

John M. Kay  
A. Van Craig

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

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JUNE, 1884.

[No. 6.

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## The Sunday-School Banner

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OF THE

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Including a History of the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, British Columbia and Manitoba; of the North-West Territory, and of the Island of Newfoundland.

— BY THE —

REV. WILLIAM H. WITHROW, M.A., D.D.,

Author of "Catacombs of Rome," "School History of Canada," "A Canadian in Europe," &c., &c., &c.

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# SUNDAY SCHOOL BANNER

for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. XVIII.]

JUNE, 1884.

[No. 6.

## International S. S. Convention.

THE Fourth International S. S. Convention of the United States and British North American Provinces, will be held in Louisville, Ky., June 11, 12, and 13, 1884.

Programme.—Central Thought: “*Organization for Evangelization.*” Topic: The Work, The Word, The Workers.

The sessions of the Convention will be held in the Warren Memorial Church, cor. of Broadway and Fourth St., and the Walnut St. Church, cor. of Fourth and Walnut Sts.

### FIRST DAY.

First session, Wednesday morning, (Warren Memorial Church.)

10 o'clock. “The Work.”

I. Of the Convention—Temporary Organization; Addresses of Welcome; Responses; Committees; Programme.

Second session, Wednesday Afternoon.

2 o'clock. The Work—Continued—Permanent Organization; Appointment of Committees.

II. At Home—Report of Executive Committee; Report of Statistical Secretary; Report of Treasurer; Reports of States, Territories and Provinces, limited to three minutes each.

Third session, Wednesday Evening, Warren Memorial Church.

8 o'clock. At Home—Continued—Report of International Lesson Committee.

III. Abroad. Report of Foreign Sunday-School Association; The Work in Europe; The Work in other Lands.

Third session, Wednesday Evening, Walnut Street Baptist Church.

8 o'clock. Report of International Lesson Committee; The Work in Europe; The Work in other Lands; A Century of Christian Work with the Bible, through the Sunday-schools of all lands.

### SECOND DAY.

Fourth session, Thursday Morning, Warren Memorial Church.

9 o'clock. The Work—Continued—Report of Committees.

IV. For the Future.—Evangelization—The Neglecting Classes; Need for Inter-denominational Work. Organization—How Perfected; How Supported.

Fourth session, Thursday Morning, Walnut Street Baptist Church.

9 o'clock. The Work—Continued—Primary Class Work; An Institute Session of Primary Class Teachers.

Fifth session, Thursday Afternoon, Warren Memorial Church.

2 o'clock. “The Word.”

V. The Sunday-School Lesson.—(1) What should be expected of Scholars. (2) The Supplemental Lesson. (3) How Taught to Primary Classes. (4) How Taught to Intermediate Classes. (5) How Taught to Adults. (Next Sunday's lesson. Romans viii. 28-39.)

Fifth session, Thursday Afternoon, Walnut St. Baptist Church. 2 o'clock. The Word.

V. The Sunday-School Lesson. (1) What should be expected of Scholars. (2) The Supplemental Lesson. (3) How Taught to Primary

Classes. (4) How Taught to Intermediate Classes. (5) How Taught to Adults. (Next Sunday's lesson. Romans viii. 28-39.)

Sixth session, Thursday Evening, Warren Memorial Church. 8 o'clock. The Word—continued.

VI. The Bible. (1) The Word of God. (2) The Teacher's Text Book and Weapon. (3) The World's Light and Guide.

Sixth session, Thursday Evening, Walnut St. Baptist Church. 8 o'clock. The Word continued.

VI. The Bible. (1) The Word of God. (2) The Teacher's Text Book and Weapon. (3) The World's Light and Guide.

#### THIRD DAY.

Seventh session, Friday Morning, Warren Memorial Church. 9 o'clock. "The Workers."

VII. Unfinished business.

VIII. The Workers Trained and Taught. (1) In Conventions and Institutes. (2) In Sunday School Assemblies. (3) In Teacher's Meetings. (4) In Church Work.

Seventh session, Friday Morning, Walnut St. Baptist Church. 10 o'clock.

VIII. The Workers Trained and Taught. (1) In Conventions and Institutes. (2) In Sunday-School Assemblies. (3) In Teacher's Meetings. (4) In Church Work.

Eighth session, Friday Afternoon, Warren Memorial Church. The Workers—continued.

2 o'clock. Workers Trained and Taught, continued. (5) In Systematic Benevolence. (6) In house to house visitation. (7) In the Work of Missions. (8) In Sunday-School Temperance Work.

Eighth session, Friday Afternoon, Walnut St. Baptist Church. The Workers continued.

2 o'clock. Workers Trained and Taught, continued. (5) In Systematic Benevolence. (6) In house to house visitation. (7) In the Work of Missions. (8) In Sunday-School Temperance Work.

Ninth session, Friday Evening, Warren Memorial Church. The Work, The Word, The Workers.

8 o'clock. The Work—Reviewed and Outlined. The Word—Its Fulness and Power. The Workers—Anointed and Sent Forth.

Ninth session, Friday Evening, Walnut Street Baptist Church.

The Work, The Word, The Workers.

8 o'clock. The Work—Reviewed and Outlined. The Word—Its Fulness and Power. The Workers—Anointed and Sent Forth.

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## The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, JUNE, 1884.

### Rates of Travel to the Convention.

FROM the Rev. John McEwen, Secretary of the Sabbath-school Association of Canada, we learn that the following arrangements have been made for delegates to the Convention. The fare will be \$22.60 from Toronto to Louisville and return. According to the present time-table we leave Toronto at 7.35 a.m. by the C.V.R. for St. Thomas, thence by the M.C.R. to Toledo—thence to Cincinnati—arriving at Louisville by the L. & N. R. R. next day at 12.30, or, as is expected by a change of time in May; leave Toronto at 1 p.m., and make the same time as above. The fare is reasonable—the time of travel short. We expect that a large number of Canadian delegates will attend the convention; and the Editor of the BANNER will furnish as full reports as possible of its important and interesting proceedings.

## INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE ACTS AND EPISTLES.

JUNE, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [§§] at the side.

A.D. 57.]

## LESSON IX.—CHRISTIAN LIBERTY.

[June 1.

Galatians 4. 1-16.

## FREE FROM



1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all ;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were a in bondage under the a elements of the world ;  
a Col. 2. 8 ; Heb. 9. 10. —a Or, rudiments.

§§4 But b when the fulness of the time was come, God sent forth his Son, made of c a woman, d made under the law,

b Gen. 49. 10 ; Dan. 9. 24 ; Mark 1. 15 ; Eph. 1. 10.  
c Gen. 3. 15 ; John 1. 14 ; Heb. 2. 14. —  
d Matt. 5. 17.

§§5 To e redeem them that were under the law, f that we might receive the adoption of sons.

e Matt. 20. 28 ; 1 Peter 1. 18. —f John 1. 12.

§§6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son ; g and if a son, then an heir of God through Christ.

g Rom. 8. 16.

8 Howbeit then, h when ye knew not God, ye i did service unto them which by nature are no gods.

h Eph. 2. 12. —i Rom. 1. 25 ; 1 Thess. 1. 9.

9 But now, j after that ye have known God, or rather are known of God, k how turn ye b again to the l weak and beggarly c elements, whereunto ye desire again to be in bondage ?

j 1 Cor. 8. 3. —k Col. 2. 20. —b Or, back. —  
l Heb. 7. 18. —c Or, rudiments.

10 Ye m observe days, and months, and times, and years.

m Rom. 14. 5.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as n I am ; for I am as ye are : ye have not injured me at all.

n Chap. 6. 14.

13 Ye know how o through infirmity of the flesh I preached the Gospel unto you p at the first.

o 1 Cor. 2. 3. —p Chap. 1. 6.

14 And my temptation which was in my flesh ye despised not, nor rejected ; but received me q as an angel of God, even r as Christ Jesus.

q 2 Sam. 19. 27. —r Matt. 10. 40.

15 d Where is then the blessedness ye spake of ? for I bear you record, that, if it had been

possible, ye would have plucked out your own eyes, and have given them to me.

d Or, What was then.

16 Am I therefore become your enemy, because I tell you the truth ?

## GENERAL STATEMENT.

Galatia was the central province of Asia Minor. It had been conquered by a tribe of Gauls (the ancient French), and though in Paul's time a part of the Roman Empire, its people still retained the language, the customs, and the impulsive nature of the French people. The apostle first visited this province, in company with Silas and Timothy, on his second missionary journey, shortly before the vision of "the man of Macedonia," and again passed through it on his third journey, just before beginning his three years' stay in Ephesus. His two visits are briefly mentioned in the rapid recital of the Acts, but from the Epistle to the Galatians we gather that the people received the apostle with all the warmth of the Celtic nature, and that multitudes accepted Christ. But while Paul was at Ephesus, Jewish emissaries were at work in the highland provinces to pervert his converts. They had been idolaters ; they were now Christians, and the Jews induced them to forsake the freedom of the Gospel, and submit to the yoke of the Jewish law. In the fickleness of their race, they were following these new leaders, when Paul, who had gone to Corinth, heard of their apostasy, and wrote this epistle. It is of all his letters sharpest in rebuke, and yet tenderest in feeling. In it he sets forth his own apostleship, and asserts his authority. But its main purpose is to show the superiority of the Gospel, as the law of liberty, over Judaism, the yoke of bondage, and to present the great truth that we are saved, not by works, but by faith only. It was this epistle which opened the eyes of Martin Luther, and his commentary upon it struck the key-note of the Reformation.

## EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Now I say. Paul's purpose is to show that Gentile believers in Christ occupy a higher position than unbelieving Jews, because they are free, while Jews are in bondage. The heir as long as he is a child. During his minority. Here referring to the Jewish people while under training for the privileges of the Gospel, a period from God's

calling of Abraham to the coming of Christ. During this time God was educating Israel and preparing the world for the Messiah. The Jews through these twenty centuries were heirs, but in promise and not in possession. **Differeth nothing from a servant.** Rev. Ver., a "bond-servant," that is, a slave. By Roman law, a man held the same power over his sons as over his slaves, and their legal relation to the State was much the same. So the Jews, though heirs of the covenant, were in bondage to the law of Moses. **Though he be lord.** He may have the prospective right to the inheritance, but cannot possess it until his minority is over.

**2. Under tutors and governors.** Rev. Ver., "guardians and stewards." One word refers to teaching, the other to household management. **Until the time appointed.** That is, the time assigned by the will of the Father; in Paul's thought, the time of Christ's coming. 1. God makes all history lead toward the coming and cross of Christ. 2. Though our blessings seem delayed, they are kept back by a Father's will.

**3. Even as we.** Here especially referring to the Jewish people, among whom Paul counts himself. **When we were children.** Paul regards the history of the Jews, before Christ came, as a period of minority and training for their destiny. **Were in bondage.** The law given by Moses was a privilege on one side, but in another view it held those under it in bondage by its strictness. **Under the elements.** Rev. Ver., "rudiments," or elementary instruction. **Of the World.** Not that these rudiments were evil, but that they belonged to a state which was temporary and soon to pass away. Paul means that until Christ came the Jews were like children under the rules and teachings of the law, which were to be superseded by the higher light and liberty of the Gospel.

**4. When the fulness of the time.** The time when the world was ready to receive the Gospel, having attained to a degree of knowledge, having stable government and order, a universal language, and a longing for some higher and purer religion; and the time when the Jews were trained by their law, their ritual, and the discipline of their history, into a preparation to impart the Gospel to the world. **God sent forth.** Sent forth from himself, as a special manifestation. **His Son.** Here emphatic; literally, "the Son of himself," his own Son. **Made (born) of a woman.** The very form of this expression shows that Jesus possessed more than human nature; for it would be needless to say this of an ordinary man. **Made (born) under the law.** By the conditions of his birth subject to the law, and observing it fully as our representative. 3. The world's history culminates in Christ's coming. 4. We have as our Saviour a man like ourselves, but a man who, unlike ourselves, has fully kept God's law.

**5. To redeem.** Literally, "to buy in the market;" as if a man were a slave bought and set free. 5. At what a price of blood and life did our Redeemer purchase us! **Them that were under the law.** Primarily the Jews, but as the representatives of all mankind. **That we.** Here meaning Jews and Gentiles alike, since elsewhere Paul shows that Christ died for all. **Might receive the adoption.** One is adopted, who is not already a son. We are received into the family of God and made his sons when we accept Christ as our Saviour. 6. The Christian can look down upon the princes of earth, for he is a son of the King of kings.

**6. Because.** As a result of this sonship and as a token of it. **God hath sent forth.** To bear witness to our sonship, and to create in us the filial character. **The Spirit of his Son.** The same Spirit which dwelt in his Son on earth dwells in us according to the measure with which we give ourselves up to its influence. **Into your hearts.** Rev. Ver., "Our hearts;" the inmost centre of being and character. **Abba, Father.** "Abba" is an Aramaic or Jewish word meaning "Father," in use among Jewish disciples; but as it was not familiar to his Galatian readers, who spoke Greek, Paul adds the Greek word "Father" also. 7. Only the believer in Christ ventures to call God his Father.

**7. No more a servant.** Rev. Ver., "A bond-servant." Those who have a right to call God "Father" are higher than those who must call him "Lord." **If a son, then an heir.** By virtue of their union with God believers enjoy a possession of his wealth. A part of our inheritance we receive now, another and better part awaits us hereafter. Now we have God's care, his fellowship, the enjoyment of Christian experience; hereafter we shall have heaven and eternal life. **Through Christ.** Rev. Ver., "Through God." Our inheritance comes not by our own right, but through the gift of God.

**8. Howbeit.** The apostle now turns toward his Galatian readers, who had been heathens and idol-worshippers. **Then.** Rev. Ver., "At that time." **When ye knew not God.** Though this high estate was their privilege, they knew it not, but were like heirs who are ignorant of their heritage. **Ye did service.** Rev. Ver., "Were in bondage;" were slaves to idols. **Which by nature were no gods.** You were in slavery to idols, which as gods have no real existence. Paul's aim is to show that both Jews and Gentiles were in bondage: one under the law, the other under their superstitions; and from both these Christ came to set men free.

**9. But now, after that, etc.** They had now come to knowledge of God, a recognition of his Fatherhood to them, and of their own privilege of sonship. **Father are known.** For, after all, it is God's recognition of us as his children which gives us all our privilege. "After God has looked upon you, and honoured you, can you so desert him?" is the apostle's

thought. **How turn ye again.** The Galatians had shown a tendency to descend from the high state of Christians to the lower plane of Jews. **The weak and beggarly elements** Rev. Ver., "Rudiments," as in verse 3. That is, turning from the freedom of the Gospel to the slavery of the law; from sonship to bondage; from knowledge to the beginnings of education in the Jewish law. **Ye desire again.** They had been slaves before in heathenism, now they are willing to be slaves over again in Judaism.

**10. Ye observe.** In a slavish way. **Days, and months,** etc. The Jewish Sabbath; the monthly observance with the new moon; the reasons of fasts and feasts; the Sabatical year; and all the minute details of Jewish ceremonialism, not only as given in the Pentateuch, but as amplified by the Jewish scribes to such a degree that Moses himself would never have recognized them.

**11, 12. I am afraid of you.** "I fear concerning you." **Labor in vain.** Twice Paul had visited them and preached the Gospel to them, and now it seems that his work has come to naught by their renouncing Christ for Judaism. **Be as I am.** Paul bids them follow his example, in disregarding Jewish rites, and becoming a Gentile among the Gentiles. **I am as ye are.** "I was a Jew, but I became in manner of life a Gentile." **Ye have not injured me.** "I suffered no harm in my fellowship with God or my Christian privilege by laying aside my Jewish scruples."

**13. Through infirmity.** There is probably a reference here to an attack of illness which Paul suffered while preaching in Galatia. **At the first.** On my first visit, as he had been to the province twice. **My temptation... in my flesh.** Paul refers to his bodily infirmities, which might have been a temptation to them to despise him and reject his preaching. They had disregarded it then; why should they now change their opinion of him and turn away from his teaching? **Received me.** They had listened to him as a messenger of God, nay, as they would have heard Christ himself.

**15. Where is then the blessedness.** They had congratulated themselves upon having him among them, had honored him, in all his infirmities. But now their love was growing cold, and Paul asks "why?" **I bear you record.** From the following clause many have thought that Paul's infirmity, or "thorn in the flesh" (properly, *stake in the flesh*), was a weakness of his eyes. But others (Alford, Cook, Whedon) reject such an inference.

