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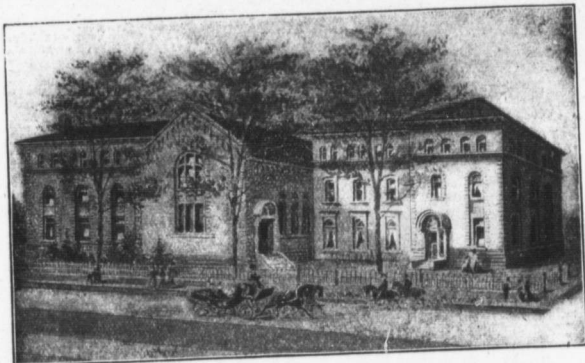
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# The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor

Rev. J. M. Duncan, B.D., Associate Editor

Vol. IX.

February, 1903

No. 2

On the very day these editorial pages are being made ready for the press comes the news of the sudden death of one of our most honored contributors, whose loss to the cause of Sabbath School instruction, as, indeed, to many other causes in the church and in the state, it is impossible to estimate.

In Principal MacVicar our Sabbath School publications had a fast friend. Already a lesson writer in the columns of THE TEACHERS MONTHLY, he began in the first number under the present management a series of articles on Teacher Training, which had not a little to do with the marked revival of interest in that vital subject throughout the church; whilst his Analysis of the Lesson, now in its third year, has been recognized on all hands as of very high value. It is gratifying to know that the Analysis is on hand for the lessons to the end of July. No contributor to our pages was more prompt and thorough than he. That was characteristic of the man. What he did, he did with his might.

The writer, who was one of Principal MacVicar's students in the early days of the College, when almost the whole burden of the teaching fell upon his shoulders, recalls the quenchless energy of the man in his classes. Teaching was not a duty, it was a joy and triumph to him, and therefore an inspiration to his students. Years never seemed to abate his force. To the last hour his enthusiasm abode with him, and not the least influential of his lectures were those to his students and to Sabbath School teachers on the art of teaching. He was a master in this field.

Principal MacVicar was of the stalwart type; a tall, lithe figure, stentorian voice,

clean cut opinions fearlessly expressed, ready to defend the faith against all comers; as a preacher, denouncing sin without reserve, but with an equally pressing presentation of the mercy of God in Christ Jesus; always to the front when such issues as the temperance question or the obnoxious claims of the Church of Rome were under discussion—one always knew where to find him. In private life, so gentle and kind, and with an unflinching fund of jest and anecdote—no wonder that he was a man much beloved. The Church is the poorer by every such removal, and the mourning for him has been widespread, deep, and genuine.

R. DOUGLAS FRASER

## THE SERVICE OF CHRIST

"I know thy works." So spake He, whose eyes were as a flame of fire looking beneath the outer appearance and reading the heart, to each of the seven churches of Asia.

Alas! there was much to condemn in them all. Every one of them had fallen far below the high ideal set before them. The symbol of the churches is golden lamps burning with a clear and steady flame; but in reality the gold was becoming dim and was mixed with brass and iron and clay, while the light was pale and feeble and flickering, ready almost to go completely out. Upon each of these churches those flaming eyes look down and the voice like the sound of many waters says, "I know thy works."

Yet the Holy One endures them and abides with them and acknowledges them as His. When He sets these churches in vision

before His servant He represents them by golden lamps, each burning clearly and steadily. This is indeed He of whom it was said, "A bruised reed shall He not break, and the smoking flax shall He not quench."

It is a Master of infinite patience and long-suffering whom the Christian serves. No hypocrisy or treachery, indeed, can escape His keen vision or scathing rebuke. But He is swift to discern and generous in recognizing the slightest token of sincere loyalty.

Such is the Master. What of His service? In it activity and endurance are combined in proportions as varied as the features of the human face. Working and waiting, toil and trial, striving and suffering fill up the mingled cup of Christian service.

It is for Jesus' sake that His disciples toil and suffer. This is the mightiest of motives. It is more fully expressed in the phrase, "for My name's sake." The name of Jesus just means His character and work. It includes all that He is and does. That name is spelled out for us in the gospels. Every word of His recorded there, every deed described, is a letter or syllable in the name of Jesus. The end and aim of all Christian service is to make that name known and honored. Christian service is intelligent obedience to a Leader whose character and purposes are known. Christians follow the Master not ignorantly and not fanatically, but as reasonable persons who can understand and appreciate the aims and methods of their leader. With minds instructed and judgment convinced, as well as with hearts conquered, they fix their eyes on the goal He has reached, and sustained by the motive of undying love to Him, follow in the path which He has trod before them.

The service of Christ has its reward, the most precious portion of which is the recognition of the Master. "I know thy works": He knows what we do and what we suffer for His name's sake, and that is enough for every true-hearted, loyal disciple. The soldier is rewarded for any danger, for any pain, if the commander simply notices his conduct and mentions it in a despatch. A single word or even a kindly glance from a beloved sovereign is a sufficient requital for all the risks of battle. The world may never know,

it never can know, what we do for Christ's sake. Even the church may not appreciate or understand our work or endurance. But He knows, and will never forget.

#### THE GIST OF THE MATTER

At a conference of Sunday School leaders, Rev. Mr. Rexford asked the question, "What are the greatest needs of the child at the age of six years old or under? What are we to work for, to do the child most good?"

Mrs. Barnes replied: "Put the children in a close, loving, sympathetic touch with the Heavenly Father, that they may want to do what He wants them to do."

Rev. Mr. Rexford: "Is this what Mrs. Barnes means—Our first duty is to show the child what God has done for him, that we may get the child to do what God wishes him to do?"

#### A CIRCLE OF BENEDICTION

*By John A. Paterson, M.A.*

"Come back to me, my children, let us not part," murmured the sea to the vapors which rose from its surface, drawn upwards by the heat of the tropical sun. "Return to my bosom, and contribute your share to the preservation of my greatness and strength."

"There is no lasting greatness but in distributed good," replied the vapors; "behold we carry your cooling influence to the heated air around. Let us alone, O sea. The work is good."

"But carried on at my expense," murmured the sea. "Is the air your parent, and not I, that you are so careful of its interests and so neglectful of mine? Why are you thus ungrateful to me, from whom your very existence springs? O, foolish children! By diminishing my power you are sapping the foundations of your own life. Your very being depends on mine."

"Small and great, great and small, we all depend on each other," sang the vapors, as they hovered in the air. "Mighty ocean, give us your abundance for those that need. It is but little that we ask."

This law of mutual dependence in the dead physical kingdom illustrates a principle applicable to the living teaching kingdom.



That was a wonderful advance in the husbandman's art, when there was put upon the market a self-dumping, self-oiling, self-righting and automatic horse-rake. And any one who can discover and carry into practice a self-adjusting, teacher-supplying Sabbath school, working with an automatic cut-off of useless fibre, will command the admiration of the Christian world.

There should be such an interlocking relation between the Sabbath school and the senior Bible classes that the output of the one should, after further shaping and polishing in the Bible class, return by an endless belt of blessing to the Sabbath school, there to take part in the manufacture of the raw material of the home into better boyhood and greater girlhood. This is what I mean by a "circle of benediction," the pupil of one decade being the teacher of the next decade, and so bringing the doctrine of apostolic succession down to practical, up-to-date results in this working, breathing world.

I have known Bible classes, however, which had a circle of their own, that started at the door of their meeting room, and after encompassing the class came back to the point of commencement, having the teacher as the central point of the circle. The teacher of a Bible class should recognize the truth that his class is not a little all-in-all by itself, the members thereof being fed by the rich food of some excellent teacher, but yet perishing from inanition, because they offend that vital principle of nature and spirit, which teaches that to secure food without the expenditure of work is injurious and accompanied by the degeneration and loss of parts. There are Bible Class teachers who object when they are asked to supply an occasional teacher for the Sabbath School, on the ground that the class is spoiled by such an occasional contribution, as if indeed getting heaven for one's self was the whole duty of man, and as if trying to get heaven for others was not necessarily involved in reaching the right stature of spiritual manhood.

But I have known one at least who rose to the true conception of the privilege, by arranging to teach the lesson of the next succeeding Sabbath to his class and setting apart

a number of the best of its members, from whom he would contribute two every Sabbath by rotation to supply occasional vacancies in the Sabbath school. This lays the foundation of regular teachers from the same source replacing the occasional teachers. Thus the Sabbath School graduates, after doing post-graduate work in the Bible Class, come back to the old field to sow the seeds in the old furrows, and rejoice when the seed grows and the bloom brightens, and the flower follows, and the harvest is gathered.

Thus comes a circle of blessing, not only to him who gets, but to him who gives. And as the rain falls on the parched earth, and the earth then weeps her tears of joy, and sends up to the bending sky again the vapors, which hurry together as cloudlets, and shepherded by the winds of God, make clouds big with blessings, again to fall and again to rise, so let thinking man be not mute nor forgetful, but learn of nature the principles of getting and giving and getting yet again the more abundantly.

Toronto

#### TEACHER TRAINING

*By Professor Walter C. Murray*

#### XIV. HABIT

So many references have been made to habit in previous papers that a discussion of its nature cannot be any longer delayed.

There are habits of thinking and of feeling, as well as of action. When you think of the letter "A," habit leads you to think of "B." When "two and two" hold your attention, habit brings up "four." Again, habit brings the feeling of shame in the train of the thought of a disgraceful action. Idea is associated with idea, feelings cluster about ideas, in obedience to the laws of habit. There is little of what we call thinking, still less of what we call moral sentiments, that is not the result of habit.

It is

#### THE BUSINESS OF EDUCATION

During the years of childhood and boyhood to establish associations between ideas that are to be remembered, and to favor the growth of feelings or sentiments about ideas that are approved or condemned. Thus

education forges the bonds of habit that bind the parts of each statement in the addition or multiplication table. "Seven and eight" are repeated together with "fifteen" so frequently, that the habit of passing from the one to the other is almost as strong as the habit of dodging to avoid a flying missile. Similarly, under the influence of education, the feelings of approval become so strongly attached to the ideas of right and duty, that habit as surely and as quickly causes pleasure to follow the idea of right, as one foot moves after the other. Habits of thinking and of feeling are as numerous and important as habits of action, although they are usually called by another name.

#### WHAT IS HABIT?

Professor James says, "The moment one tries to define what habit is, one is led to the fundamental properties of matter." Bend a piece of ash, and it fails to return to its original shape when the pressure is released. The little particles of matter have been forced into a new arrangement or disposition by the pressure. The stick has a bent or habit, or tendency to bend in that particular direction. Similarly, the crease in the sleeve of a coat or the fold in a sheet of paper may be described as a habit. The sounds of a violin improve by use in the hands of an able artist because the fibres of the wood contract habits of vibration conformed to harmonic relations. Things that yield to pressure without being torn apart, or, in a word, that are plastic, take on habits. The greater the plasticity, the greater the readiness to accept habits. "Organic matter, especially nervous tissue, seems to be endowed with a very extraordinary degree of plasticity of this kind." Habit becomes, not second nature, but ten times nature, as the Duke of Wellington said.

It is because of this readiness to receive a bias or habit, and because of this tenacity to retain the bias received, that man has so great capacity for education.

Do habits become in time so fixed that they render the possessor

#### INCAPABLE OF REFORM?

An elderly person finds it well-nigh impossible to acquire the habits or technique of a

trade that a youth readily picks up. Professor James says we are on the verge of old fogyism at twenty-five. Is it impossible for an old man to change his habits? When once he has passed beyond the susceptible period, is he doomed to travel along the paths laid down by folly, chance, or evil influences during youth?

It is impossible to deny that reform becomes more and more difficult as the years go on. A knowledge of this fact should quicken the teacher's and the youth's sense of responsibility. Indolence is too often successful in its persuasion, "Never do today what you can put off till to-morrow." On the other hand, there is no reason for abandoning all hope after twenty-five. Though change be more difficult, it is not impossible. These bodies of ours are not cases as hard as steel. For the older persons reform, though difficult, becomes easier when it is accompanied or preceded by intense emotion. Perhaps the intensity of the emotion renders these old bodies of ours soft and plastic, as fire melts the rigid steel. The old paths of habit are burned out, and we are thrown back into a state like that of youth.

The account of habit, given above, suggests

#### MAXIMS TO GUIDE US

in the formation of habits. A piece of paper gently folded will not readily follow the old crease a second time; but press the sheets firmly together until the crease is deeply marked, and the habit is fixed beyond erasure. So, in entering on a course that leads to a new habit, we "should launch ourselves with as strong and decided an initiative as possible." Again, if we fold our paper along one line at the first attempt, and at the second swerve from that line, we shall find it uncertain as to the manner of its folding. So, if in our reforms we are soon hot and soon cold, and in a moment depart from the plan of the previous moment, we fail to receive the bias hoped for. Consequently, we should "never suffer an exception to occur till the new habit is securely rooted in our life."

There remains a word to be said relating to—

## THE MOST IMPORTANT OF ALL HABITS

the habit of forming new habits. Every resolution made and not carried into action weakens the bond between thought and act, and contributes its share to the habit that makes changes of habits impossible. Every prompting of conscience that is suppressed, every emotional impulse toward a desired habit that is stifled, not only renders it more and more difficult to establish the habit binding thought and deed together, but builds up the contrary habit of delay, of do-nothing. If we are wise, we shall "seize the very first possible opportunity to act on every resolution we make, and on every emotional prompting we may experience in the direction of the habits we aspire to gain." (James: Talks to Teachers).

Dalhousie University, Halifax, N.S.

## THE TEACHER TRAINING COURSE

## NOTICE FROM THE SECRETARY

Those who began this course of study in October have no doubt made good progress by this time. It is not too late yet to make a start. The examination will be held during the first week of May. By hard work the whole course may be covered before that date. It is not required, however, of candidates that they take all the subjects at one examination. Every one who passes in any subject will receive a certificate in that subject, which will count for the Diploma. It should not be difficult to prepare for the examination on the prescribed portion of Dr. Hamill's book, for example, before May, leaving the departments of Scripture and Doctrine till next year.

Application for examination should be made on or before March 1, 1903, on forms to be obtained by writing to the Secretary. There is no fee connected with the examination. The places for holding the examination will be fixed to suit, as far as possible, the convenience of candidates. Full information regarding the arrangements will be given in the *TEACHERS MONTHLY* for March.

J. M. DUNCAN,

Secretary Sub-Committee on

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**BIBLE DICTIONARY FOR FIRST QUARTER, 1903**

**A-cha'-ia.** The name of the Roman province of the southern part of Greece. Corinth was its capital.

**Al'-ex-an'-dri-a.** A city in Egypt founded by Alexander the Great, 332 B.C. It had a famous university, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

**Amphip'-o-lis.** The capital of a district of Macedonia, 33 miles south-west of Philippi, and three miles from the Ægean Sea, on the river Strymon.

**Ap'-ol-lo'-ni-a.** A city 30 miles west of Amphipolis in Macedonia.

**Ap'-ol'-los.** An eloquent educated Jew of Alexandria, who became a convert to Christianity and an active Christian worker at Corinth and elsewhere.

**Aq'-ui-la** and **Pris-cil'-la.** A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul (Acts 18: 2) and active Christian workers, Acts 18: 26.

**Ar'-ist-arch'-us** and **Gai'-us.** Missionary companions of Paul, mobbed in Ephesus.

**A'-sia.** A Roman province in Asia Minor.

**Ath'-ens.** The most cultivated city of Greece, five miles inland from the Saronic Gulf. It had beautiful temples, Parthenon, Theseus, etc., filled with beautiful works of art. But it was cursed with idolatry. Paul had but little success there and remained only a few weeks.

**Be-re'-a.** A city of Macedonia.

**Cæ'-sar.** An official title of the Roman emperors who succeeded the great Julius Cæsar. Properly the title belonged only to his family; but Augustus and his successors assumed it.

**Cor'-inth.** A city 48 miles west of Athens, and capital of Achaia. It was a great commercial city situated on the overland route, and with two fine seaports, one on the Adriatic and the other on the Ægean.

**Crisp'-us.** A ruler of the synagogue at Corinth, who became a convert to Christianity. Nothing more is known of him.

**Dam'-ar'-is.** A Christian convert at Athens. Otherwise unknown.

**De-me'-tri-us.** A silversmith in Ephesus who headed a riot against Paul because his preaching interfered with the sales of the image of the goddess Diana.

**Di-an'-a.** A goddess worshipped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple 455 feet long, 220 feet wide, supported by 127 columns 60 feet high.

**D'i'-o-nys'-ius, the A'-re-op'-a-gite.** A member of the Athenian Court of Areopagus. He became a Christian convert during Paul's visit to Athens.

**Eph'-e-sus.** The most important city on the west coast of Asia Minor, famous for its magnificent temple of Diana and its terrible vice. It was a great commercial centre. Here Paul preached for three years.

**Eu'-o'-di-as** and **Syn'-ty-che.** Two Christian women in the church at Philippi.

**Ga'-ius.** See "Aristarchus."

**Greeks.** The inhabitants of Greece, a country conquered and governed by the Romans in the time of Paul. The word sometimes stands for Gentiles as opposed to Jews, Acts 18: 4.

**Ja'-son.** A resident of Thessalonica and kinsman of Paul (Rom. 16: 21), who brought upon himself the wrath of his fellow-townsmen for his kindness to Paul, Acts 17: 5-9.

**John the Baptist.** The forerunner of Christ. Imprisoned in the castle of Macherus and then beheaded by order of Herod.

**Ju'-pi-ter.** A Roman deity whose image the Ephesians thought fell from heaven.

**Mac'-edo'-ni-a.** One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

**Mars' Hill.** A famous hill within the city of Athens, where Mars was said to have been tried for murder by the gods. On the top of it a hollow square was formed, and all around this square seats were hewn, tier above tier, from the solid rock. Here the Athenian Court or Areopagus met. Areopagus is the Greek word for Mars' Hill.

**Pont'-us.** A small Roman province in Asia Minor.

**Rome.** The capital of the Roman Empire, on the river Tiber in Italy. It had a population of about two millions in Paul's time, half of whom were slaves. It was a very wicked city.

**Sce'-va.** A Jew of Ephesus, whose sons attempted to cast out an evil spirit in the name of Jesus, in imitation of Paul, but were roughly handled by the man in whom the evil spirit was.

**Si'-las.** Sent as a delegate from Jerusalem to Antioch, Acts 15: 27. He became Paul's missionary companion (Acts 15: 40) sharing his sorrows and his joys, Acts 16: 24, 25.

**Syn'-ti-che'.** See "Euodias."

**Thess'-al-on-i-ca.** The most populous city in Macedonia under the Romans, 37 miles from Apollonia. It had a large commerce, being a seaport town, and attracted many Jews. Paul organized a church there.

**Tim'-o'-the-us.** A young man whom Paul found at Lystra (Acts 16: 1), and who afterwards became Paul's devoted friend and the minister of the Ephesian church. Paul wrote him two Epistles.

