

christ is no dreadful monster, but a most grand and dignified figure, with just a faint suggestion of Him of whom he is the rival. Noble in look and form, till you look into the face, and then the wickedness discloses itself. And he is surrounded with groups of the same stateliness and beauty and with a profusion of rich and beautiful things, and with nothing that openly suggests badness—only worldliness and its temptation—till you look into the background, and there persecutions and bloodshed are going on.”—Church.

It is in the mind that we require first to fight the evil. Make you a new heart and a right spirit. Set your thoughts on things which are above. Let us not despise the power of thought. “Think well; do well will follow thought.”

“In the legend, the Duchess Isabella, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss day by day for a hundred days a certain beautiful picture and she would receive the fulfilment of her wish. It was a sinister trick, for the picture contained a subtle poison, which stained the lips with every salutation. Little by little the golden tresses turned white, the eyes became dim, her color faded, her lips became black. But infatuated, the suicidal kiss was continued until, before the hundred days were complete, the royal dupe lay dead. So we yield ourselves to the sorcery of sin: despite many warnings we persist in our fellowship with what seems truth, beauty, liberty, pleasure, until our whole soul is poisoned and destroyed. There is a way that seemeth right

unto a man, but the end thereof are the ways of death.”—Watkinson.

To checkmate Satan read him by contraries. Treat his promises as curses and his threats as pledges of divine blessing.

“Where sin abounded, grace did much more abound.” (Rom. 5: 20.) The human tragedy of sin has a marvellous turn given to it by God; so that, as in the Divine Comedy of Dante, we may come forth and “see the stars”—the bright morning star of Jesus.

Light from the East

THE FALL—Many races have stories of man's loss of innocence, which are either echoes of ancient history or attempts to account for the origin of sin. The Iranians, i.e., the ancient Persians, believed that the first man fell through a lie, and his glory was seen leaving him in the form of a beautiful bird. He was cast out of Paradise and delivered up to the serpent, who finally brought about his death. On Babylonian and Assyrian sculptures the sacred tree and the serpent often occur. In an obscure part of the Chaldean mythology, the wicked acts of the serpent are described: “The great gods, all of them determiners of fate, they entered, and death-like the god Sar filled. In sin, one with the other in compact joins. The command was established in the garden of the god. The fruit they ate, they broke it in two, its stalk they destroyed: the sweet juice which injures the body. Great is their sin. Themselves they exalted. To Merodach, their redeemer, he appointed their fate.”

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades.

For Bible Class Scholars

AN ANALYSIS

In teaching this lesson special attention should be given to the following matters:

1. *The tempter.* Three views have been advanced regarding him. First, that he was a literal serpent, endowed with great intelligence and the power of speech. (Josephus.) Second, that he was the devil, Satan, that

“old serpent,” (Rev. 12: 9; 20: 2) without the aid of any animal. Third, that he was Satan making use of the serpent as his instrument. This view accords with the narrative; and it is certain that evil spirits can take possession of animals, e.g., the swine of Gadara, Matt. 8: 31. The sentence pronounced (Gen. 3: 14, 15) is partly applicable to an animal, the serpent, and partly to a superior being. For proof of the personality of Satan (so often questioned) see Job 1: 6;