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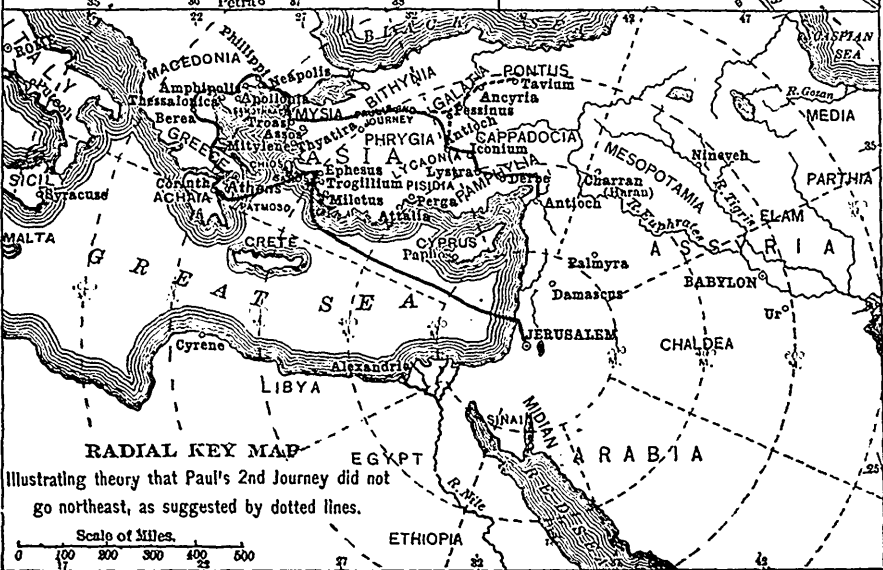
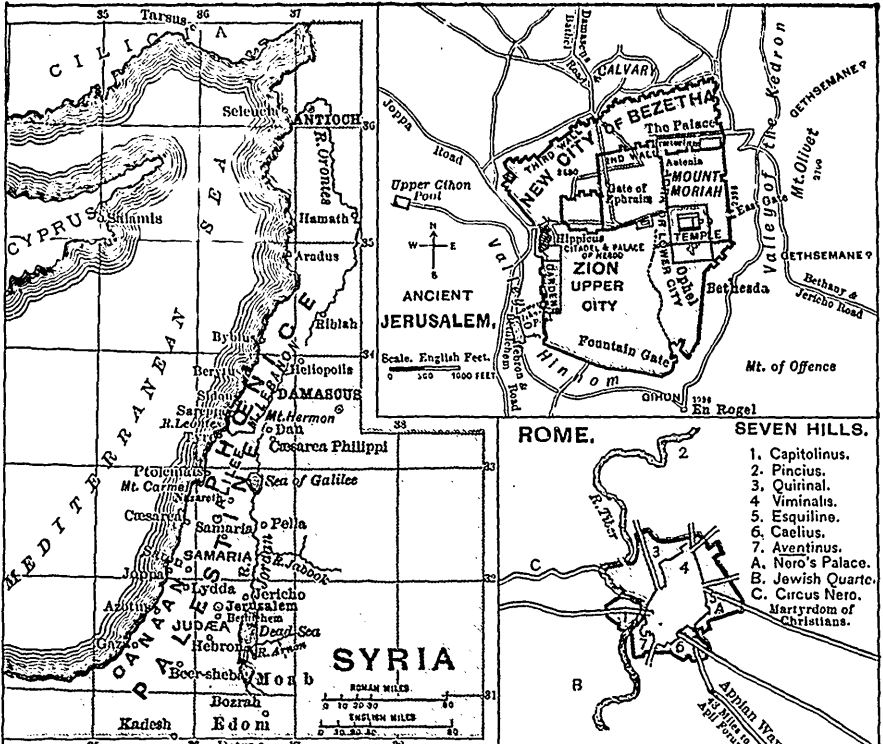
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The Teachers' Monthly.

Vol. III.

AUGUST, 1897.

No. 8.

FIRM FOOTING AT LAST.

The General Assembly has transferred the publication of the HOME STUDY series of lesson helps to the *Record* committee. This places them upon a sound financial basis and insures their permanency. The agents and publishers of rival periodicals may now retire from the conflict and devote themselves to emulation of their excellence and adaptedness to the Canadian Church. Considering the bitter opposition encountered we may be pardoned if we congratulate our S. Schools upon the result attained. By assuming the duty of issuing the lesson helps the *Record* committee, having a surplus fund at its disposal, guarantees our schools against being asked to meet any further deficit, but the General Assembly earnestly desires that the debt necessarily incurred by the Sabbath School Committee in bringing the publications to their present excellent character and circulation, should be wiped out at once, if possible. After full discussion of the subject the Assembly instructed the S. S. Committee to take special means to raise the amount required, and directed that the whole collection on "Children's Day" next should be devoted to this purpose. Three members present, Drs. Thompson, Robertson and Fletcher, most generously offered to share with the Convener the personal responsibility of floating the debt until sufficient contributions came in. We believe that our Schools will respond to such a manifestation of public spirit with even more than their accustomed loyalty and liberality.

The S. S. Committee will send copies of the Children's Day programme to every S. S. superintendent whose address they have, hoping that teachers will be pleased with it and use it, sending the collection to the convener in response to the Assembly's instructions. If any do not receive a sufficient number for school and congregation by September 1st, they are requested to notify the convener, and as many as are desired will be forwarded at once. If those schools which contributed last year will repeat their donations with as much increase as possible, and all who have not taken part in "Children's Day" services hitherto will aim at raising a *minimum* amount equal to **five cents** for every scholar and teacher the whole sum required (\$7,235) will be easily made up. We do not believe that that is beyond the ability or willingness of our schools. If this debt can be paid off during the current year, we shall be free to devote the "Children's Day" collection in future to objects better calculated to develop the missionary sympathies of our young people. We subjoin a statement of the circulation of our periodicals, shewing their increase during the past year.

CIRCULATION OF PERIODICALS.

LEAFLETS—	May 1st, 1890.	May 1st, 1897.	Increase.
Senior,	20,648	20,076	572
Intermediate,	4,681	7,957	3,276 or 70 p. c.
Primary,	4,332	6,704	2,372 or 52½ p. c.
Total Leaflets,	29,661	34,737	5,076 or 17 p. c.
QUARTERLIES—			
Senior,	9,889	11,778	1,889 or 19 p. c.
Intermediate,	4,155	5,781	1,626 or 39 p. c.
Primary,	2,363	3,399	1,036 or 44 p. c.
Total Quarterlies,	16,407	20,958	4,551 or 26½ p. c.
TEACHERS' MONTHLY,	4,390	4,920	530 or 12 p. c.

The PRACTICAL LESSONS this month are written by the Very Reverend the Moderator of the General Assembly, Dr. Moore, of Ottawa. All our teachers will enjoy his fervent, forceful and felicitous remarks.

Notes on the Lessons.

LESSON V—August 1st, 1897.

Paul's Ministry in Corinth. Acts 18: 1-11.

(Commit to memory verses 8-11. Read verses 18-28 and 1 Cor. chapters 1-5.)

GOLDEN TEXT: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

PROVE THAT—No one should be ashamed to work. 2 Thess. 3: 10.

SHORTER CATECHISM. Quest. 86. *What is faith in Jesus Christ?* A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

LESSON HYMNS *Children's Hymnal*—Nos. 102, 104, 141, 149.

DAILY PORTIONS. *Monday.* Paul's ministry at Corinth. Acts 18: 1-11. *Tuesday.* Persecution. Acts 18: 12-21. *Wednesday.* Letter to the Corinthians. 1 Cor. 1: 1-10. *Thursday.* One message. 1 Cor. 2: 1-8. *Friday.* A voluntary worker. 1 Cor. 9: 13-23. *Saturday.* A faithful minister. 2 Cor. 6: 1-13. *Sabbath.* Warning to rejectors. Luke 10: 8-16. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Paul did not stay more than a month at Athens. He won few converts, nor does he seem ever to have returned. Corinth was a wealthy commercial city, on the isthmus connecting the Peloponesus with the continent. It had two ports, Lechæum on the Ionian Sea, and Cenchrea on the Ægean. It was noted for the luxury and profligacy of its inhabitants, hence "to Corinthianize" meant to live in unrestrained self-indulgence and dissipation (1 Cor. 6: 10-11). The population in Paul's time was about 400,000.

LESSON PLAN. I. A Hospitable Home. vs. 1-3. II. Salvation Proffered. vs. 4-8. III. Jesus Near. vs. 9-11.

1. After these things Paul departed from Athens and came to Corinth—45 miles from Athens.

2. And found a certain 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. They went to Ephesus with Paul. They may have been Christians already and this led Paul to come to them. The edict expelling Jews from Rome did not remain long in force. Pontus was a country on the shore of the Black Sea.

3. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent makers. Every Jewish father was required to teach his son some handicraft. "Tent-makers" is, properly, "tent-tailors." They did not weave the cloth, but only made it into tents. Whilst Paul supported himself here, as at Thessalonica and Ephesus, he maintained the right of the ministry to temporal support. (1 Cor. 9: 7-18; II. Cor. 12: 13; 11: 7-12.)

4. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. He "convinced," or won over, not Jews only, but devout Gentiles as well.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit (R. V. constrained by the word) and testified to the Jews that Jesus was Christ. Silas and Timotheus brought cheering news (I. Thess. 3: 6) and a donation from Philippi (Phil. 4: 15), so that Paul was stimulated to greater activity and earnestness in preaching. (II. Cor. 2: 1-5; I. Thess. 3: 1-10.)

6. And when they opposed themselves and blasphemed (R. V. reviled), he shook his raiment and said unto them: Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. "Opposed" is, in the Greek, a military term. They drew themselves up in hostile array, suggesting relentless, organized opposition. They were bigots beaten in argument, hence their bitter-

ness. "I am clean" means, "I have done my duty and am not responsible for the consequences of your impenitence" (ch. 20: 26; Ezek. 3: 11-21; 33: 7-20). Hericeforth he would devote his attention to their heathen neighbors who were more grateful for his interest in them (13: 46).

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. Justus was a Gentile, but a "prose-lyte of the gate," a believer in the God of Abraham. He was, doubtless, now a Christian. His house closely adjoined the synagogue.

8. And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Crispus was one of the very few whom Paul baptized (I. Cor. 1: 14). His successor in office was roughly treated by the mob (verse 17). The names of other converts are given (Rom. 16: 5; I. Cor. 16: 15, 17). There were also many humble and unnamed (I. Cor. 1: 26-29; 12: 2).

9. Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak, and hold not thy peace. Paul, perhaps, felt the reaction following so much excitement, and he was comforted, as on other occasions, by Jesus himself (ch. 16: 10; 22: 17). "He passed from the strife of tongues into the presence of the eternal Friend."—(Plumptre.) We ought not to be deterred from duty by the violent measures of wicked men. The Lord is with us and will take care of us.

10. For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. Had not he promised to be with him (Matt. 28: 20)? He need not ask: "Where is the Lord God of Elijah?" (II. Kings 6: 16, 17). There were many in Corinth who were the elect of God, and these must be converted by the preaching of the gospel. They belonged to Christ in virtue of His gracious purpose regarding them (John 10: 16; 11: 52; Acts 13: 48).

11. And he continued there a year and six months, teaching the word of God among them. The word for "continued" is, literally, "sat down," denoting a season of uninterrupted, quiet work. The

"many days" of verse 18 were additional to this year and a half. During this interval of rest Paul wrote his first Epistles, those to the Thessalonians.

ORIENTALISMS.

By Rev. R. G. Murison, M. A., B. D.

Claudius from Rome—The Jews were often objects of persecution in Rome, and this occasion is probably mentioned by Suetonius, who says that in the reign of Claudius (A. D. 41-54), the Jews were expelled from the city because of rioting instigated by one Christus (or Chrestus). Who this was we don't know, he may have been some agitator resident in Rome, or it may be that disputes had arisen between the Jews and the Christians about the Christ. In these disturbances the name of Christ would be very prominent, and it would be very easy for a pagan to make the mistake of supposing him to be the instigator.

Of the same trade—The Rabbis enjoined that every father should teach his son a trade. The Rabbi Judah said, "He that teacheth not his son a trade doth the same as if he taught him to be a thief." Another says, "What is commanded of a father toward his son? To circumcise him, to teach him the law, to teach him a trade." It was no injury to the dignity, or to the teachings of S. Paul to work at a trade, for every Rabbi deemed it proper to practice some handicraft. A proverb about R. Isaac, a smith, says, "Better is the sentence of the smith, (R. Isaac) than that of the smith's son." (R. Jochanan). "In cases like S. Paul's the trade was intended merely to be a resource in a time of need which might never occur, hence the trade chosen would be such as would not take too much of the lad's time in learning. The Mishna says "Let a person teach his son a trade both clean and easy."

He abode with them—R. Jehudah in a description of the synagogue at Alexandria says; "The people did not sit mixed together, but goldsmiths by themselves, silversmiths by themselves, ironworkers by themselves, and weavers by themselves, and when a poor man came there he recognised the members of his craft, and went there, and from thence was his support, and that of the members of his house." This custom was probably universal, so that it would be easy for Paul to find fellow-tradesmen. Something the same custom was

observed in Scotland; the oldest church seat | parish church, Aberdeen, and bears the in-
still existing in Scotland, is one in S. Nicholas' | scription "The Baxter's (*i. e.* bakers) seat."