# International Bible Lessons

## Studies in the Book of the Acts.

### LESSON CALENDAR: FIRST QUARTER

1. January 4..... Paul and Silas at Philippi. Acts 16: 22-34.
2. January 11..... Christian Living. Phil. 4: 1-13.
3. January 18..... Paul at Thessalonica and Berea. Acts 17: 1-12.
4. January 25..... Paul's Counsel to the Thessalonians. 1 Thess. 5: 14-28.
5. February 1..... Paul at Athens. Acts 17: 22-34.
6. February 8..... The Church at Corinth Founded. Acts 18: 1-11.
7. February 15..... Christian Self-Control. 1 Cor. 8: 4-13.
8. February 22..... Christian Love. 1 Cor. 13.
9. March 1..... Paul and Apollos. Acts 18: 24-19: 6.
10. March 8..... Paul at Ephesus. Acts 19: 13-20.
11. March 15..... The Riot at Ephesus. Acts 19: 29-40.
12. March 22..... Paul's Message to the Ephesians. Eph. 2: 1-10.
13. March 29..... REVIEW.

### Lesson V.

## PAUL AT ATHENS

February 1, 1903

Acts 17: 22-34. Study Acts 17: 13-34. Commit to memory vs. 28, 29.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28 For in him we live, and move, and have our

**Revised Version**—the Acropolis; somewhat along; observed the objects of your worship; also; an altar; What therefore ye worship in ignorance, this set I forth unto you; The God; he, being Lord of heaven and earth; served by men's hands; Omit blood; having determined their appointed seasons; seek God; even; Being then the offspring; The times of ignorance therefore God overlooked; concerning this yet again.

**GOLDEN TEXT**  
Acts 17: 18. He preached unto them Jesus, and the resurrection.

**DAILY READINGS**  
M.—Acts 17: 13-21. Something new.  
T.—Acts 17: 22-34. Paul at Athens.  
W.—Ps. 50: 1-16. Ignorant worship.  
Th.—Isa. 40: 18-26. Incomparable.  
F.—Rom. 1: 16-25. The great Creator.  
S.—2 Thess. 1: 1-12. Judgment by Christ.  
S.—John 8: 24-30. Jesus and the resurrection.

**CATECHISM**  
Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Diogenes the Aegaeian, and a woman named Damaris, and others with them.

### TIME AND PLACE.

A. D. 52: Athens, the capital of Attica, one of the Greek states. It had become the centre for the ancient world in science, literature and art. The city was founded about 1536 B. C., and named after the goddess Athena or Minerva. The highest point in the city was the Acropolis. (See illustration opposite page.) Athens reached its greatest glory about 400 B. C.

### LESSON PLAN

- I. God Declared, 22-28.  
By Paul to the Athenians.
- II. Duties Enforced, 29-31.  
Which spring from the knowledge of God.
- III. Hearers Divided, 32-34.  
Into mockers, procrastinators and believers.

### LESSON HYMNS

Book of Praise, 14; 69 (Ps. Sel.); 22; 515; 90; 560; 541.

### EXPOSITION

By Rev. George B. McLeod, M.A., Truro, N.S.

**Connecting Links**—Paul went from Berea (ch. 17: 15) to Athens about 225 miles distant. While waiting there for Silas and

Timothy, he spoke against the idolatry of the place and preached Jesus, vs. 16-18. Some Athenian philosophers brought him before

the Council called the Areopagus to explain his religious views, vs. 18-20.

### I. God Declared, 22-28.

V. 22. *Stood in the midst*; of the Court of Areopagus, which took its name from the Greek word meaning Mars' Hill, its place of meeting. Here Mars was said to have been tried for murder by the other gods. It was, therefore, used for criminal trials. At the summit was formed a hollow square, around which, rising tier above tier, seats were cut in the solid rock. The accused, the accuser and the lawyers occupied a platform in the hollow square. The seats on the north were reserved for the judges, the remaining seats being occupied by the spectators. Paul seems to have been present, not for trial, but for friendly discussion. *Ye men of Athens*; the usual way of beginning a speech. *Something superstitious* (Rev. Ver.); not used in an offensive sense, but as meaning much devoted to the worship of the gods.

V. 23. *Passed by*; or through the city. *Observed the objects of your worship* (Rev. Ver.); temples, altars, images. *I found also an altar* (Rev. Ver.) In addition to the altars to the many gods of whom they knew, he found an altar to another god. **TO AN UNKNOWN GOD** (Rev. Ver.) "That no deity might punish them for neglecting his worship, or remain uninvoked in asking for blessings, they not only erected altars to all the gods known among them, but also to any other god or power that might exist, although unrevealed to them." (Hackett.) *Worship in ignorance* (Rev. Ver.); not knowing his name and attributes. It was death to introduce the worship of a foreign god. How admirably does Paul avoid such offence, whilst making opportunity to proclaim the true God!

Vs. 24, 25. *God that made the world*. The world was not a thing of chance, as some philosophers taught; but the handiwork of God. (See Ps. 19: 1.) *Lord of heaven and earth*; the Ruler of all things and not a helpless idol. *Dwelteth not in temples made with hands* (compare Acts 7: 48). Gorgeous as these temples might be, they were but earthly. Athens had many beautiful temples. *Served by men's hands* (Rev. Ver.) He needs no help from any creature. (See Ps. 50: 12.)

*He giveth to all life*. All depend on Him and He is independent of all.

Vs. 26, 27. *He made of one every nation* (Rev. Ver.) Since all men have one Father (Mal. 2: 10), how wrong and ridiculous therefore is all race prejudice and hatred! Here, too, is the hope of the gospel—one blood, and therefore one salvation for all. *Determined their appointed seasons* (Rev. Ver.); the changes of history as well as the course of nature. *The bounds of their habitation*; the geographical limits of their territory. *That they should seek the Lord*. God's dealings with nations are to lead them to Himself. *If hoply*; implying doubt of their power to find Him. *Feel after him*; groping their way eagerly like a blind man. *And find him*; They shall certainly find, who seek, Jer. 29: 13. *Not far*. But though so near, men can never find God by their own unaided powers (1 Cor. 1: 21); hence the need of the revelation of Him through His word and Spirit, and through His Son Christ Jesus.

### II. Duties Enforced, 29-31.

Vs. 28, 29. *In him we live*. From God life came; by God's power alone life continues. *And move*; more literally "are moved." The thought is that God acts on the inmost being of men, moving them as He will. *Have our being*. Without God we should not only have no power or activity; we should not be at all. *Certain of your own poets*; Aratus of Soli in Cilicia, Paul's native province, used the very words here quoted, and Cleanthes of Assos wrote something similar. They lived about three centuries before Christ. *Being then the offspring of God* (Rev. Ver.) The argument is that idolatry is absurd because it looks upon some things that have no life or motion or intelligence as giving these to men. (Read Isa. 44: 9-17.)

Vs. 30, 31. *Times of this ignorance*; when men in ignorance worshipped idols. *God winked at*; overlooked, did not punish fully. *But now*; since Christ has come, revealing the true God (John 17: 3), there is no longer any excuse for idolatry, John 3: 19. *To repent*; to turn from sin to the service of God. *A day*; of judgment, when every thought and act will be seen in its true light. *By that man*; Jesus Christ, who is both Saviour and

Judge. *Given assurance*; ground of belief that there will be a future judgment.

### III. Hearers Divided, 32-34.

Vs. 32-34. *When they heard of the resurrection*. The resurrection seemed so improbable to the philosophers (v. 18) that they would no longer listen to Paul. *Some mocked*. Just as some mocked on the day of Pentecost, Acts

2:13. *Others*; like Felix (ch. 24:25), put the matter off. *Certain men clave unto him*; showing that they had received his words into good hearts, Luke 8:15. *Dionysius*; a member of the Court of Areopagus, and, therefore, a man of distinction. *Damaris*; otherwise unknown, but she must have been a woman of note to be here mentioned.

## APPLICATION

By Rev. James W. Falconer, B.D., Halifax, N.S.

*Ye men of Athens*, v. 22. The gospel of Christ is for the learned as well as the ignorant. It is simple. So simple that the mind of the child may grasp it, it is so profound as to call forth the amazement of the wisest men. It is said that when the great scholar and teacher, Bengel, was dying, he sent to the College near by for one of the professors to come and see him. None of the professors could be found, and a young student came into the sick chamber, and for a time sat silent. What could he say to help one who knew so much more than he? At last the dying man asked him if he had nothing to say. He replied, "I remember that it is written in the First Epistle of John 'The blood of Jesus Christ His Son cleanseth us from all sin.'" "That will do," said Bengel, and he rested his soul on this promise like a little child.

*Him declare I*, v. 23. All nations have some god or gods. Many of these gods fill those who worship them with terror, and the desire to please them leads to a great deal of suffering. Paul was troubled when he saw people worshipping false gods, because he knew the evil and misery of such worship. Are we troubled when we think of what the heathen are suffering from their false beliefs? We ought to be, and we ought to take our full share in the work of making the true God known to them.

*God that made the world*, v. 24. Yet there are many Christians who seem to think that they can learn about God only in the church and on the Sabbath. But He "made the world and all things." He is present in the smallest things we see. The winds and the waves and the sky are all His. He is as near to us on week days, when we are about our ordinary business, as on the day

specially set apart for His worship.

*Lord of heaven and earth*, v. 24. The smallest and the greatest things in the natural world speak of the Creator's power and wisdom. The microscope discovers in each scale on the wings of the butterflies brought forth by the million every summer, a jewel fit for a monarch's crown. The telescope brings within the reach of our vision a multitude of worlds, each of which moves steadily and safely in its orbit because the forces acting on it are under perfect control. And the God whose glory blazes in the Southern Cross has revealed His heart of love in the darkened Cross of Calvary.

*He giveth to all life*, v. 25. Our life with all its blessings is a daily gift from God. We should be filled with wonder if some one were to put life into a dead body. If we could only see things more clearly, we should find equal reason for wonder every day. The breath that we draw this moment would be our last unless God gave us another.

*Hath made of one* (Rev. Ver.), v. 26. God is the Father of all men. He has made them all and provided a home for them. In His eyes the white and the dark, the wise and the unwise, belong to one great family. How unlike the great Father we are, if we despise any member of the human family because of his poverty or ignorance or color!

*In him . . . we move*, v. 28. In the wireless telegraphy of Marconi, the operator at one station sets astrir currents of air which travel with magic speed over the miles of space, until they reach a second instrument and cause it to give forth sounds precisely like those made by the first. So God acts in many ways on the hearts of men. We may hear Him speak, if we will but listen, in the



myriad voices of nature, in the commanding tones of conscience, and in those longings after Him which are but our answer to His invitation.

*Repent*, v. 30. Jesus Christ is the Light of the world. He has told us all we need to know about God and heaven and duty. No light is of real value to us unless we follow it. If we keep our backs turned to the light, we shall go down in darkness that evergrows deeper. And to repent is just daily to turn our faces towards the light and walk in it with our backs to the old life of sin. This

God requires of us and will help us to do.

*Judge the world*, v. 31. All excuses will die away upon our lips in the presence of Jesus as Judge. We shall not be able to say that we sinned because our temptations were too strong for human nature. For He, too, wears that nature and in it was tempted and overcame. We shall have no reason to complain of His judgments as harsh and severe, for they came from One who has proved Himself to be a kind and loving Saviour. But what joy will be ours if we have accepted His offers!

### POINTS AND PARAGRAPHS

By The Associate Editor

Fear is the fruit of ignorance. v. 23.  
True worship knows no limit of place or time. v. 24.

Nature's laws are the ministers of nature's God. v. 25.

The brotherhood of man follows from the fatherhood of God. v. 26.

God is the goal of the soul's search. v. 27.

The worshipper reflects the character of his God. v. 29.

Increased knowledge brings added responsibility. v. 30.

Repentance robs the judgment of its terrors. v. 31.

Derision and delay have destroyed many a soul. v. 32.

Conviction should be followed by confession. v. 34.

Ramsay thinks that Paul made his famous speech, not on the Areopagus or Mars' Hill, as is commonly supposed, but in the marketplace, and that the Council of the Areopagus was sitting, not as a civil or criminal court, but as a council to examine Paul's qualifications as a teacher.

The soul that rises with us—our life's star—  
Hath had elsewhere its setting,

And cometh from afar,  
Not in entire forgetfulness,  
Nor yet in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.

—Wordsworth.

In an institution for the blind were a boy of ten and a girl of thirteen, who, by the aid of raised letters, read admirably, especially in the Gospel of John. A visitor states that on one occasion, to test their skill, he folded a silk handkerchief and placed it over the letters, but that not until eight folds interposed between the letters and their fingers, did they experience any difficulty in tracing the name of God, and of the Lord Jesus Christ.—Christian Commentary.

Socrates had proclaimed the immortality of the soul, but the Greek philosophers had no idea of the resurrection of the body. Paul affirmed that the soul would again be united with the body. He said not only that there would be a literal resurrection, but that there had been one, and that God would judge the world by the Man who had died on the Cross, but whom He had raised from the dead.—Meyer.

In the Cathedral at Geneva there is an emerald vase said to have been one of the gifts of the Queen of Sheba to Solomon. The story is that when King Solomon received it, he filled it with a liquid which he alone knew how to make, and of which a single drop would prolong human life. A miserable criminal, dying of slow disease in prison begged for a drop of this magic medicine. Solomon refused. "Why should I prolong so useless a life?" he said. "I will give it to those whose lives will bless their fellowmen." But when good men asked for it, the king was in an ill humor or

too indolent to open the vase, or he promised and forgot. So the years passed until he grew old; and still the vase had never been opened. At last he himself fell ill. Then his servants brought the vase that he might save his own life. He opened it, but it was empty. The liquid had evaporated to the last drop. We may delay to accept the gospel

offer until it is too late and go unprepared into eternity.—Biblical Illustrator.

The failure to believe the gospel may be due to the barren soil of the hearer.

The Cross is precious, not because it points downward to the grave, but because it points upward to the living Christ—Prof. Briggs.

### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

MARS' HILL.—The Acropolis of Athens is a square, craggy rock with a flat top 1100 feet long and 500 feet wide which rises to a great height above the city. It was the original site of the town, but in Paul's time had long been covered with many splendid temples. A short distance to the west of it, and considerably lower, rises Mars' hill. The top is level and three sides descend gradually to the plain, but the north east side is precipitous and a stone stair led up it from the market place. The ancient court of the Areopagus, composed of venerable and eminent citizens,

held its sittings on this hill. It discussed questions of education, morals, and religion and exercised supreme jurisdiction in all questions of life and death. Paul's position on this occasion, with a forest of white marble columns, statues, and temples on the Acropolis above him, the temple of Mars and of the Furies beside him, and the temple of Theseus behind him, gave point to the commencement of his address, "I see signs on every hand that you are unusually religious." The Athenians, more than other Greeks, revered deities.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

The apostles in prosecuting evangelistic work selected strategic positions, and did not hesitate to assail with the gospel the strongholds of pagan learning and idolatry. In the lesson Paul is represented as engaged in this sort of work. We notice:

1. *His congregation.* (a) The place, Athens, the centre and source of Gentile culture, science and wisdom. The apostle, while acting as a street preacher disputing daily in the market, was taken to the summit of Mars' hill, where he delivered his discourse. (b) The personnel of his congregation was unique. It was made up of Athenian citizens, "strangers" (temporary sojourners, v. 21), and philosophers of various schools. To this learned and mixed assembly Paul preached "Jesus and the resurrection," v. 18. He had the one saving message for all classes. He was not ashamed of the gospel as "the

power of God unto salvation," Rom. 1:16. So it should be with us. We should speak of Christ to all men.

2. *Paul's sermon on Mars' Hill.* After a conciliatory opening sentence (v. 22, Rev. Ver.), the apostle proclaimed "THE UNKNOWN GOD," whom the Athenians worshipped "in ignorance." (a) He is the Creator of all things, v. 24. The universe is not the product of evolution, or blind physical force. (b) He is a Spirit (John 4:24), "Lord of heaven and earth," ruler and upholder of all things. As the infinite Spirit, He is not confined within temples such as were visible from where the apostle stood, but seeks the love of the heart and the obedience of the inner man. (c) He is the God of all nations and has united the whole human family in a common brotherhood, v. 26. (d) He is the omnipresent God of providence, near to all His creatures, giving life and breath to all, determining their career and providing for their needs (vs. 27, 28; Phil. 4:19), treating them as His "offspring." This was the doctrine of their own poets, Aratus and Cleanthes, B.C. 270 (v. 28). (e) He is the Father of

27 Summerhill  
Montreal

mercies (2 Cor. 1 : 3), dealing leniently with human folly and perversity, overlooking past "times of this ignorance," and commanding universal repentance, v. 30. (f) He is a righteous God, and will therefore call all men to judgment by Christ whom He raised from the dead. The apostle taught the Athenians fundamental truths which need to be constantly insisted upon. Ignorance and latent secret rejection of them is the root of much of the scepticism and open immorality of the present day. There can be no true religion without faith in the existence of the eternal, righteous God and Saviour, and in a future state of retribution and glory.

3. *The effects of the apostle's sermon.* (a) It caused division in the assembly. Faithful, searching teaching and preaching always does so. "Some mocked," v. 32. (b) It excited a spirit of inquiry, a desire to be instructed, v. 32. This willingness to hear the truth warrants the hope of still better things. (c) The sermon resulted in the salvation of "certain men." v. 34. Two noted persons are named, a learned judge of the Areopagus and a distinguished woman, Damaris, supposed to have been the wife of Dionysius. "And others with them" believed; so that the sermon was abundantly fruitful. The winning of these converts was sufficient reward for the endurance of mockery on the part of other hearers.

### For Teachers of the Boys and Girls

By the Associate Editor

Athens, the scene of to-day's lesson, was famous for learning. Here the most noted teachers of the day were gathered. The city was a centre of idol worship. At one time it had over three thousand public statues of gods, besides other images. On one street every house had before it a square pillar bearing a statue of Mercury. One Roman poet said it was easier in Athens to find gods than men. Splendid temples had been built for these false gods. Not even the philosophers knew the true God. Paul in his speech before the council shows that these images made by men cannot be gods or represent gods, and teaches them about the one true God.

1. *God is the Maker of heaven and earth.* Everybody knows that a machine containing many parts exactly fitted together must have been made by some one. Then this wonderful world in which we live, and all the other planets, must be the work of a wise and powerful Creator. One so great does not need the houses that men build, nor the food and drink that men can bring.

2. *God is the Preserver of all.* It would be useless for the farmer to till the ground and sow the seed, unless God sent the sunshine and the rain to make the harvest grow. We could not do any work unless He gave us strength. Show how our daily bread and all other blessings may be traced back to God. It is He who has fixed the dwelling-places of men, and put into their hearts the longing desire to know Himself. How foolish it is to think that God who makes and preserves all things can be like an idol of wood or stone, which cannot make anything or save itself from being destroyed!

