

buildings, the Parthenon, the Propylæa, the Erechtheum. He gazes into the cool depths of leafy gardens. He stands before the works of Athens' sculptors, who, cutting away the marble fetters, had revealed the beautiful shapes imprisoned in the snowy blocks from Pentelicus. But in the presence of the images of Greek gods, he scowls. What is he saying before this memorial? Pityingly and wonderingly, he reads, "To the Unknown God!" If Dionysius, the Areopagite, had seen the stranger then, he would have appreciated the dignity, the earnestness, the thought indicated in his face. If Dionysius had seen him going afterward into a Jewish synagogue, he might have curled his lip in pride and said, "He's only a Jew." Dionysius may have met in the forum this stranger, the target at whose novel ideas about one Christ and the resurrection the philosophers are sending their shafts of scorn. And now one day the report flies about that the Jewish "babbler" is to speak before the Areopagus! What a strange, impressive, curious scene! There is the place itself, its rock-hewn seats, its altar to Minerva, the two unewn stones that in trials the accuser and accused might occupy. Night at hand are temples and statues. There is the audience, the wisdom, the dignity, the curi-

osity, the superstition, of Athens, all represented to-day. There is the speaker with his serious, resolute face, this one combatant against an army. And Dionysius is he here? Over there at the right, leaning against that pillar. Perhaps he is in trouble. A shadow may be on his face, because a shadow first lies on his home. He may be thinking of a dead baby boy, Cleon, and not all the wisdom of the Areopagus can tell him where to find healing for his broken heart. But Paul begins. He tells of the strange altar, and of the infinite Father thus ignorantly worshipped. O how near that Father comes, descends through all the clear, blue spaces of air and moves toward Dionysius' lonely heart, and when Paul says that we live in Him, how that far-reaching presence puts arms under that sorrowing soul! Somebody raised from the dead, does Paul say? Who? Will Cleon come back, then? But why this noise? There is great confusion in the great senate. O what an undignified clamour in the Areopagus! Sneers, jests, laughs, a babel of mockery, and the object of this is Paul. The pompous Areopagus breaks up with all the levity of children. Some, though, have wished to hear Paul again, and of Dionysius it is said that he was one who "clave unto him and believed."

A.D. 52.]

## LESSON X.—PAUL AT CORINTH.

[March 9.]

Acts 18. 1-17.



LORD OF ALL

1 After these things Paul departed from Athens, and came to Corinth:

2 And found a certain a Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome); and came unto them.

a 1 Cor. 16. 19; 2 Tim. 4. 19.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

b 1 Cor. 4. 12; 1 Thes. 2. 9.

4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

5 And c when Silas and Timotheus were come from Macedonia, Paul was pressed in d the spirit, and testified to the Jews that Jesus was a Christ.

e Chap. 17. 14.—d Job 32. 18.—a Or, is the Christ.

6 And e when they had opposed themselves, and blasphemed, f he shook his raiment, and said unto them, Your g blood be upon your own heads; I am clean; i from henceforth I will go unto the Gentiles.

e 1 Peter 4. 4.—f Matt. 10. 14.—g Ezek. 33. 4.

—h Ezek. 3. 18.—i Chap. 28. 28.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And j Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

j 1 Cor. 1. 14.

9 Then k spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

k Isa. 58. 21.

10 For l I am with thee, and no man shall set on thee to hurt thee: m for I have much people in this city.

l Isa. 41. 10; Jer. 1. 18; Matt. 28, 20; Rom. 8. 31.—m 2 Tim. 2. 19.

11 And he b continued there a year and six months, teaching the word of God amongst them.

b Sat there.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, n If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

n Ch-p. 23. 29; 25. 11, 19.

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.