**16. Become your enemy.** Something had occurred to change the warm love of the Galatians into enmity, and it was not any change in Paul, but the influence of Judaizing teachers. **I tell you the truth.** Rather was it a proof of his continued friendship and love for them.

#### GOLDEN TEXT.

Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5. 1.

#### OUTLINE.

1. The Child a Servant, v. 1-3.
2. The Child a Son, v. 4-7.
3. The Son in Bondage, v. 8-16.

#### LESSON HYMNS.

No. 136, S. S. Hymnal.

Let us sing with one accord.

No. 139, S. S. Hymnal.

Sing with a tuneful spirit.

No. 201, S. S. Hymnal.

Gracious Saviour, gentle Shepherd.

TIME.—A. D. 57, probably at the close of the year.

CONNECTING LINK.—While Paul was in Greece (end of Lesson VII.) he received word of the condition of the Churches in Galatia, in Central Asia Minor, leading him to write this epistle.

EXPLANATIONS.—*The heir*—Paul is here speaking of the Jewish people, who were the chosen family and heirs of the promise of God. *A child*—Here meaning the time of preparation before Christ came to the Jews. *Servant*—Even the child of a king must learn obedience. *Until the time*—The time until he becomes full grown. *When we were children*—The Jewish people, before Christ came. *In bondage*—During the time while the Jews were being taught to look for a redeemer. *Fulness of the time*—When the world was ready. *Adoption of sons*—Christ lifts us up from servants to sons. *Abba, Father*—"Abba," a word of tenderness; "Dear Father" is the thought. *Heir of God*—Because the son inherits all things. *How turn ye again*—The Galatians had turned back from being Christians to become Jews. *Observe days*—The sacred days of the Jewish year. *Be as I am*—Paul was free from Jewish rules which had been ended in the Gospel. *Through infirmity*—Perhaps meaning that Paul's stay among them was owing to illness. *Temptation*—Some trouble, the "thorn in the flesh," which Paul had constantly. *The blessedness*—Their enjoyment of Paul's words of preaching. *Tell you the truth*—He wrote severe words to this people, because they were ready to turn from his teaching to that of the Jews.

#### HOME READINGS.

- M. Christian liberty. Gal. 4. 1-16.  
 Tu. Freed from the law. Gal. 3. 10-26.  
 W. The children of promise. Gal. 4. 17-31.  
 Th. Steadfastness enjoined. Gal. 5. 1-13.  
 F. The apostle delivered. Acts 12. 1-11.  
 S. Heirs with Christ. Rom. 8. 14-26.  
 S. Christ our liberty. Isa. 53. 1-12.

#### QUESTIONS FOR HOME READING.

1. The Child a Servant, v. 1-3. What is an heir? When is he like a servant? Why? Under whose rule is he? When is he free from service? Under what bondage were the Jews

before the coming of Jesus? What does Paul elsewhere name as bonds? Heb. 9. 10.

2. **The Child a Son.** v. 4-7. Who was sent in due time? Under what conditions? For what was he sent? How do we become children of God? Gal. 3. 26. What blessing attends this privilege? What is this Spirit called in Rom. 8. 15? What added title is given to the believer?

3. **The Son in Bondage.** v. 8-16. What was done in ignorance? Against what are the disciples warned? What charge is made against them? What fear is expressed? Whose example does Paul ask them to imitate? What commendation does he give them? In what spirit should rebuke be given? 2 Thess. 3. 15.

#### TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. The adoption as children of God?
2. The witness of the Spirit?
3. The danger of backsliding?

**THE LESSON CATECHISM.**—(For the entire school.) 1. An heir as long as he is a child is under the control of whom? Tutors and governors. 2. So we, as long as we are children, are under the bondage of what? The elements of the world. 3. Whom did God send to redeem us from this bondage? His Son. 4. And being redeemed, into what relationship to God do we come? The adoption of sons. 5. And being sons, what more do we become? Joint heirs with Christ.

**DOCTRINAL SUGGESTION.**—The liberty of the Gospel?

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Child a Servant.** v. 1-3. Of whom is the apostle Paul here speaking? At what time, and how long were they servants? To what were they in bondage? Of what were they heirs?

2. **The Child a Son.** v. 4-7. Through whom, and in what way, are men redeemed? Into what relation to God are men advanced? What are the privileges which they may enjoy? Upon what terms may we become sons of God? John 1. 12. Of what are believers heirs?

3. **The Son in Bondage.** v. 8-16. To what had the Galatians been in bondage before? To what bondage were they now submitting? Why did Paul call these elements "weak and beggarly?" How had they shown their love for the apostle? To what did he exhort them in the GOLDEN TEXT.

#### PRACTICAL TEACHINGS.

Where in this lesson do we find—

1. The bondage from which Christ frees us?
2. The liberty which Christ brings us?
3. The privileges which Christ gives us?

#### QUESTIONS FOR YOUNGER SCHOLARS.

How long is the heir of great estates under the law of teachers? While he is a child.

How long were we in bondage to the law of Moses? Until our Father gave us Christ. What has Christ done for us? Freed us from the law. What does this freedom make us? Heirs of God through Christ. What does God give to his children? The Holy Spirit. What do people worship when they know not God? Idols. What kind of idols? Self, money, the world. From what will Christ deliver us? From the love of all these things. When do we love these things? When we forget God. What caution is given us? [Repeat GOLDEN TEXT.] What is that liberty? Living under Christ, not under the law. What does Christ look at? The heart. What does the law exact? Outward ceremonies and works. How should Christians receive each other? With brotherly love.

#### WORDS WITH LITTLE PEOPLE.

Only Christ can give you love and peace.  
Only Christ can forgive your sins.  
Only Christ can free you from the bondage of sin.

Why not accept him for your Saviour now?  
"Behold, now is the day of salvation."

#### ANALYTICAL AND BIBLICAL OUTLINE.

**The Honours and the Perils of the Disciples.**

##### I. THE DISCIPLE'S HONOURS.

1. **Training.** Under tutors and governors, v. 3.  
"The law was our schoolmaster." Gal. 3. 24.
2. **Redemption.** To redeem them, v. 5.  
"Christ hath redeemed us . . . curse." Gal. 3. 13.
3. **Adoption.** The adoption of sons, v. 5.  
"Now are we the sons of God." 1 John 3. 2.
4. **Communion.** The Spirit . . . crying, v. 6.  
"The Holy Ghost . . . given unto us." Rom. 8. 5.
5. **Inheritance.** Then an heir, v. 7.  
"Heirs of God, and . . . with Christ." Rom. 8. 16.

##### II. THE DISCIPLE'S PERILS.

1. **Backsliding.** How turn ye? v. 9.  
"Ye are fallen from grace." Gal. 5. 4.
2. **Enslavement.** Again . . . in bondage, v. 9.  
"Jerusalem . . . is in bondage." Gal. 4. 25.
3. **Formalism.** Ye observe days, v. 9.  
"Let no man judge you." Col. 2. 16.
4. **Instability.** Where is . . . the blessedness? v. 15.  
"Unstable as water . . . not excel." Gen. 49. 4.
5. **Alienation.** Become your enemy, v. 16.  
"Counted the blood . . . unholly." Heb. 10. 29.



**ADDITIONAL PRACTICAL LESSONS.****The Liberty of the Disciple.**

1. The disciple of Christ is set free from the training and rudimentary elements of the law. v. 2, 3.
2. The disciple of Christ has been made free by the redemption wrought by the Son of God. v. 4.
3. The disciple of Christ has been lifted from the position of a servant, or a slave, into that of a son, having a child's fellowship with the Father. v. 5, 6.
4. The disciple of Christ is freed from the bondage of ignorance and superstition, and no longer counts an idol as a god. v. 8.
5. The disciple of Christ is free from the bondage of formal service to ritual. v. 10.

**CATECHISM QUESTION.**1. *What is the Catechism?*

A book which teaches by question and answer according to the ancient method of the Christian Church.—Luke i. 4; Prov. xxii. 6, 21.

2. *What does the Catechism teach?*

The main doctrines and duties of religion, set in order and proved by texts of Scripture.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

In order rightly to understand this lesson we will begin by looking at liberty from the negative side as the absence of bonds and of bondage.

Let us notice some of the bonds which human creatures have suffered, and under which they have groaned. There are the bonds of the prisoner—the apprehended criminal. His course is stopped; he is confined against his will in narrow limits. He awaits the sentence of the judge. Suppose, however, it should be found that the accusation is false, and that there is nothing against him—the bonds are removed, and he is free. There are the bonds of the captive. He has fallen into the hands of the enemy or the robber. The bonds are round him, keeping him from home and friends. But let a conquering band arrive at the house of his captivity, and the doors fly open—he is free. There are the bonds of the slave. He must toil for his master, yet he can claim no wages; he can make no complaint, he is subject altogether to the will and caprice of another. But let some one come forward and pay the price required for him and the bonds are loosed—he is free. There are the bonds of the youth under age, heir to a large estate, who cannot yet touch his property. But the years pass, the day arrives when he attains his majority. He may now dispose of the property as he will. He is free.

The Golden Text tells us that Christ has set us free. From what? From many and divers evils. But the particular bonds referred to in this epistle are the bonds of the law.

The law is the sinner's jailer. He has broken God's commands, and the law holds him guilty and binds him fast. The law will bring him to punishment and death. But "Christ hath delivered [or redeemed] us from the curse of the law, being made a curse for us." Since he bore our sin and its punishments, no sin can be reckoned to those who believe in him. There is nothing against them. They are free. Again, the law is the sinner's captor. He goes on in his evil ways without a pang or fear, till at length he meets the law. It takes hold of his conscience, and binds him with strong fetters. He can see no way of escape. But Christ has come as conqueror, and fulfilled the claims of the law, and for those who believe in him its fetters are loosed, and it can no longer cause them to tremble—they are free.

And the law is the sinner's task-master. If he once becomes subject to it, it will give him no rest. He must work, and work, and work, and yet fail perpetually. He can never come up to its requirements. How many have tried to satisfy the law, and found it a weary and hopeless servitude! But Christ comes with the ransom. He says, "I have fulfilled all." And those who believe in him are loosed from the fruitless toil. They are free.

This wonderful redemption, or setting free, was promised in the Garden of Eden. There the coming of the Conqueror and Sufferer was foretold. Gen. 3. 15. And later on, the revelation of the Sacrifice which should take away sin was given with greater distinctness to God's chosen people Israel. But for long ages they were under tutelage. Redemption truly belonged to those who had faith in God's promise, and they were heirs to all its blessings. But they had not yet received these blessings. The Israelite of old had to offer "oftentimes the same sacrifice, which could never take away sin." Heb. 10. 11. He did not know God as his Father; neither was he led by the indwelling Spirit. Ver. 6; chap. 6. 18.

But at length the "fulness of time" came. The "one sacrifice for sin" (Heb. 10. 12) was offered; the price was paid for the ransom of the sinner; the requirements of the law were all fulfilled. And now,

*The law cannot keep the believer out of his inheritance.* He is like an heir arrived at full age. The blessings of redemption are all his to use and to enjoy.

What should we think of such an heir if he wanted to go back to his former state of tutelage—to forego the control over his

property, and put himself under a guardian? It would be foolish; we should look upon such a person as deficient in sense. It would be wrong. For the owner of a property, if he become of age, is responsible for the use and administration of it. He cannot shift this responsibility upon another. And it would be most ungrateful. The property was left for his benefit, yet he slights it, neglects it, refuses to enjoy it!

This was just what the Galatians had been doing, and it made Paul fear lest he had bestowed "labour upon them in vain." Ver. 11. They had been in worse bondage than the Israelites, (ver. 8), and had been brought right out into the liberty of the children of God. Yet they had gone back and put themselves under the law, in spite of what Christ had done for them, and even forsook their first teacher and friend, and looked angrily upon him, because he told them the truth about it.

But are there no imitators of the Galatians now? There are plenty, young and old, who are trying to do the best they can, that is, to keep the law of God. Some find it very hard—the law is to them a true task-master. They are failing perpetually, and are often nearly in despair. Some are better pleased with themselves. They fancy they get on well. They can confidently look forward to a place in heaven, because they are so diligent, honest, upright, etc. But they do not yet know the law. One day he will come on them as a captor and make their hearts tremble; then he will be their jailer, and tell them they have no hope.

And yet Christ has won freedom for us, if only we will believe and accept it—won it at the cost of his own blood—paid an infinite price for it; offered it to us as a gift. Who will receive it, and stand fast in it?

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

Begin by drawing or showing the map of Asia Minor, with the location of Galatia in the centre. . . . Who the Galatians were, and their traits as a people. . . . The two visits of Paul to Galatia, on his second and third journeys. Trace them on the map. . . . Show Corinth, the place from which Paul wrote this letter. . . . Why the Epistle to Galatians was written, and its general purpose. . . . Make all this preliminary matter brief, and then come to the lesson, which is analyzed in the Analytical and Biblical Outline. I. The Disciple's Honours. II. His Perils. Show the line of thought, and let the Scripture references be read and explained. . . . ILLUSTRATION. King William the Third of England was a man of very dignified and haughty

bearing. One day the ambassador of France was in the king's private room, engaged in state affairs, when a loud knock was heard. "Who is there?" said the king. "I am very busy, and cannot be disturbed." A childish voice answered, "You promised to play horse with me." It was the prince, and the king at once left the council chamber to keep his promise and play with the child. That is the privilege of a prince, to have unreserved intercourse with the king, and "we are now the sons of God."

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 1: Poetical, 1111. Ver. 2: Prose, 1882. Ver. 4: Prose, 696, 7199. Ver. 5: Prose, 33, 34, 4879. Ver. 6: Prose, 204, 2487, 6069, 6340. Ver. 7: Prose, 6339, 7205. Ver. 9: Prose, 257, 6538. Ver. 10: Prose, 11386, 11564. Ver. 15: Prose, 8537. Ver. 16: Prose, 12192. . . . FREEMAN'S HAND-BOOK. Ver. 2: The steward, 781. Ver. 5, 6: Adoption, 861.

#### Primary and Intermediate.

BY M. V. M.

#### LESSON THOUGHT. *Law and Gospel.*

**INTRODUCTORY.** Point out Galatia on the map. Tell that Paul preached here. What did Paul preach? About Jesus. Yes, and that is the Gospel. After he went away some Jews came, and told the people that instead of taking Jesus for a Saviour they must try to save themselves by keeping the law. Was this right? No. So Paul wrote a letter to tell them that the law could not save them.

1. Print the word "Obey" in large letters. Talk about a home. Who are found in a home? Father, mother, children, sometimes servants. Who of these have to obey? Children and servants. Why? Bring out the thought that children must obey because they are not yet wise enough to know the best way, so they must do father's and mother's way. Servants must obey, though they are grown up, because they are paid to do the will of their master. Show that a child is like a servant in having to obey while he is a child. But the child may grow to be a son. The servant never can. The son is not bound by laws when he is grown up, but does the will of his father and mother because he loves to please them.

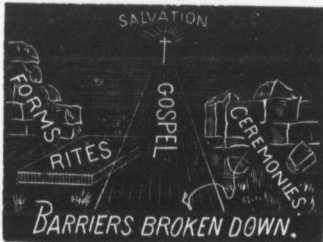
2. Teach that the Jews were like a great family, and God was their Father. Did he give them laws? Yes, the ten commandments, and many other laws besides, because they were like children that needed to be told just what to do. They were like servants. But now they had been longer in the world, and had learned more of God's ways. He had taught them many things, and had sent Jesus to be their Teacher. Now he wanted them to be like sons, and to obey

him because it was right, and because they loved him. Read from the Bible the two commands given by Jesus in Matt. 22, 37, 39.

3. Make a chain on the board, and teach that the law binds, but the Gospel sets free. The child who has learned to obey without waiting for commands is free. So the Jews who received Jesus as their Saviour, instead of the law, were free. Teach that those who believe in Jesus have the Holy Spirit in their hearts to tell them what to do. He is as ready to enter a child's heart as any other, and when he does he breaks the chain of law, and makes free. Ask if children want to be sons or servants, and impress the thought that love rules the son, but law the servant.

#### Blackboard.

BY J. B. PHIPPS, Bsq.