BIBLE SEARCH LIGHTS.

What success did Paul meet with at Athens? How long did he remain there? What made Corinth important as a missionary centre?

2. Did Aquila and Priscilla ever return to Rome? (Rom. 16: 3-5). Where else did they reside? (1 Cor. 16: 19). Did they return to Ephesus from Rome? (2 Tim. 4: 19). Which name is generally put first? Suggest reasons for this. What evidence that the decree of Claudius referred to did not remain long in force? (Rom. 16: 3; Acts 28: 17).

3. What trade was Jesus taught? (Mark 6: 3). At what places did Paul support himself? (ch. 20: 34; 1 Cor. 4: 12; 9: 12, 15-18 and 1 Thess. 2: 9; 3: 8). Does he apologize for doing so? (2 Cor. 12: 13; 11: 7-12). Did he accept free donations? (2 Cor. 11: 8, 9; Phil. 4: 15). Did he believe in a paid ministry? (1 Cor. 9: 7-18).

5. How does Paul describe his own state of mind at this time? (1 Thess. 3: 1-10; 1 Cor. 2: 1-5). The same word is used of Christ's earnestness. (Luke 12: 50). What should ever "constrain" the christian to earnest service? (2 Cor. 5: 14). Texts illustrating this "constraint"—1 Cor. 9: 16; Jer. 20: 9; Job 32: 18.

6. Was this doing as Christ commanded? (Matt. 10: 14). At what other place did he act similarly? (ch. 13: 51). How did Paul advise Timothy to deal with opposers? (2 Tim. 2: 25). How did Christ treat them? (1 Pet. 2: 23). When does Paul again declare that no lost soul can reproach him? (ch. 20: 26).

7, 8. Name other converts. (Rom. 16: 5, 23; 1 Cor. 1: 14; 16: 15).

9. On what other occasions did the Lord appear to Paul? (ch. 9: 7; 22: 17-21; 23: 11; 27: 23). What Old Testament prophet was similarly encouraged? (1 Kings 19: 18; Jer. 1: 6-8, 19; 15: 15-21).

10. God with his people—2 Kings 6: 16; Isa. 41: 10; 54: 17; Rom. 8: 31. God knows his own people before they repent and believe.—John 6: 37-39; 15: 16; 17: 2, 6, 9; 13: 48; Rom. 8: 28-30; Eph. 1: 4, 5; 1 Pet. 1: 2).

PRACTICAL LESSONS.

By DR. MOORE, of Ottawa.

I. From this passage we may learn to trust God in the time of adversity.

Paul left Athens because the door of usefulness seemed closed. His labors had been followed by little result and in the circumstances he deemed it best to push on to a new field. It is probable that he carried with him to Corinth a sense of failure.

Aquila and his wife had only been in the city a few months before Paul's arrival.

They too had been driven thither by stress of weather, having been forced to leave Rome by the edict of the emperor.

Their meeting seemed a mere chance and yet the hand of the Lord was in it. Paul's heart was cheered by the accession of Aquila and Priscilla who were destined to become efficient co-workers in the gospel. "Therefore this happy calamity doth teach us that the Lord doth often better provide for us when he doth sharply afflict us than if he should most gently entreat us, and when he tosseth us

to and fro through the hardship of exile that he may bring us into the heavenly rest." (Calvin).

II. Learn also the right use of social relations. Paul and Aquila were drawn together by sympathies which grew out of a common origin and a common calling—They were Jews and tent-makers. In a strange land the sound of a familiar "brogue" awakens memories of home and touches a tender cord which predisposes us to kindness toward those who hail from the land of our birth. The gospel of our Lord Jesus Christ while it inculcates a universal benevolence, inspires a profound patriotism and strengthens the blessed bonds of kinship—"To the man of Gadara out of whom Christ had cast the evil spirits He said, "Return to thine own house, and shew how great things God had done unto thee." The wise soul winner gladly avails himself of every native sentiment which he can use for the conveyance of divine truth. Thus even clannish-

ness, which is too often a synonym for exclusiveness, sometimes has a sunny side.

III. We may learn that *friendship may be a source of strength*. Paul was cheered and strengthened by the coming of Silas and Timothy.

Before their arrival he had preached in the synagogue, reasoning and persuading Jews and Greeks.

Paul's preaching in the first instance, as we learn elsewhere, consisted largely of expositions of the law and the prophets. The people whom he met in the synagogues had and revered the scriptures of the O. Testament. From these he sought to prove that Jesus was the Christ, the Messiah for whom the nation had so long waited. After instruction came persuasion. Little by little he drew his hearers on to a practical acceptance of the truth set before them. Persuasion is an important part of the teacher's work, in fact, his work is not more than half done without it. Men may freely acknowledge that Christ is offered and yet not accept him. That such is the fact cannot be denied and should not be overlooked. We must convince and persuade. Enlighten the understanding and win the heart.

Earnest as Paul had been before the arrival of his friends he became more courageous now that he had the support of their presence. He found in himself a greatly increased pressure urging him to speak with decision and power.

There are times where the bravest are strengthened in spirit by the company of those engaged in the same undertaking. This is a case in which the sum of the parts is not equal to the whole.

IV. Learn also *not to be cast down when unbelievers reject and even oppose the word*. One would have expected that under the preaching of a man like Paul, whose words were supported by the power of God working signs and wonders, all who heard and saw would have been convinced and persuaded to turn to the Lord. Such was not the case—Some opposed themselves and blasphemed. The form of expression implies increasing heat and firmness in opposition. They went from bad to worse. This is the common course. The very act of resistance stealthily but surely increases the spirit of disobedience until men are fairly carried beyond themselves and proceed to lengths which they would have deemed incredible at the beginning.

Therefore let us beware of the first risings of resentment against the truth. To some the glad tidings of eternal life and joy become a savor of death unto death.

Oh how wisely should we who teach or preach order ourselves lest we should through some fault of ours prejudice the message of divine love and thus afford some color of excuse to those who reject God's offered mercy.

In parting with these opposers of the truth, Paul shook his garments and said, "Your blood be upon your own heads, I am clean." This significant action performed under no private resentment, but prompted by the zeal for the divine glory which had been kindled in his heart by the Holy Spirit was both a solemn warning and a merciful call to consideration. When men are brought face to face with God a curb is laid upon their passions and at least a brief space is given them for sober thought. If after that they press on in the path of disobedience they are the authors of their own destruction.

There was a bright side as well as a dark side to the apostle's experience in Corinth. His heart was cheered by the conversion of Crispus, a man of influence, whose example would no doubt tell powerfully in favor of the new doctrine.

And moreover it pleased God to grant him a vision and to give him a most consolatory message which leads us to note the fact that God's gifts of cheering and strengthening grace always come at the most appropriate time and precisely fit into the requirement of the moment. The form of the message implies that the apostle was in great danger of bodily injury and anxious regarding his personal safety—Over against this there is set the continuous protecting power of Almighty God. Under his protection he must be safe.

While there had been some good fruit there had been much opposition.

Even strong men have their periods of reaction in which like Elijah they take far too dark a view of the state of affairs and are almost ready to give up in despair.

Once against this cause of weakness and distress there is placed the assurance that in the near future his labor would be crowned with abundant success.

The promise was amply performed. He labored for a year and a half and took his departure in peace.

He founded a large and powerful church which continues to this day.

LESSON VI—August 8th, 1897.

Working and Waiting for Christ. 1 Thess. 4: 9 to 5: 2.

(Commit to memory verses 10-18. Read 1 Thess. chapters 4 and 5.)

GOLDEN TEXT: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14: 3.

PROVE THAT—The time of Christ's coming is uncertain. 1 Thess. 5: 2.

SHORTER CATECHISM. Quest. 87. *What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of end and endeavor after new obedience.

LESSON HYMNS. *Children's Hymnal*—Nos. 111, 70, 192, 113.

DAILY PORTIONS. *Monday.* Working and waiting for Christ. 1 Thess. 4: 9 to 5: 2. *Tuesday.* The glorious coming. 2 Thess. 1. *Wednesday.* The day of the Lord. 2 Pet. 3: 1-12. *Thursday.* The coming of the Son of Man. Matt. 24: 29-39. *Friday.* Idleness condemned. 2 Thess. 3: 1-16. *Saturday.* Ready. Matt. 25: 1-13. *Sabbath.* Right use of talents. Matt. 25: 14-30. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The First Epistle to the Thessalonians is the earliest of the 14 which bear the name of Paul. It was written from Corinth when Timothy arrived with a good report of their faith and steadfastness. Its aim is to encourage and confirm them amid persecutions.

LESSON PLAN. I. Working for Christ. vs. 9-12. II. Waiting for Christ. vs. 13-2.

9. But as touching brotherly love (R. V. concerning love of the brethren), ye need not that I write unto you, for ye yourselves are taught of God to love one another. This was a delicate compliment (Phil. 19). They had been taught by the Holy Spirit of Love to show their love in kind words and deeds (John 15: 12-17).

10. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase (R. V. abound) more and more. Literally, "overflow" with brotherly love. There cannot be too much of it. Thessalonica was noted for its missionary zeal for many centuries (see Bible Dictionary).

11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded (R. V. charged) you. Make it a point of honor (for that is the force of "study") not to join in any disorderly popular excitement. Cultivate a restful and contented spirit. Christians should not be found amongst the idlers in the market place. (Acts 17: 5.)

12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing. "Honestly" means becomingly, honorably—not merely just and

fair in business transactions, but showing frankness and courtesy to everyone, especially to those who were not christians (Titus 2: 10). Want seldom comes to those who are industrious and mind their own business. A manly independence should characterize the true christian.

13. But I would not have you to be ignorant, brethren, concerning them which are (R. V. fall) asleep, that ye sorrow not, even as others (R. V. the rest) which have no hope. They rest in Christ; they live with Him; they shall awake at His coming. The body sleeps but not the soul (Dan. 12: 2; Ecc. 12: 7; II. Cor. 5: 8), it is with Jesus (Luke 23: 43; Phil. 1: 23; II. Cor. 5: 8). "The rest" refers to the heathen, to whom the realm of Hades was cold and cheerless (Eph. 2: 12).

14. For if we believe that Jesus died and rose again, even so, them also which sleep (R. V. are fallen asleep) in Jesus will God bring with Him. The "if" does not imply doubt, but the reverse, "since we believe, as assuredly we do." The R. V. margin reads: "Them also which are fallen asleep through Jesus; or, will God through Jesus, etc." It is through Jesus that death is but a sleep and robbed of all its terrors. In refer-

ence to the impenitent, who die unpardoned, we cannot use the word "sleep," which suggests peaceful repose and joyful awakening (Dan. 12: 2). When Jesus comes he will bring our dear ones back with him. They will come to fetch us home.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (R. V. in no wise precede) them which are asleep. Those who are alive at the judgment day will have no advantage over those who have died, because "the dead in Christ" shall rise before all ascend to meet the coming Lord.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. The word for "shout" is a military term denoting the word of command (John 5: 28, 29). "Christ is described as a victorious captain whose order summons to battle for the destruction of his enemies and the extermination of the antichristian power (II. Thess. 2; Rev. 19: 11 sqq.)."—(Auberlen.) The archangel repeats the command, and the trumpet gives the signal for obedience to it (Matt. 25: 6; 24: 31; I. Cor. 15: 52; Matt. 24: 31; Ex. 19: 16, 19). "Shall rise first" does not mean "before the rest of the dead," for these are not referred to in the thought of the passage, but "before the living experience any change, or advance to answer the summons."

17. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. We shall clasp hands once more and ascend together to do homage to our Lord. With the Lord; together with the Lord; forever together with the Lord; this is the

"blessed hope" of the christian (Titus 2: 13; John 14: 3; 17: 24).

18. Wherefore comfort one another with these words.

5: 1. But of the times and seasons, brethren, ye have no need that I write unto you (R. V. that ought be written unto you). Because the fixed dates of future events are not revealed, and they already knew all that could be known, namely, the certainty of Christ's coming, and the uncertainty of the precise moment.

2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. There will be no forewarning of the judgment day (Matt. 24: 42-44; 25: 13; Luke 17: 24; 12: 39, 40).

ORIENTALISMS.

Love of the brethren:—While Holy Scripture asserts strongly, and naturally that the brethren should be the first object of one's love, yet it also asserts as strongly that all men, even one's enemies should be loved. In this very great advance is made over the ordinary ideas of the East, where one's brethren of the family, clan, or religion, have very great claims on one, and must be succoured, and aided in all things, a wrong done to one is done to all, and the duty of revenge lies on every member, but outside this circle all are enemies to whom no duty is owed, except to take as much advantage of them as possible. There is a proverb something like this. "A stranger is a wolf, and not a man." Hence the force of Christ's words "I was a stranger and ye took me in." The East was and is very hospitable in spite of this, and the covenant of salt has always been regarded as inviolable.

BIBLE SEARCH LIGHTS.

When was the Thessalonian church founded? Who were its chief persecutors? Who had visited it with a message from Paul? (1 Thess. 3:2). When was this epistle written? Read over at one sitting.