3. *God is our Judge.* As long as men do not know this there is some excuse for their not doing His will, and He overlooks their failure. But He has sent His Son into the world to show men His holiness and their sin, and to teach them by His rising from the dead that they, too, shall one day rise to be judged. There is no longer any excuse for those who have this knowledge, and so God calls on men everywhere to repent.

Impress the lesson that the more knowledge we have, the greater our responsibilities are. Show that the way to avoid the consequences of sin in the future is to forsake sin now. The path that leads to the happiness of heaven is the path of obedience to the Lord of heaven.

### Some Test Questions

- Whence did Paul come to Athens?
- For what was Athens noted?
- What specially attracted his notice?
- Before what council did he speak?
- When did this council meet?
- Whom did Paul make known?
- What poets did he quote?
- What sin did he condemn?
- What fact did he affirm?
- What event did he foretell?

What duty did he enforce?

What were the results?

What do we learn as to:

1. The creation of the world?
2. The nature of man?
3. The purpose of God's dealings?
4. Our relation to our fellowmen?

### Prove from Scripture

That Christ rose from the dead.

### For Special Study

1. The duty of courtesy.
2. God the Creator and Preserver.
3. The judgment.

### The Catechism

By The Associate Editor

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 61. *What the Fourth Commandment forbids.* This question states two ways in which we may break the Fourth Commandment. These are:

1. By not using the Sabbath for its intended purposes. These purposes have been set forth in Ques. 60. Worship, along with deeds of love, should fill the hours of the holy day. And this law takes account not only of duties themselves, but also of the spirit in which they are done. We know that a man cannot serve his employer well

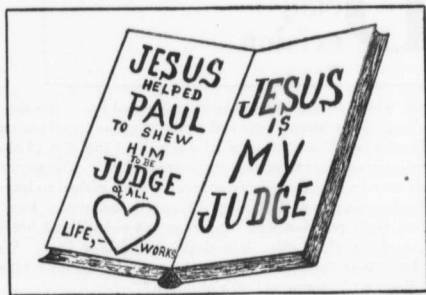
unless he puts his heart into his work. Much less can we render service to God that will please Him, if we go about it in a half-hearted, indifferent fashion. "Serving the Lord," requires us to be "fervent in spirit," Rom. 12: 11.

2. By using the Sabbath for purposes not intended. The day is not to be spent in idleness. Its rest is to resemble God's rest, and He is never inactive. Nor is it to be occupied with thoughts, or speech, or labor connected with our daily business. The Fourth Commandment lays down the principle that the Sabbath is to be kept free from ordinary work. Other scriptures guide us in applying this principle. Such passages as Ex. 35: 3; 16: 23; Num. 15: 32-36, teach us that household toil is to be strictly limited. From Ex. 16: 29 we learn that all needless travelling should be avoided. In Neh. 10: 31; 13: 19; Jer. 17: 21, marketing and trading are forbidden. But true Sabbath-keeping is not a matter of rules and restrictions. It requires a spirit that will allow us to do nothing that will disturb our fellowship with God or hinder our helpfulness to others. The Sabbath should be a day of joyful liberty. It is a "delight," Isa. 58: 13. Man is not its slave, but it ministers to his highest happiness, Mark 2: 27, 28.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Review—The following verse, repeated after the teacher, will be helpful in recalling the lesson. It may be called a Hive of Bees.



"Be quick in obeying, Be loving, Be true;  
Be mindful of manner in all that you do;  
Be cheerful, Be helpful, Be gentle, Be kind.  
Before in all right ways, in wrong ways Behind;  
Be earnest, Be honest, Be useful, Be pure;  
Be good, and your happiness then will be sure."

Lesson Thought—The living Christ declaring Himself to be the Judge of all.

Lesson—Outline Mars' Hill.

Tell of the idols worshipped by the people of Athens.

Here on the hill is a temple of the god Mars, from which the hill received its name.

Describe the beautiful city, nestling amongst the hills. Throughout the city are altars to every known god—crowds of people bowing down to the idols. They think that is the way to be good. They are so afraid of not pleasing all the gods. See! they have even built an altar to AN UNKNOWN GOD, if perhaps there may be some god of whom they do not know.

As Paul, with his unseen Companion, walked about the city, he saw people around this altar worshipping they knew not what. The living Saviour wants these people to know of Him and worship Him. He helps Paul to tell them of Him. Tell how Paul was taken to the top of the hill to speak before the Council.

*The Unknown God*—Paul says, "I'll tell you about the "unknown God." (Select short sentences from the lesson and repeat after the teacher.)

He lives in heaven.

He is not made of gold, or silver, or stone, or wood.

He made all things.

He, only, gives life.

He knows each one of us.

He is near to all.

He is our own great Father.

He commands us to repent.

He sent His Son Jesus to be our Saviour.

He made Jesus our Judge.

He raised Jesus from the grave.

*Golden Text*—Repeat (pointing upwards)

—(Paul is telling us all these things too.)

*The Last Judgment*—Picture the scene, Rev. 20: 11, 12. Repeat, "We shall all stand before the judgment seat of Christ." Describe the "books", v. 12.

*Lesson Thought*—Jesus is my Judge.

*Good Hearts*—Repeat—"Blessed are the pure in heart, etc." Who only can make them good? If our hearts are made good by Jesus we will want to do good works.

*Good Works*—What kind of works does my Judge want me to do? Copy Him. "He went about doing good." A list may be printed as they are told you by the children—"Being kind to the sick," "giving to the poor," "doing kind things to one another," telling others of the unknown Saviour.

*Story Book*—On one page print, Jesus helped Paul to show Him to be JUDGE OF ALL. On opposite page print, JESUS IS MY JUDGE. (Outline a heart.) Jesus will be the Judge as to whether it is good or bad.

## BLACKBOARD REVIEW

By The Associate Editor

**D**erision  
D

These words describe the way in which three classes of hearers received Paul's message. The first class were the most hopeless. They simply mocked or derided the apostle when he spoke of the resurrection. They were like that man who sits in "the seat of the scornful" (Ps. 1: 1) and it was well-nigh useless to preach any more to them. The second class were better than the first. It may be that they delayed because they wished to learn more about the new teaching. If so, we may hope that they afterwards believed. But if they delayed because of indifference, their position was dangerous yet not without hope. But surely the happiest were those of the third class, who decided to follow Paul. We know the names of only two, and about these we know only their names. Shall we not imitate their decision, which gave them a place among God's children?

## Lesson VI. THE CHURCH AT CORINTH FOUNDED February 8, 1903

Acts 18: 1-11. Study Acts 18: 1-17. Commit to memory vs. 9-11.

1 After these things <sup>1</sup> Paul departed from Athens, and came to Corinth:

2 And <sup>1</sup> found a certain Jew named Aquila <sup>2</sup> born in Pontus, lately come from Italy with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded <sup>3</sup> the Jews and the Greeks.

5 And when Silas and Timotheus <sup>4</sup> were come from Macedonia, Paul was <sup>5</sup> pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook <sup>6</sup> his raiment, and said unto them,

**Revised Version**—he; <sup>7</sup> a man of Pontus by <sup>8</sup> came down from Macedonia; <sup>9</sup> constrained by the word, <sup>10</sup> harm; <sup>11</sup> dwell.

## GOLDEN TEXT

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

## DAILY READINGS

M.—Acts 18: 1-11. {The Church at Corinth  
1 founded.  
T.—1 Cor. 2: 1-8. Paul's teaching.  
W.—1 Cor. 9: 9-18. A free Gospel.  
Th.—Matt. 10: 5-15. Danger of refusing.  
F.—2 Cor. 11: 1-12. A reminder.  
S.—Jer. 1: 7-19. Be not afraid.  
S.—1 Cor. 3: 9-15. The true foundation.

## CATECHISM

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment, God's allowing us six days of the week for our own employments, his challenging a special pro-

Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed <sup>11</sup> on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have many people in this city, teaching the word of God among them.

11 And he continued <sup>12</sup> there a year and six months, teaching the word of God among them. <sup>13</sup> race; <sup>14</sup> trade; <sup>15</sup> out; <sup>16</sup> Jews and Greeks; <sup>17</sup> testify; <sup>18</sup> 4; <sup>19</sup> Titus Justus; <sup>20</sup> Omit chief; <sup>21</sup> in;

priety in the seventh, his own example, and his blessing the sabbath-day.

## TIME AND PLACE

A. D. 52: Corinth, the chief city of Achaia, about 48 miles west of Athens. It was situated on the narrow isthmus connecting the two parts of Greece, had two fine seaports and was thus open to trade from both the east and the west.

## LESSON PLAN

- I. Faithful Work, 1-4.  
By Paul at tent-making and preaching.  
II. Fierce Conflict, 5-8.  
Between Paul and unbelieving Jews.  
III. Divine Encouragement, 9-11.  
Given to Paul in a night vision.

## LESSON HYMNS

Book of Praise, 26; 65 (Ps. Sel.); 64; 221; 175; 278.

## EXPOSITION

**Connecting Links**—Paul in all probability did not remain long at Athens. The cold, critical Athenians did not take kindly to the new truths of the gospel, and Paul, following his usual plan of establishing the gospel in the great cities, from which it might be carried to the surrounding country, left Athens and went to Corinth.

## I. Faithful Work, 1-4.

V. 1. *After these things*; recorded in the last lesson. Corinth; 48 miles west of Athens. It was a rich and busy commercial city of about 400,000 population, and the capital of the province of Achaia. Situated on the narrow isthmus connecting the Peloponnese with the mainland of Greece, it possessed two fine seaports, one Cenchrea (v. 18) looking eastward, the other Lechæum (not mentioned in Scripture) looking westward. In consequence, people from all quarters of the world, and of all sorts and conditions, thronged its streets and markets. Corinth was a very beautiful city, with its statues and

temples, particularly the magnificent temple of Venus on the citadel. If Athens was given over to idolatry, Corinth was given over to vice.

V. 2. *And found a certain Jew*. Paul was probably looking for some fellow-tradesman (v. 3) with whom he might work to support himself while preaching (1 Thess. 2: 9), and thus happened upon Aquila. *Born in Pontus*; a small province in Asia Minor. It is not known whether Aquila and his wife were Christians when Paul met them. They must at least have been favorably inclined, or they would scarcely have received Paul into their home. Later they became active Christian workers, Rom. 16: 3. *Claudius*; the fourth Roman Emperor, A. D. 41-54. *Commanded all Jews*. A Roman writer, Suetonius, says that Claudius drove the Jews from Rome because of riots and disturbances among them caused by one Chrestus. The decree of banishment made no distinction between Jews who had, and Jews who had not, become Christians. "Chrestus" is probably another

form of "Christ," and the Romans, continually hearing this name in the tumults, would naturally conclude that it belonged to a Jewish leader. In Rom. 16: 7, Paul speaks of Andronicus and Junia who lived in Rome as having been Christians before himself. The gospel had doubtless been carried to Rome by the Jews and proselytes from that city, "strangers of Rome", who were at Jerusalem on the day of Pentecost, Acts 2: 10. The "Libertines" mentioned in ch. 6: 9 were Roman freedmen, and through them also the new faith may have been heard of in the imperial city. The edict of banishment was not long in force, and Aquila went back to Rome, Rom. 16: 3. *Came unto them*; to lodge.

Vs. 3, 4. *The same craft*. Every Jewish boy was required to learn a trade. Jesus was a carpenter (Mark 6: 3), and Paul a tent-maker. *Wrought*; worked at making tents, which were much in demand by travellers and soldiers. *Reasoned . . . and persuaded*; argued with them from the scriptures (ch. 17: 2, 3), seeking to convince the Jews of the truth of Christianity. Ramsay translates, "used to discourse and tried to persuade." *The Greeks*; the Gentiles who worshipped in the synagogue.

## II. Fierce Conflict, 5-8.

Vs. 5. *Silas*; the missionary companion of Paul, Acts 15: 40. *Timotheus*; a young man whom Paul met at Lystra, ch. 16: 3. He became Paul's companion and fellow-worker (Rom. 16: 21), and later pastor of the church at Ephesus, 1 Tim. 1: 3. Paul wrote him two epistles. *Were come*. They were to join Paul at Athens, ch. 17: 15. If they did so, they afterwards returned to Macedonia (1 Thess. 3: 1, 2), and from there rejoined him at Corinth. *Macedonia*; one of the two great provinces into which Greece was divided by the Romans. The cities of Philippi, Thessalonica and Berea were in Macedonia. *Paul was constrained by the word* (Rev. Ver.); literally, held together, possessed by the word. The one great aim of preaching and saving souls had taken possession of him. This was the state in which they found him upon his arrival. *Testifying to the Jews* (Rev. Ver.); proving from the scriptures that Jesus was

*Christ*. Paul's methods changed with the circumstances. To idolaters he makes known the true God (ch. 17: 23); to the Jews, who knew God, and who looked for the coming of the Messiah, he declared that Jesus was that Christ.

V. 6. *Opposed themselves*. The verb denotes organized opposition. (See ch. 13: 45.) *And blasphemed*; spoke abusively of Paul and reviled the name of Christ. *Shook his raiment*; as a sign that all intercourse between them had ceased (see Matt. 10: 14). *Your blood be upon your own heads*. The responsibility for rejecting Christ was their own. *I am clean*; Paul has done his duty, and is blameless. *Henceforth*; in Corinth. He preached to Jews in other places. *Gentiles*; the way is widening for Paul's great mission, ch. 9: 15.

Vs. 7, 8. *Departed thence*; from the synagogue, v. 4. *Certain man's house*; in which he preached and worshipped, while he still lodged with Aquila. *Justus*; "evidently a Roman citizen; and thus Paul would gain access through him to the more educated class in the city." (Knowing.) *Worshipped God*. He was a proselyte to the Jewish faith. *Joined hard*; was close by the synagogue. Thus Paul's preaching would be a standing invitation to the Jews, while its being in a Gentile's house would give the Gentiles greater freedom to attend it. *Crispus*; a Jew with a Latin name. It was a common thing for Jews to assume a Roman name outside of Palestine. *Ruler of the synagogue*; and, therefore, an important convert. As in Athens (ch. 17: 34), the gospel won adherents from various classes. *Believed*; in Christ and was baptized, 1 Cor. 1: 14. *His house*; the members of his family. *Many of the Corinthians*; of the Gentiles in Corinth. *Hearing*; the gospel of salvation through Christ.

## III. Divine Encouragement, 9-11.

Vs. 9-11. *Then spake the Lord*; to encourage His servant in the face of bitter Jewish opposition, v. 6. (Compare ch. 22: 17-21; 27: 23.) *Be not afraid*; of the threatening opposition. *But speak, and hold not thy peace*. The double form adds solemnity. (See Isa. 58: 1; also Jer. 1: 6-8; 15: 15-21.) *I am with thee*; a promise of special protection (compare 2 Kings 6: 16). *I have much people in this city*. Note



God's foreknowledge and choice of those who were to come to Him (see Rom. 8 : 28-30). The size and importance of the Christian community at Corinth may be inferred from the two epistles of Paul to the church there. *He continued there*; literally, "he took his seat", as a teacher or Rabbi. *A year and six*

*months*; during which time, besides his teaching, he wrote 1 and 2 Thessalonians, the first of his letters and probably the earliest parts of the New Testament. A tumult raised against him and the dismissal of the case by the Roman "deputy," Gallio, marked Paul's further ministry in Corinth, vs. 12-17.

#### APPLICATION

*Came to Corinth*, v. 1. From every great commercial city like Corinth, streams of influence flow to the ends of the earth. These streams will bear blessing or blight according as the source is pure or polluted. The gospel of Jesus Christ is meant to be taken down to the wharves and the banks and the stores, and so to cleanse business plans and methods from everything unjust and unkind, that through the traffic of the market-place the whole world shall feel the purifying and uplifting power of our divine religion.

*Aquila*, v. 2. Learn from the history of this man and his likeminded wife, how much help may be given in the work of the church by its humbler members. It may be that from them Paul gained much of the knowledge of the church at Rome which afterward led to the writing of his great epistle to that church. They became the instructors of Apollos, the eloquent preacher, who did so great a work for Christ in Corinth. There is no Christian so obscure that he may not by his prayers and devotion to duty set in motion forces that the whole world will feel. Faithfulness in the lowly places of life is as needful, and will at the end of the day be as generously rewarded, as faithfulness in exalted positions.

*He abode . . . and wrought*, v. 3. "There is in a mansion of a certain noble family, a large oil painting of one of the sons, which is kept with its face turned to the wall, and underneath is scratched the contemptuous inscription, 'Gone into trade.'" The example of Paul, a gentleman of good family and honorable station, gives no countenance to the notion that honest work of any kind is a disgrace. He would have felt dishonored if there had been any reason to suppose that he was preaching the gospel to make money. But he saw no dishonor in toiling with his hands. The youth of Canada and of

any land can learn few lessons of more value than the dignity of labor and the nobility of manly independence.

*Reasoned in the synagogue*, v. 4. The service of Christ requires brains as well as piety. There is room in the church for the powerful, well-trained mind as well as the warm, loving heart. Our powers of mind are the gift of God. They are to be carefully cultivated and wholly yielded to Him. The ministry of the church is calling for the brightest boys, the most successful scholars, the most brilliant students. Men are needed who can reason and persuade. There are without doubt some in our Sabbath school classes for whom God has a place waiting in the holy ministry.

*Pressed in the spirit*, v. 5. You know how steam in the cylinder of an engine moves the machinery of a great factory by pressing on the piston. Without that steady pressure of the steam, the best machine would be useless. So the world's great need of Christ pressed upon the spirit of Paul and moved him to work with all his might to meet that need. That was many centuries ago, but the world is yet full of needy ones. Our spirits should feel the pressure of others' needs and our energies should be put forth to help them.

*When they opposed themselves*, v. 6. When Bunyan's pilgrim was in the house of the Interpreter he was led "into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it: yet did the fire burn higher and hotter." The explanation was that there was another man behind the wall continually pouring oil on the fire. This pictures the experience of those who follow Christ. Satan is always, like the man pouring water on the fire, trying to hinder them, but Christ is always helping them. And

the help of Christ is more powerful than the hindrance of Satan.

*Many of the Corinthians . . . believed*, v. 8. It is the worst cases of disease that test the skill of the physician and the value of his remedies. In 1 Cor. 6 : 9-11, Paul describes the character of some of these Corinthians before their conversion. If there was power in the gospel to save such people as these, there is surely no one whom it cannot save.

*Then spoke the Lord . . . by a vision*, v. 9. Men have often found light on dark problems and

help in hard places through the vision and the voice of God. The Lord spoke to Job out of the whirlwind, and the great sufferer passed from the gloomy shades of doubt into the bright sunlight of trust. Elijah, lying in despair under the juniper tree, took up his work with new courage after God had spoken to him. From the presence of God, the timid Jeremiah went forth to meet his foes with the boldness of a lion. And the vision and the voice are for us. Ours may be the victory if we look and listen.