The Old Testament Church was tied to burdensome rites and observances, and was taught and instructed like a child. The blackboard shows how these rites and ceremonies are broken down, and a free way opened by the Gospel of Christ. He freed us from the law, and the way of salvation is open. "Why not accept him for your Saviour now?" The burden of the law is often represented by a yoke. See all of verse 5, first chapter Galatians. *Application.* Being freed from the ceremonial law, are you free from sin?

#### Lesson Word-Pictures.

My friends Brother Bond and Brother Free represent two styles of religion, after which many people unconsciously sometimes have cut their garments. Brother Bond is a very scrupulous Christian. His promise is like his name, a bond indeed. He would scorn to soil his lips with an impure word. He

gives steadily as a Croton-main its water. He worships God on Sunday when the thermometer at the church-door says zero, and at home the servant need not trouble herself to dust his Bible. Brother Bond serves God with the promptness of an old soldier, and yet you hear a chain clanking as he moves about in the service of the King. In his relations to God he acts too much with the feeling that God loves him on the basis of what he may do, not because it is God's royal nature to love, and love he must, though the object be an imperfect Christian. Brother Bond would not allow this, but you can detect it in his style of spiritual life. This gives a hard aspect of duty chiefly to his service. Chains made of some old "beggarly elements" still cling to him. With fitness, no matter where he lives, he could write his name, Brother Bond of Galatia. You never have this feeling when in the society of Brother Free. I think Brother Free does feel the impulse of duty, but there is also something beyond. He has passed into a large, roomy atmosphere of love, and he rests on the divine love expressed in Bethlehem and Calvary rather than on any human merit. It affects all that he does. When he prays, he is not thinking how he says his prayers. He has not Brother Bond's anxiety lest he may not pray long enough or high up enough or deep down enough. Size, want of ecstasy or profundity of feeling, do not receive all his attention. That thought of God, his presence, his goodness, sweeps along like a current, and his soul, so empty, deficient, of such little worth, floats upon it, sinks into it, rejoices in it. Watch him in church. He is there secondly, because he ought to be, first, because it is his great joy. He receives the communion, not worrying lest he receive it wrong, but rejoicing that God has made the reception right. He speaks in the meeting; the act is not a cross chafing his shoulders, but a crown rather that he lifts in love to the brow of the King. Brother Bond observes "days and months and times and years," all the while worrying about the mode of observance, like a man on a ladder who thinks only of the rounds. Brother Free "observes" those rounds, but his eyes are on the blue sky above and he climbs toward it joyously. I wish Brother Bond could be emptied of his spiritual self awhile and Brother Free live inside of him.

A. D. 58.]

## LESSON X.—JUSTIFICATION BY FAITH.

Romans 3. 19-31.



19 Now we know that what things sever the law saith, it saith to them who are under the law; that *a* every mouth may be stopped, and *b* all the world may become agUILty before God.

*a* Esak. 16. 63.—*b* Chap. 2. 2.—*a* Or, subject to the judgment of God.

20 Therefore *c* by the deeds of the law there shall no flesh be justified in his sight; for *d* by the law is the knowledge of sin.

*c* Psa. 143. 2; Gal. 2. 10; 3. 11; Eph. 2. 8, 9; Titus 3. 5.—*d* Chap. 7. 7.

21 But now *e* the righteousness of God without the law is manifested, being witnessed by the Law and *f* the Prophets;

*e* Heb. 11. 4; 2 Peter 1. 1.—*f* 1 Peter 1. 10.

22 Even the righteousness of God which is by *g* faith of Jesus Christ unto all and upon all them that believe; for *h* there is no difference:

*g* Chap. 4.—*h* Col. 3. 11.

23 For *i* all have sinned, and come short of the glory of God:

*i* Gal. 3. 22.

24 Being justified freely *j* by his grace through the redemption that is in Christ Jesus:

*j* Matt. 20. 28; Eph. 1. 7; 2. 8; Col. 1. 14; 1 Tim. 2. 6; Heb. 9. 12; 1 Peter 1. 18, 19.

25 Whom God hath *k* set forth to *l* be a propitiation through faith in his blood, to declare his righteousness for the *c* remission of sins that are past, through the forbearance of God:

*k* Or, foreordained.—*l* Lev. 16. 15; 1 John 4. 10.

*c* Or, passing over.

26 To declare, I say, that he might be just, and the justifier of him which believeth in Jesus.

27 Where *l* is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

*l* 1 Cor. 1. 29; Eph. 2. 9.

28 Therefore we conclude *m* that a man is justified by faith without the deeds of the law.

*m* Gal. 2. 16; Titus 2. 5.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

## GENERAL STATEMENT.

We have often wished that we might have heard the discourses of Paul in the synagogues of Ephesus, Thessalonica, and Corinth; that we might have caught the accents of his oratory, and learned the great language of his discussions. Those discourses have perished, save in their influence, but the Epistle to the Romans contains their essence and line of thought. In this book, the profoundest composition of man, we can trace the great features of the theology which Paul was wont to call "my Gospel," not as in conflict with the views of other apostles,

but as a complement to them. The book has three great divisions: first, The Ruin, which shows all the world, Jew and Gentile alike, as lost and under condemnation, (ch. 1, to ch. 3. 20;) secondly: The Remedy, salvation by faith in Jesus Christ (3. 21 to 11. 36); thirdly, The Exhortation, general counsels to believers, to the close of the book. The lesson before us concentrates into the compass of a few verses the great thoughts which expanded from the argument of the epistle. It shows us first, salvation needed by a world guilty before God, and powerless to save itself (vers. 19, 20); then salvation given (vers. 21-26), God's grace in redemption through the blood of Christ; lastly, salvation received (vers. 27-31), accepted by faith, and enjoyed as God's gift, not setting aside the law, yet saving apart from the law, and establishing the law in the heart of the believer.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 19. The law.** This term, as used by Paul, always means the expression of God's will with regard to man's conduct; given to the Jews in the Old Testament Scriptures, and to Gentiles through conscience and reason. It saith. Rev. Ver., "Speaketh." The verb here used refers to direct address. "It is addressed especially to," is the meaning of the clause. **To them who are under the law.** Here especially referring to the Jews, who possessed the written law. In the previous verses Paul has been showing what the law of God said to those who violated it. **That every mouth may be stopped.** Many of the Jews believed that because they were the people of God and possessed the law every one of them would be saved, and at most, only a few of the best among the Gentiles. Paul has shown that their own law condemns them, and leaves them without excuse. **All the world.** In chap. 1 Paul has shown the sinful condition of the Gentile world; in chap. 2 and the previous verses he has shown that, by the law itself, the Jews were in the same ruined state. **Guilty before God.** This is the common level to which sin has reduced our humanity; we are all ruined by sin. 1. Every man stands before God as a sinner and is in need of salvation.

**20. Therefore.** Rather as in Rev. Ver., "because;" for the next verse does not give a conclusion, but a reason. **The deeds of the law.** Such conduct as the law prescribes. **No flesh.** The flesh, in Paul's language, denotes man in his natural state. **Justified.** This word, in the original, comes from the same root as that translated righteous or right. The just man is the man who is right; the justified man is the one who having been wrong has been made right, or (since nothing wrong can really be made right) the man who has

been adjudged right, or pronounced free from accusation. The verse means that when by violation of the law a man becomes a sinner, the law itself provides no way whereby he can be recognized as righteous. **By the law is the knowledge of sin.** The law of God holds the mirror up to guilt, but cannot remove it; it shows a man that he is a sinner, but cannot make him righteous. 2. The hardest task in the moral universe is to save a soul from sin.

**21. But now.** Here, for the first time in the argument, of this epistle, we hear of the Gospel. **The righteousness of God.** That righteousness which comes from God, which God has provided for men to possess, is the meaning, not a righteousness which belongs to God only. The word in the original comes from the same root as the words translated "just," "justified," etc. If it were allowable to change "justify" to "righten," then "justified" would be "rightened," and the relation of both words to "righteousness" would be seen. **Without the law.** Rather, "apart from the law," as in Rev. Ver. Since the law has no way to righten a sinner, his righteousness must be wrought by God apart from the law. **Is manifested.** In the coming of Christ and the salvation which he brings to men. **Being witnessed by the law.** The law bears testimony to Christ in its services, since every sacrifice was a foreshadowing of Christ. **And the prophets.** The theme of all prophecy in the Old Testament is the coming of Christ. Thus, the Old Testament system, though it contained no provision for saving sinners, yet pointed to the plan of salvation in the New. 3. God has a way of salvation for sinners. 4. Salvation is the theme of the Old Testament, as well as of the New.

**22. Even the righteousness of God.** The righteousness provided by God, as in the previous verse. **By faith of Jesus Christ.** Rather, as in Rev. Ver., "Through faith in Jesus Christ." Faith means more than a mental operation of believing; it involves the whole man, mind, heart, will, in a complete self-surrender to Christ, believing in him, receiving him as Master, submitting the entire self to him. **Unto all.** Offered to all. **Upon all.** Belonging to all. (These words are omitted in Rev. Ver.) **That believe.** "Faith" and "believe," in the original, are forms of the same word, here meaning "those who exercise faith." **There is no difference.** As there is no difference between Jew and Gentile in their common state of ruin; so there is no difference in their way of redemption. 5. There is one gate of faith through which every soul must enter eternal life.

**23.** This verse, with the last clause of the preceding, forms a parenthesis. **All have sinned.** Jew and Gentile are involved in the same fall. **Come short.** Rev. Ver. is better, "fall short." **Of the glory of God.** Here meaning the approval of God, referring to that character which wins the honor of God.

The same word is translated "honor" in John 5. 44.

**24. Being justified.** Not made righteous, but recognized as righteous. See the definition of the word with verse 20. **Freely.** It is a free gift, not earned by our merits, but bestowed upon us out of the abundant grace of God. **By his grace.** Grace means the loving favour with which God regards man; the attitude of the divine heart toward us. **Through the redemption.** The word "redemption" means "a deliverance effected by the payment of a ransom."—*Hodge*. 6. Christ has bought our freedom by the offering of himself in our stead.

**25. Whom.** That is Christ. **God hath set forth.** Literally, "Publicly exhibited;" on the cross and in presence of the world. **To be a propitiation.** That is, a propitiatory or expiatory sacrifice; that by which the sinner is sheltered from punishment and the claims of the offended law are satisfied. **Through faith in his blood.** The Rev. Ver. is far more correct, "Through faith, by his blood;" for we exercise faith not in the blood, but in the person of Christ. We have faith in Christ, and receive the propitiation or sacrificial merit of his blood, as the ground of our forgiveness. **To declare his righteousness.** That is, to show the justice of God, as manifested in the death of Christ for the sins of men. **For the remission.** The word here used does not mean remission, but "passing over," as in Rev. Ver. It refers to the fact that God was willing to overlook or pass over the sins of men committed before Christ came. **Through the forbearance of God.** This verse answers the question how men were saved before Christ died, since the law did not provide for their salvation. It tells us that God passed over the sins of men up to that event, for the sake of a redemption to be wrought; just as now he forgives the sins of men for the sake of a redemption which has been wrought. 7. All the world, from its creation to its judgment, is saved, if saved at all, through the blood of Christ.

**26. To declare.** An amplification of the preceding verse. **Just, and the justifier.** The problem of the law is how to pardon the wrong-doer, yet do justice. If a judge remits sentence, he encourages crime; if he punishes, the guilty must suffer. Only by a redemption such as Christ offers can a guilty world be saved, and God at the same time be just. No philosophy can explain the atonement, yet as a fact we see it all through Scripture. **Him which believeth.** "Faith is the one link in the chain of salvation which man must insert if it is to be complete."

**27. Where is boasting?** The glorying of the Jew that he would be saved by possessing God's law and the covenant of Abraham. **It is excluded.** No man can boast that he enjoys especial privilege, since all are saved by the same plan and on the same condition. **By what law.** "Upon what principle?" is the

meaning. **Of works.** Works, in Paul's language, are acts by which we undertake to earn our salvation. **The law** [or principle] **of faith.** Because we are saved by faith in Christ only, and not in any sense by works, we have no right to boast, as if we earned our own salvation.

28, 29. **We conclude.** Rev. Ver., "We reckon." **Justified by faith.** The great truth, which the entire epistle sets forth, is stated once more for emphasis. **Without the deeds.** Rather, "Apart from the deeds of the law," independent of it. **The God of the Jews.** Paul shows that inasmuch as Jews and Gentiles are in the same need, and are saved in the same way, hence God is not the peculiar deity of the Jews alone, but of the Gentiles also.

30, 31. **One God.** Not of one people only, but of all the world. **The circumcision.** A term by which the Jews were distinguished from Gentiles. **By faith.... through faith.** These two expressions possess nearly the same meaning. **Make void the law.** That is, set aside the law, as of no value. **We establish the law.** The Gospel does not supersede the law, but fulfils it, and stands as its completion.

#### GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

#### OUTLINE.

1. Guilty Before God, v. 19, 23.
2. Justified Freely, v. 24.
3. Justified by Faith, v. 25-31.

#### LESSON HYMNS.

No. 43, S. S. Hymnal.

Forever here my rest shall be.

No. 42, S. S. Hymnal.

Saviour, more than life to me.

No. 35, S. S. Hymnal.

Take the name of Jesus with you.

TIME.—A. D. 58, probably in the spring.

PLACE.—This epistle was written from Corinth, soon after the Epistle to the Galatians. See last lesson.

CONNECTING LINK.—The design of this epistle was to set forth the great truths of the Gospel as preached by Paul.

EXPLANATIONS.—*The law*—God's law in the Old Testament. *Under the law*—The Jews to whom the law was given. *Every mouth may be stopped*—The law shows that no person can boast of his goodness, because none have fully kept it. *No flesh be justified*—No person can be shown to be just or upright. *Knowledge of sin*—The law shows us that we are sinners. *Righteousness of God*—God's justice in dealing with men. *Without the law*—Since man could not be saved by the law, God saves them apart from

the law by his mercy. *By faith of Jesus Christ*—On condition of faith in Jesus as Christ. *No difference*—Jews and Gentiles are saved in the same way and on the same terms. *Come short*—Have failed to attain unto the standard God has given in the law. *Redemption*—The death of Christ has purchased us and set us free from the law. *Propitiation*—The death of Christ, the one great sacrifice for sins. *His righteousness*—The death of Christ is here said to be the ground whereby God forgave sins before, as well as after, Christ's coming. *Justifier*—The one who forgives and saves sinners who believe. *Boasting.... excluded*—No one can boast, because all are saved by God's mercy; none have earned salvation. *Justify the circumcision*—God saves the Jews on the same terms as the Gentiles.

#### HOME READINGS.

- M. Justification by faith. Rom. 3. 19-31.  
 Tu. Abraham's faith. Gen. 15. 1-15.  
 W. Hold fast the faith. Heb. 10. 16-31.  
 Th. Peace through faith. Rom. 5. 1-11.  
 F. The fruits of faith. Heb. 11. 17-30.  
 S. Paul explaineth faith. Heb. 11. 1-10.  
 S. Saved by faith. Acts 16. 25-36.

#### QUESTIONS FOR HOME STUDY.

1. **Guilty before God**, v. 19-23. To whom does the law come? Why is the law given? Why does not the law justify us? What righteousness is made known to us? Who may receive this righteousness? Under what condemnation are all men?

2. **Justified freely**, v. 24. By what are we justified? Rom. 4. 16. Whose gift is this? Eph. 2. 8. By what is it secured to us? From what are believers freed by the blood of Christ? 1 John 1. 7.

3. **Justified by faith**, v. 25-31. Upon what must our faith rest? What does the Psalmist say of forgiven sins? Psa. 103. 12. How is the righteousness of God declared in the forgiveness of sins? What alone secures justification? Who are alike benefited by it? Have you faith in Jesus?

#### TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That service alone does not secure salvation?
2. That Jesus is the only Saviour of men?
3. That faith in Jesus is essential to salvation?

THE LESSON CATECHISM.—(For the entire school.) 1. To whom does the law apply? To those under the law. 2. Unto whom is the righteousness of God? "Unto all them that believe." 3. By what have we come short of the glory of God? By sinning. 4. By what are we justified? By faith. 5. "Do we then make void the law through faith?" "God forbid: yea we establish the law."