9. Brotherly love is a leading virtue. (Rom. 12: 10; Heb. 13: 1; 1 Pet. 1: 22; 2 Pet. 1: 7; 1 Pet. 3: 8). Is the time coming when all shall have more perfect knowledge of God and his will? (Jer. 31: 34; John 6: 45; Heb. 8: 11; 1 John 2: 20; 1 Cor. 2: 15). Brotherly love (Gr. "philadelphia") should expand into philanthropy. (Gal. 6: 10; Matt. 22: 39). Who is our model of brotherly love? (John 13: 34; 15: 12; Eph. 5: 2).

10. Paul commends them in order to stimulate to higher attainments. (ch. 1: 7; 3: 12).

11. Was this warning needed? (2 Thess. 3: 11). Other passages forbidding meddling-

ness, 1 Tim. 5: 13; 1 Pet. 4: 15. Did Paul enforce his precept by example? (Acts 20: 34, 35). By what motives is industry commended? (Eph. 4: 28; 2 Thess. 3: 8; Prov. 10: 4; Ecc. 9: 10; Rom. 12: 11).

12. Christians should commend religion by their behaviour. (Rom. 13: 13; Phil. 4: 8; 1 Pet. 2: 12; 2 Cor. 8: 21; Col. 4: 5; Eph. 5: 15). What special promises to God's people that they shall not suffer want? (Ps. 34: 10; 37: 25; Isa. 33: 16; Heb. 13: 5, 6).

13. What heathen mourning customs were forbidden to the Israelites? (Lev. 19: 28; Deut. 14: 1, 2). Why? (2 Sam. 12: 20, 23). Is natural grief forbidden? (John 11: 33, 35; Phil. 2: 27).

14. On what historical fact does our belief in a blessed resurrection rest? (1 Cor. 15: 12-20; Acts 17: 31).

15. How will those who are alive be prepared to meet Christ? (1 Cor. 15: 52, 53; 1 John 3: 2; Phil. 3: 21).

16. What is the name of the archangel? (Jude 9; Rev. 12: 7). What other angels are named in the Bible? (Daniel 10: 13, 21; 8: 16).

5: 1. Did our Saviour rebuke too great inquisitiveness regarding the future? (Acts 1: 7; Matt. 24: 36).

PRACTICAL LESSONS.

This passage covers three topics, (1) Brotherly love, (2) Quietness and Industry, (3) Comfort in bereavement.

BROTHERLY LOVE, is the mutual esteem and affection of those who recognize each other as members of the family of the redeemed. They have a true origin and a common nature, "which were born not of blood, nor of the will of the flesh nor of the will of man but of God." In their relation to the one Divine Father they find an inexhaustible source of love. Everyone that loveth Him that begot, loveth him also that is begotten of Him.

Beside this which we may call the spontaneous and necessary instinct of the divine nature in us, there are many other reasons why Christians should love one another,

(1) *Our Lord's command.* "These things I command you, that ye love one another."

(2) *Our Lord's example.* "A new commandment I give unto you that ye love one another; as I have loved you that ye also love one another." So Paul says to the Christians of Ephesus. "Walk in love as Christ also hath loved us."

(3) Brotherly love *furnishes a test*, and is a standing proof of our interest in relation to the Lord Jesus Christ. By this shall all men know that ye are my disciples, if ye have love one to another.

(4) Brotherly love contributes powerfully to the conversion of the world and the upbuilding and enlargement of the church.

In this most excellent grace the church in Thessalonica had been taught of God as was

abundantly proved by their strong affection, not only for each other, the members of their own particular congregation, but for all who followed the Lord Jesus in the region round about.

Yet while gratefully recognising the fact, the apostle is anxious they should increase more and more, or grow in this, as in every other grace of the Christian character. It does not do to become satisfied with ourselves. Our motto must be onward and upward. "Not as though I had already attained, either were already perfect, but I follow after"..... "One thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark" &c., &c.

We must never forget that brotherly love exists, and is full, and blessed in its exercises in proportion as we possess and exhibit the spirit and likeness of Christ.

II. QUIETNESS AND INDUSTRY vs. II—

"And that ye study to be quiet and do your own business" &c. The expression is remarkable. To bring out its full force we require to paraphrase it somewhat in this fashion—let it be your *ambition*—or you should esteem it an honor to be quiet. Factiousness, or the spirit of restless discontent with our station and surroundings is altogether unbecoming the disciples of Christ. They should be peace makers, not agitators.

Let it, however, be remembered that quietness is not idleness—that quietness and industry are alike embraced in the apostle's ex-

hortation. Study, that is, be ambitious to do your own business, and to acquire a reputation for industry and honourable self support and independence. How large a place this necessary virtue holds in the word of God is witnessed by the fourth commandment. "Six days shalt thou labor," &c., and by the stern injunction of the apostle to these same Thessalonians.... "that if any would not work neither should he eat." The man who under pretense of living by faith shows a willingness to sponge upon the fruits of others industry has mistaken his calling. Tramps are not shining examples of christian living.

III. COMFORT IN BEREAVEMENT v. 13 to chap. 5: 2. The gospel of our Lord Jesus Christ gives us the only sure and certain hope of a blessed and glorious resurrection. Even Judaism was never quite redeemed from the natural dread of death, or from the cheerless desolation of bereavement. To the heathen the outlook for the future was one of almost unrelieved gloom.

That Paul should have written as he does, shows that there was danger of relapse into excessive and hopeless sorrow. Possibly this danger may have been in some measure due to old habits of thought and the presence of the immense masses of surrounding heathenism, possibly also in some measure, as some have supposed, to an over sanguine expectation of the early, if not immediate return of the Lord Jesus Christ.

If this latter supposition be correct and if the Thessalonian Christians lived in constant expectation that in their day the Lord would come in glorious majesty to judge the world, it may well be that on the death of believing relatives they may have given themselves up to excessive grief through fear that these departed ones, though quickened from the dead on that day might miss something of the transcendent glory of this wonderful event and thus to some extent suffer loss. To meet this state of mind the apostle makes the following points, (1) the Lord Jesus died and rose again and therefore believers in Christ shall rise again, (2) that the resurrection of believers who have,

as he gently phrases it, fallen asleep in Jesus shall be *contemporaneous with the change*, which is in some respects the equivalent of death, which shall pass upon those believers who are alive and remain unto the coming of the Lord. Then the changed and the quickened from the dead together forming one great and glorious company shall be caught up to meet the Lord in the air. And so shall we ever be with the Lord.

As I understand it there is here no suggestion of a first and a second resurrection but only the blessed assurance that those who are found surviving on the earth when that dread day dawns shall not *prevent*, that is—*go before* those who are asleep—shall not enjoy any advantage over those who have been asleep so that these shall not lose anything by their having previously departed out of this world. The whole redeemed family, irrespective of prior condition, shall that day simultaneously enter into the joy of their Lord. "Wherefore comfort one another with these words."

In these circumstances it is our great privilege to mingle rejoicing with our sorrow.

Meanwhile it is our duty to watch the faithful. "You yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

The one and only sure preparation for the appearing of our Lord, come when or how it may, is to be diligent in the performance of every christian duty, and in the cultivation of every christian grace. Then whether we live or die we shall be the Lord's.

The statement of our confession of faith in chap. 32. Section III, admirably sums up the whole matter—"As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the Godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say. 'Come, Lord Jesus, come quickly. Amen!'"

LESSON VII—August 15th, 1897.

Abstaining for the sake of Others. I Cor. 8: 1-13.

(Commit to memory verses 12, 13. Read chapters 8 to 10).

GOLDEN TEXT: "For none of us liveth to himself." Rom. 14: 7.

PROVE THAT—We should practice self-denial. 1 Cor. 8: 1-13.

SHORTER CATECHISM. Quest. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer; all which are made effectual to the elect for salvation.

LESSON HYMNS. *Children's Hymnal*—Nos. 1, 12, 173, 134.

DAILY PORTIONS. *Monday*. Abstaining for the sake of others. 1 Cor. 8. *Tuesday*. Abstain from appearance of evil. 1 Thess. 5: 14-23. *Wednesday*. Not expedient. 1 Cor. 10: 14-23. *Thursday*. Be separate. 2 Cor. 6: 11-18. *Friday*. Consideration for others. Luke 6: 27-36. *Saturday*. Burden-bearing. Gal 6: 1-10. *Sabbath*. The perfect pattern. 1 John 3: 10-16. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The First Epistle to the Corinthians was written from Ephesus near the close of Paul's residence in that city (ch. 16: 5-8) about A. D. 57. It was intended to correct various disorders in the church and meet the errors of false teachers. Although the question dealt with in our lesson would not arise to-day, yet the principles on which it is settled are valid for every age and country.

LESSON PLAN. I. The Liberty of the Strong. vs. 1-6. II. The Conscience of the Weak. vs. 7, 8. III. The Dictate of Love. vs. 9-13.

1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth (R. V. margin "buildeth up"). Of the victims offered in sacrifice, part was consumed on the altar, part was given to the priest, and part was returned to the worshipper. This latter portion was eaten at a festive meal (10: 27) or sold in the market (10: 25), and might happen to be purchased by Christians who did not know where it came from. All Christians knew that this meat was neither better nor worse than any other, and in the pride of this enlightenment they were in danger of overlooking other considerations. Knowledge is apt to render one vain and conceited (Rom. 14: 3-10) unless tempered with charity and modesty. Love, on the other hand, edifies, or builds up, the individual and the church.

2. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. Knowledge which renders one self-sufficient and contemptuous of others will not lead one aright in serving God (Gal. 6: 3; 1 Tim. 6: 4).

3. But if any man love God, the same is known of him. God approves of him and guides him in the way of duty. Not our knowledge, but our love, commends us to God.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. This was the fundamental doctrine of Judaism (Deut. 6: 4). The pretended gods have no existence, they are delusions of Satan.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many). There are, indeed, supernatural beings which, in a wide use of the term, may be called gods and lords (Deut. 10: 17; Josh. 22: 22; Dan. 2: 47; Ps. 136: 2, 3), yet they are but creatures, and there is only one Deity, the Creator of all things.

6. But to us there is but one God, the Father, of whom are all things, and we in (R. V. unto) him; and one Lord, Jesus Christ, by whom are all things, and we by him. We were redeemed by him and created anew by His Spirit (Eph. 2: 10; II. Cor. 5: 7; Gal. 6: 14).

7. Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour (R. V. being used until now to the idol) eat it as a thing offered unto an idol; and their conscience being weak is defiled. Some cannot shake off so easily the old super-

stitutions of heathenism (I. Cor. 10: 28, 29). Whatever a man does, believing it to be wrong, or not being quite sure about it, is sin (Rom. 14: 1, 14, 23; 15: 1). "A conscience is said to be defiled either when it approves or cherishes sin, or is burdened by a sense of guilt. The latter form of pollution is that here intended. The man who acts in the way supposed, feels guilty, and is really guilty." (Hodge.)

8, 9. But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. It is quite true that meat does not affect our relation to God, but an action, innocent in itself, becomes wrong when it is the occasion of another's sin.

10, 11. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? He will say: "If it is right for him, it can't be wrong for me," and self-indulgence will override conscience. The word for "emboldened" is elsewhere translated "edified." The "building up" is not of the right sort, knowledge and conscience are at variance. The inevitable result must be the fate of the house built on the sand (Rom. 14: 23). What an infinite distance between the self-denial of Christ and the trifling restraint we are asked to put upon ourselves when urged to abstain from intoxicating liquors (Rom. 14: 15; 15: 1, 3).

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. The word for "wound" means to "strike a blow cruelly." To wound a man's conscience is to subject it to the agony of remorse (Matt. 25: 40, 45; Mark 9: 41, 42; Acts 9: 4).

13. Wherefore, if meat make my brother to offend (R. V. to stumble) I will eat no flesh while the world standeth, lest I make my brother to offend (R. V. to stumble). The decision of the Apostle is a noble one, and worthy of imitation. No

one has a right to dictate to us, and so make his narrow view binding upon us, but christian love should constrain us to yield voluntarily for his sake. If the use of alcoholic beverages wounds our brother, and perpetuates a source of misery to our race, then we are not true to the heart of Christ if we refuse to abstain from them. There are many arguments for "total abstinence," but the one in our lesson ought to be sufficient for every christian.

ORIENTALISMS.

Offered to idols—The origin of sacrifice is lost, and there is a difference of opinion as to whether it arose in obedience to divine command or is a natural expression of religious feeling. The fundamental idea of the first sacrifices, of the Semites at least, was that of a feast at which the Deity, or deities were guests, it was a communion feast, of which God and his people were joint partakers, and between whom the old "Covenant of Salt" was thus sealed. This feature remained still in the Mosaic church, although the sin-offerings had then the first place, but the thank-offering was a feast, part of which was offered on the altar to God, the rest partaken of in His presence by the offerer and his friends. Among the Persians in certain sacrifices no part was sacrificed to God. He partook of the essence of all. Among the Romans the distinction between sin-offerings and other offerings existed. Among them supper was not complete until some of the food was offered upon the hearth to the Lares—Stanley says: "Most public entertainments, and many private meals were more or less the accompaniments of sacrifice, most animals killed for butcher's meat had fallen by the hand of the sacrificer; the very word for 'feast' in Hebrew was identical with the word for 'sacrifice.' . . . This identification of sacrifice and feast was carried to the highest pitch among the Greeks. Sacrifices are enumerated by Aristotle and Thucydides among the chief means of social enjoyment. And in this later age of Greece it may well be conceived that the religious element was even still more entirely thrown into the shade by the festive character of the meal which followed." These feasts were ordinarily held in the temples.

