1884.]

pesides, the day of its een a very important v; Athens had been ls in ruins. But the Everything isauty. air, hills, vineyards, God's works. But ere temples, altars, vory, gold. On the d a magnificent temtatue of the goddess ittle, which could be e harbour five miles sea. Only the ruins very beautiful.

ED IN ATHENS? place. It is a large e trees of gods and ants selling various others, thoughtfullovers of learning) ach—and groups of hem. But a great -nothing particular ossiping about the

S BEAUTIFUL CITY? d. But read v. 16. re 2 Pet. ii. 8; Ps. hese temples were autiful figures were w not God. The argin). A Roman nore easy to find a atry is abomination vas God's messen-How could hethey listen?

nd devout persons ien? He goes to ho will listen, day me can't help lis-

ome to hear what at they are called; What did they , will not trouble or that-life very as much as we eligion was plea-

id the wise man elings-so as to ke everything as

eligion of Jesus? ; Mark viii. 34). nce, just as pre-

bring pleasure? 30.) -not "pleasures isures for everose learned men

ls? Some desilking nonsense w god, and this proved by their something new, they leave the top of hill near sembly used to judges used to steps and seats crowd fill the in the middle. ne " new thing "

!! Theirs just ent to pass the burning to tell his Master has to use it well.

GIVE THEM? ntion by refer-(v. 22). "Ye e are very ren, but speaks passed along his altar lest because they it had come. am come to them God is

One not many like yours—He is the Creator of the death. It was the province of the supreme "Court of Martha declared. John ix. 27; St. Peter confessed, world and all in it—then He cannot dwell in temples the Areopagites" to judge questions of this kind; but such as these (pointing perhaps to those around). He does not need your services, for your life and all you have is His gift. He has made us all of one bloodyou polished Athenians—we Jews—barbarian nations all one family. (Mal. ii. 10.) He has placed us in our homes (Job xii. 23; Ps. cv. 11, 14; Deut. xxxii. 8). He directs our history. (Not chance, as philosophers said). And what would God have man do! To seek Him (Prov. viii. 17; Amos v. 4, 6). It might be dark they might have to grope their way, feel after Him but He was not far off (as their wise men said) but near to every one of us—preserving us day by day.

Did any of these heathens thus seek and find God? No, not even the wisest. (See Ps. xiv. 2, 3; I Cor. i. 21.) And if we are His offspring (and your own poets say so), then surely He cannot be like an image of gold or silver, even though as beautiful as those around. The Stoics and Epicureans would agree with Paul in this.) Then he goes on to tell them that God had overlooked the past—it was a time of ignorance—but now He sends a command. To whom? What? Paul knew that each of his hearers had a conscience which told him he was a sinner. He warns them that a day of judgment is coming, when they must stand in a more solemn court and answer before a righteous Judge. Who is He? A man—appointed by God (John v. 22 Rom. xiv. 10). He has given you evidence to enable you to believe this. What proof? That man has been raised from the dead. Perhaps Paul said more about the death of Jesus. We have not all he said here, but he wanted to awaken the consciences of these pleasureseeking, careless people.

V. WHAT WAS THE EFFECT OF HIS WORDS? (Read v. 32.) They stop him-will hear no more. The Ressurrection of the dead is the stumbling block. (a) Some mocked. We can fancy we hear their

laugh of scorn. This is news indeed! What folly. (b) Some postponed—would hear more another time, did not want to be disturbed then (as Acts xxiv. 25) They never heard Paul again, for read v. 33.

(c) A few believed. (Read v. 34.) Who? One of the judges of that Court of Areopagus joined the Apostle. (See 1 Cor. i. 26.)

There are some hearers like these now.

(a) Some who mock at the message—perhaps even in this Sunday-school. What does God say of these?

(b) Some—many—put off attending to it. Oh, how dangerous! (See Ps. xcv. 7, 8; 2 Cor. vi. 2.)

(c) Some believe and are saved. To which do you belong? Remember you have to stand before that Judge (2 Cor. v. 10). You have the command to repent. All men everywhere (v. 30). God is ready to give you faith if you ask. Then what will you do to-day?

EXPLANTORY NOTES.

1. Four great schools of philosophy had their head-quarters at Athens, viz., the *Peripatetics* (followers of Aristotle), who met at the "Lyceum"; the *Academi*cians (followers of Plato), who met at the "Academy;" the Epicureans, (followers of Epicurus), who met at the "Garden;" and the Stoics (followers of Zeno), who met at the "Porch" (stoa in the Greek-hence the name of the sect). Although the two former schools have exercised great influence upon Christian thought, the two latter only appear to have encountered St.

