

backslide from the faith, nor be led away by others. Ver. 12. "Work of the Lord:" the work He gives us to do, working for Him; in a word, the Christians life, with all its duties active and passive. "Not in vain:" those who denied the resurrection make it vain. "In the Lord:" Jesus for and with Him, blessed assurance of the certainty of our faith.

HINTS TO TEACHERS.

Prefatory.—You have to teach one of the sublimest truths of the Christian faith, the resurrection of the dead, from a chapter that has been read, or portions of it, over thousands and thousands of graves, and that has brought comfort to myriads of hearts which have learned here not to sorrow as those without hope, and listening to these blessed truths have been filled with the light and peace which comes from beyond the grave. Teach mainly the truth, do not open up any deep questions about the resurrection which you cannot answer, and which if you could would be profitless. Impress the fact, show its source, and bring out the lessons which are conveyed.

Topical Analysis.—(1) The corruptible cannot enter heaven, 50. (2) The corruptible shall be raised incorruptible, 51-56. (3) The source of this mighty change, 57. (4) The duties these truths teach, and the comfort they bring, 58.

The *first* topic is a truth everywhere taught, flesh and blood cannot enter the kingdom of heaven; show why,—it is mortal, everything there is immortal; it is sinful, heaven is pure and sinless; it is subject to sorrow, to doubts and fears, there sorrow and sighing flee away, there is perfect, unwavering and eternal trust. An heir must have some adaptation to his inheritance. Flesh and blood decay, how then could they be the heirs of that which never decays; flesh and blood could not take possession of the heavenly inheritance if only for a moment; the senses and powers which are fit for this world are not fit for that. "This corruptible *must* put on incorruption."

On the *second* topic show that this is the "Victory over Death," which is assured to the Christian, that the very triumph, apparently, of mortality upon man shall be but the rising up to trample on that mortality for ever and for ever; by death to triumph over the power of death. This is the especial doctrine of the Christian faith; life and immortality were brought to light by the Gospel, the ancients with all their wisdom and all their philosophy could only hope for a future life, but so little did they have the thought of a resurrection, that when Paul on Mars Hill spoke to the assembled wisdom of Athens, when he spake of the resurrection of the dead some mocked. That this is possible we have the testimony of God Himself. He who was able to make at first can call back again from "sleep" those who are in Jesus. (Remember this lesson has only reference to believers.) That He will do so, we have the assurance of His Word. How sweet the assurance, how firm the confidence! Point out that the further we get from sin now, the closer we keep to God and to His commandments; the more diligently we obey His Word, the more fitted we are becoming for that heavenly state. "Children of the light" walking in the light, we shall enter into the eternal light of God's presence and feel that we are at home with Him.

On the *third* topic: the source of this mighty change is "through our Lord Jesus Christ," because Christ died; we shall live, as man and for man He bore the penalty of our transgression. He redeemed us from the curse of death being made accursed for us; the power of death to sting lies in our guilt and sinfulness, but Jesus Christ has become the end of the law for righteousness to every one that believeth. His victory over sin and death, the earliest promise to sinful man, was completed on Calvary; assured by His resurrection, and the fruits will be manifested when He shall come in His glory, and bring with Him those who

sleep in Him. There may be a veil over the grave still, but the thick black cloud has passed away, and we can almost see the way and hear the music that is beyond the grave. Christ is the "first fruits," the earnest of the harvest, and there shall be a glorious ingathering in due season. Thanks be unto God through our Lord Jesus Christ.

Little need be said on the *fourth* topic which is the practical outcome of all. The labour of the Christian is not in vain, no, no! Every soul rescued from sin is rescued to eternal life, added to the Kingdom of God, made happy for eternity. All earthly labour, however necessary it may be, passeth away, but spiritual labour—its results abide forever. "Steadfast:" not drifting away, Heb. 2:1. REV. "Immovable:" fixed upon the rock Christ Jesus, while all the storms of temptation burst over in vain. "Always abounding" grudging no labour, no service for Christ, running over with an earnest desire to bless and be a blessing. Teacher, this is for you: If every Sunday school teacher was "always abounding," what a mighty work would be wrought in our schools.

INCIDENTAL TRUTHS AND TEACHINGS.

Christ's resurrection the seal of His work.

To see that we are living here the beginning of the eternal life.

With such a hope to think little of the vexations and discouragements of life.

The victory over Death only to be accomplished, as Christ's, by death.

But in it Death will be destroyed, and entrance obtained to eternal life.

To make a right use of this glorious hope, pressing onward, leading others.

The resurrection of Christ and His people.

Jesus rose from the dead.—Acts 1:3; Rom. 6:4; Eph. 1:20; 2 Tim. 2:8.

Because He rose and lives His people shall rise also,—John 14:2-3; Rom. 6:5; 1 Cor. 6:14; 2 Cor. 13:4; 1 Thess. 4:14; Rev. 20:6.

LESSON 7.

May 18, 1884. } **THE UPROAR AT EPHESUS.** { Acts 10:23-41. 20:1-2.

GOLDEN TEXT.—"Why do the heathen rage and the people imagine a vain thing?"—Psa. 2:1.

TIME.—A.D. 57.

PLACE.—Ephesus. See Lesson 2, April 13th.

Introduction.—We take up the narrative of Paul's labours from Lesson 2 of this quarter, without any break in the narration. The wonderful miracles wrought by Paul, the attempt of some strolling Jewish impostors to imitate those miracles, and the miserable result, with the mighty power of the Gospel received into the hearts as manifested in the burning of the magical books, were all considered there. Here we have an incident which is placed towards the close of Paul's three years' ministry at Ephesus, which has this distinction, that except the uproar at Philippi on account of the Pythoness damsel, it is the only instance of persecution arising from Gentiles; and persecutions were as numerous at the places where he preached. The attacks were from the Jews. Here and at Philippi it was the loss of gain that moved the rioters; the masters of the damsel delivered from Satan saw that their hope of gain was gone, and Demetrius called together his craft because the source of their wealth was being destroyed by the preaching of Paul.

Notes and Comments.—Vers. 23, 24.—"Sometime:" when planning a fresh journey (see Lesson 2). "That way," Rev. "the way:" of Christ. (See Ch. 9:2; 16:17, etc.) "Silver shrines for Diana:" small models of the temple containing an image of the goddess. Pilgrims