#### POINTS AND PARAGRAPHS

Commerce prepares highways for the gospel. v. 1.

The purpose of God overrules the decrees of kings. v. 2.

Labor may soil the hands, but only sin can stain the soul. v. 3.

The gospel satisfies the intellect as well as the heart. v. 4.

The lips must speak when the heart is on fire. v. 5.

Love is shown in warnings as well as promises. v. 6.

Our methods ought to be flexible, our principles unbending. v. 7.

Religion should not be kept secret. v. 8.

Grace destroys the dross and refines the gold. v. 9.

It was customary in ancient times to haul ships across the low and narrow Isthmus by a made route between the western and the eastern sea. Owing to the dread entertained by ancient sailors for the voyage round the southern capes of the Peloponnesus, as well as to the saving of time effected on the voyage from Italy to the Asaian coast by the Corinthian route, many smaller ships were thus carried bodily across the Isthmus, though the larger ships could never have been treated in that way. Under Nero an attempt was made about A.D. 66-67 to cut a ship-canal across the Isthmus; and traces of the works were observable before the present ship-canal was made.—Hastings' Bible Dictionary.

It is no wonder that Paul had fear and

trembling in Corinth. (See v. 9 and 1 Cor. 2 : 3). The gospel was to be put to a supreme test. If it could make headway in this busy, profligate metropolis, if it could show itself adapted to the needs and equal to the demands of this world in miniature, its power to conquer the world at large would receive such a demonstration as it had never had.

The people (in the synagogue) did not sit mixed together, but goldsmiths by themselves, and silversmiths by themselves, and ironworkers by themselves, and miners by themselves, and weavers by themselves, and when a poor man came there he recognized the members of his craft, and went there, and from thence was his support, and that of the members of his house. This may explain how readily Paul found at Corinth some persons who were of his own craft.—Cambridge Bible.

Paul's very fear testifies to the reality of his sainthood, just as "nearly every ruby and all emeralds have many defects that the expert can recognize and which cannot be produced in artificial stones."

Spurgeon used the following illustration to explain why God's messages do not come through visions and dreams as in the earlier years of the church: "If you plant a tree in an orchard, it is a very common thing to put a big stake by the side of it to keep it up. Nobody thinks of putting a big post to support an apple-tree which has been there for the last fifty years. The church of God to-day is a tree that needs no support of miracle and vision. You have the word of God, which is better than visions."

One of the most gracious surprises in store for the church is that there will be more people in God's pure home—heaven—than it may have entered into the most generous human heart to conceive or venture to anticipate. Divine provision always surpasses our hopes in its largeness and liberality.—Parker.

### Light from the East

CORINTH—Greece is divided into two parts by the gulfs of Lepanto and Ægina. Between them there is only the narrow isthmus on which Corinth, "the city of the two seas," was built. It was defended by a citadel on the Acrocorinthus, a rock nearly 200 feet high, which rose just behind the town. The city had a harbor on each side of the isthmus and was so favorably situated for navigation and commerce that the traffic between Asia Minor and Italy, and between

Macedonia and Greece, nearly all passed through it. Its commercial expansion gave an impetus to the arts, especially metal work, dyeing, pottery and architecture. The Isthmian games near by made the city a distinct centre of Hellenic life. It was destroyed by the Romans in 146 B.C., but was rebuilt as a colony by Julius Cæsar about a hundred years later. Another century had passed when Paul visited it, and a new city, the capital of the Roman province of Achaia, had grown up with 400,000 of a population, held together by money-making and debauchery. Its trade naturally attracted a multitude of Jews, and their number was much increased by the edict mentioned here. Paul clearly perceived the importance of the city as a strategic centre for the spread of the Christian faith.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

Paul passed from Athens to Corinth and was the chief agent in founding the church there. The order of events in the apostle's stay in Corinth was as follows:

1. *He found Aquila and his wife Priscilla, who became his associates.* (a) These two Jewish Christians were expelled from Rome by the Emperor Claudius, who began his reign A.D. 41, and was poisoned A.D. 54. We read of them as instructing Apollos of Alexandria (Acts 18: 26), and as Paul's helpers, Rom. 16: 3. (b) The apostle was drawn to them by national, spiritual, and business affinities. They were of the same "craft" or trade, and they worked together making tents, possibly of leather, but more likely of hair-cloth, or the coarse hair of a species of goat common in Cilicia. (See Acts 20: 34; 2 Thess. 3: 8-10.)

2. *"He reasoned in the synagogue."* This was his great business, to teach. In Salamis (13: 5), Antioch (13: 14), Iconium (14: 1), Thessalonica (17: 1), and Athens (17: 17), he first appealed to the Jews. So in Corinth, where they were very numerous, because of

the trade advantages it furnished. Every Sabbath he sought, by argument and persuasion, to convince them and the Greeks who mingled with them, of the truth of the gospel.

3. *He was joined by Silas and Timotheus.* (a) See ch. 17: 15. (b) On their arrival at Corinth they found Paul "pressed in the spirit" (Rev. Ver., "constrained by the word"), testifying to the Jews that Jesus was the Christ. "The word" denotes the Old Testament scriptures. By constant, prayerful study of Moses and the prophets, under the guidance of the Holy Spirit, and now by the presence of Silas and Timotheus, Paul's zeal was intensified in declaring that the Messiah predicted was identical with Jesus of Nazareth.

4. *He was opposed and maligned by the Jews.* (a) They spoke against him maliciously, and impiously blasphemed, that is, reproached and vilified Christ. Being unable to meet and set aside the apostle's arguments, they spoke of him with scorn and contempt. (See ch. 13: 45.) He was accustomed to such treatment, and even to suffering personal violence from the Jews, 2 Cor. 11: 24. (b) They forced him to withdraw from the synagogue, which he did, after charging them with the responsibility and guilt of their own ruin

and declaring his innocence, in token of which "he shook his raiment," v. 6. (See Neh. 5:13; Matt. 10:14.) (c) He changed his place of teaching from the synagogue to the adjoining house of Justus. (d) Marked success attended his work in the new place of meeting. His resolution to "go unto the Gentiles" was in harmony with ch. 9:15. The Lord made the word an effectual means of salvation to Crispus and all his house. This must have exasperated the Jews, for Crispus was "the chief ruler of the synagogue," v. 8. "Many of the Corinthians"—the voluptuous, sensual, wicked Corinthians—"believed, and were baptized." With these facts before us, why despair of the salvation of any one, however depraved and abandoned?

5. *He received a special message from Jesus*, v. 9. (a) The message was needed, for it was to Paul a time of sore perplexity and trial. He was with the Corinthians "in weakness, and in fear, and in much trembling," 1 Cor. 2:3. The Lord always comes to the help of His servants at the right moment, 1 Cor. 10:13. (b) It was a message of good cheer. It urged the apostle to boldness of speech, assured him of personal safety—"I am with thee." Standing beside the omnipotent Saviour, no man could set on him to hurt him. It revealed to him the secret of the Lord, Ps. 25:14. "I have much people in this city," v. 10. Thus encouraged, and filled with divine fervor and strength, the apostle continued for eighteen months his mission of teaching in Corinth the word of God.

### For Teachers of the Boys and Girls

Every scholar in your class admires a brave man. Not one of them would like to be thought a coward. Perhaps you can get them to tell you of some examples of courage on the battlefield, or in times of danger at sea, or where a human life has been saved by some one at the risk of his own. Our lesson to-day is about one of the bravest men who ever lived and it tells how he showed his courage.

1. *Only a brave man would have preached the gospel at Corinth.* This city was so full of wickedness that a weak, timid man would

have become discouraged in a very short time. But the brave soldier does not turn his back on the enemy, because they are powerful and numerous, or because they are behind high and strong walls. If the foe is hard to overcome, he will just fight with the greater determination. It was so with Paul. When he saw how completely the people of Corinth were under the power of Satan, he became all the more eager to have them set free and become loyal, loving subjects of the true King.

2. *Only a brave man would have persevered as Paul did.* We should not have wondered if he had left Corinth and gone to some other place, when the Jews of that city banded themselves together against him. But who will not admire his boldness in going to the house of Justus, right beside the synagogue from which he had been driven, and carrying on his work there? In spite of all danger, he kept on preaching the gospel.

3. *Paul was so brave because the Lord was with him.* He was a man like ourselves, and no doubt at times became very much troubled and discouraged. It was in one of these dark hours that he saw the Lord in a vision and heard from Him words of comfort and cheer. This put new heart into him and he took up his work again with fresh energy and hope. He could face anything if the Lord was with him. It will interest the class to recall at this point other visions described in the Bible.

This is what the Lord does for us when we trust Him. He fills us with courage, so that we can battle with and conquer all our temptations. No one can help us to be manly and brave as He can. No danger can make us afraid when He is with us.

### Some Test Questions

- Describe the situation of Corinth.
- With whom did Paul lodge?
- How did he support himself?
- Where did he preach at first?
- Who joined him at Corinth?
- When opposed what did he do?
- What converts did he gain?
- How did God encourage him?
- How long did he remain at Corinth?

How did Gallio treat Paul?

What do we learn as to :

1. The duty of supporting ourselves?
2. The claim of the heathen on us?
3. The peril of rejecting the gospel?
4. The Lord's knowledge of men?

**Prove from Scripture**

That the Lord protects His servants.

**For Special Study**

(To be assigned the Sabbath previous.)

1. The city of Corinth.
2. Our duty to the heathen.
3. Visions in the Bible.

**The Catechism**

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 62. *Reasons for obedience to the Fourth Commandment.* They are four in number, namely :

1. God's gift to us of six other days. This gift includes all the opportunities of providing for our necessities and enjoyments which the six days of the week afford. There are contained in it health and strength of body, along with our capacities of mind for work and pleasure. Those to whom each of the six days has come laden with blessings have good reason to set apart the seventh to thank and praise the great Giver.

2. God's claim of special ownership in the Sabbath. The word "challenge" used here means "to claim as due, to demand as a right." "Propriety" means exclusive ownership. The Sabbath is here said to belong to God in a special sense. This statement is borne out by such scriptures as Ex. 16 : 25 ; 20 : 10 ; Lev. 23 : 3 ; Dent. 5 : 14 ; Isa. 58 : 13. We have as little right to take the hours of the Sabbath for our own purposes, as a man has to take our money against our will. They belong to God.

3. God's own example. It is stated in Gen. 2 : 2, and again in Ex. 31 : 17, that God rested from His creative work on the seventh day. In the latter passage the Sabbath is spoken of as a sign of the covenant between the Lord and His people. This day reminds us that God is our Creator, and also, by the deliverance it brings from toil, speaks to us of redemption from sin. God's resting on the seventh day furnishes an example to be followed by men, of keeping sacred a seventh part of their time, whether it be the seventh day, as among the Jews, or the first day, as among ourselves.

4. God's blessing the Sabbath day ; which means that those who observe the Sabbath will receive a blessing. We are so constituted in our physical, mental, and spiritual nature that the weekly day of rest is necessary to our highest well being.

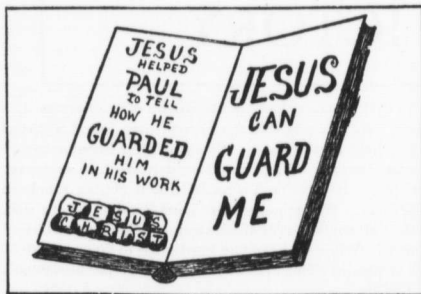
**FOR TEACHERS OF THE LITTLE ONES**

*Review*—Outline an altar inscribed to AN UNKNOWN GOD. Recall lesson. Outline a heart. Can the teacher see your heart? Who will be the judge of our hearts and lives?

*Lesson Subject*—The living Christ promising His servant protection.

*Introduction*—Tell of Paul journeying in his little ship from Athens to Corinth. (Outline map.) Here he goes to the home of a tent-maker (a little paper tent held upon the hand will help to attract the interest). Paul's business had been to make tents ; so he helped this family to make tents, and he preached also.

*Lesson*—Our lesson tells us about Paul forming the church



at Corinth. The living Christ tells Paul that He will guard him—"I am with thee." He puts it into the heart of the governor (Gallio) to favor Paul rather than the Jews.

*Jesus is my Guard*—Emphasize the thought that when we are doing Jesus' work and loving Him, we need not fear anything.

*Hymn*—Sing Hymn 554, Book of Praise, v.4.

*Golden Text*—Some teachers may prefer to make the Golden Text the prominent thought. Did the children ever watch the workmen begin to build a house? What did they do first? Use some building blocks, and as you lay the foundation, place the blocks so that the name JESUS CHRIST is spelled, these letters having been previously pasted upon the blocks. (Blackboard outline may be used.)

*Rock-doves*—"One bright summer, two rock-doves were reared in the same nest. When the happy spring time came again, they found mates and began to think where they would build their nests. The sister dove said, 'The sweetest, safest, happiest place is in the cleft of the rock; there our parents built.' Her brother said, 'I will see the world and build where I please.' He saw the lark build on the ground, and said, 'I will build here.' A herd of cows rushing by trampled on his nest. He saw the stork build on the house top and said, 'I will

build here.' The house caught fire, the nest was burned. He saw the wood-pigeon build in a lofty cedar and said, 'I will build here.' Lightning destroyed the tree. Then the poor dove flew back to the great rock, where he found his sister safe and peaceful in her nest."—(From Drops and Rocks.)

Paul tells us we should build our lives and our hope on the Rock, Jesus. This means taking Him for our Friend, and trusting Him as we would a strong foundation under our house. He will never fail us.

*The Way to Build*—

"Building, building every day,  
Building by the words we say;  
Building by the deeds we do,  
Actions ill or pure and true.  
Oh, how careful we should be,  
Building for eternity.  
Let us then build on the rock,  
Firm amid the tempest shock.  
Jesus is that Rock secure,  
Fixed on Him our hope is sure."

*Story Book*—

On one page print, Jesus helped Paul to tell how HE GUARDED HIM in his work.  
On opposite page print, JESUS CAN GUARD ME.  
(Outline a strong rock foundation—JESUS CHRIST.)

BLACKBOARD REVIEW

VISION  
VICTORY

It is said that a British general in India once asked for a company of the bravest men in the army for a very dangerous duty. He was told that the bravest men would be found at a prayer-meeting which was being held at the time. We have been learning to-day about a brave man who gained a great Victory. We are told what made him so brave. None of his enemies could frighten him. It was the Vision in which he saw the Lord standing by his side that took away all fear. We cannot see the Lord standing by our side, but He is really there. More than this, all the words of encouragement spoken to His servants and written in the Bible are for us. When we have any hard work to do or any great battle to fight, the best thing to do is to pray to Him. He will answer by giving us strength and courage.

CHRISTIAN SELF-CONTROL

Temperance Lesson

1 Cor. 8 : 4-13. Study the whole chapter. Commit to memory vs. 8, 9.

4 As concerning therefore the eating of those things which are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some are with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for

15 neither, if we eat, are we the better; neither, if we eat not, are we the worse.  
 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.  
 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?  
 11 And through thy knowledge shall the weak brother perish, for whom Christ died?  
 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.  
 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

14 **Revised Version**—1 sacrificed to idols; 2 no idol is anything; 3 no God but one; 4 on; 5 Yet; 6 Om! but; 7 unto; 8 through; 9 in all men there is not; 10 being used until now to the idol; 11 sacrificed; 12 will not commend us to God; 13 Reverse the clauses; 14 sitting; 15 an; 16 will not his conscience, if he is weak; 17 he that is weak perisheth, the brother for whose sake Christ died; 18 And thus, sinning against the brethren, and wounding their conscience when it is weak; 19 stumble; 20 for evermore; 21 that I make not my brother to stumble.

GOLDEN TEXT

Rom. 14: 19. Let us therefore follow after the things which make for peace.

DAILY READINGS

- |                         |                          |
|-------------------------|--------------------------|
| M. — 1 Cor. 8 : 1-13.   | Christian self-control.  |
| T. — Rom. 14 : 12-22.   | Helping by example.      |
| W. — Rom. 15 : 1-7.     | Pleasing others.         |
| Th. — 1 Cor. 9 : 18-27. | Temperate in all things. |
| F. — Phil. 2 : 1-11.    | The mind of Jesus.       |
| S. — Gal. 5 : 16-26.    | The best fruit.          |
| S. — 1 Cor. 10 : 28-33. | Giving no offence.       |

CATECHISM

Q. 63. Which is the fifth commandment?  
 A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

TIME AND PLACE

The First Epistle of Paul to the Corinthians was written during the apostle's long stay in Ephesus. (See 1 Cor. 16: 8, 9, 19; Acts ch. 19.) The probable date of the letter is early in 57 A. D. The note at the close of the epistle in the Authorized Version is a copyist's error.

LESSON PLAN

- I. Knowledge, 4-6. Of the one living and true God.
- II. Liberty, 7-9. Of conscience through knowledge of the truth.
- III. Love, 10-13. Which denies self for the sake of others.

LESSON HYMNS

Book of Praise, 14; 10 (Ps. Sel.); 91; 230; 533; 529.

EXPOSITION

**Connecting Links**—Some time after the last lesson Paul returned to Jerusalem (Acts 18: 18), and then went down to Antioch in Syria, ch. 18: 18-23. From there he set out on his third missionary journey, and, having gone through parts of Asia Minor, arrived at Ephesus, where he remained about three years, Acts 20: 31. At Ephesus he heard from the Corinthian Christians by letter (ch. 7: 1) and by report (ch. 1: 11); and he thereupon wrote them his first letter or epistle, to answer certain questions and to correct certain evils that had sprung up among them.

One of these questions, was as to whether it was right for Christians to eat the flesh of animals that had been slain in sacrifice to idols. Paul's reply is, that the question must be answered, not by knowledge, but by love, vs. 1-3. This principle is worked out in the lesson of to-day. Abstinence is enjoined for the sake of others.

I. Knowledge, 4-6.

V. 4. *As concerning the eating, etc.* In offering heathen sacrifices, those parts of the animal that were not burned upon the altar, were kept by the priests or returned to the offerer. This meat found its way to the butcher (ch. 10: 25) and into the homes of the people (ch. 10: 27), and was used at feasts, v. 10. Some of the Christians thought that in eating it they were sharing in the worship of the idol. Others said that the idol was nothing, and that there could be no harm in eating the meat. Paul's reply, so wisely given, does no violence to the conscience of the one party, nor does it infringe upon the Christian liberty of the other party. *An idol is nothing.* It is only an image, and the god it represents has no real existence. *In the world.* It exercises no rule in any part of the universe. *None other God but one;* the central thought of Jewish and Christian teaching.