DOCTRINAL SUGGESTION.—The remission of sins.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **Guilty before God**, v. 19-23. Who are here described? Who are regarded as under the law? What law is here referred to? How does the law give knowledge of sin? Rom. 7. 7-10. Is this condition of sin universal?

2. **Justified freely**, v. 24. What is it to be justified? How are sinners justified? Why are we justified freely? Eph. 2. 7, 8. What is the redemption here mentioned? 1 Peter 1. 18, 19.

3. **Justified by faith**, v. 25-31. What is the remission of sins? How does God remit sins? Upon what condition may our sins be remitted? What is it to believe in Jesus? Are all men saved upon the same terms?

**PRACTICAL TEACHINGS.**

How are we here shown—

1. That we all need salvation?
2. The only way of salvation?
3. The breadth of salvation?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who are under the law? All who reject Christ. How will the law judge them? As guilty. What are the deeds of the law? Works done in the flesh. What is sin? Transgression of the law. How do all men stand before God? As sinners. Who has delivered us from the law? God, our Father. How did he deliver us? By giving his Son to die for us. What saves us from the law? Faith in God's Son. Who may have this faith? All who believe Christ. What is it to be justified? To be at peace with God. [Repeat GOLDEN TEXT.] Who only is just? Jesus Christ, our Lord. Who only can give us righteousness? Jesus. What law may we glory in? The law of faith. Does faith in Christ destroy the law? No, it gives us the will and power to obey it.

**WORDS WITH LITTLE PEOPLE.**

We can never deserve God's mercy.  
We can never do anything to earn salvation.  
We can never be happy in ourselves.  
Therefore we need just such a Saviour as Jesus.

"If thou, O Lord, shoulddest mark iniquities,  
O Lord, who shall stand?"

**ANALYTICAL AND BIBLICAL OUTLINE.****Salvation by Faith Only.****I. THE NEED.**

1. All the world... guilty. v. 19.  
"None righteous, no, not one." Rom. 3. 10.
2. By the law... knowledge of sin. v. 20.  
"By... law... no flesh... justified." Gal. 2. 16.
3. No difference... all have sinned. v. 22, 23.  
"All in unbelief." Rom. 11. 32.

**II. THE PLAN.**

1. Freely by his grace. v. 24.  
"It is the gift of God." Eph. 2. 8.
2. Redemption... in Christ Jesus. v. 24.  
"Who gave himself a ransom." 1 Tim. 2. 6.
3. A propitiation... in his blood. v. 25.  
"The propitiation: for our sins." 1 John 4. 10.

**III. THE CONDITION.**

1. Faith of Jesus... that believe. v. 22.  
"Whosoever believeth on him." John 3. 16.
2. Faith without... the law. v. 28.  
"Not of works, lest... boast." Eph. 2. 9.
3. The Gentiles also. v. 29, 30.  
"No difference... Jew and Greek." Rom. 10. 12, 13.

**IV. THE RESULT.**

- A man is justified. v. 28.  
"All that believe are justified." Acts 13. 39.

**ADDITIONAL PRACTICAL LESSONS.****The Gospel According to Paul.**

1. That all mankind, Jews and Gentiles, are alike sinners before God, and equally in need of salvation. v. 19.
2. That the law was given to men to convince them of the utter impossibility of saving themselves. v. 19.
3. That the law has in itself no power to save men, or to justify those who are unjust before God. v. 20.
4. That salvation is through the grace of God in sending his Son Jesus Christ as our redemption. v. 21-24.
5. That the sole condition of salvation is faith in the Lord Jesus Christ. v. 22.
6. That the death of Christ is our propitiation and sacrifice, setting aside forever the offerings of the law. v. 25.
7. That before Christ's death men were saved by God's promise to provide a Redeemer, as since Christ's death they were saved by the fulfilment of the promise. v. 25.
8. That through Christ's redemption God is at once just, and the justifier of all who believe in Christ. v. 26.
9. That all mankind, Jews and Gentiles, are saved upon the same terms of faith in Jesus Christ.

**CATECHISM QUESTION.****3. How should you learn it?**

By committing it to memory, with its holy texts; and by hearkening to my teacher's instruction concerning it.

**4. What do you understand by the Creed?**

A form of words giving the sum of what I must believe.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I REMEMBER the case of an officer many years ago who was accused of gross cruelty to a subordinate. So grave and so well-founded did the charge seem that public opinion ran strongly against him, and even the press did not altogether refrain from commenting upon his conduct. Yet when the long and difficult trial was over, the sentence pronounced was "full and honourable acquittal;" and the man who had been looked upon as a monster of cruelty left the court clear before his fellow-men.

Now, suppose this officer had really committed those acts with which he was charged, and they had been proved against him, how could such a verdict have been possible? Yet something just like this is in the passage for to-day's lesson. Here is a charge brought, substantiated, and proved, and yet the case terminates in complete acquittal. The parties found guilty are, in the end, declared righteous; and this by the most searching, the most holy, the most unerring tribunal ever known. Is not such a case a remarkable one, worth looking into? Let us look at

*The charge.* We have it in ver. 21. It is sin—disobedience to God's express commands on the one hand, and failure to fulfil his requirements on the other. It is the case of the soldier who has not only neglected to carry out the orders of his general, but has actually gone over to the enemy. A little further back in the chapter (vers. 10-18), it is given more in detail. No understanding, no seeking after God, no profiting, no doing good, no fear of God; but greed, deceit, malice, cruelty, evil-doing—a terrible indictment! Now look at

*The accused.* Not one man, not a few, not many, but "all," (ver. 23) "all the world," (ver. 19). There may be various differences between them, as of age, rank, knowledge, ability, besides differences in the details of the charge. But in one matter "there is no difference;" "all have sinned," all are guilty. What? "Those Greeks," that is, Gentiles, or heathen, who have never been taught the word of God? And those Jews who know the law and are able to teach others—the educated, respectable people, who go to worship God Sabbath after Sabbath? Yes, all, "both Jews and Greeks;" the charge is laid against them all. Ver. 9, Rev. Ver. Look next at

*The witnesses.* First comes the law. The law has clearly set forth the requirements of God. These have not been fulfilled. Some of the accused knew them well, but all have failed to perform them. But those who did know, are they guilty? Conscience stands

forth, saying, "I did my best to warn them, but they would not hear me." Chap. 2, 14, 15. And there is one more witness, or, rather, an innumerable host of witnesses; the whole creation, the wondrous handiwork of God, from which they might have learned something of him. Chap. 1, 19, 20. Now notice

*The defence.* What is it? What have these accused persons to say for their own justification? They are mute, "every mouth stopp'd," (ver. 19), they have nothing to answer these witnesses. Surely there can be no doubt as to

*The verdict.* The accused are certainly guilty, and the law condemns them. But the verdict for some of them is, "justified!" ver. 24. God himself, the holy and just Judge, justifies them! Ver. 26. For them there is "no condemnation," (chap. 8, 1;) and more than that, they are declared "righteous." Ver. 21, 22. None may scorn them as poor rebels who have been let off the punishment they deserved, for they have received full and honourable acquittal. What is

*The ground of the verdict?* Had the accused been really innocent of the charge? Not at all. But it has been met, allowed, and full retribution exacted already. That retribution was no light thing; it went as far as blood-shedding, (ver. 25), the blood-shedding of the Holy One. The Son of God became man, and gave his own life to meet and expiate the charge. So, now, though the law witness against them, though conscience witness against them, though the whole of creation witness against them, the charge must fall to the ground. Their sin was laid on Christ, and he suffered for it. No guilt can be reckoned to them.

But will it not be remembered against these persons that they were once guilty, that they have been sinners? A man who has been a thief is still looked upon with suspicion, though he may have completed his time of imprisonment, and been legally set free. Not so with these persons whom God declares "not guilty." The Lord Jesus really took their place. Their sin was reckoned to him, and now his righteousness is reckoned to them.

If a number of accused persons were waiting for the verdict, and word came that some of them were pronounced "not guilty," how anxiously would they ask

*For whom is this verdict?* Now, seeing that "all" are charged before the bar of God, this question is of the greatest importance to every one. And what is the answer? "Unto all them that believe." (R. V.) If you have recognized your place as a criminal at the divine bar, if you have seen that you have



nothing of yourself to answer to the charge, then you have but to believe further that Christ has answered it for you. Believing, you are justified; believing, you are accounted righteous. Those who refuse to take the sinner's place are condemned. Those who take it, and then believe the good news of what Christ has done for them, receive full and honourable acquittal. This is justification by faith.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**BLACKBOARD QUESTIONS.**—What is sin? *Transgression of the law.* What saves us from this? *Faith in God's Son.* Does this destroy the law? No, the law shows us our sins by setting forth our duties, but faith in Christ makes us at peace with God, which is justification. You can draw a cross to represent our Saviour. Make a path leading up to it called Faith. Come to him, then, feeling the need of him, believing on him, and then will you have peace with God. [Write the word "Peace" on the farther side from the cross.]

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

Notice the time of writing, place, and purpose of this epistle. . . . Study the technical meaning, from the notes, of the important words and phrases, as follows: 1. Law; 2. Justified, justification, etc.; 3. Righteousness of God; 4. Faith in Jesus Christ; 5. Grace; 6. Relempment; 7. Propitiation; 8. Works. . . . Show what is here taught about sin: 1. Universal; 2. Hopeless; 3. Needing a Saviour. . . . Show how salvation is here presented: 1. Free; 2. For all; 3. Through Christ; 4. By faith. . . . Avoid fine-spun theories and philosophies of the atonement, but hold it forth as a fact. . . . **ILLUSTRATIONS.** A man said once, boastingly, "I owe nothing. I pay my debts." One who was present said, "I know of one debt you have not paid." "What is that?" "Your debt to God." "O, that is another matter." "No, a man

has no right to say that he owes nothing because he has paid some small bills, while the greatest debt of all still remains uncanceled." . . . In India, an English captive, taken by the Sepoy rebels, carried not only his own chain, but that of a companion who was sick and unable to bear it. As a result, he died, while his friend's life was saved. That is a feeble illustration of *redemption*. . . Alexander I. of Russia saw a man in a river drowning. He leaped into the water, and saved the life of one of his subjects. So our King breaks the flood to rescue us.

#### References. FOSTER'S ILLUSTRATIONS:

Verse 19: Prose, 5350. Ver. 20: Prose, 2925, 7564, 10180. Ver. 21: Prose, 5121. Ver. 22: Prose, 11526. Ver. 23: Prose, 1471, 5319. Ver. 24: Prose, 9191, 10087. Ver. 25: Prose, 1185, 7511. Ver. 26: Prose, 3431, 10074. Ver. 27: Prose, 6874. Ver. 28: Prose, 9143. Ver. 29: Prose, 1625. Ver. 31: Prose, 10179, 10184.

#### Lesson Word-Pictures.

They were in our meeting last night, those two seekers after God. On both their souls pressed down the conviction heavily that all the world is guilty before God. I recall their faces, their words, all proving the pressure of this burden upon them. One of them could not seem to see anything above that burden of ill-desert crushing down upon him like an avalanche. He was trying to lighten his load, throwing off this sin and repenting of that evil, unconsciously justifying himself by works, unconsciously forgetful of that great fact above him—the mercy of God in Jesus Christ bending toward him. That other seeker felt his burden. The avalanche was upon him, but he was looking beyond. He saw something else above him. He had caught a glimpse of the face of his Saviour. He saw the love of God expressed in Bethlehem, Gethsemane, and Calvary, pouring down like the sunshine, covering the avalanche, dissolving it all away. He was rejoicing in the liberty and peace of forgiveness when I left him, but the other was still occupied with his sins rather than with his Saviour. The shadow of Sinai, that avalanche, was still on the face of the second, but the sunshine of a Saviour's redemption made a glory in the countenance of his companion.

#### Primary and Intermediate.

BY M. V. M.

#### LESSON THOUGHT. *Jesus, the only Saviour.*

Review last lesson, and see if children remember what the Galatians were trying to do to save themselves. Can the law save anybody? No, Jesus is the only Saviour.

1. Print "Sin," making a serpent's head in the first letter. Teach that sin is a serpent which bites everybody—that sin comes from Satan, and that it is against God. Show that little children sin in wanting to have their own way, just as big people do. What had God given to the Jews? Yes, his law, but they did not keep that, and so the law only showed that they were sinners. It did not show them how to be saved. Tell story of Mr. Moody's little boy who came in dressed for a ride, but with a very dirty face. He had broken his mother's law by playing in the dirt after he was dressed. He did not think that he was dirty until his father led him to the looking-glass. When he saw his face, he wanted to have it washed. His father asked him if the looking-glass could wash it, and told him that the glass is like the law, which can show us our sin but cannot take it away.

2. Make a cross on the board. Who died upon the cross? God sent Jesus to die to take away our sins. If our goodness could save us, we should not need Jesus. If we

could keep every one of God's laws, that would not save us, for now Jesus is the Saviour, and the only Saviour. Draw lightly the tables of the law, behind the cross, so that the cross seems to cover it, and show that this is just what God has done—given Jesus to stand in the place of the law, because he is "the end of the law."

3. Teach Golden Text, and show how Jesus becomes our Saviour. To believe in Jesus is to have faith in him. Do we trust him every day? Jesus says, "Love the Lord thy God." Do we live by that word—obey it every day? Jesus says, "Love one another." Do we live by that—live loving one another because he says so? Draw around the foot of the cross a rock, and make waves around it. Teach that Jesus is our rock of safety, and that, believing in him, we need fear nothing. Teach, in conclusion, that this salvation is for sinners, and that all who have sinned, little or big, may come to Jesus and find a safe refuge, by believing in and obeying him.

[June 15.]

A. D. 58.]

## LESSON XI.—THE BLESSEDNESS OF BELIEVERS.

Romans 8. 28-39.

## EVERY THING



## FOR GOOD.

28 And we know that all things work together for good to them that love God, to them *b* who are the called according to his purpose.

*a* Gen. 50. 20; *b* Rom. 12. 21; *c* Cor. 4. 17.—*d* 2 Tim. 1. 9.

29 For whom *c* he did foreknow, he *d* also did predestinate *e* to be conformed to the image of his Son, that *f* he might be the first-born among many brethren.

*e* Exod. 35. 12.—*d* Eph. 1. 5.—*f* John 17. 22.—*j* Col. 1. 18.

30 Moreover whom he did predestinate, them he *g* also called; and whom he called, them he also justified; *h* and whom he justified, them he also glorified.

*g* 1 Cor. 1. 24; Eph. 4. 4; Heb. 9. 15.—*h* 1 Cor. 6. 11.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? *i* It is God that justifieth;

*i* Isa. 50. 8.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who *j* also maketh intercession for us.

*j* Heb. 7. 25.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written. *k* For thy sake we are

killed all the day long; we are accounted as sheep for the slaughter.

*k* Psa. 44. 22.

37 Nay, *l* in all these things we are more than conquerors, through him that loved us.

*l* 1 John 5. 4.

38 For I am persuaded, that neither death, nor life, nor angels, nor *m* principalities, nor powers, nor things present, nor things to come,

*m* Col. 1. 16; *n* 1 Pet. 3. 22.

39 Nor height, nor depth, nor any other creature, shall *n* be able to separate us from the love of God, which is in Christ Jesus our Lord.

*n* John 10. 28; Col. 3. 3.

## GENERAL STATEMENT.

It has been said that if the Holy Scriptures were a ring, and the Epistle to the Romans its precious stone, chapter eight would be the sparkling point of the jewel. In it the apostle Paul gathers up the power of his argument, and crowns it with a triumphant outburst of song. He stands like a herald delivering the message of a monarch in behalf of his subjects, and proclaiming them his own, and under his protection against all the universe. The believer is shown as under a divine call and promise, and all the power of omnipotence is pledged to his safety and his triumph. He is declared free from guilt through the atoning blood, and no charge can be laid against him whom God has acquitted. He is promised safety amid trials, victory over persecution, triumph over foes, and eternal life from the dead. The famine cannot destroy him, the perils that surround cannot harm him, the sword that slays

shall only open the way through the grave to glory. All the foes of his faith are marshalled, and through them all penetrates the victorious love of God in Christ, which is the warrant for his triumph.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 28. We know.** We know it by the promise of God, by our faith in him, by our relationship to him as sons, by the testimony of saints, and by our own experience. **All things.** Both in the physical and moral universe, which are alike under divine control. This word "all" has no exception. **Work together.** Not in the future tense, "shall work;" but in the present, "do work;" they work now, and they work together; not aimlessly, but toward an end, and under a divine direction. We are not to look upon one phase of our experience, as poverty or sorrow, by itself, any more than we are to consider the winter apart from the summer in its effect upon the harvest. **For good.** To bring out as a result the best good of each individual believer. But often God's conception of the true good is not the same as man's. **To them that love God.** Just to the measure in which a heart is one with God is it in harmony with the working of the universe. To one who loves God all things are at peace; to the enemy of God all the universe is at war. **The called.** All men are "called," but only those who hear and obey are "the called," those who form the company of God's chosen ones in the world.

