

mer this life was all, while the latter taught that man would finally be absorbed in the Divinity, hence "when they heard of the resurrection of the dead" some mocked, the Epicureans, as was to be expected, while others, the Stoics, gave a polite dismissal in the words "we will hear thee again of this matter," but we do not think that they ever did. It is noticeable that whenever Paul spoke of the resurrection he was interrupted and his address remained unfinished. So he "departed from among them:" the assembly at Mars Hill, this was followed closely by his departure from the city (chap. 18 : 1.), never, so far as we know, to return.

Ver. 34. But there was some fruit. "Clave:" believed and followed his teaching. "Dionysius:" said to have become bishop of the church at Athens; he was one of the judges of the Court of Areopagus. "Damaris:" nothing further is known of her. "And others with them:" these two are named as being well known, and this little band became, in due time, a flourishing church.

#### HINTS TO TEACHERS.

Prefatory.—Athens, with its Acropolis, Areopagus, philosophies and superstitions, is so pregnant a theme that the teacher, especially if fond of such studies, may be tempted to dwell too much on these points. Remember, however, that it is Paul's address and the truths it contains which should be your principal theme; teach these fully and clearly, whatever else you leave unsaid.

Topical Analysis.—We have (1) Paul's sermon on Mars Hill (22-31). (2) The results of the sermon (32-34).

First Topic.—This has many points in itself—a few of the principal must be noted. We have *The Folly of Idolatry*. Never was it more strikingly manifested than in this City of Athens; refined, cultured, philosophical, yet so full of idols that, as was said of it, it was "easier to find a god in Athens than a man," and beyond all this, an altar or altars "to the unknown God." That is what philosophy did for Athens, and if Christianity could be blotted out, what the philosophy of to-day would leave us in if not lead us to. Yet this brings with it two lessons: (a) *That men need, must have, a God*. The deep longing of the human heart is for a knowledge of the Supreme One, "show us the Father and it sufficeth us" has been the cry of the race from the first, and what they could not see they imagined, and thought that God was like unto images of gold and silver or stone. Men must have a God. It tells us: (b) *that men need a revelation to know God*. "Canst thou by searching find out God?" Assuredly not: even these philosophers confessed their ignorance when they created an altar to the unknown. In the sermon we have further: *the declaration of one God, Creator, Preserver, Father*, a glorious truth which man alone could not find out, yet a truth the children of our Sunday-schools know to-day. We can scarcely conceive the power of this revelation to willing and faithful souls, of which there were some there; light in the midst of the deepest, densest darkness; the filling of the aching void of sincere and devout hearts. Yet further, we find *the unity of the race* set forth, a truth opposed to the pride of these Athenians, who wore golden grasshoppers in their hair in token of being born of the land itself, the sacred soil of Attica, and who despised other races as of inferior origin! No, said Paul, all are one, all created by and children of, a common father—a truth this which even we to-day fail to realize in its fullness and power. Then we have a *call to repentance*, because of a *coming day of judgment*. Christ has come into the world, Christ is preached. All excuse for ignorance is past, the exhortation now is: Repent, for this same Jesus will come to judge the world. And finally there is the truth of *the resurrection of the dead* set forth; a truth this always opposed to the carnal mind, cultured or ignorant, and so the cause of constant mocking and opposition to apostolic

teaching. Cross this truth upon your scholars, it needs to be pressed. The power of the true doctrine, as set forth so fully by the apostle in 1 Cor. 15, has been largely destroyed by the fanciful additions of men, until it is difficult to know, sometimes, what is the teaching of the New Testament on this important subject. Keep to the revelation. Present and urge its truth, and you may find, as Paul did, that although the many may reject, yet some will receive and believe to the saving of their souls.

On the second topic, show how the reception of the gospel message at Athens is a picture of its reception to-day in our churches and in our schools. Some are careless, just, mock, make light of the message, others postpone its consideration; time enough yet; "we will hear thee again of this matter," or, "when I have a more convenient season I will call for thee"; but it never comes, and the echo of the teacher's voice dies out in the silence of eternal sorrow, the messenger departs never to return. But some, thank God, hear the truth, become wise unto salvation, cleave to God's people, and, in their time, help to tell the glad tidings of salvation to others. Brother teachers, may you have many such amongst those who listen to this lesson from your lips.

#### INCIDENTAL TRUTHS AND TEACHINGS.

The universal want of man, an argument for the existence of God.

It is possible to be very religious, and yet, through false views of God and duty, lead irreligious lives.

Even the most polished heathenism is ignorance.

How many hearts have this inscription: "To an unknown God"?

Christianity alone reveals the one true God.

Nothing can purify a people but the gospel of Jesus.

All men are brethren: let us care for them as such.

God in history as in revelation.

None can succeed in remaining neutral.

Even an inspired preacher was not always successful.

And yet, the failure of to-day may be the success of to-morrow—it was so at Athens.

Main Lessons.—God the Creator of all.—Acts 14 : 15; Romans 1 : 20; Heb. 1 : 10-12; 11 : 3; Rev. 4 : 11; 14 : 7.

Men, the children of God.—Mal. 2 : 10; 1 Cor. 8 : 6; Eph. 4 : 6; Jas. 3 : 9.

Jesus Christ, the Judge.—Matt. 25 : 31 to end; 2 Cor. 5 : 10; 2 Thess. 1 : 7-10; Jude 14 : 15; Rev. 1 : 7.

#### PRIZE BIBLE QUESTIONS.

We regret that the Questions have not attracted the interest this year which they did last year, if we may judge from the number of replies received. At the same time the answers of those whose efforts are before us show a very large amount of Bible search. We were told that the questions were more difficult than they were last year. Perhaps so, but those who have gone into the replies have not found them so difficult, as the answers are nearly as many out of the whole number given as they were last year.

Considering the few who have sent in answers, we do not think that we shall continue the Questions, at any rate for this year. If the editor finds from his correspondence that there is a desire for their resumption, we have no doubt that he will accede to the request, and convey to us the wishes of the young friends, which we shall be happy to meet.

The prizes offered were: One of Five Dollars, one of Three Dollars, and one of Two Dollars, all in books.

The following are the most successful in their replies. The total number of questions given was thirty-six, and