Vs. 5, 6. *There be that are called gods*; such as Jupiter and Mercury and Mars; but they exist only in heathen imagination. *In heaven and in earth.* The stars and many earthly objects were worshipped by the heathen. *Gods many, and lords many.* The number of imaginary deities of heathen worship was and is astonishing. The title "gods" refers to the divine nature they were supposed to possess, and "lords" to the rule they were supposed to exercise. *But to us*; Christians. *There is but one God*; contrasted with the "gods many" of preceding verse. Since this is true, things offered to idols are not offered to other gods, for there are none. *Of whom are all things.* God is the source of all created things. *And we unto him* (Rev. Ver.); created for his praise and glory (Eph. 1: 5, 6). *One Lord*; contrasted with the "lords many" of v. 5. "Lord," the Old Testament name for Jehovah, is the special New Testament title of Jesus Christ. *By whom are all things.* All things were created through Christ, Heb. 1: 2. *And we through him* (Rev. Ver.); that is, redeemed through Him for God, 2 Cor. 5: 18. The argument is that, as there is but one God, and an idol is nothing, therefore, meat offered in sacrifice to idols is not defiled, and the eating of such meat has no connection with idol worship. He goes on, however, to show that for the sake of others it may be well to abstain from eating such meat. Liberty should always yield to love.

### II. Liberty, 7-9.

V. 7. *Howbeit there is not in every man that knowledge*; that an idol is nothing, and that the eating of meat offered to it does not lead one to share in idol worship. *With conscience of the idol?* thinking the idol a reality. The Rev. Ver. reads, "being used until now to the idol." The Gentile converts had only just given up their idols, and some of them, through weakness of understanding and force of habit, still looked upon food offered to the idol as belonging to it, and felt that eating it would make them sharers in the worship of the idol. *Eat it as offered to an idol.* They could not easily escape from the feeling that the idol was real. *Their conscience being weak*; "unable to get rid of this feeling," *Is de-*

*filed*; by doing what it forbade them to do. Note the difference between a tender and a weak conscience. A tender conscience has a quick and exact sense of right and wrong, while a weak conscience lacks clearness and decision in its judgments.

V. 8. *Meat commendeth us not to God.* God will not judge them at the last day on the ground of eating or not eating such meat; but He will judge them if they allow their liberty to become a stumbling-block to a weaker brother. *For neither . . . better; neither . . . worse.* The act of eating or not eating had no moral quality whatever. The question must be settled on other grounds.

V. 9. *But take heed.* They were to be very careful that they did not use their liberty to lead others astray. Their knowledge that an idol was nothing and that eating the flesh of animals offered in sacrifice to such idols was not harmful—a knowledge of which they seemed so proud (v. 1)—must be tempered by love for the weaker brother. To lead anyone to do what he thinks to be wrong, even though there should be nothing wrong in the act in itself, is to place a stumbling-block in his way. We make men worse, if we lead them by our example to sin against the bidding of their own conscience.

### III. Love, 10-13.

Vs. 10, 11. *If any man*; of weak conscience, v. 7. *Thou which hast knowledge*; of the nothingness of idols, and who, therefore, can eat meat which has been connected with idol worship, without any conscientious scruples. *In the idol's temple.* Social feasts were held in the temples. The whole question, therefore, touched the social as well as the religious life of the people very closely. *Embodied.* The Greek word means "built up" and is translated "edifieth" in v. 1. "The weak are built up in evil, as charity builds up in good." *Shall . . . perish*; by sinning against conscience. *For whom Christ died*; died for him, as well as for thee. Loyalty to Christ should lead one to yield his liberty, where no principle is at stake, for the sake of others.

Vs. 12, 13. *When ye sin so against the brethren.* So closely is Christ connected with each believer, that to sin against any one of them

is to sin against Himself, Matt. 25 : 45. *Wherefore if meat make my brother to offend*; the great law of Christian charity. For the sake of others Christian liberty must be tempered by love. This is the principle upon which total

abstinence is based. The taking of a glass of liquor may not be harmful in itself; but shall the Christian cling to a liberty that may prove a fatal stumbling-block to another? This is contrary to the spirit of Christ.

#### APPLICATION

*We know*, v. 1. *Howbeit there is not in every man that knowledge*. v. 7. A great deal has been gained in the interests of peace and harmony in any neighborhood or church or home, when the fact is fairly faced that, wherever any number of persons are gathered together, there must be differences of opinion on many subjects. So long as we expect people to think just as we do on all subjects, there will be fret and worry and bad temper. Boys and girls at school know how much trouble can be made by one who always wants his favorite game to be played, or who constantly insists on having for himself the part in the game which he likes best. Things move smoothly only when each of us is willing to allow others the same right to their opinions, that he claims for himself.

*To us there is but one God*, v. 6. We should not allow our regard for the feelings of others to move us a single inch from a position which we believe to be right. Paul knew that God the Father, and not a senseless idol, was the true object of worship. He knew that there was but one Lord Jesus Christ, through whom the universe had been created and man redeemed. He would not yield these beliefs or abate in the least his boldness in declaring them, to please others, or win them over to his side. From his example we learn to stand firm as a rock for principle, while at the same time we give way to others as far as conscience will permit.

*Their conscience being weak*, v. 7. Conscience may show its weakness in various ways. There is such a thing as a Sabbath conscience. Sometimes it becomes so exhausted when the Sabbath is past that it is quite unable to keep us right in our daily business. The conscience of some people is strong enough to keep them from stealing their neighbor's purse or sowing evil weeds in his field, but too weak to prevent their robbing him of his good name by careless or ill-natured speech or planting seeds of dis-

cord which will bear bitter fruit for many a generation. The conscience may be so weak that it cannot induce a man to change a wrong decision. There are people who think themselves very conscientious, because when they once pass their word, they always stick to what they have said. But a promise to do wrong is a wrong promise, and should be broken as quickly as possible. A conscience that does not lead to this is a weak conscience.

*The Father, of whom are all things*, v. 6. Here is the sovereign remedy for fear and anxiety. All things in the great universe belong to our heavenly Father. The son of a millionaire would laugh at the thought of being in want. But earthly riches often "make themselves wings" and "fly away." It is not so with the riches which belong to the Maker of the worlds. They are unailing, and are placed freely at the disposal of the humblest child of God. Those for whom the Lord provides need not dread the lack of anything that is a real good.

*Conscience . . . is defiled*, v. 7. Our clocks and watches sometimes go wrong and need to be regulated. Conscience, too, may be mistaken and require to be corrected according to the teaching of God's word. The conscience of Paul, for example, was in error when it made him a persecutor of Christians. But a guide that is not always right is better than no guide at all. If we disobey conscience once, the next time it will speak less clearly, and if we constantly disregard it, we shall at last cease to hear it.

*This liberty of yours*, v. 9. Imagine a company of Arctic voyagers who have been frozen up during the winter. Spring has come and one of the number is strong enough to take advantage of the first opportunity of escape. But the rest are weakened by the long strain and must wait until strength comes back to them. What would we think of the man who would look out only

for his own safety, with no thought or effort for his fellow-sufferers? It may be that we are able to drink in moderation without danger, though this is very doubtful; but it is certain that many around us would be ruined, body and soul, if they once began to use strong drink. Our liberty should be used, not to set them an example which will lead to their destruction if they follow it, but to guide them in the path of safety.

*For whom Christ died*, v. 11. As long as we are in Paul's company, we can never get far from the cross. All his thinking centres

in the death of Christ; and it is this death of Christ which is to control our conduct in relation to others. Christ died for that weak brother; then, the spirit of Christ in us requires that we do nothing to endanger his welfare.

*I will eat no flesh*, v. 13. The only gain, if I can drink wine and be safe, is a certain animal pleasure. The loss, if I am not safe, is loss of means, honor, happiness, life itself, and not the body only, but also the soul. Oh, the folly and sin of taking such a risk and leading others to take it after our example!

#### POINTS AND PARAGRAPHS

The unity of the world points to the unity of God. v. 4.

The homage of the heart cannot belong to the work of the hands. v. 5.

Jesus Christ is Creator as well as Redeemer. v. 6.

Habits die slowly. v. 7.

God judges worship, not by its outward forms, but by its inward spirit. v. 8.

Liberty and responsibility go hand in hand. v. 9.

We can start, but cannot stop, the waves of our influence. v. 10.

Beside the cross there can be nought but brotherhood. v. 11.

The Master suffers in each of his servants, v. 12.

Abstinence, not less than indulgence, is an exercise of liberty. v. 13.

"Whatever a lion eats becomes a lion." Whatever a Christian eats becomes a Christian. A Christian can eat any healthy food, and it will enable him to do Christian work. So far as the individual himself is concerned, if no others were affected by his conduct, this settles the difficulty.—Peloubet.

By a sin of passion the conscience is not directly injured and may remain comparatively tender and healthy; but when you refuse to acknowledge conscience as your guide and accept some other person's conduct as that which may dictate to you what you may or may not do, you dethrone conscience and sap your moral nature. You

shut your own eyes, and prefer to be led by the hand of another person, which may indeed serve you on this occasion; but the end will be a dog and a string.—Dods.

I would as lief sit on the square end of a log all my life as to live with men who, though they have consciences, are harsh and unlovely and unfruitful, because there is nothing in them to cover up that conscience. Conscience is desirable and necessary; but in order to make it tolerable, love should be thrown around it. Conscience is the frame of character, and love is the covering for it.—Beecher.

Drinking is the natural opposite of hard and honest work. When the love of it takes possession of a man, he is sure to become a useless and unproductive member of society. A drunken people are in the end an incapable people; their wealth declines, their industries pass over to soberer rivals, their qualities of brain and muscle gradually disappear.—Horton.

Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the faces of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled, it would have involved peril and almost certain death to all. In the first party that ever got up, young Hadow slipped, and not only he fell nearly four thousand feet, but he pulled Croz, Lord Francis Douglas, and Dr. Hudson along with him. No man liveth to himself nor falleth alone. We are

bound together. We are always on icy slopes and on the face of precipices. We have no right to do even what is safe for us, if it is dangerous for others.—Bishop Warren.

“Paul does not mean that we should never do anything which others do not like, at which they take offence, or with which they find fault. Nor that in any case should we yield in a duty or teaching, because some may stumble even over the truth. Even Christ could not so act that none took offence, nor could Paul.”

### Light from the East

SACRIFICES TO IDOLS—All public feasts and many private meals among the Romans had a sacrificial character. They began by a libation and a prayer to a national or a household god, and the animals whose flesh

was used had usually been killed as a sacrifice to some deity. Part of it was burned on the altar, part was given to the priest, and the remainder was set by the host before his family and his friends. If the priest did not require what fell to his share, he sold it to public dealers. If the offerer of the sacrifice could not conveniently use all that remained with him, he disposed of it in the same way. Where such a large part of the meat exposed for sale consisted of the remainders of sacrifices, it was impossible for a man to tell what he was buying. The public meals, which were still continued in some communities, were commenced with acts of homage to the gods, and attendance at them was a test of a man's good citizenship; and besides, they were one of the few social joys within reach of the poor.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The first epistle to the church at Corinth was written by Paul at Ephesus in the spring of A.D. 57 or 58. The eighth, ninth and tenth chapters contain a discussion in various aspects, of the lawfulness of eating of the sacrifices offered to idols. These chapters teach that although eating of the sacrifices referred to was in itself not morally sinful, it should be abstained from in certain circumstances on the ground of expediency, in compliance with the great law of love, which requires us to seek the good of others as well as our own good. It is on these grounds that we should inculcate and practise abstinence from alcoholic drinks. The following are the salient points in the apostle's reasoning. Those claiming the liberty to eat the food in question argued :

1. *That an idol is nothing, and that there is none other God but one.* There are so-called gods, celestial and terrestrial, v. 5. Jupiter, Mercury, Mars, Juno, etc., were believed to dwell in heaven. There were also gods of the earth and sea, as Ceres, Neptune, etc. But inasmuch as these gods have no existence except in the imagination of their wor-

shippers, eating the food offered to them involves no sin. “Besides,” said the persons pleading for freedom, “to us there is but one God, the Father, etc., and ‘one Lord Jesus’ Christ,” v. 6. “We utterly disown heathen gods, they are ‘nothing,’ and we adore and serve the one God. Why, then, should our liberty be curtailed on account of the ignorance and folly of others?” Notice (a) That the apostle concedes what is here alleged regarding both idols and the true God. (b) He urges, however, proper consideration of those who are ignorant and otherwise minded, v. 7. For their sake, and on account of their very weakness and proneness to err, the strong, the enlightened should exercise self-restraint. And so it should be in regard to abstinence from intoxicants. (See Rom. 15 : 1.) It was urged :

2. *That eating, or abstaining from eating, made a man neither better nor worse before God,* v. 8. Piety, true godliness, is an affair of the heart, Matt. 15 : 11. This was the attitude taken by certain of the Corinthians, to vindicate their practice with respect to idol sacrifices. The apostle himself stated and approved the general principle thus advanced. He held, however, that in determining in each instance, whether the principle should be acted upon, due regard must be paid to other equally incontrovertible truths

and to attendant circumstances. For example, (a) In this case, the "liberty," or power, or right to eat of these sacrifices might be made an occasion of sin to weak brethren; and no one should claim the right to cause others to sin. It is impossible to be guiltless in placing stumbling blocks in the way of others, Luke 17 : 1 ; Rom. 14 : 13 ; 1 John 2 : 10. (b) Such conduct is not condoned by the fact that, viewed in itself, eating or not eating is a matter of indifference. On the contrary, it may under certain conditions peril the salvation of those for whom Christ died, v. 11. (c) Still more, such conduct is a flagrant violation of the Christian law of love, which requires of men not merely trifling sacrifices, a little self-denial, a few kindly efforts for the sake of others, but far more, that they should lay down their lives for the brethren, 1 John 3 : 16. Hence, (d) The personal resolution of the apostle (v. 13) to abstain from eating meat for all time rather than "make a brother to offend," that is, lead him to sin. The application to abstinence from strong drinks is obvious and should be insisted upon by teachers. (d) The strongest motive to self-denial is drawn from the death of Christ. The apostle points his readers back to that greatest manifestation of self-sacrificing love. Those who would imitate the example of Christ must be prepared to give up many things that they like for the sake of others.

### For Teachers of the Boys and Girls

Children grow weary quickly of the abstract. The teacher will do well therefore, to arm himself with information about idols, and idol worship, and idol feasts, and so lead the class on to consider the problem of the lesson, which is presented by Dr. Marcus Dods in the picture of a feast in the house of a heathen at Corinth. Among the guests are three friends, all of them Christians. There is, on the table food which has been offered as a sacrifice to an idol in the temple. In their different ways of regarding this food, the friends illustrate the main ideas of the lesson. These are :

1. *The weak conscience.* The first man has not been able to get rid of the notion that an

idol is something real and that food once offered to the idol in some way belongs to the idol, and that his eating of it would practically be offering worship to the false god. His conscience tells him that it would be wrong for him to eat this food. Point out the danger of disobeying conscience. It is in our lives what the compass is to the sailor or the helm to the vessel. Without its guidance we are sure to go astray. Conscience may be likened to an alarm clock. If we hear the clock and fall asleep again, we are less likely to be wakened by it again. So, if conscience is not heeded, it will lose its power to keep us from wrong.

2. *Christian liberty.* The second man has no difficulties about partaking of the food. He is quite certain that an idol is nothing but a stock or a stone, and that the offering of food to such a senseless object, cannot make it wrong for him to eat it. He feels perfectly free to accept the meat, and perhaps smiles a little at the hesitation of his friend.

3. *Christian love.* The third man, like the second, has no doubt that it is quite right for him to eat the food offered to the idol. If he had only himself to consider, he would not think of refusing. But he sees that if he partakes, he will be encouraging the first man to act contrary to conscience, and so, for his sake he abstains. It is not hard to decide which of these two men acted in the more Christian way towards their weaker companion. Love considers the good of others as well as the good of self.

It is easy to apply this lesson to the subject of temperance. Even if we were certain that strong drink would do us no harm, we ought to deny ourselves for others. We should act so that others may safely follow our example.

### Some Test Questions

- What judgment is passed on idols?
- What was Christ's part in creation? In redemption?
- What is meant by a "weak conscience"?
- How may the act of the strong become a temptation to the weak?
- What is the great reason for helping the weak?

How does Christ regard injuries to His followers?

What is Paul's reason for abstinence?

What do we learn as too:

- (1) The folly of idol worship?
- (2) The authority of conscience?
- (3) The duty of the strong to the weak?
- (4) The great motive of self-denial?

### Prove from Scripture

That we should deny ourselves for others.

### For Special Study

(To be assigned the Sabbath previous.)

1. Christian liberty.
2. The power of example.
3. "Stumblingblocks."

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 63. *The Fifth Commandment.* This Commandment contains a precept and a promise.

1. *The precept.* All ancient nations agreed in feeling that there is a specially close connection between duties to parents and duties to God. In Lev. 19: 2, 3, the Fourth and Fifth Commandments are referred to as the twin fruits of true religion. A Greek historian writes, "Nature and the laws which guard natural order have put the first and chief honor upon parents together with the gods;" and a Roman orator said, "We

ought to venerate a parent as we do God."

The precept before us sums up the duties of children to parents in the word "honor." The child owes to his parents respect because they are older and wiser than he; because he derives his life from them; because they are his example; and, most of all, because they stand to him in the place of God.

Another debt of children to parents is obedience. The child is not the judge of what he should do, but the parents, and so obedience ought to be prompt and without question. The home is the school in which children should so practice obedience that they will afterwards become law-abiding citizens in the state.

When the child grows up, the authority of his parents ceases, and he must choose and act for himself. But to the end of life he is bound to cherish affection towards his parents in return for their love lavished on him. Our Lord teaches (Matt. 15: 4-6) that children should not only cherish right feelings towards their parents, but also, if necessary, provide for their support.

2. *The promise.* Some hold that this promise was intended for the nation and means that a people among whom honor is paid to parents will be prosperous. But it is true also that individuals who honor their parents will, as a rule, be rewarded by long and happy lives.

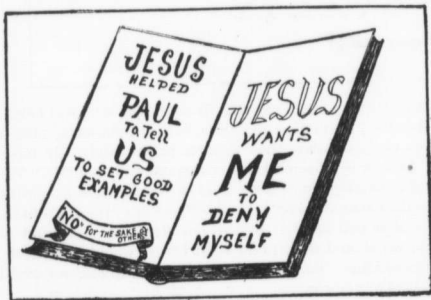
### FOR TEACHERS OF THE LITTLE ONES

*Review*—Can you show me how the birdies fly? (All make flying motion with the arms.) Do you remember the story of the rock doves and where they found the only safe place

to build their nests? Who is our strong Rock? How did He guard Paul? Recall lesson.

*Lesson Subject*—The living Christ requiring self-denial for the sake of others.

*Lesson*—Tell the children something of the heathen custom of sacrifices. For instance, birthdays, weddings, a safe return from a journey, etc., were all occasions of offering meat of some kind to some of the gods, either in their temples, or in the home. Part of this meat was then eaten at



the birthday (or other) feast. The people at Corinth who had given up idol worship, wondered whether it was right for them to go to these parties and eat meat that had been offered to idols. They asked Paul about this.