1. All the forces of the worlds are under one will and order.
2. The will of God is to benefit and bless men, as far as they will let him.
3. Love to God will bring us into the channel of the divine favor.

**29. Whom he did foreknow.** Take notice that in Paul's scheme the foreknowledge comes before the predestination. He knew who would exercise faith, but did not compel them to exercise faith. **He did predestinate.** Or, foreordain, as in Rev. Ver. He marked out the path of privilege in which the believer might walk, not that in which any man must walk. **4. What God has foreordained for any man, not all the world, save that one man, can thwart. Conformed to the image.** Not merely to a likeness to Christ in character here, but to a glory like his hereafter. **First-born among many brethren.** The stress of the clause lies on "brethren," not on "first-born." God ordained that Christ, his only begotten Son, should have many brethren by adoption. **5. The adopted children of God are brothers of Jesus Christ:**

**30. Them he also called.** Called by the gospel; differing from the call to others only in that while others will not hear, they, "the called," both hear and heed. **Them.** Paul does not say "as many as," which is his favorite expression, as in chap. 2. 12; 6. 3; 8. 14, and elsewhere, twenty-one times in his epistles. **Not all who are called are necessarily justified. Justified.** That is, pronounced just or righteous on account of Christ's sacrifice

accepted by them. (See notes in last lesson.) **Glorified.** Gave the glory possessed by his Son in heaven. In viewing the eternal purpose Paul rises above the distinctions of time, and looks upon the plan of redemption as completed in the mind of God. **6. Believer in Christ, see in all this your privilege!**

**31. What shall we then say?** In view of all this wondrous chain of privilege, fastened around the believer's course by an Almighty power; all the universe being controlled in his behalf, and so glorious a destiny before him. **If God be for us.** In his omnipotent shaping of events for our good, and in the high honors he awards us. **Who can be** (Rev. Ver., "who is") **against us.** Since all things are controlled by God, we can have no adversary able to contend against him, and are safe under his care.

**32. He that spared not.** Paul now shows the highest proof that God is with us indeed, since he gave up his Son to save us. **Delivered him up.** Not merely to death, but surrendered him to the whole work of redemption, with all its humiliation. **For us all.** Paul and his fellow-disciples, Jew and Gentile, are the "all" in his mind. **With him also.** He that has given the greatest proof of his love will not hesitate to bestow minor gifts with it. **All things.** Then those things which appear to be against us are indeed for us, and God gives even when he seems to withhold.

**33. Who shall lay anything?** Literally, "Who shall accuse?" **God's elect.** "God's chosen ones;" those whom God has chosen out of the world as his own; chosen, not by arbitrary decree, but because of their faith, which God foreknew. **It is God that justifieth.** If the Supreme Judge has pronounced us absolved of all charge, and on the books of God our record is made right, then who has a right to accuse us?

**34. Who is he that condemneth?** Neither conscience, nor enemies, nor Satan can alarm us if we are at peace with God. This clause should belong to the previous verse. **Christ that died.** Christ's death, his resurrection, his ascension, his intercession, are all named as facts in behalf of our salvation. **Yea, rather, that is risen.** Paul hastens to call our attention from a dead Christ to a living one; who, as he has died for us, lives for us also. **At the right hand.** In the highest place of honor, on the right of the throne. **Maketh intercession.** In some way this ascended Saviour expressly signifies his will that those for whom he has died shall realize the full benefit of his atoning sacrifice. **For us.** There is no indication that the intercessions of Christ are ever given for any except those who long for salvation through him. **7. Those who expect Christ's prayers must seek them.**

**35. Who shall separate?** Calvin's noble remark is, "The apostle saith not 'what,' but 'who,' as if all creatures and all afflictions were so many gladiators taking arms against

the Christian." From the love of Christ. It seems best to accept as the meaning of this clause the view of Hodge, "Our sense of Christ's love to us." 8. The greatest treasure of the believer is his consciousness that Christ loves him. The apostle names seven foes which assail our assurance of Christ's love, but assail us in vain. **Tribulation.** Literally, "beating or threshing," a pressure of circumstances from without. **Distress.** "Narrowness of place," referring to a mind crowded with anxieties. **Famine, or nakedness, or peril.** All of these may come upon the disciple, but none of them can stand in the way of Christ's love to him. **Or sword.** Death by the sword of persecution, the sharpest trial of a believer's faith. Yet for a Christian to die is not a loss, but a gain.

36. As it is written. Quoted from Pas. 44. 22. As in that age such persecutions had not fallen upon the Church, though destined to come soon, Paul deemed it desirable to show that they were anticipated and provided for in the word of God. **Killed all the day.** "If God's ancient people had passed through these trials, why should his present disciples dread them?" is Paul's thought. So Christ said, in one breath, "Some of you they shall put to death," and "there shall not a hair of your head perish." Luke 21. 16, 18.

37. In all these things. In the very endurance of these trials named above. **More than conquerors.** We triumph over these trials by the victory of our faith; troubles only draw us nearer to God, and death itself can only bring us to glory. **Through him that loved us.** These enemies above named are so far from separating us from Christ's love, that it is through that love that we are able to have victory over them.

38. I am persuaded. The word means a faith founded upon deliberate conviction. **That neither.** The words following are not to be subjected to close definition, but are enumerated in a poetical rather than a logical way. **Death nor life.** The two opposite states of being, between which all possible experiences are to be met. **Nor angels.** Not even angelic powers are mighty enough to separate God from us. **Principalities and powers.** Ruling beings, as archangels, and forces of the universe. **Present.. to come.** All changes of time.

39. Height, nor depth. No dimensions of space. **Any other creature.** Any other created thing in the universe of God. **Separate us from the love of God.** Not meaning our love to God, but evidently God's love to us. **In Christ Jesus.** As the highest proof of God's love is in Christ, so Christ is the channel through which God's love reaches us.

#### GOLDEN TEXT.

We know all things work together for good, to them that love God. Rom. 8. 18.

#### OUTLINE.

1. The Called, v. 23-34.
2. The Conquerors, v. 35-39.

#### LESSON HYMNS.

- No. 84, S. S. Hymnal.  
Come, let us, who in Christ believe.
- No. 85, S. S. Hymnal.  
I am coming to the Cross.
- No. 76, S. S. Hymnal.  
Take my life and let it be.

TIME.—A. D. 58. See on Lesson X.

EXPLANATIONS.—*The called*—God calls all men, but only those who listen and believe are "the called." *Foreknow*—God knew beforehand who would hear and believe on Christ. *Predestinate*—God determined that those whom he knew would believe should receive the blessings of the Gospel. *Called*—He calls all, but not all hear and heed. *Justified*—When men accept Christ God forgives their sins and makes them his children. *Glorified*—Gave to enjoy the blessing of heaven. *Delivered him up*—God gave his Son to die for man. *God's elect*—"The chosen ones," who have chosen Christ as their Saviour. *Maketh intercession*—Christ before the throne pleads for us on the earth. *The love of Christ*—The love which Christ has to us, from which nothing can part us. *Tribulation*—No trouble can part from us the love of Christ. *More than conquerors*—We overcome all these enemies through Christ who loves us. *Death* cannot keep us from the blessedness of Jesus' love, but only brings us to enjoy it. *Angels*—Not all the evil angels can keep a soul from Christ. *Any other creature*—Any created thing or any thing in creation. *Love of God*—The love which God bears to us shown by his giving Christ to die for us.

#### HOME READINGS.

- M. The blessedness of believers. Rom. 8. 28-39.  
Tu. Belief rewarded. Matt. 9. 27-38.  
W. Who constitute believers. Acts 2. 37-47.  
Th. The result of believing. Rom. 10. 1-12.  
F. The believer's strength. Eph. 6. 10-24.  
S. Conquerors through Christ. 1 John 5. 1-15.  
S. The greatest blessing. John 5. 24-31.

#### QUESTIONS FOR HOME STUDY.

1. The Called, v. 23-34. To whom is everything an advantage? To what are we to be conformed? To what are we not to be conformed? Rom. 12. 2. What assurance of help have we? What was the extent of God's love for man? What assurance does this give us? What answer may God's people give when under accusation? What, when under condemnation? What does Christ now do for his people?

2. The Conquerors, v. 35-39. What question did Paul ask? What foes does he name? What is to be endured for Jesus' sake? What had Jesus foretold to his disciples? Luke 21. 12. What words of comfort had he given them? John 16. 33. What assurance of his presence? Matt. 28. 20. What is the source of our victory? John 5. 4. In whose name and strength is this victory won? What does Paul weigh with the love of God? What is his conclusion? Are you abiding in this love?

**TEACHINGS OF THE LESSON.**

Where are we shown in this lesson—

1. The safety of the believer?
2. The strength of the believer?
3. The victory of the believer?

**THE LESSON CATECHISM.**—(For the entire school.) 1. What is the general tendency of events as regards those who love God? "All things work together for good." 2. If God be on our side what is the effect? He outweighs all opposition. 3. Who justifieth? "It is God that justifieth." 4. Where is Christ? "At the right hand of God." 5. What does Christ do? Makes intercession for us.

**DOCTRINAL SUGGESTION.**—The love of God.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Called**, v. 28-34. Who are "the called?" What is their privilege, as stated in the **GOLDEN TEXT**? What five facts are stated concerning the called? What great gift has God made to us? What is said of this gift in Rom. 5. 6-8? What will God also give to us with Christ? What is Christ doing for his people now? What is said of this in Heb. 4. 15, 16?

2. **The Conquerors**, v. 35-39. Who are the conquerors? What question is here asked concerning them? What seven obstacles fail to keep them from the love of Christ? What love is here meant, Christ's love, or ours? Why can none of these things keep us from that love? How may we enjoy that love? What blessings will Christ's love bring to us?

**PRACTICAL TEACHINGS.**

How do we learn from this lesson—

1. That God loves us?
2. What Christ has done for us?
3. What we may overcome through Christ?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What must work for the good of true believers? All things, joy, sorrow, trouble, pain. How do all these things work? Together, not separately. [Repeat **GOLDEN TEXT**.] Toward what good? Spiritual good. Whom does God call to himself? Every one. Through whom are those who are called justified? Through Jesus. Where will he bring his justified ones? To his glory. In what image does he try to form us? The image of his Son. Who is always on our side? God. How may we know God will give us all things? Because he gave us his Son. Can any one condemn those who love God? No, for he has justified them through Christ Jesus. Who makes intercession for us? Jesus. Where is Jesus? At the right hand of God. Over what does Christ give us the victory? Over self and the world. Of what does faith in Christ assure us? That nothing can separate us from the love of Christ.

**WORDS WITH LITTLE PEOPLE.**

There is no one on earth who loves you so dearly as Jesus.

There is no one who can make you so happy as Jesus.

There is no one who can save you from sin and self but Jesus.

Why not love and trust him now?  
"The glory which thou hast given me, I have given unto them."

**ANALYTICAL AND BIBLICAL OUTLINE.****God's Blessing.**

- I. **GOD'S CHOICE.**  
Did foreknow... did predestinate. v. 28.  
"Chosen us... before the foundation."  
Eph. 1. 4.  
"Elect according... foreknowledge."  
Pet. 1. 2.
- II. **GOD'S CALL.**  
Them he also called. v. 30.  
"God... by whom ye are called." 1 Cor. 1. 9.  
"Called me by his grace." Gal. 1. 15.
- III. **GOD'S PARDON.**  
Them he also justified. v. 30.  
"Justified freely by his grace." Rom. 8. 24.  
"Blotteth out thy transgressions." Isa. 43. 25.
- IV. **GOD'S PROMISE.**  
Them he also glorified. v. 30.  
"Shall ye... appear... in glory." Col. 3. 4.  
"Our conversation is in heaven." Phil. 3. 20, 21.
- V. **GOD'S GIFTS.**  
His own Son... all things. v. 32.  
"Gave his only begotten Son." John 3. 16.  
"Shall inherit all things." Rev. 21. 7.
- VI. **GOD'S VICTORY.**  
We are... conquerors through him. 3. 37.  
"Born of God overcometh." 1 John 5. 4, 5.  
"God... giveth us the victory." 1 Cor. 15. 57.
- VII. **GOD'S LOVE.**  
The love of God... in Christ. v. 39.  
"Loved thee... everlasting love." Jer. 31. 3.  
"Great love... he loved us." Eph. 2. 4\*

**ADDITIONAL PRACTICAL LESSONS.****The Believer's Assurance.**

1. The believer enjoys the assurance that all things are controlled of God for his good. v. 28.
2. The believer has the assurance that he is personally chosen and called of God. v. 29, 30.
3. The believer has the assurance that his sins are forgiven, that he is freed from accusation, and is sure of God's favor. v. 30.
4. The believer has the assurance that he will, in due time, share in the likeness and the glory of Christ. v. 30.
5. The believer has the assurance that God is on his side, though all the world may be against him. v. 31.

6. The believer has the assurance that Christ died for him, and lives to intercede for him. v. 32-34.

7. The believer has the assurance that he shall triumph over all the trials of the present life. v. 35-39.

#### CATECHISM QUESTION.

5. Recite the Apostles' Creed.

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE are few who do not expect to stand on a lofty eminence commanding a fine view on every side. What child would not gladly climb a hill or a tower, to see what is thence to be seen? Now, in the passage for to-day, we are invited to ascend just such an eminence, and look around on a view which cannot be surpassed, and which exceeds all that the mind of man can possibly imagine.

There is one word in the passage that links it to our last lesson—the word “justified.” In the last lesson we saw what it was to be justified, to stand before God as a sinner and receive from him full and honorable acquittal. And we saw that the one way to receive this verdict was to believe in the atoning death of the Lord Jesus; and that thus we are “justified by faith.” And this word “justified” shows us the eminence from which we are invited to view the prospect to-day. It is the hill of justification. “Whom he justified”—let us take our stand upon this, and look round.

*Look back.* These persons who are declared “just” and “righteous” before God, (and may we all be among them!) what is there at the back of their history? We saw that they were once sinful rebels, but what is behind that? See ver. 29. There is God foreknowing, and therefore predestinating; the farthest verge of that distant horizon shines with the love and the providing care of God. God cared about them, God thought about them, ages before they came into being. And God has a purpose for them. A sculptor looks upon a block of marble, and he pro-

poses something concerning it. That rude block is to be formed into a beautiful statue, perfect in its shape, proportions, attitude, and expression. So the Lord has proposed concerning believers that they should be “conformed to the image of his Son,” that they should be beautiful and exact likenesses of the Lord Jesus. It is to that he has destined them. But do they know it? Are they conscious, as their mind and intelligence opens, that he has thus thought of and cared for them? Never can they have this view until they reach the hill of justification. That God loved you so much as to give his Son to die for you,—that you may know, and, believing that, you are justified; but not until you are justified, can you know that God predestinated you to be “conformed to the image of his Son.” And then you can see, too, how earnestly, how lovingly, he called you.

*Look forward.* Turn now to the horizon in front. See ver. 39. It is closed in by the same thing—“the love of God which is in Christ Jesus our Lord.” But it is clearer than the other. Upon the deep rich background of “love” there shines out the word “glorified.” Ver. 30. God’s purpose from the beginning is fulfilled; in that distant future—a future drawing quickly nearer—“we shall be like him.” 1 John 3. 2. The child longs to become a man; the loving, dutiful child desires to be like his father. A girl who is plain and dull and awkward would be delighted with the prospect of resembling some form of grace and loveliness she may have seen and admired. What will it be for weak, sinful creatures to be like the Son of God? Is not that prospect wonderful?