Stoics were Pantheists. Neither of them believed in ducted by a man; even by One who is as truly Man as that of adorning themselves, such is the condition of a future life or the immortality of the soul, nor in a He is truly God. And the proof of His investment personal Moral Governor and Judge. But their ethical systems were utterly opposite. The highest aim of the Epicurean was to gratify himself; and St. Paul implies that this was a natural effect of a disbelief in a future life, when he ironically quotes their maxim in I Cor. xv. 32. The Stoics, on the other hand, considered the great end of man to be the attainment of a lofty superiority to both pleasure and pain, and of a stern indifference both to the cravings of self and the feelings of others. The English words "epicure" and "stoical," derived from these two sects, give a fair general idea of their respective characteristic features.

The Stoic school produced some of the noblest men of antiquity; yet it was in reality as opposed to the tenderness and humility of the Christian character, as Epicureanism to the self-denial and self-sacrifice which are the essence of Christian virtue. Both Pride and Pleasure would resent the teaching of St. Paul

although St. Paul was taken up to their place of assembly, the proceedings do not appear to have been (as Wordsworth and Kitto think) of a judicial character. He is courteously asked to explain his doctrines; and at the close he quietly "departs from among

3. St. Paul's speech is an admirable appeal, illustrating his tact and wisdom as well as his devoted ear-

(a) The opening of this remarkable address shows consummate prudence and tact. Instead of at once attacking their idolatary, Paul begins by gracefully acknowledging their well-known devoutness. The rendering "too superstitious" is most unfortunate, giving an entirely wrong idea of his meaning. It should rather be "very religious," the precise sense being that they had an unusual reverence for supernatural powers. Such a religious instinct, however mis-directed, was, as Dr. Vaughan remarks, "better than an utter insubordination and insolence of self-trust." It was something to which St. Paul could appeal.

(b) But, with great skill, he turns his compliment into an exposure of their ignorance: "In your anxiety to propitiate every deity, you have, by that inscription I saw, confessed that there is a deity you know not." Then, by his words, "Him declare I unto you," he excites their curiosity, and at the same time evades the accusation of setting forth strange gods. "Devotions," in ver. 23, should be "objects of worship," meaning the idols, temples, altars, &c.

(c) The speech throughout, with its clear assortion of the existence of a personal Creator, Preserver and Ruler, was strongly opposed both to the Epicurean docrine of chance and to the Stoic doctrine of a remorseless fate. In its affirmation of the unity of mankind (ver. 26), it rebuked the national pride of the Athenians generally (who divided men into two classes, Greeks and barbarians); and also disputed the idea that each nation might have its own gods. The thought of a resurrection, again, would be utterly distasteful to men who regarded the body as a clog upon the pure aspirations of the soul. And as to St. Paul's reference to images of deity and temples for deity to dwell in, it must have required no small courage to utter such language, standing where he did, surrounded by the sublimest efforts of human genius, with the Acropolis just above him, crowned by the glorious Parthenon and the colossal figure of Minerva glittering in the sun.

(d) The quotation in ver. 28 is from an astronomical poem of Aratus, a Cilician poet, and therefore a countryman of St. Paul's. Almost the same words occur in a hymn to Jove by Cleanthes, a Stoic; and similar dull, with scarcely any windows, and these grated, sentiments are common in Greek literature. Probably and so small and high up in the wall, that it is im-

on this account St. Paul uses the plural "poets." (e) "The times of this ignorance God winked at" rather "overlooked." There is no such metaphor in the ture, except a bed in one corner. In this dreary Greek as our version implies. St. Paul attributes for bearance to God, not connivance. See Ps. i. 21; Acts xiv. 16; Rom. iii. 25. Alford remarks, "In this assurance lie treasures of mercy for those who lived in the

times of ignorance. (f) "Whereof He hath given assurance unto all men." There is a tone of encouragement here. The idea is that, a Man being appointed Judge, the judge ment would be not only righteous but merciful, being conducted by One who could sympathise with men. Dr. Vaughan thus paraphrases ver. 31:—"There is a Paul.

The Epicureans were Atheists and materialists, believing the world was the result of chance; the Stoics were Pantheists.

Neither of them believed in day of judgment. It is a fixed day though we know it not. That judgment will be a righteous judgment. All sin will quail before it. And that judgment will be connothing with the office of the Judge is the fact of his own resur-

CATECHISM LESSON.

THE CREED :- " His only Son, our Lord."