*The Power of Example*—Paul tells the Christians at Corinth that perhaps some of them could go to these parties and eat the "meat offered to idols," and still love Jesus; but some one else might be sitting beside them, who could not eat the meat without thinking about the idol, and that would be wrong.

This person (stroke) would look across the table and see that one (stroke) eating the meat and would say, "That one is a Christian and he eats idol meat; so it cannot be wrong for me to do so, too;" but this one went back to idol worship and fell into many sins. Do not lead others into harm by setting a bad example.

*For the Sake of Others*—There is a little story which is often told, of a group of school children playing near a stream of water. A slender log lay across the stream. Some of the children had "dared" one of their number, a brave, manly lad, to cross the stream on this slender log. He was not a boy to refuse a "dare." His foot was on the log in an instant, but he looked back and saw

his little sister, who had also been "dared" waiting to follow him. The lad shook his head, as he stepped back off the log, saying, "I believe I could do it safely, but," he said, "maybe Molly couldn't!"

*Golden Text*—Repeat. It means to follow after right things. Then we need not fear to have brothers and sisters and friends and anybody follow us. Let us not do anything that would be harmful to anybody to follow our example.

*Self-denial*—Jesus wants me to deny myself, to say No to my own pleasure, for the sake of others.

*For Jesus' Sake*—Jim's mother had forbidden him to go into the candy store, for the doctor said candy was not good for him. Charlie met Jim one day and said, "I'm going to get some candy; come on in with me." Then Jim told of his mother's orders. "Oh well," said Charlie, "I'll not go in either, for you'd be sure to want to eat some, too, Jim." Charlie denied himself the candy for the sake of his friends.

*Story Book*—

On one page print, Jesus helped Paul to tell us **TO SET GOOD EXAMPLES.**

(Outline a big "NO" on a scroll.)

On opposite page print, **JESUS WANTS ME TO DENY MYSELF.**

#### BLACKBOARD REVIEW

**L**IBERTY  
LOVE  
LOYALTY

What music there is in the word "liberty!" Booker T. Washington, who was born a slave, tells how, when he was a little boy, his mother took him up to the master's house to hear, along with the other blacks on the plantation, their freedom papers read. He never forgot how his mother, after the reading was finished, leaned over and said to him, "You are free." Boys and girls know what freedom for a time from books and lessons means. But LIBERTY does not mean that we can do anything we like. There are others about us, and we must do what is good for them as well as what pleases ourselves. LOVE should go along with liberty, And above all, we should seek to do what Christ would have us do. Our hearts should be full of LOYALTY to Him. Because He has died for others, we ought willingly to help them to the utmost of our power.



## Lesson VIII.

## CHRISTIAN LOVE

February 22, 1903

1 Cor. 13: 1-13. Commit to memory vs. 1-3. Read 1 John 4: 7-21.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

Revised Version—1 If; 2 but; 3 love; 4 Omitts; 5 clanging; 6 know; 7 as to remove; 8 its; 9 Omitt easily; 10 taketh not account of evil; 11 with; 12 be done away; 13 Omitt thou; 14 felt; 15 now that I am become; 17 have; 18 as a mirror; 19 have been; 20 and.

## GOLDEN TEXT

1 Cor. 13: 13. Now abideth faith, hope, charity, but the greatest of these is charity.

## DAILY READINGS

M. —1 Cor. 13.	Christian love.
T. —Ps. 133.	A pleasant sight.
W. —Luke 6: 27-38.	Love your enemies.
Th. —Luke 10: 25-37.	Love exemplified.
F. —John 13: 1-17.	An example.
S. —1 John 3: 10-18.	Love indeed.
S. —1 John 4: 7-21.	Love made perfect.

## CATECHISM

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, and equals.

## EXPOSITION

**Connecting Links**—In the lesson of last Sabbath, Paul set forth the great principle of love as the guide of Christian conduct in our relationship with others. In this chapter he develops the thought more fully, and sets forth the supremacy, the fruits, and the eternity of love. The chapter is one of the great passages of scripture. It should be learned by heart and daily put in practice.

## I. The Lack of Love, 1-3.

V. 1. *If I speak* (Rev. Ver.); a supposed case, to show the supreme value of love. *Tongues of men*; not the gift of speaking foreign languages, as at Pentecost (Acts 2: 4), but a strange, inarticulate utterance that the hearer could not understand until interpreted, ch. 14: 5. Paul did not greatly value this gift (ch. 14: 19), though it was much admired in the Corinthian church, ch. 14 generally. *And of angels*; "A mode of expression above this world," the power of speech in the highest degree. *And have not*

7 *Beareth all things, believeth all things, hopeth all things, endureth all things.*

8 *Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

9 *For we know in part, and we prophesy in part. 10 But when that which is perfect is come, that which is in part shall be done away.*

11 *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.*

12 *For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.*

13 *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

## TIME AND PLACE

As in last lesson; the epistle was written A.D. 57 by Paul from Ephesus to the church at Corinth. It is for the most part an epistle of argument and proof, for many of the Corinthian Christians, so recently idol worshippers, had serious faults and failings. This 13th chapter is like a very weltering and fountain of love.

## LESSON PLAN

I. The Lack of Love, 1-3.

Cannot be filled by any other gift.

II. The Fruits of Love, 4-7.

Which should appear in our lives.

III. The Permanence of Love, 8-12.

Contrasted with tongues, prophecy, knowledge.

IV. The Greatness of Love, 13.

Shown by comparison with faith and hope.

## LESSON HYMNS

Book of Praise, 183; 7 (Ps. Sel.); 216; 218; 535; 575.

*charity*. (Revised Version, "love.") Dr. Hodge says, "The word occurs about one hundred and sixteen times in the New Testament, and is translated 'love' in all places except twenty-three; and in those cases the departure from the common usage is arbitrary." The highest gifts of language and of oratory are poor and empty, Paul says, without love. *Sounding brass*; noise and nothing more. "Love would seek the good of others by interpretation, ch. 14: 13." (Century Bible.) *A clanging cymbal* (Rev. Ver.); two plates of brass smitten together, making a harsh sound. It was "a loud and shrill instrument, which the sound of the 'tongues' resembled."

Vs. 2, 3. *The gift of prophecy*; the gift of uttering truth by divine inspiration. Balaam (Num. 23: 5-10) and Caiaphas (John 11: 49, 50) were granted this gift; yet, lacking love, they were not good men. *All mysteries*; the secret purposes of God, which no one can know until God reveals them, Matt. 13: 11.

*All knowledge*; the gift of insight into the deep meanings of scripture. *All faith*; to perform the greatest miracles, Matt. 17 : 20; Matt. 21 : 21. *Have not charity*; all these gifts, without love, were vain. (See Matt. 7 : 21-23.) *Though I bestow*. Unless love prompt the act of giving to the poor, it is not true charity. "Those who make sacrifices to benefit others, without love, must have some hidden, selfish recompense that they count upon; but they will cheat themselves." *To be burned*. Paul here rises from the sacrifice of property to that of life itself, the greatest sacrifice a man can make, Job 2 : 4; John 10 : 11; 15 : 13. One may even give his very life for others and be no better for it, if love has not prompted the sacrifice. Love, therefore, is supreme, and in the following verses Paul shows its fruit.

## II. The Fruits of Love, 4-7.

Vs. 4, 5. *Charity suffereth long*; literally, is "long-tempered," is very patient and does not give way to anger when provoked. Long-suffering is a quality of God Himself, Rom. 2 : 4. *Is kind*. Perhaps Paul coined this word. It means to play the part of a "Chrestos," that is one who renders kindly, helpful service to others. *Envieth not*; is willing that others should be superior to ourselves. *Vaunteth not itself*; is not boastful. *Not puffed up*; with pride and conceit. Envy of the superiority of others usually goes along with boastfulness of our own supposed superiority, and an exalted air towards inferiors. *Doth not behave itself unseemly*; is never rude and vulgar, but always acts in a courteous and becoming way, 1 Pet. 3 : 8. *Seeketh not her own*; does not act in a selfish spirit, forgetful of the interests of others. This was the sin condemned in last lesson, ch. 8 : 9. *Not easily provoked*. It is those who selfishly seek only their own good, who are constantly made angry because they meet opposition. *Thinketh no evil*; is not suspicious of others, nor imputes to them evil motives.

Vs. 6, 7. *Rejoiceth not in iniquity*; has no sympathy with evil and finds no pleasure in wrongdoing. *Rejoiceth in the truth*; takes great pleasure in hearing of its triumphs over evil, Acts 11 : 23. *Beareth all things*; patiently

endures wrongs rather than resent them, Matt. 5 : 39. *Believeth all things*; takes the most kindly view of the actions and motives of others, 1 Pet. 4 : 8. It is the very opposite of that unlovely spirit that paints everything in the darkest colors and sees everything in the most unfavorable light. *Hopeth all things*; ever looking on the bright and sunny side of things, "always looking forward to the triumph of good over evil." *Endureth all things*; "goes on bearing, believing, and hoping to the end." (Heb. 12 : 2.) These verses (4-7) are a life picture. They display love as opposed to evils actually existing in the Corinthian church. The next verses show—

## III. The Permanence of Love, 8-12.

Vs. 8-11. *Charity never faileth*; like a fading flower, Isa. 28 : 1, 4. It abides forever. *Tongues* (see on v. 1) and *prophecies* and *knowledge* (see on v. 2) are only temporary. *For we know in part*. Our present knowledge is very limited. *Prophecy in part*. Even inspired men did not know all truth. (See on v. 2.) *When that which is perfect is come*; when the believer is made perfect at the coming of Christ, Eph. 4 : 13. *That which is in part*; our present imperfect knowledge and experience. *Shall be done away*; shall give place to the perfect, as the gray dawn to the clear sunrise. *When I was a child*. As the language, feelings, and thoughts of a child are laid aside in manhood, so the imperfect knowledge of the present will be lost in the perfect knowledge of the future.

V. 12. *For now*; under present conditions. *We see in a mirror* (Rev. Ver.); that is, we see only a reflection of truth and not truth itself. Mirrors were made of polished silver or of some other metal, and as compared with our glass mirrors were very imperfect. *Darkly*; as in an imperfect mirror, literally, "in a riddle." Human language cannot set forth the truth in all its clearness, and the human mind is not able to comprehend the fulness of the truth. Man's knowledge of the ways of God is thus incomplete. *Face to face*; with nothing to hinder the perfect sight of things as they really are. *Then shall I know*; perfectly and fully. *As I have been known* (Rev. Ver.); by God who knoweth all.

**IV. The Greatness of Love, 13.**

V. 13. *And now abideth*; permanently, forever, and not for a time, like the gifts mentioned in verses 8-12. *Faith* abides forever; for we shall always trust Christ. *Hope* abides; for there will, through all eternity,

be some higher and more blessed things still to be attained. *Love* abides; for it is of the very nature of God Himself. *The greatest of these is charity.* Without love our hopes would be selfish, and our faith in God and man would turn to doubt.

**APPLICATION**

*A more excellent way*, ch. 12 : 31. Mark the contrast between chapters twelve and thirteen. The former describes the endowments and talents of Christians, the latter deals with the graces of the Christian character. It is the eternal question of attainments *versus* character, gifts as opposed to graces. The attitude of the apostle is that of deep and true spiritual insight. The gifts are all from God, and are to be taken and developed; only they must be made servants of love ruling in the heart. The more excellent way is the way of charity.

*Though I speak*, v. 1. The gift of apt and eloquent speech is most useful, and offers a great sphere of influence. We are all much affected by the magnetism of language. Words fitly spoken, how good they are! But if pride be the cause of the utterance, if vain impulse lead to self-display, the result is disastrous, a sounding brass. All gifts that are abused turn into the worst of faults.

*Have all knowledge*, v. 2. Knowledge is power; its place is high. But far above knowledge is love. We need not grudge his praise to the man who ransacks the vast storehouse of nature and brings to light its long concealed secrets. We may gratefully accept the gifts won for us by his toil. But he is deserving of higher honor who uses his knowledge, be it small or great, to further the happiness of others. It is not the knowledge of the physician, so much as his kindness of heart, that brings him his reward in the affection of his patients. The dying leader on the battle field who refused a drink of water, that a wounded soldier beside him might have it, won by that self-denying deed a place in the hearts of his men, that no mere military skill, without such spirit of sacrifice, could have given him.

*Feed the poor*, v. 3. It is beautiful to feed the poor and to give to others, one of the most beautiful indeed of all actions. But if

it be done only to gain popularity and praise, it is worthless. Selfishness wilts the flowers of virtue.

*Charity suffereth long*, v. 4. Since we live in a world that is full of evil, we have need of patience. We are sure to meet with injuries from others. Nor need we expect those to yield easily whom we would persuade to better lives. We may learn a lesson from the sun shining in the heavens. When the springtime comes, and the earth turns its frozen surface more directly towards the sun, it pours down its bright, warm rays steadily day after day, until the frost is melted and the softened soil is ready for the seed. The true way of opposing evil is to keep bringing to bear upon it the constant influence of a loving life. Nothing can withstand such a power.

*Is kind*, v. 4. "Kind" is from the same root as "kin." Says Archbishop Trench in his book, *On the Study of Words*, "A kind person is one who acknowledges his kinship with other men, and acts upon it; confesses that he owes them, as of one blood with himself, the debt of love." Love leads us to look upon all mankind as one great family, and makes us desire to share with them as our brethren all the good we have. It has wings that fly over the mountains and beyond the seas, and it gives freely to all.

*Doth not behave itself unseemly*, v. 5. Behavior is both an index of character and a fountain of influence. It is therefore worth while to learn the secret of true politeness, which is no mere coating of varnish, but springs from deep and abiding sources within. These are none other than love. "Politeness," says Professor Drummond, "has been defined as love in trifles. You know the meaning of the word 'gentleman.' It means a gentle man—a man who does things gently, with love. And that is the whole art and mystery of it."

*Shall vanish away*, v. 8. Paul is no sentimentalist, even when love is the theme of his praise. His is a hard-headed common sense. If you would be truly rich seek after the things which will last forever. (Compare Matt. 6 : 19, 20.)

*We know in part*, v. 9. We cannot fully understand God's dealings with us. Many, like Job, are driven by their sufferings to conclude that God is indifferent, even unjust. But such a thought about God must be wrong. His abundant goodness overflows upon the cheap sparrow, and He has revealed His love in Christ. We may be sure

that He who has given us such clear proof of His love has a loving purpose in those things, also, which are dark to us.

*The greatest of these is charity*, v. 13. We should be ambitious to make the absolute best out of the life and gifts God has given us. But we should remember that the things we see are temporal. Amid the trials and temptations of this life, or when death approaches, we require a hold upon something everlasting. This, love is. It is eternal. It is of the very nature of God; for "God is love." Love will endure after all earthly prizes have perished.

### POINTS AND PARAGRAPHS

Religion without love is like a body without a soul. v. 1.

The work of Christ must be done in the spirit of Christ. v. 2.

Every gift of love is golden. v. 3.

Love is patient towards evil and active in good. v. 4.

Envy finds every sweet bitter, unless it be her own. v. 5.

Love has a microscope for good, and a sponge for evil. v. 6.

Trusting a man will make him trust-worthy. v. 7.

Talents are the servants, love the master of the house. v. 8.

We do not need the stars when the sun is shining. v. 10.

Those who have the whole need not grudge the part. v. 12.

Love is equally at home in earth and heaven. v. 13.

Says Professor Marcus Dods: "The word rendered 'glass' is used either for the dim metallic mirror used by the ancients, or for the semi-translucent talc which was their substitute for glass in windows. Of these two meanings it is the latter which in this passage gives the best sense. It was a common figure among the rabbis to illustrate dimness of vision. If they wished to denote direct and clear vision, they spoke of seeing a thing face to face; if they wished to denote uncertain and hazy vision, they spoke of seeing through a glass."

"Though I dole away in mouthfuls all my property or estates." Who that has witnessed the alms-giving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the apostle's half satirical word?—Coleridge.

Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, or exhortations to others to do right. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies, people will ask, "What property has he left behind him?" but the angels will ask what good deeds he has done before him.—Mohammed.

Analyze as a study in temper the thunder-cloud itself, as it gathers upon the elder brother's brow, in the parable of the Prodigal Son. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, silliness,—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it.—Henry Drummond.

Plato describes some men who lived in a cave. They believed that the shadows thrown upon the walls of the cave were the only real objects. Their mistake was not

greater than that of people who seek after only the things they see, and set no value on graces which adorn the soul.

Love may be cultivated in two ways. First, by doing acts which love demands. Feelings are increased by acts done on principle. Secondly, by dwelling on the love of God. As a boat is moved by getting a purchase from without, so God's love is a point from which the soul may be moved. We live in response to love.—F. W. Robertson.

### Light from the East

GLASS—The mirrors of the Egyptians were highly polished discs of bronze, sometimes varnished with gold, and held by handles of wood, ivory or metal. Among the Romans they were of bronze, steel, and sometimes of silver. There is said to be an Egyptian mirror made of glass in the museum at Turin.

Pliny says that, in the celebrated glass factories of Sidon, mirrors were made of glass with a coating of tin on the back; but they must have been inferior to those made of metal, for they never seem to have come into general use. There were a few large metallic mirrors in the houses of the wealthy, and sometimes a room was lined with polished stones which served the same purpose. But the mirrors in common use were small hand mirrors, and were carried about by a chain attached to the girdle, and during the toilet were held up before ladies by a female slave. Sometimes women are represented as worshipping a goddess by holding up a mirror before her. As it was difficult to get a metal that would take a high polish, and still more difficult to keep the polish bright after the mirror had been long in use, most of them reflected objects very imperfectly.

### TEACHING HINTS AND HELPS

This section embraces teaching material for all the grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

The Corinthian church was rich in special gifts of the Holy Spirit. There was one gift, however, that of Christian love, in which, above all, the apostle desired it to excel. Notice:

1. *The effects of lacking love.* (a) This renders other gifts comparatively valueless in the sight of God. The possessors of them are on this account reckoned "nothing," v. 2. The very attainments upon which the Corinthians prided themselves, speaking with all tongues, human and angelic, become through lack of love as useless and offensive as the discordant noise of clattering brass and clanging cymbals. (b) Universal knowledge, including "all mysteries" and prophecy. This is very comprehensive. The knowledge referred to is the cognition of revealed truth, that communicated by the Holy Spirit. "Mysteries" are things undiscoverable by the human mind, but which can be apprehended and understood when revealed. "Prophecy" included foretelling and forth-telling, the reception of divine truth and the communicating or

teaching of it to others. The truth received was not necessarily limited to what was to occur in the future; it might refer to present duty. But these great gifts unaccompanied by love count for "nothing." So Christ taught regarding the awards of the day of judgment, Matt. 7: 22, 23. (c) Extraordinary faith, beneficence, and self-sacrifice. Faith to remove mountains was spoken of by Jesus, Matt. 21: 21. The giving of a whole estate may be an act of caprice or personal vanity, not an act of piety; or it may be dictated near the end of a misspent life by fear of hell. Self-inflicted torture of the body, the unnatural mortifications of monastic orders in the church of Rome, are the outcome of ignorant fanaticism, not of Christian love, and, therefore, grievously sinful.