BIBLE SEARCH LIGHTS.

When and where was *First Corinthians* written? What topics does it treat of? What is the special question referred to in the lesson?

1. Were christians forbidden to partake of food that had been offered to idols? (Acts 15: 29; 21: 25). Was this prohibition out of deference to Jewish prejudices? (Num. 25: 2; Ps. 106: 28; Rev. 2: 14). Does Paul contradict the decree of the council? What creates real "uncleanness" in anything? (Rom. 14: 14).

2. Is modesty a mark of true wisdom? (1 Cor. 13: 8, 9, 12; Gal. 6: 3; 1 Tim. 6: 4).

3. Does love help us to know God? (1 John 4: 7, 8). Does Christ know his people? (John 10: 14).

4. Whom do idolators really worship? (1 Cor. 10: 20). On the vanity of idols read Isa. 41: 24; 44: 8, 9; Jer. 10: 14; Ps. 115: 4-8.

6. Does the Old Testament teach the fatherhood of God? (Mal. 2: 10). The absolute dependence of all things upon God. (Acts 17: 28; Rom. 11: 36). Christ alone is Lord of the conscience. (John 13: 13; Acts 2: 36; 1 Cor. 12: 3; Eph. 4: 5; Phil. 2: 11). Christ is the Creator (John 1: 3; Col. 1: 16; Heb. 1: 2) and Redeemer of his people (Eph. 2: 10; 2 Cor. 5: 17; Gal. 6: 14).

7. How should we act towards those with weak consciences? (1 Cor. 10: 28, 29; Rom. 14: 1; 15: 1). What danger is there in violating conscience? (Rom. 14: 23).

9. What danger in using liberty? (Rom. 14: 13, 17, 20; 1 Cor. 7: 19).

12. Against whom do we sin when we wound a weak brother? (Matt. 25: 40, 45; Mark 9: 41, 42; Acts 9: 4). What punishment was awarded to the drunkard in Old Testament times? (Deut. 21: 20, 21). How should christians show their disapproval of drunkenness? (1 Cor. 5: 11). What is the drunkard's doom? (1 Cor. 6: 10; Gal. 5: 21).

PRACTICAL LESSONS.

The question discussed in this chapter is only a particular instance of a whole class of things which has been a fruitful source of trouble from that day to this.

It is a clear case that the christian must keep himself from evil—He must not be a partaker in works of darkness. Everything essentially evil is thus at one stroke cut off. It is equally clear that every thing which is essentially right must be done. As it never can be right to hate our neighbor, so the christian must never fail to love God and to love his neighbor as himself. Between these two classes there stands a multitude of indeterminate things the right or wrong of which depends mostly on the conditions of social life and partly upon our own personal convictions respecting them. This was the position which Paul took with reference to things offered to idols—An idol is nothing, therefore the fact that meat had been consecrated to an idol could make no difference to an intelligent believer in Christ.

And yet touching this matter which seems so clear and simple to us there were two parties in the early church. There was a party which affirmed, and affirmed truly, that an idol

was nothing, that there was but one God, our Father and but one supreme Lord or administrator, the Lord Jesus Christ our Saviour—With this party, so far at least, Paul was in hearty agreement

There was another party which while saying precisely the same thing regarding idols and while owning subjection only to the one living and true God and to one Lord, Jesus Christ, could yet not wholly cast off the feelings which were based upon and grew out of the convictions and practices in which they had been trained and in which possibly in some cases the greater part of their life had been spent. Though they said an idol is nothing they still had a lingering suspicion that the image did represent some thing and that to be a partaker of the meat which had been offered to an idol did somehow imply fellowship with these false gods. The advance of knowledge has destroyed belief in apparitions. And yet it is the fact that many people who are intellectually persuaded of the utterly baseless character of such a belief, if alone in the dark, or in lonesome places, may be and actually are so far under the influence of the belief in apparitions that they have a serious feeling of fear and keep a sharp look out lest

something of the kind should actually appear. In a word the reason may be satisfied while the heart has not yet acquired sufficient strength to rise above whatever the person himself may call "a foolish fear."

With these people Paul had very deep sympathy. He knew their motives were good. Their past experience of heathenism had given them such a knowledge of its terrible and loathsome corruptions that they shrank from any and every possible contact with it and from doing anything which might seem in the remotest degree to implicate them in its abominations. They freely confessed that an idol was nothing and yet they could not rid themselves of the feeling that the use of food consecrated to an idol somehow brought them into fellowship with it. They had then doubts and fears. To them Paul says whatsoever is not of faith is sin, or as in another place, he that doubteth is condemned—In these circumstances the only thing they could possibly do was to abstain, because if they were to partake while they doubted the propriety of their action, they were in reality defiling their conscience and proving themselves false to God and to their convictions of duty.

If both parties had been content to receive each other as the servants of God and to treat each other in a brotherly way there need have been no trouble and the case would probably never have been heard of. As clearing his way to a settlement, Paul reminds them that both the user and the abstainer were alike acting under pious motives. The man who used the consecrated meat, did so after giving God thanks. He could not have asked God's blessing upon what he was about to do if he had the slightest suspicion that he was about to do what was unlawful and against God's will. The asking the blessing proved, the purity of his motive and the sincerity of his heart. He was a christian. On the other hand the abstainer also gave God thanks—that is to say he too was as sincere and as truly pious toward God as his neighbor.

As usual in such cases people could not let each other alone. Those who had no scruples looked down with contempt on those who had and no doubt spoke of them as narrow and superstitious. Whereas on the other hand, those who entertained scruples regarding the matter would find themselves only too ready to meet such insinuations with counter charges

reflecting on their christian character. It was not enough to tell them to leave each other alone, to leave each other in the hands of God and to exercise patience. Paul recognized those who most fearlessly carried out and acted upon the faith of Christ as the stronger of the two parties.

To them therefore he makes two suggestions. (1) That love is greater than knowledge. Theoretical knowledge has indeed a value of its own. The word is the instrument in the hand of the Spirit to convict of sin, to convert and to sanctify. Therefore let the word be abundantly lodged in the mind. The true, real, effective, practical knowledge is obtained and possessed only when through the knowledge of the truth the heart is transformed and the spirit is brought into full sympathy with Christ. The Spirit of Christ is love, is compassion for the ignorant and helpless and sinful—His mission was to instruct the ignorant, to strengthen the weak and to rescue the sinful from the power and the curse of their sins. Therefore to such a spirit the worse people are the more they are to be pitied.

If, instead of pitying the weak and ignorant, we treat them with harshness and contempt, it is clear that we know nothing as we ought to know, that we are devoid as yet of the very rudiments of real, personal knowledge of God. Whereas if we order our walk in mercy toward the weak, we shall not only know God but be known of him. That is, be blessed of God who will acknowledge us as his.

The second suggestion is that if we walk uncharitably—that is if in the pride and self sufficiency of our superior knowledge we do not have regard for our weaker brethren, we are not only lacking in the spirit of love but we are sinning against the Lord Jesus by destroying those for whom he died.

Our liberty thus becomes a snare to others. They are tempted through our example to do what they inwardly condemn, and their consciences are defiled—they contract guilt in the sight of God. If their guilt be persevered in, they must perish.

Wherefore, while asserting as they may lawfully do to the fullest extent their right to the exercise of liberty in things indifferent, christians must always have regard to the welfare of their brethren.

There can be no guilty compliance in ab-

stintance because it is simply a self-imposed restriction of our own pleasure for our neighbor's good. In so doing we can be as truly sincere and as piously true to God as if we insisted upon the full measure of self gratification in things which, however they might be regarded by others, we regard as matters indifferent.

Among matters with respect to which in these days there is difference of opinion and of practice among Christians may be mentioned dancing, card playing, (not gambling which

is essentially wrong), theatres, the use of liquors as articles of diet or luxury, dress, and the just limits of family and household expenditure and a variety of other things of that kind.

Upon all such topics the writer thinks it best to leave it to each teacher to make such application of the principles set out in this chapter which he has endeavored to expound, as may in his other judgment be most to edification.

LESSON VIII—August 22nd 1897.

The Excellence of Christian Love. I Cor. 13: 1-13.

(Commit to memory verses 4-7 Read chapter 19.)

GOLDEN TEXT: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13: 13.

PROVE THAT—We should love one another. I John 4: 11.

SHORTER CATECHISM. Quest. 89. *How is the word made effectual to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort, through faith, unto salvation.

LESSON HYMNS. *Children's Hymnal*—Nos. 142, 237, 224 232.

DAILY PORTIONS. *Monday.* Excellence of christian love. I Cor. 13. *Tuesday.* Beauty of unity. Psalm 133. *Wednesday.* The great commandment. Matt. 22: 34-40. *Thursday.* Sign of discipleship. John 13: 31-35. *Friday.* New commandment. I John 2: 8-17. *Saturday.* Christ's Command. John 15: 8-17. *Sabbath.* Love is of God. I John 4: 4-14. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. This chapter has been called "*The Psalm of Love*," and has been the admiration of the church in all ages. The church at Corinth had been rent by factions, and even at the Lord's Table their want of brotherly love had displayed itself. In the midst of his exhortations to them the apostle suddenly breaks forth into this magnificent poem which every scholar should learn by heart. The R. V. reads correctly, "love" for "charity" all through the chapter.

LESSON PLAN. I. The Greatest Thing in the World. vs. 1-3. II. Why it is the Greatest. vs. 4-7. III. Its Enduring Character. vs. 8-13.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal—R. V. "clanging cymbal," not even musical, good for noise only.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Paul valued prophecy more than any other gift (14: 5). Mysteries are facts and truths which reason alone could not discover, but which are revealed by the Spirit of God, es-

pecially those relating to man's salvation. Knowledge is the correct understanding of revealed truth, ability to expound the Scriptures and the whole range of christian doctrine. All adornments, even the most brilliant, are of no real value without love. These are but as the body, to which love is the soul (Matt. 17: 20; 21: 21).

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. The most bountiful almsgiving, and the utmost self-sacrifice, have no virtue in them, if love be not the motive that prompts to them (Matt. 6: 1, 2).

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Love is patient with the faults of others; kind, both in word and action, to everyone, but especially to the rude and unkind; is never jealous, but unselfishly pleased at the good fortune of others; is not boastful, does not "blow its own trumpet" or seek the applause of others; is not self-conceited, puffed up with a sense of its own importance. The desire for praise springs from self-esteem. Cultivate modesty, and win praise by deserving it.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. One who has a loving heart will never be rude. This is the secret of true politeness. Love does not always "look out for number one," but is disinterested (ch. 10: 33), does not display a self-seeking spirit; is not quick tempered or ready to take offence at trifles; does not impute bad motives to others, or cherish the memory of injuries done to one's self.

6. Rejoiceth not in iniquity, but rejoiceth in the truth. Weeps over sin and its consequences, but rejoices when virtue and goodness are displayed.

7. Beareth all things, believeth all things, hopeth all things, endureth all things. (R. V. margin "Covereth all things.") Conceals, or excuses the faults of others, instead of disclosing them. Love is not suspicious, but holds that there is often more good in a man than he gets credit for; never despairs of the worst of men, or grows discouraged in trying to do them good; bears meekly, persecution and suffering, for Christ's sake (II. Tim. 2: 10; Heb. 10: 32; 12: 2).

B. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. All things change and at last disappear, "but love shall hold an endless reign."

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away. We shall one day realize better how partial and transitory all that belongs to

this life is, but we shall never get beyond the sweet teaching of love.

II. When I was a child, I spake as a child, I understood as a child, I thought as a child; but then I became a man, I put away childish things. The heavenly life in the kingdom of love will be as much above and beyond the present as manhood is better than childhood.

12. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. (R. V. In a mirror).—The mirrors of that time were made of polished metal, and gave but a dim and imperfect reflection.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity. When everything on earth has perished, these three graces remain imperishable and immortal.

ORIENTALISMS.

A Clanging cymbal.—The cymbal is a very ancient musical instrument. It was in use in Assyria, as the monuments show, and was doubtless used by all peoples who knew how to use metals. A great deal of the music of uncivilized or semi-civilized peoples is simply very loud noise, in which to a cultivated ear there is no music at all, but the very opposite. The cymbal was very well fitted for this kind of music, and was not a difficult instrument either to invent or to play, hence its early and lasting popularity. Cymbals were used in public occasions of rejoicing, processions, &c., probably also in the house; I have heard a few chinamen having a little "musicale" by themselves in a small room, at which the noise was simply deafening, but they seemed to enjoy it; while in their theatres the music of the orchestra is very like the noise of a large tin-shop. Doubtless S. Paul was well acquainted with noises of this kind, and his illustration is very apt.

In a mirror.—Mirrors were made of molten brass polished, and were carried in the hand by ladies. Their chambers were not ornamented with them, but the chamber doors in latter times were made of, or set with, a polished dark stone, in which objects might be obscurely seen.

BIBLE SEARCH LIGHTS.