1. His only Son .- Jesus was "conceived by the Holy Ghost," therefore He was the Son of God, Luke i. 35. In the fulness of time God sent His son, made of a meal a day, and that of the coarsest kind. She is woman, Gal. iv. 4. This very expression proves not obliged to fast every fortnight, and at such times only His pre-existence, but also that He was before His birth as man, God's Son. "I came forth," Christ She becomes the household drudge and the source of the source of the household drudge and the source of the household drudge and the source of the source says, "from the Father," John xvi. 27. He asserts His divine pre-existence, John viii. 58. God declares Him to be His Son, Ps. ii. 6. "Before His works." He was brought up with him," Prov. viii. 22, 30. Others are called sons of God—the angels, Job xxxviii. 7; are called sons of God—the angels, Job xxxviii. 7; are called sons of God—the angels, Job xxxviii. 7; are called to a woman; she lies and suffers and some called to a woman; she lies and suffers and some called to a woman; she lies and suffers and some called to a woman is a suffer and some called to a Adam, Luke iii. 28; believers, John i. 12. But Christ very often dies neglected and alone. Can we won-2. A "babbler," in the original, means literally a bird that picks up seeds. The word was contemption on the literally a bird that picks up seeds. The word was contemption on the literal bird that picks up seeds. The word was contemption on the literal bird that picks up seeds. The word was contemption of God, Phil. ii. the form of God, Phil. ii. The poison.

The word was contemptuously applied to a retailer of borrowed information, who had nothing of his own worth saying. "Setting forth new gods" was the precise charge on which Socrates, the greatest of the Athenians, was put to set that many put an end to their lives, by taking poison.

The poorer women are not shut up like their proclaimed Jesus to be his Son at His baptism, Matt. proclaimed Jesus to be his Son at His baptism, Matt. ii. 17; at His transfiguration, Luke ix. 35, 2 Peter i iii. 17; at His transfiguration, Luke ix. 35, 2 Peter i in the fields and are very roughly treated by the

Matt. xvi. 16; the Baptist bare record to, John i. 34; even the Centurion acknowledged, Matt. xxvii. 54; Jesus Himself bore witness to it before His judges, Matt. xxvi. 63, 64; Luke xxiii. 70; and St. John wrote His gospel that we might believe it, John xx. 31. In the gift of the Only Begotten we have the grand proof of God's love to us, John iii. 6; and of His willingness to give us all things, Rom. viii. 32. Let the unbeliever beware, for he that denieth the Son hath not the Father, I John ii. 23; hath not life, I John v. 12.

2. Jesus is the Lord. The only Son must be heir and Lord. Ps. ii. 8; John iii. 35; Heb. i. 2, iii. 6. Others are only "masters according to the flesh," Col. iii. 22. He is "the Lord of Glory," I Cor. ii. 8; "the Lord from Heaven, 1 Cor. xv. 47; "the Lord of lords!" Rev. xix. 16. In the Old Testament, the name of God, Jehovah, is translated "the Lord," and this St. Paul asserts to belong to Christ, Joel ii. 32; Rom. x. 9. So also John the Baptist was sent to prepare the way of the Lord, Jehovah, Isaiah xl. 3; Mal. iii. 1; Matt. iii. 3; Luke i. 76. He is the "Lord of all," Acts x. 36. All dominion has been given to Him, Heb. ii. 7, 8; Eph. i. 20-22. Therefore we confess, as St. Thomas did, that He is our Lord, John xx. 28. Other lords have had dominion over us, Isai. xxvi. 13; Rom. vi. 16-19. But now "we are not our own," I Cor. vi. 19, 20. "We are the Lord's," Rom. xiv. 7, 8. Do we "serve the Lord Christ," Col. iii. 24; and are we seeking to "bring into captivity every thought to the obedience of Christ?" 2 Cor. x. 5.

Missionary.

ZENANA MISSIONS.

The work which English ladies are carrying on in the dreary homes of the women of India, is beginning to excite a deep interest in many hearts in Canada. But we long to have this interest more widely spread and to form branches of the work in every parish.

Where is Zenana? is a question that we have heard asked, and as some of our readers may know nothing about it, we will run the risk of repeating what many already know. Zenana, means the house of the women. These apartments are generally situated in the most inaccessible part of the building, approached by narrow stairs, dark and possible for those inside to see out. The rooms within are bare and comfortless, without any furniprison the Hindu girl of the upper classes is shut up as soon as she is eight years old; for by Hindu law, she ought to be married at that age, and certainly before she is ten.

They are married to boys or men whom they have never seen till their marriage night and then taken to live in the house of their mother-in-law, who, if harsh and unkind, as is too often the case, renders the lives of the younger women very mis-

They are never allowed to go out, are taught nothing but cooking, and have no amusement a wife; but sad indeed is her fate if she becomes a widow, even though she has only been betrothed to her husband, and has never seen him. She is looked upon as forsaken by the Gods and man and fit only to die. Her hair is all cut off, her jewels are taken from her, and she has to wear a "saree" or cloth of coarsest material. She must not sleep on a bed, but on the floor, and is only allowed one

She becomes the household drudge and no word