of a citizen a Christian should be.
2. The great difference between what a Christian used to be and what he now is.
3. The origin, medium and effectual cause of salvation, viz., the Father's mercy, Christ's sacrifice, the Holy Spirit's work.

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49,517,601,571,417,358,911,246,240, 99,035,203,142,834,717,823,492,480, 198,070,406,285,669,435,646,984,960, 396,140,812,571,338,871,293,193,969,920, 792,281,625,142,677,742,586,387,939,840, 1,584,563,250,285,355,493,174,775,879,840, 3,169,126,500,570,710,986,349,551,751,759,840, 6,338,253,001,141,421,972,699,103,503,511,759,840, 12,676,506,002,282,843,945,398,207,007,023,511,759,840, 25,353,012,004,565,687,890,796,414,014,023,511,759,840, 50,706,024,009,131,375,781,592,828,028,023,511,759,840, 101,412,048,018,262,751,563,185,656,656,023,511,759,840, 202,824,096,036,525,503,171,311,313,312,023,511,759,840, 405,648,192,073,051,006,342,622,626,626,023,511,759,840, 811,296,384,146,102,012,685,245,245,245,023,511,759,840, 1,622,592,768,292,204,025,370,490,490,490,023,511,759,840, 3,245,185,536,584,408,050,740,980,980,980,023,511,759,840, 6,490,371,073,168,816,101,480,196,196,196,023,511,759,840, 12,980,742,146,337,632,202,960,392,392,392,023,511,759,840, 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957,808,568,568,8,192,14,320,14,976,14,976,14,976,023,511,759,840, 1,915,616,1,136,112,2,880,2,992,3,088,3,088,3,088,023,511,759,840, 3,831,232,2,272,224,5,760,6,184,6,176,6,176,6,176,023,511,759,840, 7,662,464,4,544,448,11,520,12,368,12,352,12,352,12,352,023,511,759,840, 15,324,928,9,088,2,960,23,040,24,736,24,704,24,704,24,704,023,511,759,840, 30,649,856,18,176,5,920,46,080,49,472,49,408,49,408,49,408,023,511,759,840, 61,299,712,36,352,11,840,92,160,98,944,98,816,98,816,98,816,023,511,759,840, 122,599,424,72,704,23,680,184,320,197,888,197,632,197,632,197,632,023,511,759,840, 245,198,848,145,408,47,360,368,640,395,776,395,264,395,264,395,264,023,511,759,840, 490,397,696,290,816,94,720,737,280,791,536,791,024,791,024,791,024,023,511,759,840, 980,795,393,581,632,189,440,1,474,576,1,544,1,152,1,152,1,152,023,511,759,840, 1,961,590,783,166,262,378,1,144,2,288,2,288,2,288,023,511,759,840, 3,923,181,566,332,524,2,288,4,576,4,576,4,576,023,511,759,840, 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