1. When did the gift of tongues first come? For what purpose was it given? (Acts 2: 11; 1 Cor. 14: 22). Give some other instances in which the Greek word "agapè" is wrongly translated "charity" instead of "love" (Col. 3: 14; 1 Tim. 1: 5; 1 Pet. 4: 8; 2 Pet. 1: 7; Rev. 2: 19).

2. What three supernatural gifts are mentioned in this verse? Are prophecy and knowledge distinct gifts? (vs. 8; 12: 8-10). Mention some of the mysteries of the Bible (Matt. 13: 11; Rom. 11: 25; 1 Cor. 2: 7; Eph. 1: 9; 3: 3, 6; 5: 32; Col. 1: 27; 1 Tim. 3: 16). To what saying of Christ does Paul probably refer here? (Mark 11: 23).

3. How should almsgiving be performed? (Matt. 6: 1, 2). Is it specially commanded? (Matt. 19: 21).

4. Why does love cover sins? (Prov. 10: 12; 1 Pet. 4: 8). What harm does envy bring (Prov. 14: 30; 27: 4). How does God regard pride? (Prov. 8: 13; 11: 2).

5. Is courtesy a christian duty? (1 Pet. 3: 8). Does Paul shew his appreciation of it (Acts 27: 3; 28: 7). Is a hasty temper sinful? (Jas. 1: 19, 20; Prov. 16: 32)

6. Who delight in evil? (Gen. 9: 20, 23; 10: 3; Rom. 1: 32). An instance of rejoicing in the truth (2 John 4).

7. With whom should we be patient? (Rom. 15: 1; 6: 2; 2 Tim. 2: 24). Why should we be hopeful, even of the worst men? (1 Tim. 1: 15, 16). Yet we must not speak lightly of sin (Prov. 17: 15). What reward to those who endure persecution patiently? (1 Pet. 4: 14, 16).

8. The transitory character of all earthly things? (1 Chr. 29: 15; Jas. 4: 14; Prov. 23: 5; 2 Pet. 3: 10).

9, 10. When will we know perfectly? (Isa. 60: 19; Jer. 31: 34; Eph. 4: 13).

11. What is meant by christian maturity? (1 Cor 3: 1; 14: 20; Heb. 5: 11-14). What is our duty? (Phil. 3: 12).

12. What is the effect of even dimly beholding Christ? (2 Cor. 3: 18). What shall be the effect of perfect vision? (1 John 3: 2).

13. What estimate did Christ place upon love? (Matt. 22: 36-40).

PRACTICAL LESSONS.

Many wonderful gifts had been bestowed upon the members of the church at Corinth. They had been given to profit withal. But through misdirection they became the occasion of unholy rivalry and strife. Best things abused are transformed into curses. The channels of blessing perverted become channels of vengeance. To recall the Corinthian christians to a sense of their duty and to reinstate them in the right use of these divine gifts Paul pronounces this beautiful, comprehensive and felicitous eulogy upon christian love. Love is the inmost spirit and inspiring power of the christian life. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it. Thou shalt love thy neighbor as thyself." "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "Whosoever loveth is born of God for God is love." Therefore if love be absent there is neither life nor obedience. As the body without the Spirit, so is the Christian profession

without love. The most beautiful and best beloved when the spirit departs must be buried out of our sight. The most splendid gifts and the grandest sacrifice without love are offensive to both God and man. The theme of this chapter is the superiority, the essential quality, and the endless duration of love.

I. THE SUPERIORITY OF CHRISTIAN LOVE. It is better than tongues; though I have the highest conceivable wisdom and eloquence within the reach of men and angels and have no charity I am become as sounding brass and a tinkling cymbal. The gong and the cymbal are the lowest and least expressive of musical instruments. "The comparison," says Dr. Hodge may have been suggested by the confused noise made by several speaking at once, each seeking to drown the other's voice, Paul says (ch. 14: 23) the meeting for worship in Corinth, if all spoke with tongues, would be so confused as to make strangers think they were mad." Yet this gift of which he makes so little was one of those most highly prized in that church. A legend comes to

us from the middle ages to the effect that one Sunday, in a certain church, the people gathered for worship but the good priest having been taken ill was unable to preach. The people were on the point of being dismissed without sermon, when a distinguished looking stranger offered to give them an address. He spoke with such remarkable eloquence that the whole congregation were filled with delight while the preacher expatiated on the sufferings and glory of the Redeemer. A humble but pious monk in the audience saw in the speaker no other than the arch enemy himself. When the service was over the monk followed the preacher into the vestry and said to him, "How dare you preach the gospel? Were you not afraid of destroying your own kingdom?" To which the enemy replied "No I was not afraid that one solitary soul would be converted from his sins, because there was no unction in the sermon." Eloquence without unction never converts the soul. Love, heartfelt love is the sacred fire which melts the hard and stony heart.

Love is better than the gift of prophecy. Prophecy here includes the knowledge of all mysteries, the knowledge of all the hidden purposes of God in relation to our redemption, because prophecy is the means through which such mysteries are brought to light and made known to men. The gospel plan is in many respects simple and easy of comprehension; so much so that it may be intelligently received into the heart of a child. And yet at almost every step we meet with profound, and possibly in this world forever, insoluble mysteries.—For example who can understand the union of the divine and human natures in the person of Christ? Who has any conception of the soul's exercises in the disembodied state, or of the glory of God as it shines forth in the presence of saints and angels in the light unapproachable? or who knows the method of the resurrection or the constituents and nature of the spiritual body? And yet upon all these transcendent mysteries there is enough revealed to afford, under divine authority, a secure footing for a strong and assured faith. It was not for nothing that it was written that there are things into which the very angels desire to look. What truly reverent christian is there, who does not feel his ignorance, and who would not rejoice in such an enlargement of the circle of his knowledge through divine

revelation, as would clear the whole field of vision of the clouds which now circumscribe our knowledge.

And yet Paul says that love is better than even such knowledge as this; rather I should say, that such wondrous knowledge and the corresponding power of utterance, without love, is of no avail and cannot of itself save the soul or give us a comfortable experience of salvation.

Love is better than all knowledge. It is one thing to become the intelligent medium of revelation and another to comprehend the revelation when it is made. If the phrase "and all knowledge" is to be distinguished from prophecy and the understanding of all mysteries, as seems to be required by other portions of the Scripture, it may point to the difference in the gifts, privileges of those called of God to the high office of prophecy, on one hand, and the great body of those who, through the instruction given by the prophet, have come into some knowledge of the divine purposes and plans in regard to salvation, on the other. So understood, this view emphasizes the superiority of love over knowledge—How little reason then have the wisest of us to pride ourselves upon our intellectual acquirements when even a child whose heart is full of love may be richer in the kingdom than we are. Knowledge alone cannot save. Knowledge is invaluable in its own place; but as a substitute for love it is worth nothing. Again love is better than the faith by which miracles might be wrought. Though I have all faith so that I could remove mountains, and have not love I am nothing.

The power to heal the sick, and to raise the dead, and to do wonderful works like these wrought by our Lord and his apostles, would no doubt be regarded as a splendid endowment. Many a time the writer has heard people lamenting the loss of these and other gifts, foolishly fancying that the possession of such powers would be an infallible guarantee of eternal salvation. Our Lord Himself tells us that in that dread day many will say to him "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" to whom he will say "I never knew you. Depart from me ye that work iniquity." So true is it that "neither intellectual gifts, nor attainments, nor power, without love are of any real value. They do

not elevate the character, or render it worthy of respect, or confidence. Satan may have and doubtless has, more intelligence and power than any man ever possessed and yet he is Satan still."

But if love surpasses all we can possess so it surpasses all we can do.

The most abounding almsgiving avails nothing when there is no heart in it.

As little can self sacrifice, even the supreme sacrifice of life itself, procure for us the favor and love of God. Men would gladly compound by almsgiving and penances for a change of heart, but the thing is impossible. The first demand of God is—"My son give me thine heart." Even toward men a heartless service provokes only secret contempt and scorn.

II. THE GENERAL DESCRIPTION OF LOVE.—*Love suffers long and is kind*—Thus love comprehends both patient endurance of evil and cheerful perseverance in doing good." As in Romans, "Be not overcome of evil, but overcome evil with good. Simeon says that it is by these two terms that charity is depicted as existing and operating in the bosom of God. "Despise thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance." Here the words "goodness" and "long-suffering" are in the original the very same with those in the text, charity "suffereth long and is kind," from which we may see that charity in us is of the same nature as charity in God, or in other words it is a conformity of heart to God whose name and character is love.

Love excludes all evil. "Love envieth not." Envy is repining at the prosperity of another because we are not ourselves so richly honored or so abundantly prospered. This is an evil disposition which is deeply noted in our nature. James says, "The spirit that dwelleth in us lusteth to envy." Love makes envy impossible. Can a mother envy the gifts and graces of her own child? On the contrary the more beautiful or the more gifted the child the deeper and richer is the mother's joy. This is the invariable fruit of true love, delight in the welfare and prosperity of those we love.

Love excludes pride.—"Love vaunteth not itself"—is not insolent, overbearing, precipitate, but predisposes us to regard those around

us with tenderness lest we should do them injury unawares.

Love is not puffed up, is not filled with self-conceit on account of any distinguished position or special endowment. If possessed of such things love neither secretly over-values itself upon them nor makes a boast of them openly.

Doth not behave itself unseemly—that is in a manner unbecoming one's station, age or circumstances. Love excludes selfishness. True christian charity or brotherly love triumphs over this unlovely trait of nature, which is perhaps among the last to disappear from the character of those whose hearts have been touched by divine grace. "All men seek their own not the things of Christ." The christian spirit is broad and generous. It prompts us to please others for their good; to become the servants of all; to sacrifice our just rights, to abridge our unquestionable liberty, and to accommodate ourselves either to the wishes or prejudices of others the better to promote their welfare.

Love excludes wrath. "Love is not easily provoked, thinketh no evil." Love keeps us from breaking out in anger against those who offend, or injure, or do us wrong. It is slow to believe that offense was intended, and when any other reasonable explanation of our neighbor's conduct is open to us it refrains from the imputation of evil motive.

Love excludes malice. To find secret satisfaction in the disgrace or misfortune of another is of the very essence of malice, and yet alas, how common!

Too often men find pleasure in listening to the recitals of another's fall. The story finds easy credence and ready circulation. The unkind suspicion, the unjust judgment is with difficulty dislodged or reversed when the evil report is shown to be false or grossly exaggerated, and little effort is made to counteract it. The lie finds many willing tongues to pass it on while truth must make its way alone.

Love prompts to all good. "Beareth or covereth all things," where love reigns there will be the disposition and desire to throw a veil over the faults and weakness of others. Peter says "above all things being fervent in your love among yourselves; for love covereth a multitude of sins" (R. V.) When in the interest of public justice and the maintenance of good morals in the community we must de-

clare what we know but when no such necessity exists it is in every way better and more becoming to conceal the faults of those around us.

Believeth all things—The reference is to charitable or kindly construction. We see arts—we infer motives—we see results—how they come about, or what led to them may be to a large extent unknown. Love is not in haste to judge from outward appearances or from imperfect information, but is ready to believe that if the whole truth were known it would justify the accused, or at the very least mitigate our censure. Do not be in haste to condemn upon a partial or one sided statement. In most cases it is wise to suspend judgment until we hear what the accused may have to say for himself.

Love hopeth all things. In spite of many discouragements and repeated failures love perseveres in every kind effort for the recovery of those in sin and error. It cannot give them up. If compelled to acknowledge that a sinful act has been done love still hopes it may not be repeated. When an evil habit has been acquired love hopes, or wishes there may be room to hope that habit may not prove to be inveterate. As was said long ago. "We should believe where we cannot see, and hope where we cannot believe and cherish a desire where we can scarcely entertain a hope."

Endureth all things. Paul said "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory"—"There came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say unto thee until seven times, but until seventy times seven (Matt. 18: 21)—Again. "Take heed to yourselves; If thy brother trespass against thee rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." Was it any wonder they made such a request? Let those answer who best know their own hearts. Patient endurance of evil hoping to overcome evil with good lifts us into fellowship with him who endured the grievous contradiction of sinners and who said "Father, forgive them for they know not what they do." Are we born of God? Then

let us "do good to them that hate us and pray for them them which despitefully use us, that we may be the children of our Father which is in heaven."

III. THE PERPETUITY OF LOVE. "*Love never faileth.*" Other gifts cease when no longer needed, but love abides forever. Both prophecy and knowledge as it exists in this world, are partial and imperfect and therefore suited to the present comparatively infantile conditions of our capacities.

As the mature man insensibly grows out of and lays aside the feelings, thoughts or modes of reasoning and the forms of speech appropriate to childhood, so we shall rise to higher and nobler things when with mature and perfect powers we see things clearly in the light of God. "Our present conceptions are neither irrational nor false but inadequate. The impression which the sight of the heavens makes on the mind of a child is for the child a just and true impression, but it is very different from that made on the mind of an astronomer—In like manner our views of divine things will hereafter be very different from those we now have. But it does not thence follow that our present views are false. They are just as far as they go, they are only inadequate. It is no part of the apostle's object to unsettle our confidence in what God now communicates by his word and Spirit to his children but simply to prevent our being satisfied with the partial and imperfect." (Hodge).