*Look around.* The future is not yet ours in actual possession. We are in the present, and with the present we have to do. Is this prospect as fair as the others? The hill of justification is not a bare and rugged mountain like Ebal, but a fruitful hill of blessing, like Gerizim. Deut. 11. 29. Everything that is “pleasant to the eyes and good for food” (Gen. 2. 9) grows there. All these things belong to the justified. Ver. 32. And the supply will never fail throughout eternity. If you are Christ’s all things are yours. 1 Cor. 3. 22, 23; Rev. 21. 7.

But are there no thorns and briars in the way? Certainly, pain, sorrow, trial, disappointment, sickness, death, all these are round about the justified. For what purpose? See ver. 28. These things are to work for their good. From the hill of justification we can see the bright light which rests upon these things, and the “peaceable fruits of righteousness” (Heb. 12. 11) which are ready to spring from them.

But there is something more to be looked at. Every life of man is in some sense

a battlefield. From childhood to old age there are enemies to assail and terrify. But from the hill of justification we can see how they are to be met. Here is a host of foes advancing against those who have begun a Christian course—the devil to tempt them, the world to fascinate them, the flesh to entangle them. Here are scornful companions, cynical friends, persecuting foes, perplexing circumstances—all against them. But see! God is for them. Ver. 31. God is on their side, so victory is certain. But here comes a dreadful enemy. He lays all manner of sin to their charge. And with him is another who declares them guilty, lost, hopeless. Vers. 33, 34. Shall their hearts fail? No, for "it is God that justifieth." If he has pronounced them not guilty that is enough. And Christ not only died for them, but rose again; so that if they fall into sin, they "have an advocate with the Father." 1 John 2. 1.

But here is another host advancing—"tribulation, anguish, persecution, nakedness, peril, sword." These foes threaten to get between the justified ones and their Lord, so as to separate them from him. But they cannot. His love is not only the farthest limit of their horizon every way, but their present, inalienable companion! Let anguish come close, the love of Christ will yet be closer. And though all those foes were to attack him at once, that love will make them "more than conquerors." And yet one more dark host rises up around them (ver. 38, 39), death, life, angels, principalities, powers, things present, things to come, height, depth, and everything that can possibly cause the heart to tremble. But their power to hurt is absolutely *nil*. The love of God is a panoply no darts can penetrate. Purposing love in the past, encircling love in the present, glorifying love in the future—this is the prospect to be seen and enjoyed upon the hill of justification. And to all this privilege God calls every one of us—"whosoever believeth."

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

Call attention to the first verse of the lesson, which is the Golden Text, and contains the germ of the whole lesson, the other verses being an expansion of its thought.... There are two standpoints from either of which this lesson may be viewed. The Analytical and Biblical Outline presents the lesson from the standpoint of *God's Blessings*. Notice the points of the outline, and let the references be searched, read, explained, and enforced.... The other point of view is the *Believer's Assurance*, contained in the Addi-

tional Practical Lessons, which present the same thoughts in different light.... Show what is here suggested to the disciples of Christ as their duties: 1. Gratitude for God's grace; 2. Love to God in Christ; 3. Trust in God; 4. Boldness and confidence against opposition; 5. Faith in the experience of trials.... ILLUSTRATIONS. In a manufactory of brass lamps I saw many processes going on: in one room forging, hammering, rolling; in another, metal being cut into many forms, bent, and shaped, and burnished; but through many departments of a great shop no lamp or sign of a lamp. At last was a room where all the pieces were brought together, and the lamp was finished. So in our life are varied experiences which do not seem harmonious, yet at the end we shall see that all worked together for good.... In the same factory was a process for making the brass bright. It was brought in stained and dull, with no sign of beauty. Dipped into a tank of biting acid, then into another of water, it came out shining and beautiful. So God's way of giving the higher touches of character is often sharp and trying.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 28: Prose, 4740, 8978, 11266. Ver. 29: Poetical, 1239; Prose, 2330, 11196. Ver. 30: Poetical, 1051. Ver. 31: Prose, 3550, 7924. Ver. 32: Prose, 2767, 7268. Ver. 33: Prose, 7208, 3445. Ver. 34: 3334, 9963, 7383. Ver. 35: Prose, 4398, 7066. Ver. 37: Prose, 1713, 12162. Vers. 38, 39: Prose, 935, 1356, 2670. ... FREEMAN. Ver. 34: The post of honor, 686.

#### Primary and Intermediate.

BY M. V. M.

#### LESSON THOUGHT. *The Christian's Way.*

REVIEW. Speak of our first parents, pure and holy, loving God's will best; the temptation to have their own, the bite of the serpent Sin, and what followed. Recall the giving of the law, the coming of Jesus, and see it children can tell how sin can be forgiven. Show that forgiveness of sin is the beginning of real life in a Christian, and tell that this lesson teaches how this life may go on.

1. Make with colored crayon a roadway. At intervals, make stones of considerable size. Talk about travelling over such a road. Stones are hard to stumble against. One easily falls upon them. One is easily hurt by them. Tell that Paul talks in this lesson about the stones in the Christian's way, and tells who can lead us safely past them.

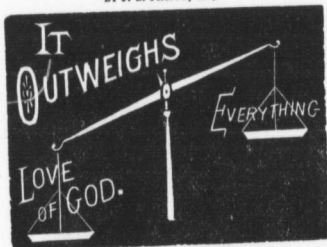
2. Recall the teaching that only love for Jesus can make us sons in our Father's house, and read from the Bible, "We love him, because he first loved us." Let children give some proofs of his love for us, and read verse

34. Teach that this love is so great that nothing can separate us from it, and name the stones in the way as Paul named them. Tell that "Tribulation" means the same as trouble. Speak of some troubles, as losses, etc., and also of some of the troubles children have. Can this stone hinder us? No: for Jesus is stronger than any kind of trouble. Name the next stone "Distress," printing it on the stone. Children often come to this stone. Tell incident of some child who suffered much pain, and who still was not separated from Jesus. Speak thus familiarly of persecutions, famine, etc., showing how none of these stones can keep Jesus away from us, if we really love him.

3. Call for the Golden Text, and let children read the names of the stones as you point them out. Teach that these are among the "all things" which work for good, make us better Christians, and make practical application to children's lives, showing that trouble, sickness, persecution, danger, etc., will all help us to know Jesus better, if we know him at all.

#### BLACKBOARD.

BY J. B. PHIPPS, ESQ.



The love of God outweighs everything else. Nothing can be compared to it. What is the blessedness of believers? (Repeat verse 28.) Who is always on their side? (Ver. 31.) How did he manifest his love? (Ver. 32.) Who shall separate us from the love of

Christ? (Ver. 35-39.) APPLICATION. *Why not love and trust him now?*

#### Lesson Word-Pictures.

He went home one night, and sat down discouraged and alone. It had been a season of trials, of dreary clouds and weary rain, and the day had gone out in storm. It almost seemed as if God had forgotten him. But it came to him in his retirement and meditation, how much God had thought of him, and how long! Away back into eternity—O how far!—God had thought of him, loved him, planned for him. It came to him how much God had done for him in his creation, making for him a world of beauty, granting reason, health, friends. Above all, he had "spared not his own Son, but delivered him up for us all." It came to him how God's Son by his Spirit had followed him far out into the wilderness of sin, calling him, trying to touch him in this and that providence, refusing to let him go, following, following, only to bring him home "famished, and faint, and lone." And how that Saviour had clung to him ever since, sanctifying and making all things to "work together for good" to his soul! He thought, too, of the glorious end by and by, and between that end and the present what divine companionship was assured to him, what spiritual joys would enrich him, and of his sorrows it could be said that in the light of God they brightened into the faces of angels that beckoned him heavenward and homeward. How all these things lifted him above the reach of "tribulation or distress" and every ill, making him exultant, bringing him near to God in perfect and blissful union, enabling him to cry, "What shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" Hour after hour went by. He sat long in such meditation. When he arose and went to the window, the rain had ceased its dismal beating, the clouds were swept away, the moon flooded the earth with a white glory, in which he saw only the effulgence of the love of God.

[June 22.]

A. D. 58.]

#### LESSON XII.—OBEDIENCE TO LAW.

Romans 13. 1-10.



1 Let every soul *a* be subject unto the higher powers. For *b* there is no power but of God: the powers that be are *a* ordained of God.  
a 1 Cor. 7. 21; Titus 3. 1.—b Prov. 8. 15; Dan. 2. 21; 4. 32; John 13. 11.—*a* Or, ordered.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For *c* rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do *d* that which is good, and thou shalt have praise of the same:  
c 2 Sam. 23. 3; Psa. 94. 20.—*d* 1 Pet. 3. 13.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil.



5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

† Eccl. 8. 2.

6 For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

¶ 7 Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; *g* fear to whom fear; honor to whom honor.

† Luke 20. 25.—† *g* Lev. 19. 3.

¶ 8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

† Matt. 7. 12.

¶ 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

† Lev. 19. 18. † Gal. 5. 14; Col. 3. 14; James 2. 8.

¶ 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

#### GENERAL STATEMENT.

There was one problem of vast importance which rose before the leaders of the early Christian Church, namely, its relation to the Roman state. Every disciple regarded himself as a citizen of a heavenly kingdom, of which Christ was the invisible head, whom he was pledged to serve and to love. The question arose, Should the Christian be still subject to the laws of a heathen state? Was he to pay taxes, especially when a large part of the tax was expended upon the rites of a pagan worship? Was he to regard the corrupt rulers of a wicked empire his masters? There was a natural tendency for the doctrines of Christianity to be pushed to the extreme of disloyalty, of disorganization, of communism. To meet these questions Paul stated the important declarations of our lesson. The fundamental principle is that the State is a divine creation. While the particular form of government is not of divine order, and the rulers in office may not be chosen of God, yet government itself is a part of the divine plan for man, and is intended to be a representation of the government of God. Hence the disciple of Christ is bound to pay all respect and allegiance to existing authorities. He is to be a loyal subject of the government, not under the compulsion of penalty, but upon principle, as a conscientious duty. And, since the government must receive financial as well as moral support, he must pay taxes cheerfully, whatever may be the private character of those who hold office. Paul does not here discuss the question of revolution and its right, but takes the government as existing, and our duty toward it. Nor does he present the question which in a few years came to the front—the duty of Christians when the ordinances of human government came in conflict with the divine law, and the Church suffered persecution for its faith.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Let every soul.** The use of the word "soul" suggests that an obedience of the intelligent, thinking part of the nature is meant, as well as of the outward conduct. **Be subject.** The word in the original means "to stand in line under orders," a military term, used of the discipline in an army, pointing to orderly subordination to authority. **The higher powers.** Civil governments in general. **No power but of God.** The principle of human government rests not upon the consent of men, but on the appointment of God; and the earthly authority should pattern after the heavenly. **The powers that be.** God did not appoint the Nero or Caligula as his choice for the ruler of the Roman empire in Paul's day; but God ordains that whoever holds the actual power and represents necessary order is to be recognized and submitted to. 1. "Order is heaven's first law." 2. The gospel was not designed to bring anarchy into the world. 3. Every Christian should be a loyal citizen of the state.

**2. Resisteth the power.** That is, he who rises up against government and seeks anarchy. There is no reference here to the right of the people to change its form of government or to choose its own leaders. **Resisteth the ordinance of God.** He who incites or participates in a rebellion against the constituted authority rebels against God's order. This is the general proposition, but there may be insurrection which is not rebellion, as that of the American Colonies in 1776; and there may be revolution as righteous as that of 1688. The principle of the lesson is that we are to obey the government on principle, and not enter into conspiracies to overthrow the established order. **Damnation.** The word "judgment" in the Rev. Ver. is a far better rendering; as the sentence means, "they shall be held to account." We now use the word "damnation" exclusively of future punishment, but such was not its meaning when our Version was translated. 4. The divine government, as well as the human, will call the disloyal to judgment.

**3. For rulers.** That is, rulers in general. **Not a terror to good works.** Even the worst government is better than anarchy and license; and the righteous man has rarely any reason to fear the authorities. The exceptions, as when Nero, soon after this epistle was written, persecuted the Christians, do not destroy the truth of the general principle. **Wilt thou then?** If you, as Christians, would live free from alarm, do right, and you will have no cause for fear of the ruling powers. **Thou shalt have praise.** You will receive commendation of the authorities as law-abiding and righteous men. 5. God has so ordered this world that righteousness brings its reward.

**4. He is the minister of God.** As the rule is of divine appointment, so the ruler is to be regarded as God's messenger and repre-

sentative, executing his will. **Do evil... be afraid.** The wrong-doer sees an officer in every bush. **Bearth not the sword in vain.** The sword has in all ages and lands been carried before sovereigns as the emblem of power, to inflict capital punishment. **A revenger to execute wrath.** Rev. Ver., "an avenger for wrath." Wrath, in the Bible, always means just indignation against wrong-doing, and never blind, impulsive passion. The government exists not only to commend the good, but to punish the wicked, and thus repress evil.

**5. Not only for wrath.** Not only from fear of punishment. The New Testament presents the motive of fear in dealing with the unconverted; but in addressing regenerated men, appeals upon higher and nobler grounds. **For conscience's sake.** Out of regard for God's will, and in order to enjoy the consciousness of doing right.

**6. For this cause.** That is, on the same ground of duty and conscience. **Pay ye.** The Rev. Ver. changes this imperative into "ye pay;" stating it as a fact rather than giving it as a command. **Tribute.** The word in the original literally means "a burden," referring to the tribute laid by a conquering upon a subject nation; but here it means the tax assessed for the support of the government. **They.** The officers of the government. **God's ministers.** Rather, as in Rev. Ver., "the ministers of God's service." Paul would give to the officers of the government all the sacredness of those who fulfil the services of worship. Since they represent the divine government, their official work is sacred. **Attending continually.** Giving their entire time to the business of the state, and hence entitled to a support from those who share in its benefits. **This very thing.** The duties of the government. **6.** If public officials would look at their offices through the apostle's eyes there would be a civil service reform. **7.** Men who hold such a divine commission should be worthy of their high honour.

**7. Render therefore to all.** This verse is the summing up of the argument in the preceding verses. A necessary exhortation, for the Christian sentiment of loyalty to Christ was liable to perversion into disloyalty to the Roman government. **Tribute to whom tribute.** Pay cheerfully all taxes to those appointed to assess and collect them. **Custom to whom custom.** Customs were in that age toll or tariff on goods or produce. **Fear.** Here meaning reverence for superiors and those in office. **Honour.** The outward forms of respect to those in authority. **8.** We should pay honour to the office no matter who is its incumbent. **9.** Let us remember this duty of respect for holders of high position, especially during the heat of political campaigns.

**8. Owe no man.** The debt due to authority suggests another debt of love owed to all men. **Any thing.** This does not forbid business transactions requiring payment

at a future time, but requires honest purpose in all relations. **But to love.** This is a debt which can never be paid, because it is always due. **Fulfilled the law.** For if a man loves another he will not wrong him by violating any of the commandments respecting human relations.

**9. For this.** Illustrations are given of the principle that love will not wrong another; and the application is made to the family, to the life, to the property, to the reputation, all of which are protected by love. **Briefly comprehended.** Because love to God will keep the law toward God, and love to man will keep it toward man, Christ summed up the law in the two sentences of Matt. 22. 37-40.

**10. Love worketh no ill.** The purpose of law is to prevent men from doing harm; but love will not only keep men from harm, but also impel them to do good; hence, love more than fulfils the letter of the Old Testament law.

#### GOLDEN TEXT.

Let every soul be subject unto the higher powers. Rom. 13. 1.

#### OUTLINE.

1. The Powers that Be, v. 1-7.
2. The Law of Love, v. 8-10.

#### LESSON HYMNS.

- No. 203, S. S. Hymnal.  
Seek the blessed Saviour.
- No. 259, S. S. Hymnal.  
O for a heart to praise my God.
- No. 274, S. S. Hymnal.  
To thy father and thy mother.

TIME.—A. D. 58. See on Lesson X.

EXPLANATIONS.—*The higher powers*—The laws and government of the nation. *No power but of God*—No government except by God's order. *Ordained of God*—Established by God. *Resisteth*—One who does not obey the law of man disobeys the law of God. *Damnation*—Rather "condemnation;" God shall judge them. *Not a terror to good*—The good man has no fear of the Government or its officers. *Minister of God*—The ruler represents God's authority. *The sword*—Meaning power to punish evil-doers. *Not only for wrath*—Not only from fear of penalty. *For conscience' sake*—On principle, because it is right. *Tribute*—Taxes. *Custom*—Payment which is made as tax on goods. *Owe no man*—Keep out of all debts, except the love which we owe to all men. *Briefly comprehended*—The law of love includes all other laws. *Love worketh no ill*—One that loves another will not harm him.