2. *The outstanding characteristics of love.* (a) Its origin is of God, 1 John 4: 7. It is shed abroad in our hearts by His Spirit, Rom. 5: 5; Gal. 5: 22. (b) A person under the dominion of love "suffereth long," that is, is not quick to resent provocations and injuries, real or imaginary. "Is kind," ever ready to be helpful and useful to others, to do good to all men, Gal. 6: 10. "Envieth not," cherishes no ill feeling or hatred in witnessing the prosperity of others. "Vaunteth not itself," does not advertise his

achievements or boast of them and seek the praise of men, v. 4. He is decorous, showing Christian courtesy to all, patient, and not given to suspicion and imputing evil motives to others. "Thinketh no evil," v. 5. His sympathies are all with truth. It rejoices his soul to hear of the success of the truth by whomsoever taught, Phil. 1 : 15-18. "Beareth all things," 2 Tim. 2 : 10. "Believeth all things," that is, is not suspicious, yet not credulous, but careful to come at the truth. (See 1 Thess. 5 : 21).

### 3. *The comparison of love with other gifts.*

(a) It is enduring, eternal and "never faileth." It is not merely adapted like other gifts to the present state. They are to "fail," to "cease" to "vanish away," v. 8. Prophecies and tongues and knowledge as now employed will not be required in the future state. Besides, these are all incomplete in this life. Here "we see in a mirror darkly," (Rev. Ver.), we know in part. We do not see things through and through. How is it with love? (b) It abideth. It goes with us into eternity.

Faith will continue in the sense of trust in God the Saviour; but not in the sense of fighting and struggling for victory, for we shall be crowned as victors. Hope will remain in the sense of looking for the disclosure of what we know not now, or know only in part. But love, superior to all, will be eternally the same.

### For Teachers of the Boys and Girls

Each scholar has thought a great deal about the use he is going to make of his life, and has many plans for the future. Get the members of the class to talk about what work they would most like to do. The writer heard a speaker recently say in an address to a large audience that the one thing worth living for was to help others. This was what Paul thought, and what he teaches in this lesson. For love is the spirit that moves us to seek the good of others. Let us search out what is said here about love.

1. *Love is greater than talents.* The apostle imagines himself to know all about every subject or to have power to remove mountains, and says that love is greater than such

knowledge or power. Why? Because it is better to have only a little knowledge or power and use it to help others, than to have a great deal and use it for selfish ends. Almsgiving has often been through dread. Rich men were afraid that, in some way, God would do them harm if they did not part with some of their gains to the poor. This is no true almsgiving.

2. *Love is greater than almsgiving.* Love has the wonderful power of making the smallest gift worth a great deal to the one who gets it. It is often the case that those who are so poor that they have no money to give, do more to make others happy than the rich who can give a great deal. Show that the most precious gifts cannot be bought with money.

3. *Love is greater than martyrdom.* Men have become martyrs for the sake of winning praise from others, but God wants us to be "a living sacrifice" (Rom. 12 : 1), daily giving our lives to helpful deeds.

4. *Love is greater than faith and hope.* We could not compare love with two more precious things (show their preciousness). Love is greater because, while faith saves us, we are saved that we may love; and it is through love that all our hopes will be fulfilled.

5. *Love fits us for the present life.* It includes everything good and beautiful in character. It keep us from all that is evil, and leads us to do all that is right. We cannot injure others or sin against God if we have love.

6. *Love prepares us for heaven.* There all are ruled by love. He who sits on the throne bears the name of "Love." His subjects obey Him with glad and willing hearts because they love Him.

### Some Test Questions

- With what is love contrasted?
- Why is love greater?
- What is a loveless person like?
- How is love described negatively?
- How described positively?
- What things does love outlast?
- To what is our knowledge compared?
- When will it be perfect?
- Other graces named along with love?
- Why is love the greatest?

What do we learn as to :

1. How actions should be judged?
2. The sin of bad temper?
3. The nature of human knowledge?
4. The duration of faith and hope?

### Prove from Scripture

That love is patient.

### For Special Study

1. The gift of tongues.
2. Mirrors.
3. The qualities of love.

### The Catechism

(For Examination in Doctrine in the General Assembly's Teacher Training Course.)

Ques. 64. *What the Fifth Commandment requires.* This question deals with the authority exercised by men in virtue of divine appointment. The establishment of this authority gives rise to three relations in which we stand to others, and each of these relations has its corresponding duties.

1. *There are those who have authority over us.* The representatives of this class mentioned in the question are parents. It must be remembered that in the days of Moses the father was also magistrate and priest. Certain offences against father or mother were punished with death, Ex. 21 : 15, 17. Children might be sold into slavery to meet the

debts of their parents, Lev. 25 : 39-41 ; 2 Kings 4 : 1. Fathers had the right to choose wives for their sons (Gen. ch. 24), and to give their daughters in marriage, Gen. 34 : 12. We may conclude that this command requires obedience to the rulers in the state (see Rom. 13 : 1-7 ; 1 Pet. 2 : 13-15), and also in the church (see Matt. 18 : 17 ; Heb. 13 : 7), as well as in the family.

2. *There are those over whom we have authority.* This is a law for parents, magistrates and ministers, as well as children, subjects and church members. Those in authority have duties to those under them. Parents must not "provoke their children to wrath," Eph. 6 : 4. "Rulers are to govern in the fear of God (Ex. 18 : 21), to judge justly (Deut. 16 : 18), to defend the poor and oppressed (Ex. 23 : 6), and to have no respect of persons, Lev. 19 : 15." Ministers are charged with the oversight of the flock, 1 Pet. 5 : 2, 3.

3. *There are those with whom we are on an equal footing.* There are duties belonging to husbands (Eph. 5 : 25), wives (Eph. 5 : 24-33), brothers and sisters. (See John 1 : 40-42.)

There can be no true religion where duties to those about us are neglected. For love to God, if it be sincere and faith, if it be real, will lead to the faithful discharge of these duties.

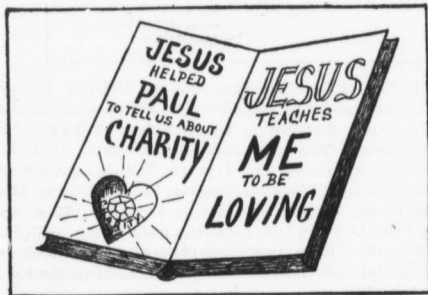
### FOR TEACHERS OF THE LITTLE ONES

*Review*—Recall the story of the crossing of the stream. Why did the brother hesitate, draw back on to safe ground? You will readily get the

reply, "Because he loved his little sister Molly." Recall lesson.

*Lesson Subject*—The living Christ proclaiming the law of love.

*Introduction*—Show some jewels. Speak of their relative values. Which is the most precious jewel? The diamond. Print LOVE. In our lesson, Jesus is helping Paul to tell us about charity (love), and we find it is like the diamond, the most precious of the jewels that adorn the Christian character. Let us name some of





the other jewels. Paul tells us of them in our lesson. Write Speech, Wisdom, Benevolence, Self-sacrifice. Then come a cluster of jewels, Faith, Hope, Charity, and the greatest of these is Charity. Faith (Pearl)—trust in God, Hope (Ruby)—of future good, Charity (Diamond)—the sign of God in us.

*Like God*—Did you ever hear some one say, "He is like his father"? If we are to be like our Heavenly Father, we must have this love in us. Repeat, "God is love."

*Many Sides*—If we look at a diamond, we shall see it has many sides, throws out many sparkles of light. Charity has many sides, vs. 4-7. It is patient, kind, humble, quiet, unselfish, not easily provoked, thinketh no evil, sorry for evil doings, rejoiceth in the truth, meek, trustful, hopeful, enduring all things.

*Practical Thoughts*—We cannot all possess costly jewels, pearls, rubies, diamonds, but we can all possess this beautiful cluster, Faith, Hope and Charity (outline jewels). Speak of ways in which we can let these sparkle out in our characters and faces. (Illustrate by simple stories from child life.)

*Loving Deeds*—John, the most loving of the disciples, says, "My little children, let us

not love in word, neither in tongue; but in deed and in truth, 1 John 3: 18. (Repeat.)

*Love to the Living*—"The Seneca Indians think that they can send their love by a bird to their dead ones. When a person dies, they imprison a bird, then load it with kisses and caresses, and set it free over the grave of the one who has died, believing that it will fly to the spirit-land and deliver its precious burden of love to the departed friend. Sometimes twenty or thirty birds are loosed on the same grave.

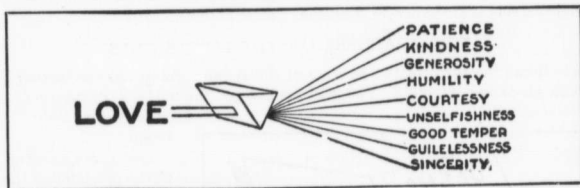
"Many a one would give all they own in the world if they could send to their dead ones an expression of love which easily might have been given in life.

"Many would send messages unsaying many things which should not have been said, and saying much that was left unsaid.

"Let the song-birds of loving looks, loving words, loving deeds, fly now. Now we know that they really can reach, and we have this great pleasure that the song-birds will fly back to us again." (The Quiver.)

*Story Book*—On one page print, Jesus helped Paul to TELL US ABOUT CHARITY. (Outline a heart full of love, a diamond throwing light.) On opposite page print, JESUS TEACHES ME TO BE LOVING.

#### BLACKBOARD REVIEW



Professor Henry Drummond has called this chapter the Spectrum of Love. If a ray of light is passed through a triangular glass prism and allowed to fall on a screen, the seven colors of the rainbow may be seen arranged in regular order, having the red at one end and the violet at the other. This image is called a spectrum. In it the ray of light is broken up into the various colors. So here the different qualities of which love is composed are described separately. These are Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, (Good) Temper, Guilelessness, Sincerity. These are represented by the rays coming from LOVE which holds the place of the sunlight. Illustrations may be given of each, taken from the everyday lives of the scholars or incidents with which they are familiar. Taken together, these different qualities make perfect love. Anyone who possesses them is a perfect man.

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# The Beginners' Course

For Children Under Six Years of Age

An Optional Course: Issued by the International Lesson Committee

Theme of Lessons XXII. to XXV.: Jesus Our Helper.

## LESSON XXII.

JESUS HEALING A BOY, JOHN 4: 46-54.

Golden Text—*Who went about doing good,*  
Acts 10: 38.

TEACHER'S NOTE—Following the Christmas lesson of the time when Jesus first came to live among us, the human babe, then grew into the noble, obedient boy, and found favor with God and man, we have four lessons on the helpfulness or friendship of the Son of God who was made flesh and dwelt among us.

CENTRAL TRUTH—Jesus cares for every personal trouble of His friends.

POINT OF DEPARTURE—A child's grown up friends and his love for them because of their helpfulness.

SPIRITUAL RESULT DESIRED—A sweeter sense of the friendship of Jesus and of His willingness to help every little child.

APPROACH—Have you any friends that are grown up people? A little boy near me has a man for a friend who has a horse and buggy, and one way he shows friendship for the boy is by taking him up beside him to ride. Tell me who some of your grown up friends are. Yes, your teachers, I am sure. And, best of all, mother and father. To-day we want to talk about One who was a beautiful, helpful Friend to a little boy.

LESSON STORY—There was once a nobleman who had a little son. He loved the child very dearly, and when he grew ill the nobleman tried all the doctors in the country round, but none could cure him. Then the father said, "I will go into Galilee and see the great Man who helps all who call on Him in faith. Perhaps He will listen and help my son." So the father came to Jesus, who was about His heavenly Father's business in another place. As soon as the nobleman saw Him, he cried, "Oh, Master! come

down to my house and help my son, for he is near unto death!" Jesus said unto him, "Friend, will you only believe in me when you see signs and wonders?" But the nobleman answered, "Nay, Master, I only seek that you come down to my house ere my child die." Then Jesus, the Friend and Helper, said, "Go thy way, thy son liveth." How happy the man was! Something within him said, "I know every word of Jesus is true and my son liveth." When he came near home his servants met him, crying with joy, "The boy is getting well." When the nobleman asked them what time he began to improve, lo! it was just the hour at which Jesus had said, "Thy son liveth!" How happy they were in that home that night and how sweet the name of Jesus, their Friend, sounded to them!

THINK OF THIS—Jesus never once said to the man, "I will be your friend," but He did a kind and loving service for him. This week, when you want to say, "I love you," to some one, will you try to say it by a loving deed?

## Lesson XXIII.

JESUS AND JAIRUS' DAUGHTER, Mark 5: 21-24, 35-43.

Golden Text—Same as for Lesson XXII.

CENTRAL TRUTH—Jesus has power to change death into life.

POINT OF DEPARTURE—A child's joy at the reappearing of some one he has missed in absence.

SPIRITUAL RESULT DESIRED—Assurance and joy in the knowledge that Jesus has power over death, and to lead us to everlasting life.

APPROACH—Has your father or mother ever been away from home for a long time? How did you feel the day they came back? So happy! I suppose you spent the day get-

ting ready for their return, didn't you? Wasn't it pleasant to see the same dear faces that had been absent so long? My grandmother used to stay away a long time sometimes, and I was so glad to see her when she came back. Have you anybody away to-day that you will be glad to see again? (Draw out the personal affections of the children for parents and relatives.)

**LESSON STORY**—Once there was a father who had a little daughter that he loved very dearly. She grew very sick and, like the nobleman's son, none of the doctors could cure her. Now this father was named Jairus and he was one of the rulers of the synagogue; so of course he had seen Jesus, and he fell down at His feet crying, "My little daughter lieth at the point of death; I pray Thee come and lay Thy hands on her that she may be healed, and she shall live."

Now you know just what Jesus did! He went down home with Jairus right away, but while they were on the way, a poor woman, who had been sick for twelve years, came near Jesus in the crowd and just touched his clothes. She at once became quite well. Jesus felt the touch of the woman and stopped to speak to her kind and comforting words. As they came near the house the friends said, "Do not trouble the Master any longer, for thy daughter is dead." When Jesus heard this, He turned to Jairus saying calmly, "Be not afraid, only believe." Though the friends wept loudly, Jesus went right in where the maiden was, and took three of His friends with Him, and said to those around the door, "Why weep you so? She only sleepeth." But they laughed Him to scorn.

Then He put them all outside except the father and the mother and taking the little maid gently by the hand He said, "Damsel, arise." At once she rose and walked, and they brought her food at Jesus' command, and she was well again. Now this little maid was twelve years old.

**THINK OF THIS**—Jesus takes all His friends by the hand, and leads them from earth to heaven when the time comes. So some day we shall all be together in His beautiful heaven, for Jesus has power over death and the grave. Remember this when anyone

goes out of this life and look forward to the happy day of seeing the same dear faces again.

#### LESSON XXIV.

**JESUS' PITY FOR A BOY**, Matt. 17: 14-18.

**Golden Text**: Same as for Lesson XXII.

**CENTRAL TRUTH**—There is no limit to the power of Jesus. He proved this by His works while on earth.

**POINT OF DEPARTURE**—Child's appreciation of his parents' love, manifested by their loving care over him.

**SPIRITUAL RESULT DESIRED**—A readiness to go to Jesus with all the childish questionings, for Jesus has invited the children to come unto Him.

**APPROACH**—Have you ever been ill enough to have to stay in bed a while? Ever had the measles, or scarlet fever, or diphtheria? Who stayed by you all the while and waited on you and watched over you? Mother, I am sure. Who went for the doctor in a hurry, and paid the bill so gladly, and brought all the medicine, and lifted you about in his strong arms? Father did. What loving fathers and mothers we have, who take tender care of the children!

**LESSON STORY**—Once there was a loving father who had a very sick child. He was grieved over it, as the nobleman and Jairus were over their children, but he felt even more sorry than they, for his little son was sick in his mind, and often hurt his body when the sickness in his mind drove him about blindly. Alas! the little boy was a lunatic! How the father longed to help him, and yet he could not cure him, nor could any of the doctors. One day he, too, came to Jesus and, kneeling down before Him, said, "Lord, have mercy on my son: for he is a lunatic and sore vexed; for oft-times he falleth into the fire, and oft into the water." Poor lad! he must have been burned often, and perhaps had nearly been drowned; and not even the disciples could cure him! Unless Jesus could help him, the father felt that there was no hope for his son.

Then Jesus said, "Bring him hither to me!" and straightway Jesus rebuked the crazy spirit within the lad, and it departed

from him, and he was healed at once. What a happy father! and what a well, strong boy! All made glad by the power and loving kindness of Jesus.

Only a little while before, Jesus had been away up on the top of a mountain, with His three dearest friends. Those beside Him there saw His face shining like the sun and His clothes become white as the light. Moses and Elias came from heaven to talk with Him, and the Heavenly Father spoke to His friends. But Jesus would not stay up on the mountain with His Father and with Moses and Elias. He was soon to go to His Father's house in heaven, where they all were. Just now He would rather come down to help those who needed Him.

**THINK OF THIS**—If there is an ugly spirit in you sometimes that makes you say cross, unkind words, or be sullen and fretful and disobedient, Jesus will gladly help you to cast it out if you will ask Him. Will you ask Him this week?

### LESSON XXV.

HELPING OTHERS, Luke 10 : 25-37.

Golden Text : Same as for Lesson XXII.

**CENTRAL TRUTH**—Jesus' love for mankind revealed itself in His deeds.

**POINT OF DEPARTURE**—Child's knowledge of kindly acts done by those around him. (Seek to quicken his observation of kindness from others.)

**SPIRITUAL RESULT DESIRED**—Cheerfulness and unselfishness in doing simple services for others.

**APPROACH**—Did you ever fall down and hurt yourself? Yes, everybody has. If you cut your elbow or scraped the skin from your knee, or raised a big bump on your forehead, what did mother do when you ran to her? (Or maybe you just stayed where you were and she came to you.) She began to do something to make the hurt feel better. Perhaps she talked kindly to you, but she kept on binding up or bathing the hurt place, didn't she?

**LESSON STORY**—Once there was a man who went down to Jericho from Jerusalem and he fell among thieves. They tore off his clothing and hurt him and left him by the roadside as though dead. As he lay there too

weak to even crawl away, two people passed along that way and, though they may have looked at him saying, "Poor man, he seems badly hurt and in need of help," still they passed by on the other side and left him to suffer alone. But there came by a Samaritan journeying that way, and when he saw him, he felt so sorry that he came over to the poor man and poured oil and wine on the hurt places, and then lifted him up and set him on his own beast and took him to the inn. When he got there, he said to the innkeeper, "Give my friend a good room and care for him well, and I will gladly pay all that you need to spend for him." Which one now of all who passed that way do you think was a neighbor and friend to the man by the roadside?

Jesus told this once to His friends who asked Him who was their neighbor. Do you think they found out?