The revelations made to Moses were clear as daylight in comparison with those made to others in dreams and visions. "And the Lord spoke unto Moses face to face as a man speaketh to his friend." But Paul says that the writings of Moses are dark in comparison with the revelations of the gospel. And even the glorious gospel itself which so far surpasses every thing that went before that the apostle says of it—"Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him," even this gospel will seem obscure when we come into the inconceivable glory of that state in which "we shall know even as we are known." But even then shall love continue the secret of heaven's bliss, the secret of the joy unspeakable and full of glory. And now so long as this present world shall stand, abide **Faith, Hope, Love,**

these three, but the greatest of these is **LOVE**.

God grant us grace to grow in the faith of His only son Jesus Christ our Lord; and to increase in the hope of his divine glory which is the inheritance of the saints; and above all to be "rooted and grounded in love that

we may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge that we may be filled with all the fulness of God."

LESSON IX—August 29th 1897.

Paul Opposed at Ephesus. ACTS 19: 21-34.

(Commit to memory verses 21-20. Read chapters 19: 1-20: 3).

GOLDEN TEXT: "Take heed and beware of covetousness." Luke 12: 15.

PROVE THAT—Christ's enemies oppose the gospel. 1 Cor. 16: 9.

SHORTER CATECHISM. Quest. 99. *How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

LESSON HYMNS. *Children's Hymnal*—Nos. 9, 145, 94, 169.

DAILY PORTIONS. *Monday.* Seed sowing. Acts 19: 1-10. *Tuesday.* Reaping. Acts 19: 11-20. *Wednesday.* Paul opposed at Ephesus. Acts 19: 21-30. *Thursday.* Paul opposed at Ephesus. Acts 19: 31-41. *Friday.* Folly of idolatry. Isa. 44: 9-19. *Saturday.* Confusion of idolators. Isa. 45: 16-25. *Sabbath.* Paul's letter to the Ephesians. Eph. 1: 1-13. (*The I. B. R. A. Selections*)

EXPOSITORY NOTES.

INTRODUCTORY. After remaining 18 months at Corinth Paul visited Jerusalem at the pass-over in A. D. 54. He then returned to Antioch where he rested for a short time before setting out on his third missionary journey. Following in the main his previous route Paul visited the churches of Asia Minor including Ephesus. Here he remained three years (20: 31) and the influence of his teaching was so great that those interested in maintaining the worship of Diana became alarmed. Read chapters 19: 1-20: 3. Time of the events narrated, A. D. 57. The *First Epistle to the Corinthians* was written at this time.

LESSON PLAN. Three Types of Character. I. Paul. vs. 21, 22. II. Demetrius. vs. 23-28. III. The Multitude. vs. 29-34.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Mac'e-do'ni-a and A-cha'ia, to go to Je-ru'sa-lem, saying, After I have been there, I must also see Rome. "Proposed in the spirit" means, simply, "made up his mind."

22. So he sent into Mac'e-do'ni-a two of them that ministered unto him, Ti-mo'the-us and E-ras'tus; but he himself stayed in A'si-a for a season. "Ministered unto him," were his assistants in the work. Paul always had some personal attendants in his journeys and labors. Erastus was afterwards the city treasurer of Corinth (Rom. 16: 23; II. Tim. 4: 20). Paul probably remained at Ephesus in order to preach to the crowds, gathered at this season for the celebrated "Ephesian games" in honor of Diana. They were held in the month of May.

23. And the same time there arose no small stir about that way. (R. V. "concerning the way.") This was the term by which the doctrine of the Apostles was known (9: 2; 19: 2, 9; 22: 14, 22; 1 Pet. 2: 2).

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Di-an'a, brought no small gain unto the craftsmen. The "shrines" appear to have been little models of the temple or image of Diana, which the visitors carried home with them as mementos or objects of worship. Demetrius was apparently the president of a guild or trades union.

25. Which he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. More than one trade was concerned in the business. All who were in any way affected by its decline were summoned.

26. Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people saying that they be no gods, which are made with hands. The Roman province of Asia is meant. Demetrius speaks contemptuously of Paul, but testifies to his wonderful success. Paul evidently did not mince matters when speaking to the heathen. He told them plainly that they were worshipping nonentities (17: 29; 14: 15-17).

27. So that not only this our craft is in danger to be set at nought; But also that the temple of the great goddess Di-an'a should be despised, and her magnificence should be destroyed, whom all A'si-a and the world worshippeth. (R. V. "deposed from her magnificence.") Trade is injured and religion is in danger through this new teaching. Self-interest and superstition combined to resist christianity. Diana was the personification of the fruitful powers of nature. Her temple was the most magnificent religious edifice in the world. Within fifty years the fears of Demetrius were realized, and the temples were almost deserted.

28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'sians. Their anger grew as they listened. Their shouts were probably a familiar rallying cry of the worshippers of Diana.

29. And the whole city was filled with confusion; and having caught Ga'ius and Ar'istar'chus, men of Mac'e-do'ni-a Paul's companions in travel, they rushed with one accord into the theatre. These were seized, just as the mob at Thessalonica seized Jason (ch. 17: 6), because they could not find Paul. The ruins of the theatre still remain, and show that it would hold 25,000 or 30,000 people. Roman theatres were of a semicircular or horseshoe shape, and open to the sky. The seats rose tier above tier around the arena, or circular space in the centre, which was unfloored and covered with sand.

30. And when Paul would have entered in unto the people, the disciples suffered him not. Paul was no coward to skulk in hiding when his friends were ill

treated for his sake. Yet for the church's sake he was restrained.

31. And certain of the chief of A'si-a, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. The "Asiarchs," or chiefs of Asia, were elected to preside over the games and religious festivals. These feared that the mob would become quite uncontrollable if Paul appeared before them.

32. Some therefore cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together. Most mobs are as foolish, ignorant and wicked as this one. A good cause does not need such helpers.

33. And they drew Al'ex-an'der out of the multitude, the Jews putting him forward, and Al'ex-an'der beckoned with the hand, and would have made his defence unto the people. The Jews put Alexander forward to prevent the mob from turning on them as it did at Corinth (18: 17). This may have been Alexander the copper-smith (I. Tim. 1: 20; II. Tim. 4: 14).

34. But when they knew that he was a Jew all with one voice about the space of two hours cried out, Great is Di-an'a of the E-phe'sians. The tumult was at last quieted by the mayor, or chief civic officer, wrongly called "town clerk," who, by a clever and sensible speech, showed the people their folly and at the same time betrayed sympathy for Paul and his comrades.

ORIENTALISMS.

The great goddess Diana—The Greek name is Artemis, but "the great Artemis of the Ephesians" as she is called by Xenophon was totally distinct from the Greek Artemis, the sister of Apollo. The Ephesian worship is believed to have been Semitic, and when the Greeks colonized Asia minor they found it already established, and from some resemblance in the worship, they gave the Asian divinity the name of Artemis. The Ephesian Artemis is the same as the goddess Ishtar of the Babylonians, who was the Astarte, or Astaroth of the Canaanites. (This Ishtar is connected with the present by two things, viz. the sign Virgo of the Zodiac, and I am inclined to think the name Easter is a development from her name). This goddess,

Ishtar, or in Ephesus, Artemis was the personification of the fruitful, and nurturing powers of nature, hence the image at Ephesus represented her with many breasts, and her great feast came in the spring and was called Artemesia. The whole figure of Artemis is said to have been like a mummy, standing upright and tapering downwards to a point. Her crown and girdle and the pedestal on which the figure stood had engraved signs or letters, and the body was covered with figures of mystical animals. All these things would furnish abundant variety for the craft of the silversmiths.

The temple...the theatre—The temple was one of the wonders of the ancient world, and the explorations of Mr. Wood have made

us aware of the grandeur of the edifice. It was also used as a divinely secured treasure house. The theatre was the scene of all the great games and exhibitions of the city. Its ruins still remain and give evidence that at this time it was a building that would hold 25,000 or 30,000 people.

The disciples suffered him not—This has a parallel in the life of Luther, who when returning from Worms was intercepted at Eisenach by some persons in disguise (at the instigation of Prince Frederic who saw Luther's danger) and carried to the castle of Wartburg where he lay concealed for ten months, which he profitably employed in writing. It was here he had the memorable encounter with the devil.

BIBLE SEARCH LIGHTS.

What tumult took place at Corinth and how did the Roman governor act? Trace on the map Paul's course to Jerusalem? Who went with him to Ephesus? What important convert did they gain? What reception did Paul meet with at Ephesus? What was the effect of his preaching upon the community?

21. Where does Paul tell us the chief object he had in view in visiting these churches? (1 Cor. 16: 1-3, 8, 9). What would be the moral effect of this plan? Name the principal churches at Macedonia?

22. Why did he send these brethren before-hand? (1 Cor. 16: 2). When did Paul intend to follow them? (1 Cor. 16: 8). What has become of Silas? (1 Pet. 5: 12). Who was Erastus? (Rom. 16: 23; 2 Tim. 4: 20). Why did Paul remain at Ephesus? (1 Cor. 16: 9). What Epistle was written at this time?

23. Why was christianity called "The Way?" (ch. 18: 25, 26; 24: 14; 1 Pet. 2: 2).

24. Where did a love of gain stir up another tumult against Paul? (16: 16, 19).

26. What other churches did Paul found in the vicinity of Ephesus? (Rev. 1: 11; Col. 1: 2; 4: 13). What other hints have we of Paul's style of addressing the heathen? (ch. 14: 15-17; 17: 23, 24). Compare it with his mode of dealing with Jews.

28. What others named Gaius do we read of in the epistles? (1 Cor. 1: 14; 3 John 1: Rom. 16: 23). Where do we again hear of Aristarchus? (ch. 20: 4; 27: 2; Col. 4: 10; Phil. 24: 1). Is it probable that Aquila and Priscilla were in danger at this time? (Rom. 16: 4). Why did the mob refrain from injuring Gaius and Aristarchus?

29. Notice how courteous to Paul are all those of high social position with whom he comes in contact,—Gallio, Felix, Festus, Centurion &c. What does this reveal regarding Paul?

33. Was Alexander a christian Jew? Is he to be identified with Alexander the copper smith?"

34. Give instances of the contempt in which Jews were held by the heathen? (16: 20; 18: 17).

PRACTICAL LESSONS.

Paul had the spirit of a soldier. He did not fight for the mere sake of fighting, but every additional gain to the kingdom of God roused his spirit to further exertions and to wider and more farseeing plans for the spread of the gospel.

"I am a debtor both to the Greeks and to the Barbarians; to the wise and to the unwise," therefore so much as in him lay he was ready to preach the gospel in Rome also and in the more distant regions of the West.

The success of the gospel always provokes

opposition. The powers of darkness are keen to scent the approach of danger to their interests.

Demetrius made a specious, but skilful and telling appeal to his fellow craftsmen. He says in substance, if this preaching goes on we shall be ruined, our trade will be destroyed, and then where shall we find bread for our families—This alone was sufficient to excite the apprehensions of the populace, the more so as there was some manifest truth in what he had said. His appeal to private interest is strengthened by the plea of danger to the great goddess who will certainly be despised—and what is more, the credit and prosperity of the city itself are at stake. He warned them that with the decadence of the temple the supremacy which the city had long enjoyed in the provinces must come to an end.

These different counts are all made to converge upon the main issue and are intended to strengthen the alarm of the workmen whose anxiety had been excited by the prospect of loss of work. Even if the most sober minded among them had been persuaded that the prevalence of the gospel would only result in a temporary inconvenience until trade could adjust itself to the changed conditions of life, they might well fear some considerable measure of distress during the period of transition.

The chief motive of those who provoked the tumult was to protect their own pockets. In our day the same motive produces similar results. The saloon and tavern keepers readily combine to raise an outcry and to resist legislation looking to the restriction or extinction of the liquor traffic by which they have their wealth.

The hope of larger profits is no doubt the motive which keeps alive the agitation for Sunday street cars. The talk about vindicating liberty and rebuking clerical intolerance is but a specious plea to divert attention from the real issue, and to throw discredit upon a good cause to their own advantage. The love of gain is the real inspiration of their zeal. This it is which puts the necessities of trade and the convenience of the people above the law of God.

The town clerk was manifestly a man of affairs. In a moderate and sensible address he quieted and dispersed the people. He reminded them that they had no substantial ground of complaint as these men, Paul and

his associates were neither robbers of churches nor blasphemers of their goddess; and that they might be called to account for the day's disturbance, a hint that their conduct might be attended with serious consequences.

Manifestly Paul had gone about his work with his usual prudence. Here as in Athens, he avoided irritating topics. He did not rouse the prejudices or fanaticism of the people by violent denunciation of what they regarded as sacred. His aim was to destroy idolatry by the quiet presentation of divine truth and cure the people of superstition by winning them to Christ.

It seems a pity to raise unnecessary barriers against the advance of the kingdom of God by a premature and unwise attack upon convictions which, however erroneous, are deep-seated inheritance from the past and which can only be removed by the presence of a new and stronger conviction based upon divine truth. Once truth takes possession of the heart the practice of idolatry will disappear as surely as the darkness disappears before the rising sun.

Perhaps in our eagerness to secure immediate results, we are at this moment in danger of overlooking the immense value of what is called moral suasion and the importance of educating the conscience. Undoubtedly something may be done by the strong arm of the law, but there are certain things with regard to which men have to be educated with clear and strong convictions before the law can be effectively enforced. The best security for the peace and good order of the community is the new heart filled with the Spirit of Christ.