#### HOME READINGS.

- M. Obedience to the law. Rom. 13. 1-10.  
Tu. Lawful tribute. Matt. 22. 15-23.  
W. The old law. Exod. 20. 1-17.  
Th. The new law. Matt. 22. 34-46.  
F. The law fulfilled. Gal. 5. 1-14.  
S. Obey as did Christ. 1 Peter 2. 11-25.  
S. The law of love. John 15. 1-14.

**QUESTIONS FOR HOME STUDY:**

**The Powers that Be, v. 1-7.** Whom should men always obey? Why should rulers be obeyed? What advice did Paul give to Titus? John 3. 1. What does resistance to rightful authority become? Who are afraid of the law? What takes away fear of the law? What other reason for obedience is urged? What is the Christian's duty as to tax-paying? What, in regard to all in authority? What is our duty when bidden by rulers to disobey God's law? Acts 5. 29.

**2. The Law of Love, v. 8-10.** What is our duty in regard to getting into debt? What may we rightfully owe? What law is fulfilled in so doing? John 13. 34. How many commandments refer to our duty to others? What commandment covers all these? Why is love the fulfilling of the law?

**TEACHINGS OF THE LESSON.**

Where in this lesson do we learn—

1. Obedience to human law?
2. Obedience to divine law?
3. Humility in love?

LESSON CATECHISM.—(For the entire school.)

1. To whom should every soul be subject? To the higher powers. 2. Of whom is all power? Of God. 3. What should we render to all? "Render to all their dues." 4. What is the saying in which is briefly comprehended every commandment? "Thou shalt love thy neighbour as thyself." 5. What is the fulfilling of the law? "Love is the fulfilling of the law."

DOCTRINAL SUGGESTION.—The Church and the State.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. The Powers that Be, v. 1-7.** Who has established the powers that be? What is our obligation to submit to them? How is the ruler the minister of God? What does loyalty to the state require of us? What is our duty when government requires what God forbids? What did Christ say of our duties in Mark 12. 17? What is said of our obedience in 1 Pet. 2. 13, 14?

**2. The Law of Love, v. 8-10.** What kind of debt does Paul recommend us to avoid? What debt should we have to all men, and why? How does love fulfil the law? What is the law of love called in James 2. 8, and why? What new commandment did Christ give in John 13. 34? Why is this a new commandment?

**PRACTICAL TEACHINGS.**

What is here shown—

1. As our duty to the government?
2. As our duty to all men?
3. As the fulfilment of law?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What are the higher earthly powers? Kings and rulers who make the laws. Who gives them their power? God. How should we obey these powers? As obeying God. From

whom comes all powers? From God. What will follow resistance? God's judgment. For whom are rulers appointed? For the wicked. How should we obey the laws? Not for fear of punishment, but for conscience's sake. What is tribute? Any kind of a tax. What does Christ say about tribute? "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." What should we render unto God? Our life and love. What should we be careful to do? To keep out of debt. What is the greatest of all the commandments? "Thou shalt love thy neighbour as thyself." What is the fulfilment of the law? Love.

**WORDS WITH LITTLE PEOPLE.**

If you obey God you will obey the law.  
If you love God you will love your neighbour.  
Love and obedience to God will bring peace and happiness.  
"He that loveth not knoweth not God, for God is love."

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Christian's Duty to the state.**

**I. THE DUTY OF LOYALTY.**

Subject unto the higher powers. v. 1.  
"Subject to principalities." Titus 3. 1.  
"By me kings reign." Prov. 8. 15.

**II. THE DUTY OF RIGHTEOUSNESS.**

Do that which is good. v. 3.  
"Unto governors. . . for the praise." 1 Pet. 2. 14.  
"Law is not made for. . . righteous." 1 Tim. 1. 9.

**III. THE DUTY OF TRIBUTE.**

Pay ye tribute also. v. 6.  
"Render unto Caesar. . . Caesar's." Matt. 22. 21.  
"Give to him that asketh." Matt. 5. 42.

**IV. THE DUTY OF HONOR.**

Honor to whom honor. v. 7.  
"Honor the king." 1 Pet. 2. 17.  
"To the king as supreme." 1 Pet. 2. 13.

**V. THE DUTY OF LOVE.**

Love one another. v. 8.  
"Love thy neighbor as thyself." Matt. 22. 39.  
"By love serve one another." Gal. 5. 13.

**ADDITIONAL PRACTICAL LESSONS.**

**"The Powers that Be."**

1. Government is by a divine order, for it is God's will that men should be under law and rule. v. 1.
2. The disciple of Christ is under obligation to obey all regulations of the state which do not conflict with his higher duties toward Christ. v. 2.
3. The penalties of earthly governments are emblems and foretokens of the greater punishment which God holds over the disobedient. v. 2.

4. We should look upon rulers with reverence, as those who are the representatives of God, and the executors of his will. v. 3, 4.

5. Our obedience to the law and submission to authority should not be by compulsion, but upon principle. v. 5.

6. The underlying principle which should control us in all relations should be that of love. v. 8-10.

#### CATECHISM QUESTION.

6. Why is it called the Apostles' Creed?

Because it contains the substance of the apostles' testimony.

7. How did this Creed arise?

It is an enlargement of the form used in baptism.

8. How is the Creed an enlargement of that form?

Baptism is "into the name of the Father and of the Son and of the Holy Ghost." The first part of the Creed speaks of the Father, who created us; the second of the Son who redeemed us; and the third of the Holy Ghost, who sanctifies the Church, assuring us of forgiveness and fitting us for everlasting life.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is nothing in nature which is absolutely independent. The tree draws nourishment from the soil in which its roots are fixed. The soil owes its fertility to the spreading branches which temper the sun's heat and attract the refreshing showers. Even the inanimate rocks and stones are dependent for their form and color upon eternal forces. The pebbles are rounded and polished by the action of the tide. And the tide is fixed in certain limits by the mass of pebbles which form the barrier of the land. It would be strange indeed were man an exception to the general law; and were it possible for one human creature to live and work in absolute isolation from and independence of the rest. The shipwrecked Crusoe on a desert island, or the lonely anchorite of ancient days, may seem to have attained a certain independence of his fellow-men; but where would he be if he did not possess a few things which bear the stamp of other hands than his own, a few things which form a real link between him and the world from which he is for the time shut out?

And if none of us is independent of his fellow-creatures, it follows that we are all in some way or other indebted to them, that there are certain duties which we owe to them, certain obligations toward them which we are bound to fulfil. It is of some of these that our passage treats to-day.

Paul had been writing to the Christians at Rome of their justification by faith in the Lord Jesus Christ, of their being freed from condemnation, adopted into the family of God, and made "joint heirs with Christ." Chap. 8. 1, 14-17. Did this set them free from their obligations to their fellow-creatures? Not at all, he tells them, since their condition of mutual dependence having been ordained by God, their mutual indebtedness is his appointment likewise. In the passage before us he speaks of a debt to be discharged toward "the higher powers," those who in earthly matters have the rule and supremacy. He points out,

1. Why Christians are indebted to the "higher powers." The reasons are threefold:

(1) Because they are "ordained of God." Then are not all born alike? Although equal before God, they are not equal when compared with one another. Some have greater powers of body, some greater powers of mind, and they are made so that, like the different notes in a chord, though some predominate over the rest, each may blend with the other in harmony. But are the strongest and wisest always at the head, taking the rule over other men? By no means. For there is another force which comes into play, the force of circumstances, by which one is driven to the top, and the other sinks to the bottom. And however much of human striving, and human ambition, and human wickedness may mingle in these circumstances, yet in the long run the Bible tells us that "God is the judge; he putteth down one, and setteth up another." Psa. 75. 7.

(2) Because they are God's ministers. Three times over is this repeated. And yet Paul wrote in the days of pagan rule. These haughty Roman emperors, these stern governors, with all their faults and their desires for self-pleasing, were yet used of God to bring about the fulfilment of his purposes and the furtherance of his kingdom. They were truly serving, although unconscious by whom they were controlled. And therefore the people of God owed them something.

(3) Because they do good. Even the faulty "powers" of Paul's day did, on the whole, protect honest men (ver. 3), repress evil-doing (ver. 4), and provide for public order, safety, and comfort (ver. 6). The land which has no government is in a state of anarchy. Sometimes, indeed, a government has reached such a pitch of corruption and wickedness that it can no longer be said, "It is the minister of God to thee for good." When it no longer fulfils the purpose of God, God will see to its overthrow. And a Christian will be careful not to move before God.

2. What debt a Christian owes to the "higher powers." It is a threefold debt.

(1) Obedience. Vers. 1, 2. To defy authority seems to some people rather a grand thing. But what does Paul tell us? "He that resisteth the power resisteth the ordinance of God." Peter, in his epistle, enforces the same thing, "Submit yourselves to every ordinance of man for the Lord's sake." A Christian should be a loyal subject, and obedient servant. To repudiate the debt of obedience is dishonest.

(2) Honor. Ver. 7. Many young people fancy they show their superiority by giving respect to no one. But if God has placed any person over me, to that person I owe a debt of honor, and of that fear which desires and seeks not to offend. To repudiate this is dishonest.

(3) Tribute. Ver. 6. The tribute paid in Paul's day must have often been vexatious. Yet the principle of it was a right one. If we desire the protection and comforts of civilized life, we must do our part toward supplying the necessary means. Taxes and rates are a debt which we fairly owe. To evade them would be dishonest. The Christian must render to all their dues.

But there is one debt we can never pay off. The great debt of love, which each owes to each, must go on. It would be a dreadful thing to pay down one's silver and gold day by day, and yet never succeed in paying off a debt of money. But the debt of love is sweet in the paying, and sweet in the owing. Whoever has the spirit of Christ will always have something to pay with, and yet will go on and on, and never clear off the debt. He will never say, "I have done enough for my neighbor." For the debt of love is not only what we owe one another, but is part of what we owe to Him who "loved us and gave himself for us." And this debt is eternal.

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

Begin by a picture or map of Rome; a mention of the ruling emperor, Nero; or of the crown-jewels in the Tower of London, as symbols of government. This will introduce the subject of the lesson. . . . Why this subject needed to be discussed in this epistle. (See General Statement.) . . . Why does it especially need to be set forth now in this year 1884? . . . What are here named as the principles of the relation between Church and State? (See Additional Practical Lessons.) . . . The duties of the Christian to the State. (See Analytical and Biblical Outline.) . . . Against what are we here warned? 1. Rebellion; 2. Resistance to authority; 3. Evil conduct; 4. Disrespect for authority; 5. Sel-

fish views of life. . . ILLUSTRATIONS. When General Grant, during the American war, was at Fortress Monroe, he walked out on a wharf, smoking. A colored soldier on guard stepped up, saluted him, and said, "General, de orders is dat nobody can't smoke on dis wharf." "Very good orders," said the general, as he threw away his cigar. The one who obeys is the one who can command. . . . General Havelock, in India, was widely known as the Christian soldier, and he influenced many under his command to follow his example. When a dangerous attack was to be made, the commanding general was wont to say, "We need Havelock and his saints for this, for they can be depended on."

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Poetical, 2809, 6632. Ver. 2: Prose, 2648, 6633. Ver. 3: Poetical, 1186, 9170. Ver. 4: Poetical, 1565, 10710. Ver. 5: Prose, 2810, 4157. Ver. 6: Prose, 9164, 10040. Ver. 7: Poetical, 1849, 8196. Ver. 8: Prose, 7896. Ver. 9: Prose, 10723. Ver. 10: Prose, 1717, 9211.

##### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God's Law says, Obey.* To be taught: That God is the great Ruler; that there are lesser rulers whom we must obey; that obedience to our rulers is obedience to God.

1. Show a paper crown, or sceptre, anything that suggests royalty. Talk a little about kings, their power, etc. Tell that sometimes kings meet in council. Tell story of Alexander, his great power and his great fall. He forgot that there was a Ruler greater than himself. Tell that the wisest kings make mistakes, suffer defeat, and die. When God lays his hand upon the mightiest king, he becomes as weak as the poorest and humblest. God, then, is the great Ruler, for all lives are in his hands.

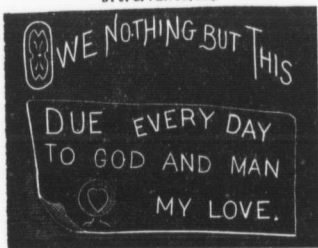
2. Make several steps, and ask whose name shall be placed on the highest. Yes, the name of God, for he is "God over all." Talk about earthly rulers, law-makers, ministers, teachers, and parents. Show that these are rulers under God. Read verses 1 and 2, and put into simple language that the children may understand. Tell story of little girl who had been taught this lesson, and who disobeyed her teacher one day. When she thought it over she was troubled, for she said, "I didn't mind God." "Pshaw!" said her brother Freddy, "your teacher isn't God." "But God tells me to mind my teacher," said Mary. Was she right?

3. Ask how many children have some one in authority over them. Let a few tell whom they have to obey. Talk about the

obedience from fear of punishment, and the obedience from love, showing which is the true obedience. Print "Love is the fulfilling of the law," and show that the law is not truly kept until love comes and keeps it. Draw heart around the word "Love," and ask how much love there must be to make us keep the law—that is, always obey. Teach that it takes more than any of us have, and so we must go to some one who can give us more. Who has love to give away? "God is love," and he will fill the heart full that will go to him, asking to have love enough to obey in all things.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram illustrates more particularly verses 8, 9, and 10 of the lesson. It has been well said that "love is a debt always to be in the paying and always owing." The love of God to man is greater than man's ability to pay, so we are continually in debt, but we can make daily payments and so fulfil the law. The superintendent can make an object-lesson of this by showing a blank note, or due bill, and explaining how it is filled up and how paid. The due bill on the blackboard is binding every day.

#### Lesson Word-Pictures

He is the good citizen. He is subject to the powers that be. He does not stand at one side, an everlasting scold that denounces and finds fault, all the while refusing to put his shoulder to the wheel and help his country forward. He realizes how much the success of the whole depends upon his efficiency as a part; that, if not the wheel, he is a shoulder behind it. I see him going to the ballot box, ready to confer office on others or to receive it if needed. I see him going to his daily work. He is industrious. He does not refuse to work, and then stalk through the land, his hands in his pockets, his mouth at the ears of people, bawling, "Down with capital!" He keeps out of debt, and so increases the nation's assets and helps meet the nation's liabilities. I see him making a bargain at his business or trade, and he is thoroughly honest, thus helping the nation to be true to its word, making its bonds reliable and its coinage fair. If he have money ahead, he does not make his money-resources a hard, unfeeling grindstone where he stands and grinds down to the thinness of indigence the wages of his workmen, provoking strife between labor and capital. He is temperate. I do not see him emptying a beer mug and so influencing the nation to turn itself into a big beer-vat. When a discussion threatens to be hot-natured, I notice that he is conciliatory, and thus does his part toward cementing all sections of the nation in brotherly love. I see him on Sunday going to church, and thus he helps on the conversion of the nation into one grand temple of God. He is faithful in all his relations to a lower government, because, far up, he sees the white throne of a higher government, and bows to it in loyal, loving, steadfast service.

## SECOND QUARTERLY REVIEW.

JUNE 29th, 1884.

#### HOME READINGS.

- M. Lessons I. II. Acts 18. 23-28; 19. 1-22.  
 Tu. Lessons III. IV. 1 Cor. 1. 17-31; 8. 1-13.  
 W. Lessons V. VI. 1 Cor. 13. 1-13; 15. 50-58.  
 Th. Lesson VII. Acts 19. 23-41; 20. 1, 2.  
 F. Lessons VIII. IX. 2 Cor. 9. 1-15; Gal. 4. 1-16.  
 S. Lessons X. XI. Rom. 3. 19-31; 8. 28-39.  
 S. Lesson XII. Rom. 13. 1-10.

#### LESSON HYMNS.

- No. 247, S. S. Hymnal.  
 The Master is come, and calleth for thee.  
 No. 253, S. S. Hymnal.  
 Let him to whom we now belong.

No. 257, S. S. Hymnal.

We give thee but thine own.