Once there was a blind boy who could not go to Sabbath School because he was not able to see. By and by a lame boy came to live near him and he could not walk. The blind boy carried the lame boy and the lame boy showed the blind boy where to go. I wonder who there is that you can help.

**THINK OF THIS**—The best way to show our love for those around us is to do something for them. It may cost us a little effort to jump up quickly to do what we are told, but it is a true way to show love. We may want to spend all our money on ourselves, but to save some for others is a way to show love. Jesus showed His love by His deeds. Will you?

### "WENT IN AND STAYED"

A little child went home from Sunday School and said : "We have been hearing about a man called Enoch who used to go for walks with God. One day they went for an extra long walk, until God said to Enoch, 'You are a long way from home; just come in and stay.' And he went." Enoch had become so familiar with God that he just went in and stayed.

O holy land where Jesus walked,  
And with His friends so sweetly talked,  
And now on high beyond the sky  
The light of life is shining.

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Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The New Testament—Its Contents and Growth; II. Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

## LESSON XVII.

### PERIODS OF PAUL'S LITERARY WORK

1. Till 51 or 52, A.D., 1 and 2 Thessalonians.
2. A.D. 52 to 57 or 58, Galatians, 1 and 2 Corinthians, Romans.
3. A.D. 59 or 61 till his death, Philipians, Ephesians, Colossians, Philemon, and the Pastoral Epistles.

### THE EPISTLES TO THE THESSALONIANS

**THE CHURCH**—Founded on second missionary journey, consisted of Jewish and Gentile Christians. Thessalonica was a large and important centre in Macedonia. Both letters to this church were written at Corinth.

**CONTENTS OF FIRST EPISTLE**—1. Thanks to God for the reception and progress of the gospel in Thessalonica, in spite of persecution by the Jews. Timothy by his good news has relieved the apostle's anxiety, chs. 1-3.

2. Exhortation to greater advance in sanctification, (a) in purity, (b) in love of the brethren and quiet honest work, ch. 4:1-12.

3. Answer to Thessalonians about their departed friends and the coming of the Lord, chs. 4:13 to 5:11.

4. Church matters and conclusion, ch. 5:12 to end.

**OCCASION OF SECOND EPISTLE**—Written to correct the error of those who were forsaking the duties of life, because they believed the coming of the Lord was just at hand, and to repress disorders in the church.

**CONTENTS**—After thanksgiving as usual, the apostle corrects their ideas as to the return of the Lord. It will not be until evil has come to a head. In the meantime the apostle would have them pray for him in his labors, and, following his example, live an orderly and active life and so commend the gospel.

## GALATIANS

**READERS**—Churches in the Province of Galatia, probably including those of Antioch in Pisidia, Derbe, Lystra, and Iconium.

**OCCASION**—Jewish-Christian extremists from Jerusalem, dissatisfied with the result of the great Council (Acts 15), had followed the track of Paul, bent on mischief.

So Paul writes this letter, probably early in his three years' residence at Ephesus, to steady his wavering congregations.

**CONTENTS**—Part 1. Chiefly personal history, chs. 1 and 2. Paul was made an apostle, not by men, but directly by God. His wonderful conversion and call prove this. The original apostles recognized his apostleship. In fact Peter and he had found in their experience salvation through faith in Christ alone.

Part 2. Doctrinal, chs. 3 and 4. The Galatians owe their life to this gospel. The man of faith is the true Israelite, like Abraham; faith preceded law; law brought sin to a head and prepared for redemption through faith in Christ crucified and risen.

Part 3. Practical, chs. 5 and 6. Postscript in apostle's handwriting summing up his argument.

## LESSON XVIII.

### FIRST CORINTHIANS

**OCCASION**—Like other Greeks, the Corinthians were factious, and cliques were formed, after Paul left, by admirers of Paul, Apollos, Peter, and by some who claimed to belong only to Christ. Church life was threatened by party strife. Also old heathen vices lingered. During his stay at Ephesus Paul heard of this, and wrote them a letter which has been lost, 1 Cor. 5:9. Further

news came of this bad state of affairs, and the Corinthians write to Paul for advice. Our First Epistle is his answer.

CONTENTS—The letter presents a number of themes in order :—

1. Warning against party spirit, ch. 1 : 10 to ch. 4 : 21.
2. Against impurity of conduct, and lawsuits with fellow-Christians in heathen courts, chs. 5 and 6.
3. On marriage. The single state is preferable, but not essential. Where one partner is a believer and the other a heathen, the marriage remains valid, ch. 7.
4. Food offered to idols. Avoid it for the sake of a weak brother. Idolatry may become a terrible temptation, chs. 8 to 10.
5. Church worship, especially the observance of the Lord's Supper and the use of spiritual gifts. Love is the principle of service, chs. 11 to 14.
6. The Resurrection, its reality and nature, essential to the Christian faith, ch. 15.
7. Closing remarks ; amongst others, on the collection for the church at Jerusalem, ch. 16.

SECOND CORINTHIANS

OCCASION—Written from Macedonia shortly after Paul left Ephesus, Acts 19 : 21 to 20 :

1. The intervening events are hard to determine. Paul had sent Titus to Corinth to deal with troubles which had arisen in that church, perhaps the same as those of the First Epistle. In great anxiety he leaves Ephesus, hoping to find Titus at Troas. But he is disappointed : so he goes over to Macedonia, where he meets Titus bringing the good news that the Corinthians have acted as the apostle desired. Along with Galatians, it is the most personal of Paul's letters.

CONTENTS—Part 1. Chs. 1 to 7. Thanksgiving to God because, through the extreme suffering of the apostle, the sympathy of the Corinthians has been quickened towards him. In spite of the charges of his enemies, he can rely on his church. They are a living epistle. The ministry of the new covenant is far greater than that of Moses in the old covenant, because the Holy Spirit comes through his preaching, bringing true right-

eousness. He rejoices in the good news of Titus.

Part 2. Chs. 8 and 9. The collection for the saints. On this Paul lays great stress, because it is a fine proof of Christian love and unity.

Part 3. Chs. 10 to 13. He defends himself against the false charges of his enemies, and insists upon his position as an apostle.

LESSON XIX.

THE EPISTLE TO THE ROMANS

THE CHURCH AT ROME—Its origin is hidden in obscurity ; but it was not founded by an apostle, for there is no mention of one in this epistle, and Paul never built on another's foundation. Probably Christian Jews, who had heard the gospel in Jerusalem or elsewhere, brought the good news to Rome, and so the church sprang up. The church was partly Jewish and partly Gentile.

OCCASION OF THE LETTER—It was probably the last letter of the second period of the apostle's missionary activity, and was written just before he left Corinth for his first visit to Jerusalem, possibly not till 57 or 58 A.D. Its tone is calmer than that of the other letters of this period, either because he feels that his Jewish Christian enemies have now been thoroughly defeated, or because that had not yet reached the Roman church, to which they would not be so likely to go, since it had not been established by Paul.

PURPOSE OF THE LETTER—Paul was a Roman citizen and was eager to visit the capital of the world, in order to crown his labors by preaching the gospel there. Unable to go as yet, he sends this letter—the most important of all his epistles—to what he looks upon as the chief centre of Christianity. Wishing to bestow on them a spiritual gift (1 : 11), he sends them this clear account of his gospel, which is the power of God even for Rome itself, 1 : 10-17. It is the righteousness of God by faith to all who believe, Jew or Greek. Though Romans is a letter (see especially the last chapter), it has more of the character of a treatise than any other of Paul's writings.

CONTENTS—Introduction, 1 : 1-15. Theme of the epistle, 1 : 16, 17.

Part 1. Ch. 1: 18 to ch. 11. Doctrinal.

(a) All men are under the wrath of God because of their unrighteousness, for both the Gentile (1: 18-32) and the Jew (ch. 2: 1 to ch. 3: 20), have sinned against the law of God, either in the conscience or as revealed.

(b) A new righteousness has been revealed by God, which comes to all through faith in Jesus Christ, 3: 21-26. This principle of righteousness through faith is older than righteousness through the law, as is seen in the case of Abraham, ch. 4. It also leads to confident hope and peace, ch. 5: 12-21.

(c) Freedom from the law does not mean lawlessness, but the Holy Spirit brings Christ as a new life into the heart, and we become sons of God, who, through the love of God, shall attain to full redemption hereafter, chs. 6-8.

(d) Theology of history. God the righteous Judge, has rejected the Jews, but the gospel will return to them through the Gentiles, and finally both will be one in Christ.

Part 2. Chs. 12 to 16. Practical. Social, moral and church duties, and final greetings.

## LESSON XX

### THE APOSTOLIC AGE

The period extends from Pentecost to the death of the apostle John, 30 A.D. to 100 A.D. Through thirty of these years the Acts describes the history of the Christian church. In the first twelve chapters it is the church of Palestine. Then the bounds of the Holy Land are passed, and Christianity comes into contact with Jewish communities in foreign lands, and with Roman officials.

**THE DISPERSION**—Only a fraction of the Jewish people lived in Palestine. There was scarcely any part of the known world where Jews were not found. In the lands to which they had been carried as captives many had settled permanently and, it would seem, enjoyed prosperity. Others went abroad, moved by the spirit of enterprise or the stern necessity of earning a livelihood. They were known as the Dispersion or the Hellenist Jews. These Jewish settlements in foreign lands kept up, on the one hand, constant communication with the Mother country and, on the other, lived in active intercourse with the non-Jewish world.

Their religion was generally treated with the respect given to all national religions. In Rome they lived in a quarter of their own, were recognized as freedmen and permitted to build and maintain synagogues and observe the rites of their faith. Throughout the empire they received like generous treatment, yet there was no disposition to reciprocate. Despising the gods of the heathen, they kept apart and clung to the customs of their fathers. Thus they grew to be generally hated and ridiculed. More than once they were banished from Rome, Acts 18: 2. Though tempered by contact with Greek civilization, they never forgot Jerusalem and its worship, and faithfully attended the great festivals which were held annually in the holy city.

The influence of the Dispersion on the progress of Christianity was very great. The assembly gathered in Jerusalem at Pentecost represented every nation, Acts 2: 9-11. The course of apostolic preaching followed the line of Jewish settlements. Paul was accustomed to present his gospel first in the synagogue.

**PAUL AND ROMAN OFFICIALS**—Luke, in the narrative of the Acts, seems to represent the Romans as friendly to the new teaching, and as the refuge of Christians from the fanatical Jews and unreasoning heathen mobs. The special attention given to Paul's intercourse with Roman officials is a notable feature of the book.

The most marked case is that of the proconsul of Cyprus, Acts 13: 12. The Roman magistrates of Philippi in the end apologized to Paul and Silas and released them, 16: 39. In Corinth Gallio refused to hear the charge against Paul, 18: 12-17. In Ephesus some of "the chief of Asia" were his friends, and the townclerk upholds Paul and challenges his accusers to bring the case to trial, 19: 35-41. Finally, Paul appears before several Roman officials. Claudius Lysias and Julius are friendly, chs. 23 and 27. Even Felix is influenced by Paul's teaching and desires to release him, 24: 22-27. Festus found in him "nothing worthy of death," 25: 25. And King Agrippa said, "This man might have been set at liberty, if he had not appealed unto Caesar," 26: 32.



*Assn. Bd.*

**\*AN ORDER OF SERVICE: First Quarter**

**OPENING EXERCISES****I. SILENCE.****II. SINGING.**

Look ye saints! the sight is glorious!

See the Man of Sorrows now;

From the fight returned victorious,

Every knee to Him shall bow;

Crown Him! Crown Him!

Crowns become the Victor's brow.

Hymn 67, Book of Praise.

**III. RESPONSIVE SENTENCES—(From the words of our Lord and Saviour.)**

*Superintendent.* Where two or three are gathered together in My name,

*School.* There am I in the midst of them.

*Superintendent.* I will not leave you comfortless;

*School.* I will come unto you.

*Superintendent.* Yet a little while, and the world seeth me no more.

*School.* But ye see me: because I live, ye shall live also.

*Superintendent.* Be not afraid, for I am with thee;

*School.* And no man shall set on thee to hurt thee.

*Superintendent.* I will never leave thee, nor forsake thee.

*School.* I will not fear what man shall do unto me.

**IV. SINGING.** Psalm or Hymn selected.**V. PRAYER.** Closing with the Lord's Prayer.**VI. SINGING.**

Jesus, Saviour, pilot me

Over life's tempestuous sea;

Unknown waves before me roll,

Hiding rock and treacherous shoal;

Chart and compass come from Thee,

Jesus, Saviour, pilot me!

Hymn 493, Book of Praise.

**VII. READING LESSON PASSAGE.****VIII. SINGING.** Psalm or Hymn selected.**CLASS WORK**

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

**I. ROLL CALL.**

**II. OFFERING,** which may be taken in a class envelope, or class and report envelope.

**III. MEMORY VERSES AND CATECHISM.****IV. LESSON STUDY.****CLOSING EXERCISES****I. ANNOUNCEMENTS.****II. SINGING.** Hymn selected.

**III. REVIEW FROM SUPERINTENDENT'S DESK;** which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

**IV. SINGING.**

Take the name of Jesus with you,

Child of sorrow and of woe;

He will joy and comfort give you;

Take it then where'er you go.

Hymn 228, Book of Praise.

**V. RESPONSIVE SENTENCES.** Ps. 45: 1-6.

*Superintendent.* My heart is inditing a good matter: I speak the things which I have made touching the King:

*School.* My tongue is the pen of a ready writer.

*Superintendent.* Thou art fairer than the children of men: grace is poured into Thy lips:

*School.* Therefore God hath blessed thee for ever.

*Superintendent.* Gird Thy sword upon Thy thigh, O most mighty,

*School.* With Thy glory and Thy majesty.

*Superintendent.* And in Thy majesty ride prosperously because of truth and meekness and righteousness;

*School.* And Thy right hand shall teach Thee terrible things.

*Superintendent.* Thy throne, O God, is for ever and ever.

*School.* The sceptre of Thy kingdom is a right sceptre.

*Superintendent.* Thine arrows are sharp in the heart of the King's enemies;

*School.* Whereby the people fall under Thee.

**VI. BLESSING OR CLOSING PRAYER.**

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## THE BOOK PAGE

*Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**Glengarry School Days.** By Ralph Connor. The Westminster Company, Toronto. 340 pages, \$1.25 net.

Readers of *The Man from Glengarry* will remember "Hughie," the minister's son. In this, his latest book, Ralph Connor pictures the surroundings in which Hughie grew up, and the influences which helped to form his character. His companionship with schoolfellows and his relation to his teachers on the "Twentieth"; his occasional visits to the farm-houses of the neighborhood; and his share in all sorts of fun and adventure, give opportunities for the vivid description in which the author excels. Throughout the story, too, we feel the throb of the quiet power which came from the minister's wife, and made itself felt, not only in the life of the lad, but throughout the whole community. There is nothing better in any of Ralph Connor's writings than some of the chapters in this book, such as Hughie's Emancipation, the Bear-hunt, and the account of the great "shinny" match between the "Twentieth" and the "Front."

**Barnaby Lee.** By John Bennett. The Copp, Clark Company, Toronto. 454 pages, price \$1.25.

We have here a story of adventure, whose scene is laid in the New World, during the last half of the

seventeenth century, when the English wrested from the Dutch their North American possessions. The hero of the tale is a young English lad, the son of a gentleman, who spent four hard years as cabin boy to a brutal sea-captain, escaped from this position at New Amsterdam, was in that city during its siege and capture, and finally regained his rights as heir to a fair estate in Maryland, and was restored to his father. The narrative breathes the spirit of its time, and its hero takes a grip upon our hearts, which he retains to the end.

**Modern Nature Study: A First Book for use in Canadian Schools.** By S. Silcox, B.A., D. Ped., and O. J. Stevenson, M.A. George N. Morang & Company, Toronto. 339 pages, price 75 cents.

An altogether charming book, if for nothing else, by reason of the profuseness of its illustration, which includes twelve full-page colored plates of birds, butterflies and flowers, produced by Canadian artists through an admirable application of the new "three color" process. The volume is entitled "For use in Schools," but a large portion of it is rather for use in the gardens and the woods, and by the streams and on the highway; for it points out what there is to be seen in the world of nature about us, and how to see it, and what use to make of our knowledge when we get it. Part II. is a quite elaborate treatise on *The Method of Nature Study*, and is for the direction of teachers who care for something more vital than the simply pouring knowledge into their pupils.

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Part I, which tells about the mammals and the birds and the fish and insects and all the rest, is so untechnical that even very little children may pick out bits that will give them a starting point to learn more of the wonderful world of nature which surrounds them.

*Miss Roberts*  
**Aunt Abby's Neighbors.** By Annie Triffin Bull Slosson. Fleming H. Revell Company, Toronto. 170 pages, price \$1.00.

The opening chapter contains a description of Aunt Abby herself. And the most "stand-out, memorable" thing about her is "her interest in her neighbors," a genuine, wholesome, big-hearted interest. Aunt Abby on Sects, Aunt Abby's Heaven, Aunt Abby's Scripture Garden, Aunt Abby on Friendship, Aunt Abby's "Next Doors", are inviting titles, and the contents do not belie them. If everyone cherished such kindly feelings and sought to do such helpful deeds and in such quaint and unobtrusive ways, too, this world would be better and happier. After reading these pages, we feel that a loving heart will find the solution of life's problems more surely than the keenest intellect. Aunt Abby's neighbors is a book to be read and passed on.

**The Price of Africa.** By S. Earl Taylor. United Society of Christian Endeavor, Boston and Chicago. 225 pages, price in cloth 50 cts., in paper, 35 cts.

This is the first of a series of books to be issued for the use of Mission Study Classes in Young People's Societies. The main events in the progress

of modern African Missions are grouped around the names of four missionaries, David Livingstone, A. M. McKay, Adolphus C. Good and Melville B. Cox. In an opening chapter the history of Christianity in Africa, during the ancient and mediæval periods, is briefly sketched. The value of the book for its special purpose is enhanced by the questions at the close of each main section, and an excellent map. It may be heartily commended to the young people who wish to study the great subject of missions.

**A Century of Jewish Missions.** By A. E. Thompson. Fleming H. Revell Company, Toronto. 286 pages, price \$1.00 net.

There are, according to the Jewish year book, 11,245,000 Jews scattered throughout the world. The fact that from this race the Saviour sprang gives its members a special claim upon the sympathy of Christians, and supplies a powerful motive to effort for their conversion. Interest in missions is usually proportionate to information about missions, and Mr. Thompson has done good service in giving us a clear and readable account of the progress made by Christianity among the Jews during the nineteenth century. The student of missions will find here a mine of information regarding a remarkable people, and many encouragements to prayer and work on their behalf.

**The Canadian Magazine** holds on its way prosperously! The illustrations in the Christmas Number reach a high standard, especially in the reproductions in color of the frontispiece from Titian and several of the landscapes of our Canadian artist, Homer Watson.

*Mr. Robertson*

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