And yet the story of the Ephesian tumult shows how public authority may become the support and protection of the Gospel. More than once Paul owed his safety if not his life to the assertion of his rights as a Roman citizen. Properly understood common law is what has been described as "reasoned righteousness" that is to say, it is the application of the essential principles of righteousness to the specific case in hand. The more clearly this is perceived the more the gospel has to hope for from the rigorous application and wise and faithful administration of justice. Injustice may prevail for a time but in the end truth and right must and will be vindicated.

Privilege and duty are reciprocal terms

Paul, by claiming his rights under the law thereby owned his duty to the authorities by which the law was administered. We cannot imagine him using his privilege for his own advantage and then disowning and sneaking out of his duty.

The powers that be are ordained of God, therefore christians should be loyal and law abiding citizens, not merely for wrath, that is, firm fear of punishment, but also for conscience sake.

If this was the duty of christians in those days it is much more so now when it is the vote of the people which puts men into office. Those entrusted with the administration of affairs cannot remain in power one day longer than they can command the confidence and support of the people at large.

If therefore things are managed in such a way as to be injurious to public morals and hurtful to the very interest of religion, it is our own fault if such a condition is allowed to continue. Our votes put men in office, our votes can put them out. If we do not use our votes to rebuke wickedness we become partners in its guilt. Let us remember it is never safe to vote for bad men even though they may be pledged to support good measures.

Note again that this was not the first time nor the last in which those laboring for the gospel have been treated as public enemies. Only thirty or forty years ago, men and women who advocated the abolition of slavery in the United states were accused of bigotry and fanaticism and pelted with stones—In the South-

ern States the life of an abolitionist was not safe.

It has happened more than once in our own country that howling mobs have been gathered to persecute and maltreat those who were peaceably preaching the gospel. Officers of the law have arrested them as disturbers of the peace, instead of laying hands upon the ring leaders of the mob. When such a case does happen we must arm ourselves with patience and courage. It is our right to insist that that those guilty of such an infamous perversion of the machinery of law shall be punished, but until that can be done we must courageously suffer and not permit ourselves to be deterred from duty even by the sure prospect of bodily harm.

Finally christian people should be amenable to advice and reason—Paul was no coward. He might easily have kept our of the way until the storm had blown over. Though there was danger he stood ready to defend himself before the very people who were shouting against him. If he had gone into the theatre he could hardly have escaped the charge of rashness. He might as well have gone into a den of hungry lions.

There are times when the wisest and best thing we can do is to follow a prudent advice even though it may expose us to the charge of being lacking in courage. Let young people remember that it is possible for courage to degenerate into foolhardy rashness and let them keep out of the way of temptation and harm when they we are not required to face them by the imperative demands of duty.

THE SECRET.

“Thou shalt keep them in the secret of thy presence from the strife of tongues.”

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath the noise of tempests dieth,
And silver waves glide ever peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs the sabbath of that deeper sea.

So to the soul that knows thy love, O Purest!
There is a temple sacred evermore;

And all the babble of life's angry voices
Dies in hushed stillness at thy peaceful door.

Far, far away the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs that deeper rest, O Lord! in thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy forever and forever.

—Harriet Beecher Stowe.

Primary Department.

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FOUR PRINCIPLES OF TEACHING.

I. EXAMPLE. This is perhaps the most important of all principles. Example is more potent than precept. The law may be stated as follows:—Be, as you would have your scholars become.

II. ADAPTION. It is impossible for us to teach the child without putting ourselves in a greater, or less degree in the place of the young. To do this, we must know *the scholar*, so as to adapt ourselves to his condition. We must know *the lesson*, so, that having sunlight clearness of the truth, we may make it plain to the child mind.

III. CO-OPERATION. We can learn nothing by merely attending to a thing. Any passive condition of the mind, is incapable of acquiring knowledge, therefore, we must seek to stir the scholar's activity. The law may be stated thus:—Keep the mind active, not through force, not through fear, but through interest.

IV. SYSTEM. Our teaching should be systematic. A carefully planned logical arrangement of the lesson will help your scholar to understand the truth. Therefore, "Plan your work, and work your plan." Always begin at the known, and pass (using an Illustration if necessary) to the unknown.

Teaching is not telling, it is causing another to know. Knowledge is truth discerned. Begin at the point of contact, and thus stir up the child's self activity, keep attention through interest, or by the use of illustration, thus making him think and discern the truth for himself.

SIX USES OF ILLUSTRATION.

- I. To gain and keep attention.
- II. To prepare the mind for the truth.
- III. To help the memory.
- IV. To impress the truth.
- V. To condense the truth.
- VI. To make truth clear.

WHEN QUESTIONING AVOID:

- I. Long questions.
- II. Difficult questions.
- III. Leading questions.
- IV. Elliptical questions.
- V. Repeating answers.
- VI. Rotation in asking.
- VII. Laughing at a wrong answer.
- VIII. Saying, no, to a wrong answer.
- IX. Finding fault when unanswered.

LESSON V—August 1st, 1897.

Paul's Ministry in Corinth. ACTS 18: 1-11.

I. GOLDEN TEXT: "Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3: 11.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO TRUST.

IV. REVIEW:

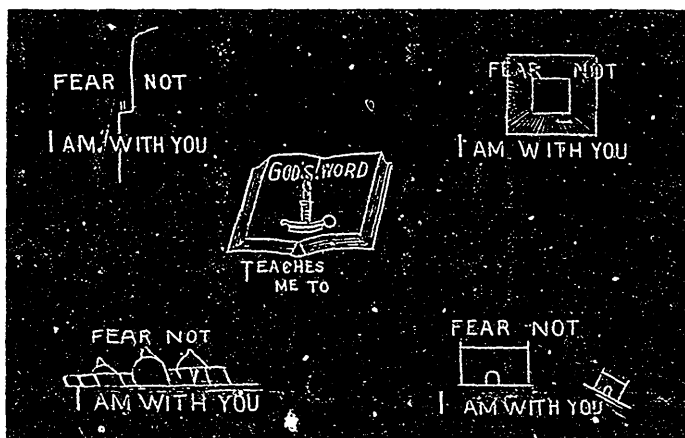
1. What monument did Paul see in Athens?

2. In what book do we learn about God?
3. What is God?
4. How should we worship God?

V. **SYNOPSIS OF LESSON:** Paul did not remain long in Athens. The next step in his missionary journey was that taken to Corinth, a large cosmopolitan city about forty miles from Athens. We learn from his letters to the Corinthians that it was a city full of vice and profligacy. Here he found Aquila and Priscilla and took up his abode with them. He earned his living by working at his trade of tent-making. As was his custom he went into the synagogue every Sabbath day and taught the people. As usual, he went to the Jews first. When they opposed him he turned to the Gentiles. We learn that Crispus and many of the Corinthians believed and were baptized. Paul was bitterly opposed by the Jews, but was comforted by a night vision, and the voice of the Lord speaking to him, saying: "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee, for I have much people in this city." Paul continued in Corinth eighteen months.

VI. **SUGGESTIVE STEPS IN TEACHING THE LESSON.**

1. Have the Golden Text printed on the blackboard beforehand.



2. A man once visited Niagara Falls. We will suppose that this is the water falling over the Falls. (Make a few strokes as suggested in the cut.) Sometimes people go underneath the falls and watch the water as it tumbles from

top to bottom. For this purpose a road has been cut out of the solid rock. This road is very narrow and dangerous. It is placed about half way between the top and bottom of the precipice over which the water falls. The mighty, rushing water, with its awful roar, and the slippery pathway, fill the visitor's heart with fear. The guide, more used to the place, seeing the visitor is afraid, grasps his hand, and says, "Come along; fear not, I will take care of you," and leads him safely along the dangerous places.

3. Here teach the lesson story of Paul's ministry in Corinth.

- (a) Aquila and Priscilla.
- (b) Tent making.
- (c) Preaching every Sabbath in the synagogue.
- (d) The arrival of Silas and Timothy.
- (e) Opposition from the Jews.
- (f) Paul turns to the Gentiles.
- (g) Paul's fear, and his vision.
- (h) God's words to him, "Fear not, I am with thee."

4. Tell the story of "the house built upon the rock," and "the house built on the sand." (Make a rough sketch of these.) Picture the storm coming on; the house falling. Tell of the storms of life in such a way as will be in a point of contact with the child, and teach that, if our foundation is Jesus Christ, we will always be safe, and we may be sure that the same

words—"Fear not, I am with thee"—which came to Paul in his time of danger, are also for us in any time of danger or trouble.

5. Some children are afraid of a dark room—who is? I will tell you of a little girl—she was eight years old, but always afraid of the darkness when she went to bed. But on learning that in the darkness Jesus the Saviour was near her, she trusted Him; and now, instead of being afraid, she is not afraid, for by faith she hears God's voice speaking to her—"Fear not, I am with thee."

6. God's word is a light. It came in a vision to Paul and he heard God's voice saying, "Fear not, I am with thee." Paul was resting on the solid foundation—Jesus Christ—and was not afraid.

7. Let us trust Jesus Christ to take care of us in the dark, in the time of trouble, at all times, and fear not, for He is with us.

LESSON VI—August 8th 1897.

Working and Waiting for Christ. THESSALONIANS 4: 9-18; 5: 1-2.

I. GOLDEN TEXT: "If I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."—John 14: 3.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO BE WATCHFUL.

IV. REVIEW:

1. Who were Paul's enemies we learned about in last Sunday's lesson?
2. What did they try to do to Paul?
3. Who took care of Paul?
4. In the vision that Paul had, what did God say to him?

V. SYNOPSIS OF LESSON: This lesson, with the two following ones, are not taken from

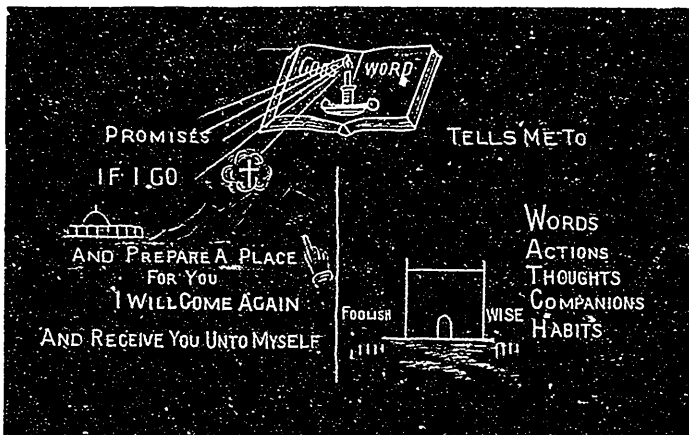
"The Acts," but from "the Epistles." The central thought of today's lesson is Christ's second coming. When Paul was at Thessalonica he does not seem to have made himself understood by the christians there on that subject. He writes to them

therefore, and amongst other things is very explicit in his teaching concerning this doctrine. It would seem as if Paul himself was daily watching for the return of the Lord. He warns the Thessalonians that, of the time of the Saviour's return no one knows, for it will be as a thief in the night.

The golden text is a most appropriately chosen one.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand; not in the usual form at the top of the board, but as is suggested in the cut.



2. Begin the lesson by roughly drawing the city of Jerusalem, and tell the children that it was in this city that the Saviour made the promise we have in our golden text. Repeat Golden Text together.

3. When did Jesus go away? Soon after he made this promise to the disciples he led them one day out to the top of Mount Olivet, etc., etc. Tell the story of the ascension of Jesus, especially recalling the words of the two angels: This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go.—Acts 1: 11. As this story is being told roughly sketch the first scene as suggested in cut.

4. What is Jesus doing for us in heaven? Preparing a place for us. All these years the Saviour is making ready a place for those who love him.

5. Some day, he is coming to take us to heaven, perhaps he will come before we die. Read Paul's words in our lesson to-day. We cannot tell when, but we are sure He is coming again, for God's word promises it, and God's promises are never broken. His promises lighten up the dark places, and fill us with hope. God's word also teaches us to watch for the coming of Jesus.

6. He might come to-day, or to-night, or to-morrow. If the Saviour came to-day, would you be glad?

NOTE.—This question must be carefully put. If it is, it will make the children think, and enable us better to teach the truth we are trying to teach in to-day's lesson. One thing we are sure of is, that nobody knows when the Saviour will come again.

7. There is a story in the New Testament about five wise and five foolish persons, who were watching for the coming of a bridegroom. As the story of "The Ten Virgins" is told Matt. 25: 1-13, sketch or pin to the blackboard, a house and a lamp. Have five pieces of white paper pasted on a piece of black paper, to represent the wise virgins, and the same to represent the foolish virgins. By making them in this way and pinning to the board, they can be moved more readily than chalk can be erased, and thus be found helpful in making the story more real.

8. As there were foolish virgins, so are there foolish boys and girls, and if the Saviour came to the world to-day, he would find some who are not watching for him. When a boy loses his temper that shows that he is not watching. When a girl speaks an unkind word, that shows that her lamp is not burning. God's word promises us that Jesus is coming again to take us to the place that he has prepared for us. And God's word tells us to watch words, actions, thoughts, companions etc.

9. Which am I like? The wise, or the foolish virgins? As a closing thought, hold up a paper hand, and pin it to the blackboard, as the children direct, closing with the thought, Actions speak louder than words! Before concluding the lesson, with red chalk go over the capital letters—W-A-L-K.