No. 256, S. S. Hymnal.

He leadeth me! oh! blessed thought.

#### REVIEW SCHEME.

#### WHAT HAS



BEEN SAVED?

told in the GOLDEN TEXT.

Lesson I.—PAUL'S THIRD MISSIONARY JOURNEY.—Where did Paul go? Who came to Ephesus after he left? What is related of certain disciples at Ephesus? What is

Lesson II.—PAUL AT EPHESUS.—What special

miracles were wrought by Paul? How did some show their turning from sin? What sins did they confess? How should we confess our sins?

**Lesson III.—PAUL'S PREACHING.**—What was the subject of Paul's preaching? To whom is Christ the power of God? Whom has God chosen in this world? What is it to be one of God's people?

**Lesson IV.—ABSTINENCE FOR THE SAKE OF OTHERS.**—From what did Paul say that he would abstain? [GOLDEN TEXT.] What kind of meat is here meant? From what should we abstain and why?

**Lesson V.—CHRISTIAN LOVE.**—What shows the worth of Love? What is love according to the GOLDEN TEXT? What three things does Paul say abide?

**Lesson VI.—VICTORY OVER DEATH.**—Who will have this victory? When will they possess it? What change shall then take place? Who gives it to us?

**Lesson VII.—THE UPROAR AT EPHESUS.**—Who caused it? What was done? How was it quieted? What did Paul do? What is the GOLDEN TEXT? How should we act in trouble?

**Lesson VIII.—LIBERAL GIVING.**—Of what gifts did Paul write? What is said in the GOLDEN TEXT? What should be the rule of our giving? What gifts should we always remember?

**Lesson IX.—CHRISTIAN LIBERTY.**—Who did Paul say were in bondage? How are we redeemed from that bondage? What does God now call us? What is the message in the GOLDEN TEXT?

**Lesson X.—JUSTIFICATION BY FAITH.**—What is it to be justified? How may we have peace with God? Who brings to us pardon? What is the GOLDEN TEXT?

**Lesson XI.—THE BLESSEDNESS OF BELIEVERS.**—What is the promise to them that love God, in the GOLDEN TEXT? In what are we more than conquerors? From what shall nothing be able to separate us?

**Lesson XII.—OBEDIENCE TO LAW.**—What is the GOLDEN TEXT? What does Paul say of the "powers that be?" What should we owe to others?

#### REVIEW SCHEME FOR SENIOR STUDENTS.

**Lesson I.—PAUL'S SECOND MISSIONARY JOURNEY.**—What places did Paul visit? What traits of character did Apollos show? Wherein is Christ's baptism superior to that of John the Baptist?

**Lesson II.—PAUL AT EPHESUS.**—What separation was made? What miracles were wrought? What examples of sacrifice for the sake of Christ were shown?

**Lesson III.—PAUL'S PREACHING.**—What was its subject? What power has the cross of Christ? Why should we now uphold it?

**Lesson IV.—ABSTINENCE FOR THE SAKE OF OTHERS.**—What question about meats troubled the Church? What was Paul's view of it? From what does it teach us to abstain?

**Lesson V.—CHRISTIAN LOVE.**—By what name is love here called? How is its importance shown? What are the three great Christian graces?

**Lesson VI.—VICTORY OVER DEATH.**—How shall the victory be obtained? Who gives it to us? To what should the promise of it incite us?

**Lesson VII.—THE UPROAR AT EPHESUS.**—State its circumstances? What did Paul's conduct show? How was the uproar quieted? How should we act under persecution?

**Lesson VIII.—LIBERAL GIVING.**—What object of liberality did Paul present? What spirit did he urge? Why should we give liberally to the gospel?

**Lesson IX.—CHRISTIAN LIBERTY.**—From what are Christians made free? What privileges are theirs? What is their duty, as named in the GOLDEN TEXT?

**Lesson X.—JUSTIFICATION BY FAITH.**—What is justification? Through whom, and how, are sinners justified? Upon what terms may we be saved?

**Lesson XI.—THE BLESSEDNESS OF BELIEVERS.**—What is the GOLDEN TEXT? What has God done for "the called?" May we be among them? Over what may we be conquerors?

**Lesson XII.—OBEDIENCE TO LAW.**—Of what law is the apostle here speaking? Why should Christians submit to it? What are our duties toward it?

#### REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you can repeat the GOLDEN TEXTS for the quarter.

- |               |                      |
|---------------|----------------------|
| 1. And when—  | 7. Why do the—       |
| 2. And many—  | 8. God loveth—       |
| 3. We preach— | 9. Stand fast—       |
| 4. If meat—   | 10. Therefore being— |
| 5. Love is—   | 11. We know—         |
| 6. Death is—  | 12. Let every—       |

**LESSON I.**—Where did Paul go on his third missionary journey? Through Galatia and Phrygia. What was his chief work? Encouraging his disciples.

**LESSON II.**—How did God bless Paul's labors in Ephesus? He gave him power to work great miracles. How did these affect the people? They saw the wonderful power of Jesus. What did many of the believers do? Confessed their evil deeds to Paul.

**LESSON III.**—Whom did Paul preach? Christ crucified. Who only is good and great? Christ, the Lord.

**LESSON IV.**—What should all true Christians be ready to do? Give up anything that might lead a weak brother astray. Against whom do we sin, if we do not? Against Christ.

**LESSON V.**—What will last forever? Faith, hope, and charity. What is the greatest of these? Charity. What is Charity? Love. Who is love? God.

**LESSON VI.**—Who has taken the sting from death? Christ, who became sin for us. Who gives us the victory over death? God, through the Lord Jesus Christ.

**LESSON VII.**—Who created an uproar at Ephesus? Demetrius and his fellow-silversmiths. For what reasons? Because so many were turning away from idols to worship the one true God. Of what were the silversmiths afraid. That they would lose their trade and money.

**LESSON VIII.**—How should every one give? From the heart. What will follow loving gifts? God's blessing. Who is God's unspeakable gift to us? Christ Jesus.

**LESSON IX.**—What has Christ done for us? Freed us from the law. What does this freedom make us? Heirs of God, through Christ.

**LESSON X.**—In what law may we glory? The law of faith. What justifies us in God's sight? Faith in Christ.

**LESSON XI.**—What does God send us? Everything for our good. Does he ever send us evil? No; we bring evil upon ourselves.

**LESSON XII.**—What must we render unto kings and rulers? Tribute. What should we render unto God? Our hearts.

#### CATECHISM QUESTION.

9. *May we hope for the teaching of the Holy Spirit?*

Yes; our Saviour promised: "When he, the Spirit of truth, is come, he shall guide you into all the truth" (John xvi. 13); and this promise, first given to the apostles, belongs to all the true disciples of Christ.

*Thus you have many helps for understanding the Scriptures, which are able to make you wise unto salvation. See that you use them all with care, and seek for the grace of the Holy Spirit, who is the highest and best Teacher.*

## REVIEW SERVICE FOR THE SECOND QUARTER.

BY THE REV. S. P. HAMMOND.

**I. SUPERINTENDENT.** Will you please to point out on the map "Paul's Third Missionary Journey," and name the important places mentioned in this quarter's lessons?

**SCHOLAR.** [Pointing to the map, hung in a conspicuous place.] He started from Antioch, passed through Galatia, Phrygia to Ephesus, thence to Corinth, and back again to Ephesus, and thence through Macedonia and Philippi to Corinth.

**SUPT.** Apollos was an eloquent man, and mighty in the Scriptures; the twelve persons whom Paul found at Ephesus were "disciples," baptized "unto John's baptism." What more are we taught they were in need of?

**SCHOOL.** Apollos needed to have expounded unto him the word of God more perfectly, and the twelve to be baptized in the name of the Lord Jesus, and to receive the Holy Ghost.

**SUPT.** The Golden Text teaches what was done to them. All repeat that text.

**SCHOOL.** "And when Paul had laid his hands upon them, the Holy Ghost came on them."

**Blackboard.**

BY J. E. PHIPPS, BSG.



**DIRECTIONS.** Draw this on the board before the school assembles. Make the semicircle first with yellow chalk, then with a long ruler make the rays of light the same color. Write the words in white plainly as possible. They are only intended to aid the memory in a review exercise, and may be changed to suit the review. The first word or two of each Golden Text may be inserted in place of them if desired.

#### LESSONS FOR JULY, 1884.

- JULY 6. David King over all Israel. 2 Sam. 1-12.  
 JULY 13. The Ark in the House. 2 Sam. 6. 1-12.  
 JULY 20. God's Covenant with David. 2 Sam. 7. 1-16.  
 JULY 27. Kindness to Jonathan's Son. 2 Sam. 9. 1-13.

#### HYMN. 7.

Holy Ghost with light divine,  
 Shine upon this heart of mine;  
 Chase the shades of night away,  
 Turn my darkness into day.

Holy Ghost with power divine,  
 Cleanse this guilty heart of mine;  
 Long hath sin, without control,  
 Held dominion o'er my soul.

**II. SUPT.** What is the topic of the second lesson?

**SCHOOL.** Paul at Ephesus.

**SUPT.** What was the result of Paul's work at Ephesus?

**SCHOOL.** "All they that dwelt in Asia heard the word of the Lord Jesus; divers were hardened, and believed not; God wrought special miracles by the hand of Paul; fear fell on them all, and the name of the Lord Jesus was magnified; many of them also which used curious arts brought their books together and



burned them; and many that believed came and confessed and showed their deeds; so mightily grew the word of God and prevailed."

III. SUPT. Who wrote the text of the third lesson?

SCHOOL. The apostle Paul, while he was at Ephesus, became concerned about the Church at Corinth, and wrote to them a letter of reproof and instruction, and from this first letter to the Corinthians this lesson is taken.

SUPT. In this lesson is given the subject-matter of Paul's preaching. Will three scholars repeat selections from the texts expressive of its theme, its power, and its results?

FIRST SCHOLAR. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

SECOND SCHOLAR. The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.

THIRD SCHOLAR. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

#### HYMN L. M.

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

IV. SUPT. This is a lesson upon the obligation of setting a good example, and the practice of self-denial for our brother's sake. Will you repeat the topic?

SCHOLARS. Abstinence for the sake of others.

SUPT. What are the two arguments for total abstinence from the use of all intoxicating liquors?

SCHOOL. First, personal safety, for he who perfectly abstains can never become a drunkard; and second, the safety of others, for our example speaks louder than words.

SUPT. In the Golden Text is found at least this second great reason; let all repeat these words with a view to this abstinence for the sake of others.

SCHOOL. "If meat make my brother to offend, I will eat no flesh while the world standeth."

V. SUPT. This lesson is upon "Christian Love," and in it we have the worth of love, the work of love, and the greatness of love. Will you repeat the Golden Text?

SCHOOL. "Love is the fulfilling of the law."

SUPT. Will the school mention some of the other gifts to which love is said to be superior?

SCHOOL. The gift of tongues, of prophecy, of understanding all mysteries, all knowledge, all faith, benevolence, and self-sacrifice. All of which are said to be secondary to charity or Christian love.

SUPT. Love is said to accomplish manifold and great deeds; mention some of them.

SCHOOL. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

ALL. "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

VI. SUPT. There were some in the Corinthian Church who did not believe in the resurrection of the dead, so the apostle wrote this wonderful fifteenth chapter of First Corinthians, in which is found this sixth lesson. Will you give the Topic and Golden Text?

SCHOOL. Topic: Victory over death. Golden Text: "Death is swallowed up in victory."

SUPT. This may well be called the Easter morning lesson, and as such suggests victory and life and duty. Will the girls repeat from the lesson a selection suggestive of that victory, and the boys one suggestive of duty?

GIRLS. "Death is swallowed up in victory . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ."

BOYS. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

#### HYMN. 7.

Vain the stone, the watch, the seal,  
Christ has burst the gates of hell;  
Death in vain forbids his rise,  
Christ hath opened paradise.

Soar we now where Christ has led,  
Follow our exalted Head;  
Made like him, like him we rise;  
Ours the cross, the grave, the skies.

VII. SUPT. "The Uproar at Ephesus" is the topic of the seventh lesson. Will the school tell me what led to that disturbance?

SCHOOL. Fear of the overthrow of the worship of the goddess Diana, and a consequent injury to a certain line of trade.

SUPT. Who was the leader of the uproar?

SCHOOL. Demetrius, the silversmith, who found his business affected by the turning of the people from the worship of images to the living God.

SUPT. What was the outcome of the uproar?

SCHOOL. The town-clerk appeased the people, and restored order and quiet.

ALL REPEAT GOLDEN TEXT. "Why do the heathen rage, and the people imagine a vain thing?"

VIII. SUPT. At Philippi Paul wrote the second letter to the Corinthian Church, and from that letter this eighth lesson is taken. What is the Topic and Golden Text?

SCHOOL. Topic: Liberal Giving. Golden Text: "God loveth a cheerful giver."

SUPT. Among other obligations the law of giving is binding upon every one, but how are we exhorted to make our gifts?

SCHOOL. "Every man according as he purpoeeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

X. SUPT. While Paul was in Greece he received word of the condition of the Churches in Galatia, leading him to write the epistle from which this ninth lesson is taken. What is the Topic and Golden Text?

SCHOOL. Topic: Christian Liberty. The Golden Text: "Stand fast therefore in the liberty wherewith Christ has made us free."

SUPT. In what condition are we taught that the heir is bound so long as he is a child, and wherein is there a parallel state of the Christian?

SCHOOL. "He differeth not from a servant, but is under tutors and governors, even so we when we were children were in bondage under the elements of the world."

SUPT. How are men made free from this bondage?

SCHOOL. By the gift of the Son of God, who was sent "in the fulness of time, that he might redeem them that were under the law, and that we might receive the adoption of sons."

SUPT. "And because you are sons, God hath sent forth the Spirit of his Son unto your hearts, crying, Abba, Father."

SCHOOL. "Wherefore we are no more servants, but sons; and if sons, then heirs of God through Christ."

HYMN. *The Child of a King.*

I was once an outcast, a stranger upon earth,  
A sinner by choice, an alien by birth;  
But I've been adopted, my name's written down,  
An heir to a mansion, a robe, and a crown.

I'm the child of a King,  
The child of a King;  
With Jesus my Saviour,  
I'm the child of a King.

X. SUPT. The last three lessons of the quarter occur in the Epistle to the Romans, supposed to have been written from Corinth, and designed to set forth the great truths of the gospel as preached by the apostle. What great doctrine is the subject of this tenth lesson?

SCHOOL. Justification by faith.

SUPT. The best proof-text of this grand old doctrine is the Golden Text of this lesson. The school will please repeat it.

SCHOOL. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

SUPT. To whom is this doctrine of justification interesting?

SCHOOL. To us all, scholars as well as teachers, "For all have sinned, and come short of the glory of God."

SUPT. We are saved from our sins by faith. Do we then make void the law.

SCHOOL. God forbid; yea, we establish the law.

HYMN. L. M. 7f.

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name;  
On Christ, the solid rock, I stand:  
All other ground is sinking sand.

XI. SUPT. This lesson tells of the results of a life of faith and love. Will you give the Golden Text as the best summary of the "Blessedness of Believers," spoken of in the Topic.

SCHOOL. "We know that all things work together for good to them that love God."

SUPT. Will the school name some of the blessings which we find particularized in the Holy Scriptures?

SCHOOL. In this life—forgiveness, peace, joy, hope, adoption, access to God, assurance, the Holy Ghost, victory over death. In the life to come—there shall be given glory, to be like Christ, to see Christ, and to be with him forever.

SUPT. What obstacles are named in this lesson over which the called are declared to be conquerors?

SCHOOL. The apostle says, I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

XII. SUPT. The Topic of this lesson is "Obedience to Law." To whom are we taught every soul should be obedient?

SCHOOL. To the higher powers; for there is no power but of God; the powers that be are ordained of God.

SUPT. Wherein did Christ teach that we must render to all their dues?

SCHOOL. In answer to the Pharisee's question about the tribute money, when he said, Render to Caesar the things that are Caesar's, and to God the things that are God's."

SUPT. This principle of obedience is reiterated in this lesson, where we are taught to render tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor; and to owe no man anything but to love one another. Will the school state what they understand to be the practical teachings of this lesson?

SCHOOL. That we have a duty which we owe to our government, a duty which we owe to all men, and that we are to endeavor to fulfil the law.

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