LESSON VII—August 15th, 1897.

Abstaining for the Sake of Others. I COR. 8: 1-13.

I. GOLDEN TEXT: "For none of us liveth to himself." Rom. 14: 7.

II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO SET A GOOD EXAMPLE.

IV. REVIEW:

1. What was our Golden Text last Sunday?

2. When and how did Jesus leave the earth?

3. What is He doing in Heaven now?

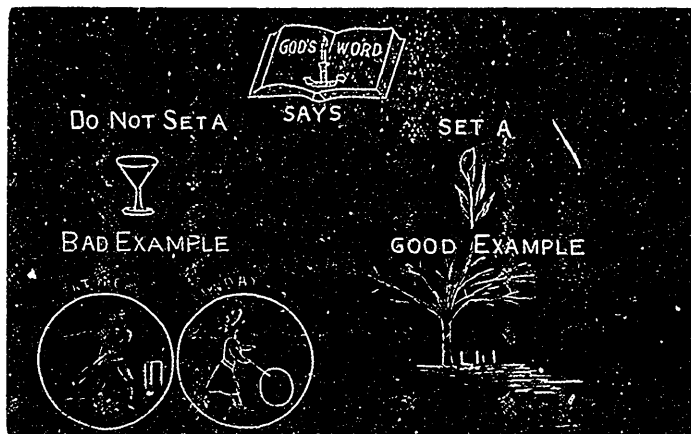
4. When may we expect Him to return?

V. SYNOPSIS OF LESSON:

Our temperance lesson for this quarter is taken from the words addressed to the Corinthian church. The temptations which surrounded this body of Christians were many. The church had been established in a very hot-bed of vice, and was a light in a very dark place. Paul

first advises the christians of this church to be humble ; then, as to conduct, he warns them that it should be as becometh the followers of Christ. We have liberty, he said, but the danger is that we may make this liberty a stumbling block to them that are weak. The burden of his argument is : Take care of the weak brother ; Christ died for him. If ye offend a weak brother ye offend Christ. He closes this eighth chapter by saying, So far as I am concerned, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :



1. Have the Golden Text printed on the blackboard beforehand.

2. Repeat the Golden Text together. Begin by teaching the children that everybody has an influence in the world either for good or bad.

Having be-

gun with this statement of principle, let us now proceed to illustrate and make it clear.

3. *Illustration No. 1.*—Tell a story about a child who came from a home where cleanliness was neglected. In the centre of the room was a beautiful cala lily, in bloom, white and pure. The child looked at the spotless lily and then at her dirty hands. She thought a moment, ran home, washed her hands and came back again.

5. *Illustration No. 2.*—Holding in the hand a wine glass cut out of white paper, speak of the danger of being other than a total abstainer. We who are strong ought to help those who are weak. Speak of Paul's words in the lesson-text to-day, specially emphasizing verses 9 and 13.

5. *Illustration No. 3.*—Have two circles made on the blackboard before the class meets. Let us call this circle Saturday, and this circle Sunday. Get pictures of two children one older than the other, perhaps having some toys in their hands. As you pin these in the Saturday circle tell of them playing much on that day. That was all right, but when Sunday came, Jack, instead of putting away his playthings, set a bad example to his sister by playing with them on that day. Here unpin Jack's picture from the Saturday circle and transfer it to the Sunday one. Tell of the bad effect this playing on Sunday had upon his sister, who did as her older brother had done. The writer has found this device most helpful again and again in teaching the power of example. At this point emphasize the teaching of the Golden Text—"For none of us liveth to himself."

6. *Illustration No. 4.*—A boy only ten years old lay down under a tree to rest ; his feet were bruised and sore, his clothes were in rags, his face was pinched with cold ; he fell asleep with his bare feet upon the curbstone, while his old hat fell from his head and rolled to the sidewalk. An old man with a saw in his hand crossed the street to rest beneath the same tree. He glanced at the boy and read the story of his life. He, too, knew what it was to shiver and be hungry. He took from his pocket a piece of bread and meat, the dinner he had meant to eat if he had found work, and laid it beside the lad. Then he walked quietly away. Some persons had seen him do this and their hearts were touched by it. A man walked across the street and left a half-dollar beside the poor man's bread ; a woman came and brought a hat in place of the old one ; a child came with a pair of shoes, and a boy brought a coat and

vest; others stopped and dropped dimes and quarters beside the first silver piece. All because of the good example of the old man. The boy awoke; he saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and cried for very happiness, for he had found out that some one loved him.

7. Our Golden Text for the quarter is: Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Emphasize again, in closing, the golden text of the day, and also that of the quarter.

LESSON VIII—August 22nd, 1897.

The Excellence of Christian Love. I. CORINTHIANS 13: 1-13.

I. GOLDEN TEXT: "And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—I. Cor. 13: 13.

II. PREVIEW THOUGHT FOR THE QUARTER: God's Word giveth light.

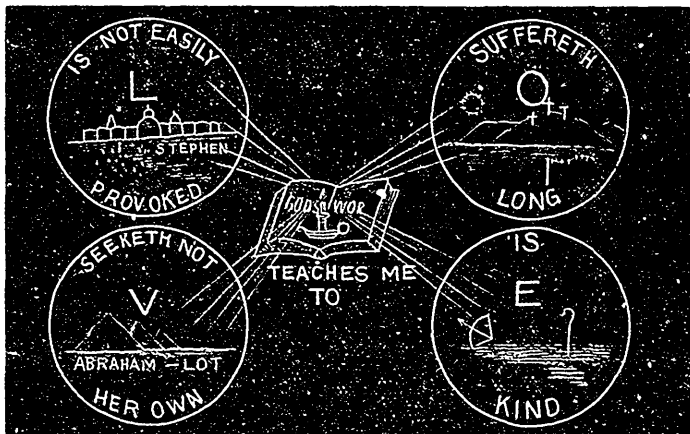
III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's Word teaches us TO BE LOVING.

IV. REVIEW:

1. What was our Golden Text last Sunday?
2. What does it mean?
3. Who wrote it?
4. In what ways can we show a good example?

V. SYNOPSIS OF LESSON: There are not many more beautiful chapters in the whole of

God's Word than the thirteenth chapter of I. Corinthians. It is called the love chapter. It is called the new commandm't chapter. It is the sum and substance of christianity. It tells us of the excellence of love. It gives us seven things



that love does, and nine things that love does not. Our lesson is contained in the one word—LOVE. This new commandment I give unto you that ye love one another.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Have four circles made upon the blackboard before the lesson begins, as suggested in the cut. In order to make the teaching work easier for the teacher, also have printed on the blackboard, beforehand, the following words: "suffereth long," "is kind," "seeketh not her own," "is not easily provoked."

3. Repeat the golden text together. Change the word charity to that of love, as it is translated in the revised version. If the lesson is read, change the word in the reading. We are now ready for four illustrations of love, the idea being to illustrate these four thoughts of our lesson to-day. We need not follow the order of our lesson in the teaching of the points, and, therefore, will reserve the thought, "love suffereth long," in which the Saviour is used for an illustration, for the last.

4. *Illustration No. 1.*—LOVE IS KIND. Tell the story of David and Jonathan. As the story is told, pin to the board a shepherd's crook, and a bow and arrow. These will help memory and impress the truth. Emphasize the kindness of Jonathan, who would have been king but for David. He was kind to him because he loved him. We are kind to people whom we love, etc., etc.

5. *Illustration No. 2.*—LOVE SEEKETH NOT HER OWN. Tell the story of unselfish Abraham and greedy Lot.—Gen. 13. (Sketch scene as in circle No. 2.) Abraham had a right to the first choice, but because God had filled his heart with love he was not looking out for himself, for LOVE SEEKETH NOT HER OWN, ETC., ETC..

6. *Illustration No. 3.*—LOVE IS NOT EASILY PROVOKED.—How angry some girls and boys get! How easily provoked! etc., etc. The reason is because the heart is not full of love. Tell the story of Stephen's martyrdom.—Acts: Chapter 6, 7. (Sketch scene in circle No. 3.)

7. *Illustration No. 4.*—LOVE SUFFERETH LONG. Illustrate the point to be made here by the sufferings of the Saviour. The garden, the betrayal, the trial, the scourge, the crown of thorns, the robe, the cross, the death. (Sketch scene as in circle No. 4.) Truly, "love suffereth long," etc., etc.

8. Who will tell me next Sunday of some action that has been prompted by love? We say we love the Saviour. Let us remember His word: "If ye love me keep my commandments."

LESSON IX—August 29th, 1897.

Paul Opposed at Ephesus. ACTS 19: 21-34.

I. GOLDEN TEXT: "Take heed and beware of covetousness."—Luke 22: 15.

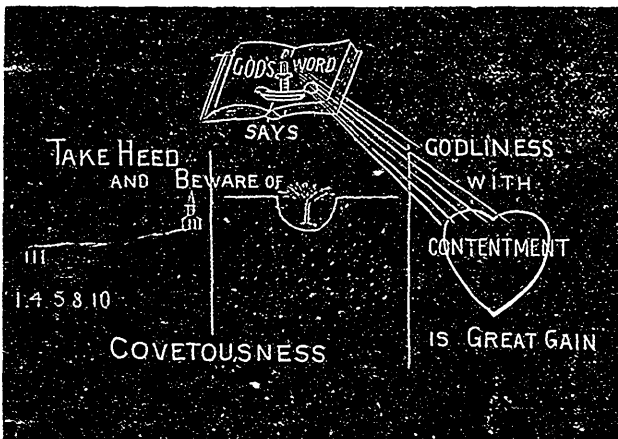
II. PREVIEW THOUGHT FOR THE QUARTER: God's word giveth light.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: God's word teaches us TO BE CONTENTED.

IV. REVIEW:

1. What was last Sunday's Golden Text?
2. Who wrote these words?
3. What is the meaning of the word charity, used in last Sunday's lesson?
4. What did the lesson teach about love?

V. SYNOPSIS OF LESSON: In this lesson we return to the history in "The Acts." After remaining a year and a half at Corinth, Paul went to Jerusalem. If we judge the length of



his visit by the scantiness of the record of his movements, we will assume that his stay there was very brief. In a short time he went to Corinth, and soon after began the third missionary journey. This journey occupied about four years. Passing through Phrygia and Galatia, and other places, he made a long stay at Ephesus, probably making it the centre of his

operations. Ephesus was an important city, and capital of the province. It was a centre for trade, government, literature and art.

Paul's friends, Aquila and Priscilla, with whom he had lived in Corinth, were at Ephesus, assisting him in his work. Here, too, we find Apollos, the great orator and scholar. Paul was so successful in his work at Ephesus and the neighborhood, that certain silversmiths, whose business it was to make idols, found their occupation in danger of being taken away. Led by one Demetrius, they opposed themselves to Paul, until the whole city was filled with confusion.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Have the Golden Text printed on the blackboard beforehand, in the form suggested in the cut.

2. Draw upon the blackboard, as suggested in the cut, a picture of a railway train coming along, with a broken rail in the foreground. Somebody has seen it, and seizing a red flag, waves it, so that the engineer can see it, and stops the train.

3. Paul, in our Golden Text day is holding up a signal of danger. Take heed! and beware! What does he tell us to beware of? Covetousness. What does he mean by that? Here is a heart, and in it I will write another long word, also beginning with C—contentment. Covetousness is the very opposite of contentment. The reason Paul holds up the danger signal is, because covetousness, or discontentment, leads us into other sins.

4. I want to tell you a story, and as I tell it I want you to keep count on your fingers, for the name of the story is "How many commandments did Tom break?"

Tom was a boy who was very fond of playing marbles. He liked to win marbles from other boys. Instead of putting his marbles away on Sunday, he used to carry them in his pockets. When it was nearly time for church, and father and mother, because of sickness in the family, found it impossible to go with him one Sunday, told him to go alone. He promised he would go right, straight to church. On his way he saw two boys whom he knew. They were breaking the fourth commandment by playing marbles on Sunday. The big giant of covetousness came into Tom's heart and said "Wouldn't you like to have some of those?" and Tom, forgetting the promise he made his mother, stopped and played with the boys and won all the marbles they had. He was so covetous that I am afraid he cheated a little. When the game was finished church was over and Tom went home and acted out an untruth. Tom broke five commandments. Why? Because he coveted those marbles. A few marks on the blackboard showing the church in the distance, will help to make this lesson more real, and the number of the commandments broken might be written underneath. What an awful sin is the sin of covetousness! Take heed! and beware of it!

5. *Another Illustration.*—Here is a Xmas tree, and presents are being given to boys and girls. Giant covetousness is walking up and down and getting into the hearts of boys and girls. Roughly draw a tree, and some marks for boys and girls.

6. God's word is a light. It tells us that godliness, with contentment, is great gain. Tom wanted to GAIN marbles, but a contented heart is better than all the marbles in the world; for, if our hearts are contented, giant covetousness is driven out, and we will escape being led, as Tom was, into many other sins.

TEACHER TRAINING.

Prof. Campbell's analysis of the text-book in *Teacher Training*, "The Bible the Sunday School Text-book," was concluded in the August number of the Monthly. The convener will be pleased to furnish the numbers containing it on receipt of 25 cents.

